

## Relationship Among Gratitude, Self-esteem and Life Satisfaction in Spiritual Teacher

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### ABSTRACT

Spiritual teachers are those who guide people in process of seeking personal authenticity, genuineness, and wholeness; transcending one's current locus of centrality. Generally, qualities like gratitude, self-esteem and life satisfaction are said to be higher in such individuals. The present study attempted to investigate levels of gratitude, self-esteem and life satisfaction among 60 spiritual teachers for which t-test was computed. The tools used in the present study were Gratitude questionnaire 6, Rosenberg self-esteem scale and the life satisfaction with life scale. Results indicated that no significant gender differences were found among male and female teachers with respect to gratitude (males found to be higher than females), self-esteem and life satisfaction (females were found to be higher than males on both the dimensions). However, further research is needed to substantiate the same.

**Keywords:** *Spiritual Teachers, Gratitude, Self Esteem, Life Satisfaction.*

People throughout the world desire better lives in the pursuit of happiness (Cordeiro, Paixão, Lens, Lacante, & Luyckx, 2016). Happiness is about being able to make the most of the good times – but also to cope effectively with the inevitable bad times, in order to experience the best possible life overall. Or, in the words of the biochemist turned Buddhist monk Matthieu Ricard: “Happiness is a deep sense of flourishing, not a mere pleasurable feeling or fleeting emotion but an optimal state of being.” And so it is of immense importance that we inculcate more into lives of younger children that help them be more happier. According to a 2008 study published in the *Journal of School Psychology*<sup>2</sup>, grateful children (ages 11 to 13) tend to be happier, more optimistic, and have better social support. They also report more satisfaction with their schools, families, communities, friends, and themselves. Grateful kids also tend to give more social support to others as well. Thus, we cannot avoid the fact that instilling lessons of gratitude from a young age is inevitable.

Children learn more about gratitude from their spiritual teachers. Apart from that the whole of society tend to vicariously learn these qualities from spiritual teachers in their surroundings. And so, if we could study the levels of gratitude, self esteem and life satisfaction among spiritual teacher we tend to get an overall idea about the society itself.

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### *Spiritual Teachers*

A spiritual artist/teacher is defined as one who exhibits a deep involvement with aesthetic experiences which are personal, sustained, and purposeful. A spiritual teacher/mentor's role is unique in that the goal is not to transmit knowledge or understanding as much as it is to somehow bring about a recognition in the student of the student's own pre-existing nature. This is a much more subtle thing than simply teaching someone a skill or understanding. It is not that a spiritual teacher never provides spiritual teachings or knowledge or understanding, but that knowledge or understanding by itself is not the goal. A student can have a broad knowledge of spiritual principles, and yet can still not have truly recognised those principles as being inherent in his or her own being. So spiritual teachers or mentors may teach a lot or they may not teach anything, depending on what the student needs in that moment to experience this deeper recognition of their own true nature.

The teaching function of a spiritual teacher operates on the relative level until it's simply no longer needed because the student has realised his or her deeper nature. Spiritual teaching and mentoring is simply a function that sometimes serves in our spiritual unfoldment. It's not a fundamental part of anyone's true nature and is not any more real or unreal than any other functioning of our relative lives. One way this is expressed is that not everyone who realises their true nature is also equipped to be, or even interested in being, a spiritual teacher.

However, there is another form of devotion or love that can naturally arise within the teacher/student relationship which is the immense gratitude that arises when the truth is seen. And while ultimately, every experience is our teacher and with the fullest realisation there is gratitude for all of existence, there can also be a natural deep appreciation for the apparent person who has pointed you to that truth. It's a strange kind of gratitude as you are grateful to them for everything and nothing, but it is there nonetheless. So, if there is a human teacher, there may be this gratitude and love that arises in response to the gift of spiritual teaching they have shared with you. But of course, at that point there is no need for surrender or giving up of control, and a true teacher or spiritual mentor doesn't need devotion or surrender from anyone, even if it does arise.

The true spiritual teacher is here simply to serve your own recognition of your true nature. The final measure of his or her functioning in this capacity is the degree of your own depth of realisation. The rest is relatively unimportant unless it serves this simple but subtle goal.

People throughout the world desire better lives in the pursuit of happiness (Cordeiro, Paixão, Lens, Lacante, & Luyckx, 2016). Happiness is about being able to make the most of the good times – but also to cope effectively with the inevitable bad times, in order to experience the best possible life overall. Or, in the words of the biochemist turned Buddhist monk Matthieu Ricard: “Happiness is a deep sense of flourishing, not a mere pleasurable feeling or fleeting emotion but an optimal state of being.” One popular misconception about happiness is that happy people are somehow more likely to be lazy or ineffective. In fact, research shows the opposite is true: happiness doesn't just feel good, it actually leads to a wide range of benefits for our performance, health, relationships and more.

But statistically speaking, according to the 2019 World Happiness Report, negative feelings are rising around the world. Tellingly, the report also shows a widening happiness gap, with some people reporting much more well-being and others showing much less within each country. Accordingly, researchers have increasingly focused on what affects individuals' life

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satisfaction. There is a widespread idea that individuals' traits can explain why some are more satisfied with life than others in the same environment. Among the most prominent factors are gratitude, self-esteem and life satisfaction.

