

Research Paper

Optimism and Resilience as Correlates Factors of Spirituality

Ekta Bhardwaj^{1*}, Dr. Amit Kumar²

ABSTRACT

Spirituality often provides a framework for understanding the bigger picture and finding meaning in life. It can be a source of hope and optimism, giving people a sense that there's something greater at play. Spirituality involves the recognition of a feeling or sense or belief that there is something greater than myself, something more to being human than sensory experience, and that the greater whole of which we are part is cosmic or divine in nature. Optimism, in turn, is like the cheerleader of the trio. It's the mindset that sees the glass as half full, even when life throws hurdles your way. Spirituality might provide the context, but optimism is the attitude that helps you navigate challenges with a smile. And then there's resilience—the tough cookie of the group. Resilience is a psychological quality that allows some people to be knocked down by life's adversities and come back at least as strong as before. Instead of letting difficulties, traumatic events, or failures overwhelm them and drain their resolve, highly resilient people find a way to change course, heal emotionally, and continue on the path to their goals. Spirituality and optimism can be the fuel that powers resilience, helping you find the strength to rise above adversity. The purpose of the current study is to examine the relationships between resilience, optimism and spirituality. The current research employs an exploratory and correlation research design. The sample consisted of 100 participants of Delhi NCR. The data was collected using Questionnaire Method. The Instruments used were valid and reliable throughout the test, comprising of the spiritual well-being scale, the 6-item version of the brief resilience scale and state optimism measure. According to the result 28 percent of people who are spiritual found to be optimistic and resilient. Together, these factors create a strong foundation for dealing with life's challenges and allow people to find balance, purpose, and hope even in the most difficult situations. Taking care of mental health, maintaining hope, and improving well-being are important aspects of improving overall health and well-being.

Keywords: *Spirituality, Optimism, Resilience, Mental Health, Well-being, Coping Mechanisms, Psychological Strength, Meaning in Life, Emotional Healing, Life Challenges*

Spirituality is a broad concept that has room for many perspectives. It usually involves a connection to something bigger than ourselves, and it usually involves finding a purpose in life. As such, it is a universal human experience - something that affects us all. People may describe a spiritual experience as sacred or transcendent, or simply as a deep sense of aliveness and connectedness. Some may find that their spiritual life is closely tied to

¹B.Sc. Psychology, Department of Psychology, School of Health Sciences, Sushant University.

²Assistant Professor, Department of Psychology, School of Health Sciences, Sushant University.

*Corresponding Author

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Optimism and Resilience as Correlates Factors of Spirituality

a church, temple, mosque or synagogue. Others may pray or find comfort in a personal relationship with God or a higher power. Still others seek meaning through their connections with nature or art. Like your purpose, your personal definition of spirituality can change throughout your life, adapting to your own experiences and relationships.

Christina Puchalski, MD, director of the George Washington Institute for Mental Health and Health, states that “Spirituality is an aspect of humanity that relates to how people seek and express meaning and purpose, and how they experience a relationship to the moment, to themselves, to others, to nature and to the meaning or sacred. Spirituality involves recognizing the feeling or feeling or belief that there is more to being human than sensory experience and that the greater whole of which we are a part is cosmic or divine in nature. Spirituality means knowing that our lives have meaning beyond our daily existence, at the level of the biological needs that drive selfishness and aggression. This means that we know that we are an important part of the purposeful evolution of life in our universe.

Spirituality implies the study of certain universal themes - love, compassion and altruism, the afterlife, wisdom and truth - knowing that some people, such as saints or enlightened ones, have reached and demonstrated a higher level of development than ordinary people. Striving to embody the qualities of such inspirational examples often becomes an important part of the spiritually inclined person's life journey. Of the study participants, 529 discontinued treatment.

The researchers explained that cancer patients who received chemotherapy, who had good mental health and a transcendent relationship between people and God, could develop a sense of self-worth. Cancer patients also reported that faith in God made them feel stronger than before, giving them new hope and optimism for a better life. Multivariate analyses showed that meaning/peace and faith were positively correlated with optimism and social support. Spirituality was significantly (Gilberston et al., 2023) associated with better life satisfaction, better mental and physical health, and better resilience, even after controlling for current age, sex, and age at separation. The spiritual journey involves first healing and strengthening the ego so that positive states are experienced; Thanks to secure self-esteem, belief in one's own values and the capacity for love and generosity, self-defence does not limit a person. Opening the heart is an integral part of true spirituality. In this regard, one can question the spiritual nature of masochistic religious practices such as self-injection, based on a belief in the inherent evil of the body rather than a genuine connection with, and thus compassion for, the body. In short, a person embraces religion in a way that inevitably reflects his own level of development and maturity.

Spirituality is an essential human dimension and an especially relevant resource in personally threatening situations, as is the case of a diagnosis of cancer and its treatment. The mere fact of having to face one's own mortality precipitates a series of existential questions regarding meaning or purpose. Spirituality serves cancer patients to cope with their illness and make treatment-related decisions. There is evidence that spirituality and religion positively affect patients' quality of life and gives them hope, comfort, and meaning to their experience. Given the importance of spirituality in experiencing the disease, experts and international guidelines recommend that healthcare professionals ask patients about their beliefs. Spiritual factors have been correlated with better physical health, mental health, and lower mortality.

In addition to spirituality, other positive variables, such as optimism and social resilience, have drawn growing interest in recent years and have been associated with better health

Optimism and Resilience as Correlates Factors of Spirituality

outcomes. It encourages people to have better relationships with themselves, others, and the unknown. Spirituality can help you deal with stress by giving you a sense of peace, purpose, and forgiveness. It often becomes more important in times of emotional stress or illness. This optimism is predicated upon a deep belief in the ability of a human being to grow and change.

As Rebbe Nachman of Breslov teaches: If you believe that you can destroy, then you must also believe that you can repair. The spiritual life is about living with optimism; it is about living with hope and faith. The practice of religion should be empowering. Through our spiritual practices, we can join ourselves with our higher nature and become filled with the power of the Infinite and Eternal.

Optimism refers to the general tendency to expect positive outcomes out of an individual which includes better mental as well as physical health, personal relationships, motivation and performance. Optimists show more tenacity and more approach-focused ways of overcoming with short- and long-term stressors. Optimism is visible as high-quality expectations approximately one's very own future. Dispositional optimism refers to the tendency to believe that good things will happen in the future and that bad things will rarely happen. An optimistic perspective yields a variety of emotional, social, and health-related benefits. This can be shown by the study done on 912 cancer patients which shows that Significant differences on the scale of spiritual (Laura et al., 2021) were found to be dependent on age, gender, marital status, employment and cancer treatment. Married or partnered participants had significantly higher meaning/peace scores compared to their unpartnered counterparts. This gap in the literature adds a new dimension to our understanding of coping and resilience.

Researchers found that there is a significant influence between SWB and optimism. According to the results of this study (Kord et al., 2019), life expectancy and optimism were significantly correlated with women's spiritual well-being; therefore, they are able to predict the spiritual well-being of a person. However, we were unable to identify any studies conducted that focused on the intersection of spirituality or religion, traumatic life events, and physical distancing during a pandemic. Resilience is the ability to bounce back from adversity and negative emotional experiences. Optimism contributes to resilience and is way to how we adapt to stressful situations. Resilience is associated with many factors such as coping ability, self-efficacy, optimism, social support, flexibility, religious and spiritual beliefs, positive emotions, self-esteem, and meaning and purpose in life (Helmreich et al., 2017). Resilience refers to both the process and the outcome of successfully adapting to difficult or challenging life experiences, according to the definition from the American Psychological Association (APA). It's having the mental, emotional, and behavioural flexibility and ability to adjust to both internal and external demands, per APA.

Researcher describe the ways in which 88 participants were there, women stayed connected to others and their spiritual selves, learned coping skills that ultimately helped them to be resilient, during the COVID-19 pandemic. Researchers (Werdani et al., 2021). The concept of resilience appears which is generally defined as the ability of individuals to recover or cope satisfactorily with adverse circumstances (Rutter et al., 2012), with reference to the human capacity to adapt to tragedy, trauma, adversity, difficulty, and significant stressors. This is a dynamic process, influenced by life events and challenges (Hardy et al., 2004).

Resilience is a psychological quality that allows some people to be knocked down by life's adversities and come back at least as strong as before. Instead of letting difficulties, traumatic

Optimism and Resilience as Correlates Factors of Spirituality

events, or failures overwhelm them and drain their resolve, highly resilient people find a way to change course, heal emotionally, and continue on the path to their goals. Despite the importance of resilience in modern society and the growing literature on effect of Spirituality on suffering, as far as we know, there is a lack of systematic reviews on this topic.