Even in history when we look at the heady days of the 1970s, it might have seemed possible to assert that self-esteem has a causal effect on every aspect of human life. And so, self-esteem is greatly linked to the happiness of the person.

In positive psychology research, gratitude is strongly and consistently associated with greater happiness. Gratitude helps people feel more positive emotions, relish good experiences, improve their health, deal with adversity, and build strong relationships. People feel and express gratitude in multiple ways. They can apply it to the past (retrieving positive memories and being thankful for elements of childhood or past blessings), the present (not taking good fortune for granted as it comes), and the future (maintaining a hopeful and optimistic attitude). Regardless of the inherent or current level of someone's gratitude, it's a quality that individuals can successfully cultivate further.

Likewise, is life satisfaction. Life Satisfaction is the central aspect of human welfare. It is ultimate goal and every human being strives to achieve this goal throughout the life. Life satisfaction is a multidimensional concept related to psychological and environmental life conditions. The term life satisfaction can be split into two words-life and satisfaction. Life-Life is the state of functional activity peculiar to organised matter and especially to the portion of it such as, constituting on animal or plant before death (Oxford Dictionary, 1990). Life is what one's thinking makes it, one makes it human or hell through one's thinking (Bartlett, 1986). Life is on object to which the effect or ambition is directed. In fact, no life can be without a goal.

### ***Gratitude***

Religious traditions including Judaism, Christianity, Islam, Buddhism, and Hinduism all encourage cultivating gratitude as an important moral virtue. Thus, gratitude infuses our religious, cultural, and scholarly traditions, which generally maintain that gratitude is important for a person to be good, moral and a citizen of the world.

Gratitude has been conceptualised as an emotion, a virtue, a moral sentiment, a motive, a coping response, a skill, and an attitude. It is all of these and more," write Robert Emmons and Cheryl Crumpler in a 2000 paper that examined the empirical research on gratitude (Emmons & Crumpler, 2000). Similarly, studies surveying attitudes about gratitude among the general public have reported a wide range of gratitude experiences (Lambert, Graham, & Fincham, 2009). Thus, gratitude can mean different things to different people in different contexts. Yet in their influential 2003 paper, Emmons and Michael McCullough posit that gratitude can be generally distilled to a two-step cognitive process: 1) "recognising that one has obtained a positive outcome" and 2) "recognising that there is an external source for this positive outcome" (Emmons & McCullough, 2003). Because many of our benefits come from other people, gratitude is often thought of as an interpersonal or other-oriented emotion. However, Emmons and McCullough assert, people can also experience gratitude toward God, animals, fate, coincidence, nature, the weather, avoiding a mistake, and more.

Furthermore, there is evidence that gratitude can be thought of as an emotional experience with three hierarchical levels: affective trait, mood, and emotion. These three levels of gratitude can influence one another. Affective traits, as defined by psychologist Erika

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Rosenberg, are “stable predispositions toward certain types of emotional responding” (Rosenberg, 1998).

### *Self esteem*

There are 4 typology of definitions of defining self-esteem. The first and the most basic definition is to simply characterise self-esteem as a certain attitude. As with any other attitude that is held toward a given object, this one can involve positive or negative cognitive, emotional and behavioural reactions. A second type of definition is based on the idea of a discrepancy. In particular, it is the discrepancy between the self that one wishes to be (the “ideal” self) and the self that one currently sees oneself as being (the “real” or “perceived” self) that matters. The closer these two percepts are, the higher the individual’s self-esteem is thought to be, and the wider the gap between the two, the more self-esteem suffers. A third way to go about defining self-esteem focuses on the psychological responses a person holds toward himself or herself, rather than attitudes alone. These responses are usually described as feeling-based or affective in nature, such as positive versus negative or accepting versus rejecting. Finally, Wells and Maxwell maintained that self-esteem is understood as a function or component of personality. In this case, self-esteem is seen as a part of the self-system, usually one that is concerned with motivation or self-regulation, or both.

Self-esteem has two interrelated aspects: it entails a sense of personal efficacy and a sense of personal worth. It is the integrated sum of self-confidence and self-respect. It is the conviction that one is competent to live and worthy of living. Self-esteem is the lived status of one’s competence at dealing with the challenges of living in a worthy way over time. Self-esteem is a positive or negative attitude toward a particular object, namely, the self. High self-esteem, as reflected in our scale items, expresses the feeling that one is “good enough.” The individual simply feels that he is a person of worth; he respects himself for what he is, but he does not stand in awe of himself nor does he expect others to stand in awe of him. He does not necessarily consider himself superior to others. (1979)

### *Life satisfaction*

Life satisfaction is the evaluation of one’s life as a whole, not simply one’s current level of happiness. There are a few different working definitions of life satisfaction, including well-being and life satisfaction researcher Ed Diener’s: “an overall assessment of feelings and attitudes about one’s life at a particular point in time ranging from negative to positive” (Buetell, 2006). Another popular definition of life satisfaction comes from another highly regarded life satisfaction scholar, Ruut Veenhoven: “Life satisfaction is the degree to which a person positively evaluates the overall quality of his/her life as a whole. In other words, how much the person likes the life he/she leads” (1996). Finally, Ellison and colleagues define it as: “A cognitive assessment of an underlying state thought to be relatively consistent and influenced by social factors” (1989). Although there are small differences between the definitions, the underlying idea is the same: life satisfaction refers to an individual’s overall feelings about his or her life. In other words, life satisfaction is a global evaluation rather than one that is grounded at any specific point in time or in any specific domain.