Understanding how resilience and Spirituality are correlated or not he could add to the current scientific literature, assist in the development new preventive strategies for dealing with chronic diseases terms and deepening our knowledge of how these concepts overlap clinical practice. The study was conducted on 6653 persons (Lucchetti et al.,2021), results presented in this review showed a moderate correlation between Spirituality and resilience, and these findings were maintained even when only high-quality studies were included in the meta-analysis. In addition, subgroup analyses revealed that spirituality measures seem to be strongly correlated with resilience as compared to religiosity measures. Understanding this association can help researchers, health professionals, and administrators to develop preventive strategies to stimulate resilience in their patients and to design future studies in this area.

As a result, it is necessary to develop programs to educate women to develop skills such as self-esteem, hope and optimism to improve their spiritual well-being. Since the foundation of the family is built on the health of women, it is recommended to prepare comprehensive educational programs that will provide them with psychological and spiritual support to strengthen and improve their spiritual and mental health. Researchers have demonstrated the link between spirituality and resilience and their impact on healing, emotional and mental well-being, as well as coping and resilience (Ozawa et al., 2017). The findings suggest that spirituality may play an important role in resilience and well-being for leavers. Implications and limitations are discussed. Hence this study aims to see if there is a relationship between spirituality optimism and resilience when analysing observational studies

METHODOLOGY

Aim:

This study aims to investigate the relationship between the level of Spirituality, Optimism and Resilience of Adults.

Research Objective:

- To measure spirituality in adults using Spiritual Well-being Scale (SWB).
- To measure optimism in adults using State Optimism Measure (SOM).
- To measure resilience in adults using Brief Resilience Scale (BRS).
- To determine if there exist any relationship between the three variables.
- To implicate suggestions to enhance Spirituality along its factors.

Research Problem:

- Is there any relationship between spirituality, optimism and resilience?
- What is the role of spirituality in an individual's life?
- How optimism and resilience are connected to spirituality?

Hypotheses:

- **H₁:** There would be a positive relationship between Spirituality and Optimism.
- **H₂:** There would be a positive relationship between Spirituality and Resilience.
- **H₃:** There would be a positive relationship between Optimism and Resilience.

Optimism and Resilience as Correlates Factors of Spirituality

Research Design:

The current research employs a descriptive and correlational research design.

Sample:

The sample consisted of Individuals (N= 100) who were above the age of 18 and below the age of 48. The participants were from both urban and rural areas of Delhi NCR who were either employed in private companies or studying in universities of Delhi NCR. The sampling was based on convenience and snowball sampling method.

Inclusion Criteria:

- Individuals from rural and urban areas.
- Individuals aged between 18-48 years of age.
- Males & Females.
- Private Companies.

Exclusion Criteria:

- Individuals from 18 - 48 years.
- Government Employees.

Tools Used:

1. **Spiritual Well-Being Scale (Ray Paloutzian et al., 1982):** The Spiritual Well Being Scale (SWBS) is a 12-item scale that measures an individual's well-being and overall life satisfaction on two dimensions: (1) religious well-being, and (2) existential well-being. The reliability is .95 and it is highly valid.
2. **Brief Resilience Scale (Smith et al., 2008):** The Brief Resilience Scale. It consists of six items. In the original paper, Cronbach's alpha ranged from 0.80 to 0.91. The Brief Resilience Scale was created to assess the perceived ability to bounce back or recover from stress. The scale was developed to assess a unitary construct of resilience, including both positively and negatively worded items.
3. **State Optimism Measure (Millstein et al., 2019):** The seven items that were confirmed are recommended for use as a scale, as they display unidimensionality and high internal consistency. Cronbach's alphas in the three samples ranged from .92 to .96. The test is reliable and has high validity.

Procedure:

Using convenience sampling, the researcher approached the participants who were eligible to participate in the study. Written informed consent was taken from the participants to ensure that they were willing to take part in the study. The participants were briefed about the study and their queries were addressed to their satisfaction. They were also asked to fill socio demographic details. Participants will be informed that the data collected will be kept confidential and will be used for research purposes only.

Statistical Analysis:

The acquisitions were analysed using a computer software application SPSS. The analysis was carried out in three phases.

1. **Normality Test:** The data normality was assessed using the Shapiro-Wilk Test of Normality as it is a reliable test.
2. **Descriptive Statistics:** The description of the data collected was calculated using mean and standard deviation of the sample.

Optimism and Resilience as Correlates Factors of Spirituality

3. Inferential Statistics: The Inferential Statistics used in the current study is Linear Regression.

RESULT

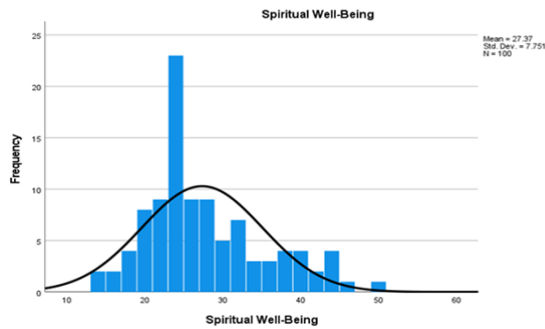


Figure 1. Spiritual well-being

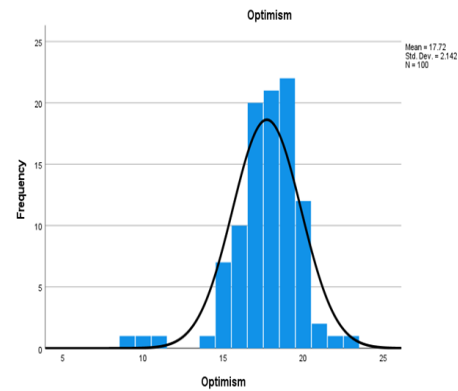


Figure 2. Optimism

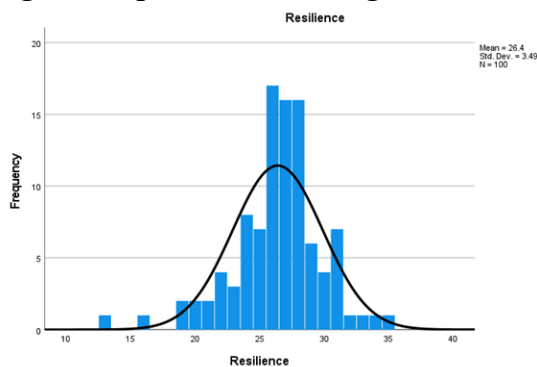


Figure 3. Resilience

The comes about of the relapse investigation looking at the relationship between spiritual well-being (subordinate variable) and the indicators optimism and resilience are displayed in Table No. 1 (Show Outline), Table No. 2 (ANOVA), and Table No. 3 (Coefficients). Concurring to Table No. 1, the show yielded an R esteem of 0.288, which demonstrates a powerless positive relationship between the autonomous factors and otherworldly well-being. The R Square esteem is 0.083, meaning that 8.3% of the variety in Spiritual well-being can be clarified by good faith and versatility.

The balanced R Square, which accounts for the number of indicators, is marginally lower at 0.064, and the standard blunder of the appraise is 7.49. This esteem speaks to the normal sum that the watched Spiritual well-being scores veer off from the anticipated scores, recommending direct changeability within the model's forecasts.

Table No. 1. Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate |
|-------|--------------------|----------|-------------------|----------------------------|
| 1 | 0.288 ^a | 0.083 | 0.064 | 7.49 |

Table No. 2 (ANOVA) gives encourage understanding into the by and large importance of the relapse show. The relapse whole of squares is 842.63, whereas the entire whole of squares is 5947.31, showing that the demonstrate accounts for a extent of the by and large fluctuation

Optimism and Resilience as Correlates Factors of Spirituality

within the information. The crucial square for the relapse is 280.87. The F measurement is 5.282 with a centrality esteem (p-value) of 0.002. This result shows that the relapse demonstrate is factually noteworthy at the 0.05 level, recommending that the autonomous factors together have a significant affect on anticipating otherworldly well-being.

Table No. 2. ANOVA

| ANOVA | | | | | | |
|-------|------------|----------------|----|-------------|-------|-------------------|
| Model | | Sum of Squares | df | Mean Square | F | Sig. |
| 1 | Regression | 842.63 | 3 | 280.87 | 5.282 | .002 ^b |
| | Residual | 5104.67 | 96 | 53.17 | | |
| | Total | 5947.31 | 99 | | | |

a. Dependent Variable: Spiritual Well-Being.