### *Need and Significance*

The society generally learns and follow spiritual teachers in contexts of life philosophy and routine. Thus, by learning the qualities of spiritual teachers we can very well predict the levels of gratitude, self-esteem and life satisfaction among the population. The aim of the

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study was to find out the relationship between gratitude, self-esteem and gratitude in spiritual teachers.

In the present day everyone is following the fastest life forgetting to live mindfully. In order to live mindfully, the key factor is to inculcate gratitude into oneself. So, with this study I seek to find out whether the levels of gratitude, self esteem and life satisfaction are correlated among spiritual teachers.

### *Statement of the Problem*

To study whether there is any relationship among gratitude, self esteem and life satisfaction in spiritual teachers.

### *Objectives*

- To study the relationship among gratitude, self esteem and life satisfaction in spiritual teachers.
- To assess the gender difference in the gratitude levels among spiritual teachers.
- To assess the gender difference in the life satisfaction levels among spiritual teachers.
- To assess the gender difference in the self-esteem levels between among spiritual teachers.

### *Hypothesis*

- There is no significant relationship between gratitude, self esteem and life satisfaction in spiritual teachers.
- There is no significant gender difference in the gratitude levels among spiritual teachers.
- There is no significant gender difference in the life satisfaction levels in spiritual teachers.
- There is no significant gender difference in the self-esteem levels in spiritual teachers.

### *Key Terms*

- **Self esteem:** The self-concept is what we think about the self; self-esteem, is the positive or negative evaluations of the self, as in how we feel about it.”
- **Life satisfaction:** Life satisfaction is the way in which people show their emotions, feelings (moods) and how they feel about their directions and options for the future.
- **Gratitude:** gratitude is the quality of being thankful; readiness to show appreciation for and to return kindness.
- **Spiritual teacher:** A teacher who teaches relating to or affecting the human spirit or soul as opposed to material or physical things. A teacher who teaches religion and religious belief.

## **REVIEW OF LITERATURE**

A study conducted by Feng Kong, Ke Ding and Jingjing Zhao (2015) on the relationship among gratitude, self esteem, social support and life satisfaction among undergraduate students revealed a significant path from gratitude through social support and self-esteem to

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life satisfaction. Furthermore, a multi-group analysis indicated that males with high gratitude scores are more likely to get greater social support than females, while females with high social support scores tended to report greater life satisfaction than males. The present findings provide valuable guidance for how to implement psychological interventions aimed at enhancing undergraduates' well-being.

A study was conducted by Jeannie A Perez, Consuelo O Peralta and Federico B Besa (2008) on the mediating role of spirituality among Filipinos' gratitude and life satisfaction. This cross-sectional study aimed to determine the relationships between gratitude and life satisfaction; gratitude and spirituality; spirituality and life satisfaction, and the mediating role of spirituality between gratitude and life satisfaction. We utilised the Gratitude Questionnaire (GQ-6), Satisfaction with Life Scale (SWLS), and Daily Spiritual Experience Scale as measures. The study enjoined 415 participants whose age was 13 to 28 years old from the Philippines; more than the majority were Roman Catholics and from Christian denominations. Positive relationships were revealed between gratitude and life satisfaction, between gratitude and spirituality, and between spirituality and life satisfaction. Spirituality was also evidenced to mediate the relationship between gratitude and life satisfaction. Gratitude positively affects spirituality which in turn positively affects life satisfaction. The results provided clarity to the mechanism of the relationship between gratitude and life satisfaction. The present study also supported the transcendental view of gratitude. It also provided empirical evidence to the relationship of the variables in the Philippine context.

Carmen Reina Flores and Alfredo Oliva(2015) conducted a study on "From emotional competence to self-esteem and life-satisfaction in adolescents". In this study we analysed the associations between competences or components of empathy and emotional intelligence, as well as their relationships with two variables referred to adolescent development and psychological adjustment, namely, self-esteem and life satisfaction. The study was conducted on a sample of 2,400 adolescents between 12 and 17 years of age. Participants were selected from 20 schools in Western Andalusia. The results showed significant correlations between some of the emotional competencies with self-esteem and life satisfaction. Moreover, two types of relationships were found between these competences related to empathy and emotional intelligence, one at emotional level and another at cognitive level. Furthermore, gender differences were in favour of girls in empathy and emotional attention, whereas boys scored higher on clarity, emotional repair, and self-esteem.

Briana L. Robustelli and Mark A. Whisman (2018) investigated the association between Gratitude and Life Satisfaction among the population of United States and Japan to find out that gratitude was uniquely and positively associated with satisfaction with relationships and life overall but not with satisfaction with work or health. This study suggest that gratitude is uniquely associated with specific domains of life satisfaction.

A study was conducted by Ashok Kumar Patel, Shraddesh Kumar Tiwari, Suman Singh and Sylvia Lindlinger-Sternart (2018) on self-esteem and life satisfaction among university students of Eastern Uttar Pradesh of India. The aim of the study was to investigate the relationship between self esteem and satisfaction with life in current college students. A total of 200 college students (100 Male & 100 Female) from Veer Bahadur Singh University Jaunpur (U.P.) participated. Rosenberg self-esteem scale (1965) and satisfactions with life scale (Diener et al., 1985) were administered. Self-esteem and satisfaction with life was

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found significantly correlated in male, female, urban and general category participants. The effect of self-esteem on satisfaction with life was found significant.