In Table No. 3 (Coefficients), the unstandardized coefficient for good faith is 0.678 with a standard mistake of 0.35, coming about in a t-value of 1.93 and a p-value of 0.056. In spite of the fact that this relationship is positive, the p-value is somewhat over the 0.05 edge, recommending that the relationship between positive thinking and Spiritual well-being is possibly non-significant. Be that as it may, the course of the relationship underpins the thought that higher positive thinking is related with higher otherworldly well-being.

In differentiate; strength incorporates a coefficient of -0.507, with a standard mistake of 0.21, a t-value of -2.33, and a p-value of 0.022. This demonstrates a factually noteworthy negative relationship between flexibility and otherworldly well-being. This negative coefficient proposes that as strength increments, Spiritual well-being tends to decrease, which is an unforeseen finding and may be impacted by particular relevant or mental variables inside the test.

Table No. 3. Coefficients

| Model | | Unstandardized Coefficients | | Standardized Coefficients | T | Sig. |
|-------|------------|-----------------------------|------------|---------------------------|-------|------|
| | | B | Std. Error | Beta | | |
| 1 | (Constant) | 34.773 | 7.63 | | 4.55 | .000 |
| | Optimism | 0.678 | 0.35 | 0.187 | 1.93 | .056 |
| | Resilience | -0.507 | 0.21 | -0.228 | -2.33 | .022 |

The steady esteem of the show is 34.773, demonstrating the anticipated score of Spiritual well-being when both good faith and flexibility are zero. The standardized coefficients (Beta values) appear that versatility encompasses a more grounded impact (Beta = -0.228) on Spiritual well-being than good faith (Beta = 0.187). By and large, the relapse demonstrate clarifies a little but measurably noteworthy parcel of the change in otherworldly well-being, with positive thinking appearing a positive, in spite of the fact that minimal, impact and versatility appearing a critical negative effect.

The positive coefficient indicates a positive relationship and a negative coefficient indicates negative relationship between optimism and resilience with dependent variable Spiritual Well-Being. The positive coefficient of optimism indicates that as the value of the optimism increases, the mean of the spiritual well-being also tends to increase. The negative coefficient suggests that as the resilience increases, the spiritual well-being tends to decrease.

DISCUSSION

The comes about of the current think about offer quick but to some degree complex elucidations with respect to the relationship between otherworldly well-being, positive thinking, and versatility. The discoveries adjust somewhat with the broader body of writing that proposes positive thinking contributes emphatically to mental and otherworldly wellbeing.

Hopeful people for the most part have a cheerful viewpoint on life, which permits them to oversee push more successfully and to determine meaning from both positive and negative life occasions. Within the setting of otherworldly well-being, this confident mien may decipher into more grounded confidence, more profound engagement with otherworldly hones, and more noteworthy existential fulfilment.

In any case, the noteworthy negative relationship between versatility and Spiritual well-being is interesting and warrants advance investigation. Versatility is by and large conceptualized as the capacity to adjust and bounce back from difficulty. It is frequently thought to work in pair with otherworldly hones, which can give people with enthusiastic back, reason, and ethical systems.

Be that as it may, in this consider, expanded resilience is related with lower levels of spiritual well-being. One conceivable translation is that people with higher flexibility may depend more on inside mental components (e.g., self-efficacy, individual quality) instead of outside or supernatural assets such as otherworldly existence. On the other hand, flexible people might receive a more impassive or candidly saved approach to adapting with misfortune, which might differentiate with the openness and helplessness regularly related with otherworldly well-being.

Besides, the humble R^2 esteem (8.3%) recommends that good faith and resilience, whereas vital, don't completely capture the complexity of otherworldly well-being. Other variables—such as enthusiastic insights, social back, mindfulness, or devout commitment—may contribute more essentially to otherworldly fulfilment.

The borderline significance of positive thinking too demonstrates that whereas there is a drift, it may not be vigorous sufficient in this test to form wide generalizations. These discoveries emphasize the requirement for a more nuanced understanding of how mental characteristics meet with otherworldly life, and how social, formative, or situational components might direct these connections.

Mental health, hope, and resilience are interconnected aspects of the human experience and all contribute to overall well-being and resilience in the face of adversity. Those with a strong spiritual foundation tend to be more resilient, using their beliefs and values to cope with difficult situations. Optimism, being hopeful about the future and enjoying good results for personal organization, helps prevent stress and depression. Optimistic people are more likely to see setbacks as temporary and let them pass, making them more susceptible to depression.