Zaman Khalid, Muhammad Zeeshan Ashraf and Hira Majid Khan conducted a study on gratitude and self esteem among college students (2018). The study was conducted to conceptualise and find relationship between self-esteem and gratitude among college students. Data was collected through Rosenberg self-esteem scale and gratitude GQ6 questionnaire. 60 students from both genders were administered both questionnaires. The finding revealed that there was no significant relationship between self-esteem and gratitude. At the end, gender differences were analysed by using t, test. There was no significant difference among male and female students regarding self esteem and gratitude.

A study was conducted by Erdal Hamarta on a prediction of self esteem and life satisfaction by social problem solving (2019). The aim of this study was to determine whether or not social problem solving by university students predicts their self-esteem and life satisfaction. The survey model was adopted and the sample of the study consisted of 405 university students. The results of the study showed that self-esteem and life satisfaction are positively correlated with positive problem orientation and rational problem solving; they are negatively correlated with negative problem orientation, impulsivity/carelessness, and avoidance styles. The results also showed that negative problem orientation, positive problem orientation, and avoidance style significantly predicted self-esteem. In addition, rational problem solving, positive problem orientation, and avoidance style significantly predicted life satisfaction.

Monica Y. Bartlett, Piercarlo Valdesolo and Sarah Noel Arpin (2019) conducted a study on “The paradox of power: The relationship between self-esteem and gratitude”. In contrast to earlier research, the three studies reported here find that the most powerful individuals are also the most grateful, and that self-esteem plays a role in explaining this relationship. Study 1a (N = 109) reveals a strong, positive relationship between individuals’ perceived power and gratitude. Study 1b (N = 194) replicates this and finds that self-esteem mediates this positive power-gratitude relationship. Study 2 (N = 212) manipulates power and shows its downstream effects on gratitude through self-esteem, again providing support for the positive relationship of power to gratitude through self-esteem. We argue that because gratitude is predicated on recognition that others value oneself, power amplifies rather than undercuts feelings of gratitude. We discuss possible boundary conditions.

Wenceslao Unanue et al (2019) explored The Reciprocal Relationship Between Gratitude and Life Satisfaction based on evidence from two longitudinal field studies to show that that gratitude and life satisfaction mutually predict each other over time. The reciprocal relationships suggest the existence of a virtuous circle of human well-being: higher levels of gratitude increase life satisfaction, which in turn increases gratitude, leading to a positive spiral.

Haeik Hwang, Hyunmi Kang, Jeonghwa Tak, Sieun Lee (2020) conducted a study to examine the relationship among the Self-esteem , Gratitude disposition and Happiness in Pre- service Early Childhood Teachers. The findings of the study were as follows: First, the early childhood teachers considered the level of their own Happiness, Self-esteem and Gratitude disposition to be above average. Second, there was a significant positive correlation among their total scores of Happiness, Self-esteem and Gratitude disposition. And there was a significant positive correlation among the sub-factors of Happiness, Self-

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esteem and Gratitude disposition. Third, the independent variable that made the largest prediction of Happiness was Self-esteem, followed by Gratitude disposition.

M. Furkan Kurnaz, Esra Teke and Hasan Ali Günaydın conducted a study on Relationship between Self-Esteem and Life Satisfaction (2020). The aim of this study is to examine the relationships between self-esteem and life satisfaction through meta analysis. The effect sizes of the research were done using the Comprehensive Meta-Analysis software. 111 effect sizes were obtained from 74 different studies included in the study. A heterogeneous distribution was determined in the included studies ( $Q = 1835.56 > 135.48$ ). The effect size value according to the sample group as a result of the moderator analysis was calculated as 0.39 for adolescents and 0.43 for adults. Although the strength of the relationship between variables was higher in adults, it was observed that it did not change significantly ( $p > 0.05$ ). The average of effect sizes in the study was calculated as 0.42. These data indicate that there is a positive, moderately effective and significant ( $p < 0.05$ ) effect between life satisfaction and self-esteem.

A study conducted by Peizhen Sun and Feng Kong (2020) on affective mediators of the influence of gratitude on life satisfaction in late adolescence. The aim of this study is to examine the mediation effects of positive affect and negative affect on the link between gratitude and life satisfaction in late adolescence. Three hundred and fifty-four Chinese university students were asked to conduct the Gratitude Questionnaire, the Positive and Negative Affect Schedule, and the Satisfaction with Life Scale. Structural equation modelling analyses supported fully mediators of positive affect and negative affect of the association between gratitude and life satisfaction. Furthermore, a multi-group analysis found that females with low negative affect scores were more likely to get greater life satisfaction than males, whereas males with high gratitude scores were more likely to get more positive affect than females.

A study was conducted on the Self-Esteem and Life Satisfaction in University Students by Zülbiye Kaçay Selman Çutuk Vahit Çiriş Zeynep Akkuş Çutuk (2020). In this study, it was aimed to examine the relationship between self-esteem and life satisfaction of students studying at the faculty of education and sports sciences. A total of 361 students, 221 females and 140 males, participated in the study designed by using relational screening model. Self-Esteem Scale, Life Satisfaction Scale and Personal Information Form were used in the study. In the analysis of the data, the t-test for paired comparisons and the Pearson Correlation Coefficient for determining the direction and level of the relationship were used. As a result of the study, it was determined that there was no significant difference between life satisfaction and self-esteem in terms of gender and faculty, and there was a positive and significant relationship between age and class level. It was determined that there is a significant and positive relationship between life satisfaction and self-esteem.

A study on Gratitude and Well Being (2008) by Randy A. Sansone and Lorie A Sansonne. A practical clinical definition is as follows—gratitude is the appreciation of what is valuable and meaningful to oneself; it is a general state of thankfulness and/or appreciation. The majority of empirical studies indicate that there is an association between gratitude and a sense of overall well being. However, there are several studies that indicate potential nuances in the relationship between gratitude and well-being as well as studies with negative findings. In terms of assessing gratitude, numerous assessment measures are available. From a clinical perspective, there are suggested therapeutic exercises and techniques to enhance



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gratitude, and they appear relatively simple and easy to integrate into psychotherapy practice. However, the therapeutic efficacy of these techniques remains largely unknown.

In a study conducted by Amna Ajmal<sup>1</sup>, Shumaila Abid<sup>2</sup>, Satwat Zahra Bokhari<sup>1</sup>, Aafia Rasool (2018) on Role of Gratitude and Forgiveness in Spiritual Well-being of Teachers, The aim of study was to investigate the role of gratitude and forgiveness in the spiritual well-being of the lecturers in the region of Multan, Pakistan. Convenient sampling was used and the sample of 100 teachers, (60 males and 40 females) was drawn from the faculty members of Bahauddin Zakariya University in Pakistan. Gratitude Questionnaire comprising of six items (GQ-6; McCullough, 2004), Heartland Forgiveness scale (HFS; Thompson & Synder, 2003) and scale of Spirituality Index of well-being (SWBS; Daaleman & Frey, 2004) were administered to measure the relationship among gratitude, forgiveness and spiritual well-being. The findings indicated that gratitude and forgiveness are positively correlated with the spiritual well-being and the level of gratitude was greater in female lecturers. Gratitude and forgiveness are strongly associated with spiritual well-being of teachers.

A study on the self-esteem and social relations of adolescents with learning disability by Deepu Abraham K (2018). The study was conducted among all the Adolescents with Learning Disability, in an alternative school in Bangalore. The size of the sample was 50 which include both genders and the sampling design was purposive sampling. Adolescents with learning disability of the age group 11 to 18 years were included for the study. The students' level of self-esteem was assessed by using a 10-item scale developed by Rosenberg (1965). The statistical analysis was done on the data using SPSS. The level of significance was fixed at 0.005 ( $p < 0.05$ ). The results show that, among the total respondents, 62.0 percent of them are male respondents ( $n=31$ ) and 38.0 percent are female respondents ( $n=19$ ). 56 percent of the respondents are being compared with their siblings by their parents. The study indicates that 44 percent of the respondents feel stressed due to parental pressure. The respondents who fall under the age group of 16-19 years have a higher self-esteem than the respondents who fall under the age group of 11-15 years. The study shows that, statically there is a significant relationship between the respondents relationship with parents with respect to respondents self-esteem. There is less significant relationship between the respondents relationship with peers with respect to respondents self-esteem. Present study indicates that, statically there is a significant relationship between the respondents relationship with teachers with respect to respondents self-esteem.

J Hemarajareswari and Pradip Kumar Gupta (2018) conducted a correlational study on Gratitude, psychological well-being and happiness among college students. The present study was conducted to examine the relationship between Gratitude, Psychological well-being and Happiness. The study was conducted on a sample of 200 college students. Participants were randomly selected and the sample consisted of both male ( $n = 67$ ) and female ( $n = 133$ ). Measures included The Gratitude Questionnaire, Ryff's Psychological Well-being Scale, and The Oxford Happiness Questionnaire (OHQ). Findings suggest that there is a positive association among Gratitude, Psychological well-being, its dimensions and Happiness. Limitation and implications of the present study are discussed. The findings of the present study can lay a ground work for conceptualising a theoretical model of Gratitude and its estimator variables.

Laveena Noronha, Meena Monteiro and Nelson Pinto (2018) conducted a study on the Self Esteem and Academic Performance Among the Students. The main aim of the study is to

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know the level of self-esteem of the students with low academic performance. The objectives of this study are to investigate the relationship between self-esteem and academic achievement, to understand the Socio-Economic background, to assess the level of self-esteem, and to know what could be the reason for low academic performance in spite of having high self-esteem. The research design used for the study would be descriptive in nature.

Fathima Najiya and Sannet Thomas (2021) conducted a study on Self-esteem, empathy and introversion among adolescent readers. This study is aimed to investigate the levels of self-esteem, empathy and introversion in adolescent readers based on their levels of reading. This study has been conducted on 120 participants belonging to adolescent age group (09-19 years) through purposive sampling. The tools for data collection used in the study are Rosenberg Self-esteem Scale (Morris Rosenberg, 1965), Toronto Empathy Questionnaire (Spreng et.al, 2009) and Introversion Scale (McCroskey). Data is analysed using SPSS by the application of Kruskal Wallis Test and Post-hoc analysis. The results indicate significant difference in the levels of self-esteem, empathy and introversion among adolescent readers varying on their reading level. That is, individuals with high levels of reading show higher levels of self-esteem, empathy and introversion compared to their counterparts.

Renan P. Monteiro, Gabriel Lins de Holanda Coelho, Paul Hanel and Emerson Diógenes Medeiros conducted a study on 'The Efficient Assessment of Self-Esteem: Proposing the Brief Rosenberg Self-Esteem Scale (2021)'. Self-esteem is one of the most studied constructs in the social sciences, with the Rosenberg Self-Esteem Scale (RSES) being the most used measure. Across four studies (N = 1450), we tested the psychometric parameters of an abbreviated version of the RSES. Through Item Response Theory, the five best items were selected to form the unidimensional Brief Rosenberg Self-Esteem Scale (B-RSES), a reliable and valid measure of self-esteem, which is invariant across age groups and gender. In addition, both RSES and B-RSES correlated very similarly with the Big Five Personality Factors. Also, the B-RSES was strongly correlated with three other short measures of self-esteem, besides being more strongly associated with a range of variables such as conscientiousness and self-competence in comparison to the other three short scales. Together, the B-RSES is especially useful in research that requires rapid evaluation and the use of multiple variables.

### **METHODOLOGY**

Method of research involve the entire process of the study. This includes the detailed description about the sample, the description and development of the tools to be used in the study, data collection procedure, including the intervention techniques and statistical techniques used for the analysis of the collected data.

#### ***Sample***

The samples collected for the data was 60 spiritual teachers among which 30 were males and 30 were females. The data was collected from urban and rural areas of Kerala. All the subjects belonged to the middle adulthood. The experimenter used simple random sampling.

#### ***Inclusive criterion***

- All the subjects belonged to middle adulthood.
- All subjects were from Kerala.
- All subjects were spiritual teachers for more than 3 years.

***Exclusive criteria***

- Religions other than Christianity and Islam was excluded.
- Subjects from other parts of India was excluded.

***Tools***

The following tools were used in the present study:

- Gratitude questionnaire 6
- Rosenberg self-esteem scale
- The life satisfaction with life scale

***Gratitude Questionnaire 6***

Gratitude questionnaire was developed by Micheal E. McCullough, Robert A Emmons and Jo-Ann Tsang (2002). The Gratitude Questionnaire-Six-Item Form (GQ-6) is a six-item self-report questionnaire designed to assess individual differences in the proneness to experience gratitude in daily life. Respondents endorse each item on a 7-point Likert - type scale (where 1 = strongly disagree and 7 = strongly agree).

***Reliability:***

The gratitude questionnaire has good internal reliability with alphas between 0.82 and 0.87.the studies show that the reliability of the test can be evaluated with test-retest, Cronblach's Alpha and through salt-half reliability.

***Validity:***

The validity of the questionnaire can be evaluated with content validity, item analysis, convergent validity, factor analysis which proved that the study of validity and reliability of GQ-6 by Ghamarmi, Kajab M.D and Amri S.

***Scoring:***

The Gratitude Questionnaire-Six-Item Form (GQ-6) is a six-item self-report questionnaire designed to assess individual differences in the proneness to experience gratitude in daily life. Respondents endorse each item on a 7-point Likert-type scale( where 1 = strongly disagree,2 = disagree,3 = slightly disagree ,4 = neutral,5 = slightly agree,6 = agree and 7 = strongly agree).scoring is done by adding the scores of items 1, 2, 4, and 5 and reverse scores for items 3 and 6. That will be the total GQ-6 score. This number should be between 6 and 42.

***Rosenberg Self-Esteem Scale***

The Rosenberg self-esteem scale was developed by Morris Rosenberg (1965).The purpose of the 10 item RSE scale is to measure self-esteem.Originally the measure was designed to measure the self-esteem of high school students. However, since its development, the scale has been used with a variety of groups including adults, with norms available for many of those groups.

***Reliability:***

The RSE demonstrates a Guttman scale coefficient of reproducibility of .92, indicating excellent internal consistency. Test-retest reliability over a period of 2 weeks reveals correlations of .85 and .88, indicating excellent stability.

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### *Validity:*

Demonstrates concurrent, predictive and construct validity using known groups. The RSE correlates significantly with other measures of self-esteem, including the Coopersmith Self-Esteem Inventory. In addition, the RSE correlates in the predicted direction with measures of depression and anxiety.

### *Scoring:*

As the RSE is a Guttman scale, scoring can be a little complicated. Scoring involves a method of combined ratings. Low self-esteem responses are “disagree” or “strongly disagree” on items 1, 3, 4, 7, 10, and “strongly agree” or “agree” on items 2, 5, 6, 8, 9. Two or three out of three correct responses to items 3, 7, and 9 are scored as one item. One or two out of two correct responses for items 4 and 5 are considered as a single item; items 1, 8, and 10 are scored as individual items; and combined correct responses (one or two out of two) to items 2 and 6 are considered to be a single item. The scale can also be scored by totalling the individual 4 point items after reverse-scoring the negatively worded items ( items 2, 5, 6, 8, 9.).

### ***The Satisfaction with Life Scale***

The satisfaction with life scale was developed by Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). A 5-item scale designed to measure global cognitive judgments of one's life satisfaction (not a measure of either positive or negative affect). Participants indicate how much they agree or disagree with each of the 5 items using a 7-point scale that ranges from 7 strongly agree to 1 strongly disagree.

### *Reliability:*

The analysis of the scale's reliability showed good internal consistency ( $\alpha = 0.74$ ). The exploratory factor analysis confirmed the existence of a unique factor structure that explained 54% of the variance.

### *Validity:*

SWLS was related to depression, perceived health, financial situation, and social support, and these relations were all statistically significant ( $P < .01$ ). There was significant difference in life satisfaction between the good- and bad-health groups.

### *Scoring:*

The Satisfaction with Life Scale (SWLS) was developed by Diener et al. (1985) in order to assess the cognitive component of subjective well-being and is probably the most used scale in scientific literature on life satisfaction worldwide. The scale includes five items which assess the overall level of the individual's satisfaction with life. Respondents answer in a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Items are added up in order to yield a total score of life satisfaction. The possible range of scores is between 5 and 35, with greater scores signifying higher satisfaction with life.

### ***Procedure***

The data was collected randomly selected. The participants were then sent the three questionnaire; Gratitude questionnaire 6, Rosenberg self-esteem scale and The life satisfaction with life scale. The questionnaires were administered using google forms, where the items of the questionnaire and instructions were set separately. The researcher also provided contact number and the email address so that any doubts were clarified. The questionnaires were also mailed to the participants. As soon as the data was collected it was

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scored according to the norms of each questionnaire and recorded. Later statistical analysis was conducted to find the results.

### *Statistical Analysis*

Pearson correlation coefficient and t-test was conducted to statically analyse the data. Pearson coefficient test and t-test was conducted to statically analyse the data.

### *Pearson Correlation Coefficient*

In statistics, the Pearson correlation coefficient, also referred to as Pearson's  $r$ , the Pearson product-moment correlation coefficient (PPMCC), or the bivariate correlation,<sup>[1]</sup> is a measure of linear correlation between two sets of data.

### *t-Test*

A  $t$ -test is the most commonly applied when the test statistic would follow a normal distribution if the value of a scaling term in the test statistic were known. When the scaling term is unknown and is replaced by an estimate based on the data, the test statistics (under certain conditions) follow a Student's  $t$  distribution.

## RESULT AND DISCUSSION

From the beginning of time people always wanted to be happy and satisfied with life. And there certain factors that aid to living a happy life amongst them the most discussed would be gratitude, life satisfaction and self esteem. The aim of the study was to find out the relationship between gratitude, self-esteem and life satisfaction among spiritual teachers. The total sample size was 60 which includes 30 males and 30 females. The sampling method used was simple random sampling. The tools used were Gratitude questionnaire 6, Rosenberg self-esteem scale and the life satisfaction with life scale. Pearson coefficient of correlation and t-test was conducted to statically analyse the data. The results of the study are discussed below.

Hypothesis one stated that there will no significant relationship between gratitude, self esteem and life satisfaction in spiritual teachers. The result in the table one indicates that there is no significance relationship between gratitude, self esteem and life satisfaction in spiritual teachers. Therefore, the null hypothesis is accepted.

*Table 1: comparison of gratitude, self esteem and life satisfaction among spiritual teachers.*

		Gratitude	Life satisfaction	Self esteem
gratitude	Pearsons correlation	1	-0.065	0.132
	Sig (2 tailed)		0.623	0.314
	N	60	60	60
Life satisfaction	Pearsons correlation	-0.065	1	-0.178
	Sig (2 tailed)	0.623		0.175
	N	60	60	60
Self esteem	Pearsons correlation	0.132	-0.178	1
	Sig (2 tailed)	0.314	0.175	
	N	60	60	60

Table 1 shows that the correlation value is -0.065 between gratitude and life satisfaction among spiritual teachers, where significance is found to be 0.623 ( $P > 0.05$ ), which is greater

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than the standard significant value of 0.05. This value states that there is a negative correlation among gratitude and life satisfaction in spiritual teachers.

This may be due to other factors that effect the lives of spiritual teachers. Usually, spiritual teachers live in poor living conditions. Mostly they also tend to live away from family which may have effected the levels of life satisfaction.

The table also shows that the correlation value is 0.132 between gratitude and self esteem among spiritual teachers, where significance is found to be 0.314 ( $P>0.05$ ), which is greater than the standard significant value of 0.05. This value states that there is a negative correlation among gratitude and self esteem in spiritual teachers.

Self esteem is the belief ones own ability. Usually, spiritual teachers are seen having a down to earth characteristic which may have caused for the inverse relationship between gratitude and self esteem.

The table shows that the correlation value is -0.178 between self esteem and life satisfaction among spiritual teachers, where significance is found to be 0.175 ( $P>0.05$ ), which is greater than the standard significant value of 0.05. This value states that there is a negative correlation among gratitude and life satisfaction in spiritual teachers.

Hypothesis two stated that there is no significant gender difference in the gratitude among spiritual teachers. The result in the table two indicates that there is significant gender difference in gratitude. Therefore the null hypothesis is rejected.

**Table 2: comparison of gratitude levels among male and female spiritual teachers.**

	N	Mean	Std. Deviation	t	Sig.(2-tailed)
Male	30	30.7333	4.20126	-2.136	0.037
Female	30	33.2333	4.84009		

Table 2 shows that there is significant gender difference in gratitude among male and female spiritual teachers as the t value is -2.136 .The significance is found to be 0.037 ( $p<0.05$ ), which is lesser than the standard significant value of 0.05. Thus ,the hypothesis ‘there is no significant relationship between gratitude levels among male and female spiritual teachers ‘ is rejected.

When it comes to gratitude the female spiritual teachers are seen to evaluate gratitude expression to be less complex, conflicting and exciting. As per a research conducted by Tobb B Kashan , Anjali Mishra ,William E Breen and Jeffrey J Frosh (2009) on “gender differences in gratitude: examining appraisals, narratives, the willingness to express emotions, and changes in psychological needs”, they had similar results. Women, compared with men, reported less burden and obligation and greater gratitude. Generally women endorsed higher trait gratitude compared with men , which is applicable in the case of spiritual teachers.

Hypothesis three stated that there is no significant gender difference in the life satisfaction spiritual teachers. The result in the table two indicates that there is significant gender difference in life satisfaction. Therefore, the null hypothesis is rejected.

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**Table 3: comparison of life satisfaction levels among male and female spiritual teachers.**

	N	Mean	Std. Deviation	t	Sig.(2-tailed)
Male	30	23.2000	5.27453	-2.205	0.031
Female	30	26.3000	5.60880		

Table 3 shows that there is significant gender difference in the levels of life-satisfaction among male and female spiritual teachers, as the t value is -2.205. The significance is found to be 0.031 ( $p < 0.05$ ), which is lesser than the standard significant value of 0.05. Thus, the hypothesis ‘there is no significant relationship between life satisfaction levels among male and female spiritual teachers ‘is rejected.

Women were found to be more satisfied with their life than male spiritual teachers because generally women tend to have better life satisfaction than male. This is similar to the results of the study conducted by Mohsen Joshanloo and Velijo Jovanovic (2020) on ‘the relationship between gender and life satisfaction: analysis across demographic groups and global regions despite the fact that research has used different samples, measures of life satisfaction and statistical methods. This may be due to the difference in resilience, and better opportunities available to women these days. Also, it may be based on the sample ages women in adulthood faces lesser discrimination and thus more freedom of choice which might have aided for better life satisfaction.

Hypothesis four stated that there is no significant gender difference in the self-esteem spiritual teachers. The result in the table two indicates that there is no significant difference in self-esteem. Therefore, the null hypothesis is accepted.

**Table 4: comparison of self-esteem levels among male and female spiritual teachers.**

	N	Mean	Std. Deviation	t	Sig.(2-tailed)
Male	30	20.8000	4.05480	-1.170	0.247
Female	30	22.4000	6.30052		

Table 4 shows that there is no significant relationship in the levels of self esteem among male and female spiritual teachers as the t value is -1.170. The significance is found to be 0.247 ( $p > 0.05$ ), which is greater than the standard significant value of 0.05. Thus, the hypothesis ‘there is no significant relationship between gratitude levels among male and female spiritual teachers ‘is accepted.

This may be because the self esteem is developed similar in male and female individuals. The occupation has a greater impact on the self esteem of individuals which here is the same as spiritual teacher and thus has caused a similarity in results.

### **SUMMARY AND CONCLUSION**

The aim of the study was to find out the relationship between gratitude, self-esteem and life satisfaction among spiritual teachers. The total sample size was 60 (30-males and 30-females). The sampling method used was simple random sampling. The tools used were Gratitude questionnaire 6 , Rosenberg self-esteem scale and The life satisfaction with life scale. Pearson coefficient of correlation and t-test was conducted to statically analyse the data.

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### *Tenability of hypothesis*

<b>HYPOTHESIS</b>	<b>TENABILITY</b>
There is no significant relationship between gratitude, self esteem and life satisfaction in spiritual teachers	Accepted
There is no significant difference in the levels of gratitude among male and female spiritual teachers	Rejected
There is no significant difference in the levels of self-esteem among male and female spiritual teachers	Rejected
There is no significant difference in the levels of life satisfaction among male and female spiritual teachers	Accepted

### *Implication*

All of humankind have an innate need to be happy in life. When looked into the highest of people who are believed to have higher mindfulness in life is the spiritual teachers. But gratitude, self-esteem and life satisfaction is seen to have an inverse relation with each other. Gender tends to play a major role in gratitude and life satisfaction both are seen higher in female spiritual teachers. In the case of self-esteem there cannot be seen such a difference and is equal for both genders.

### *Limitations*

- The sample size is small
- The sample can only be distributed through google forms
- Age group was small
- Collected data were only from spiritual teachers in Kerala

### *Scope For Further Study*

The study was on the relationship between levels of gratitude, self and life satisfaction thus aiding to help and understand the major factors related to happiness and mindful living. This can be seen as the highest value and thus compared to the ordinary population to learn about the importance of spirituality in ones life. The study can also be extended to larger age groups as it can vary drastically when taken solely on older generations. Also, a higher population may reveal a larger picture on the topic.

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### **Conflict of Interest**

The author(s) declared no conflict of interest.

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