The finding revealed a positive relationship between spiritual well-being, optimism and resilience. Resilience, the ability to bounce back from disappointment and thrive in the face of adversity, is influenced by the mind and spirit. While spiritual beliefs and practices can provide a source of comfort, guidance, and strength during difficult times, hope can also fuel this desire to solve problems and adapt to problem-solving strategies.

Optimism and Resilience as Correlates Factors of Spirituality

According to the result 28 percent of people who are spiritual found to be optimistic and resilient. Together, these factors create a strong foundation for dealing with life's challenges and allow people to find balance, purpose, and hope even in the most difficult situations. Taking care of mental health, maintaining hope, and improving well-being are important aspects of improving overall health and well-being.

CONCLUSION

In conclusion, the relationship between spiritual well-being, optimism, and resilience underscores the intricate interplay between psychological, emotional, and existential dimensions of human experience. A linear regression model to predict a significant relationship between spiritual well-being, optimism and resilience. The second conclusion is that spiritual people are found to be more optimistic and resilient.

In conclusion, the think about confirms the presence of a factually noteworthy relationship between Spiritual well-being and the mental characteristics of good faith and flexibility. Be that as it may, this relationship is more nuanced than at first anticipated. Whereas positive thinking appears a positive affiliation with otherworldly well-being, recommending that cheerful people are likely to involvement more prominent existential peace and fulfilment, the negative affiliation with versatility challenges routine suspicions. This conundrum highlights that versatility does not generally improve well-being over all measurements, particularly when seen through a otherworldly or existential focal point. The discoveries infer that in spite of the fact that profoundly slanted people may display more noteworthy positive thinking and enthusiastic flexibility, their flexibility may not continuously show in ways that adjust with higher otherworldly satisfaction.

In general, the relapse demonstrate proposes that as it were a little parcel of Spiritual well-being is clarified by the included indicators, indicating to the multifaceted nature of most profound sense of being. These comes about advocate for a all encompassing approach in understanding well-being, one that coordinating mental qualities with existential, social, and otherworldly measurements of life.

Limitations

While research exploring the relationship between spiritual well-being, optimism, and resilience offers valuable insights, it also faces several limitations that warrant consideration. Firstly, the subjective nature of spiritual well-being poses challenges in measurement and operationalization. Individuals suffering from psychological disorders were not included and old age people also were not the participants.

This variability can introduce inconsistencies in research findings and limit the generalizability of results. Secondly, establishing causality presents a significant challenge in research on these constructs. While there may be correlations between spiritual well-being, optimism, and resilience, it is challenging to determine the direction of causality. For example, while spiritual beliefs may contribute to resilience, it is also plausible that resilient individuals are more likely to adopt spiritual practices as coping mechanisms. In spite of advertising vital commitments, the think about is compelled by a few impediments that ought to be recognized.

To begin with, the estimation of Spiritual well-being is intrinsically subjective and context-dependent, posturing challenges in guaranteeing consistency and unwavering quality. Otherworldly encounters and expressions change broadly over people and societies, which

Optimism and Resilience as Correlates Factors of Spirituality

may have presented predisposition or changeability into the comes about. Moment, the test prohibits basic statistic bunches such as the elderly and people with mental clutters, who may show diverse designs of otherworldly engagement, positive thinking, or strength. This limits the generalizability of the discoveries and may skew the comes about toward more youthful, mentally steady populaces.

Another key restriction is the cross-sectional plan of the ponder, which blocks any conclusions around causality. Whereas affiliations have been recognized, it remains vague whether Spiritual well-being impacts mental characteristics or on the off chance that people with particular characteristics (e.g., good faith) are more likely to report higher otherworldly fulfilment. Moreover, social and etymological contrasts in translating study things may have affected how members reacted, especially concerning unique builds like most profound sense of being or versatility.

In conclusion, the unforeseen negative relationship between strength and Spiritual well-being proposes potential estimation or conceptual jumbles. It raises questions around whether the scales utilized really captured the planning develops or whether diverse sorts of versatility (e.g., enthusiastic vs. behavioral) were at play. These impediments emphasize the require for more modern, relevantly grounded, and socially delicate investigate plans in future examinations.

Lastly, longitudinal studies examining the long-term effects of spiritual well-being, optimism, and resilience are relatively scarce. Such research could provide valuable insights into how these constructs evolve over time and their enduring impact on individuals' well-being.

Future Implications

Looking forward, a few suggestions rise from the discoveries of this ponder. Future investigate ought to utilize longitudinal plans to way better get it the directional and advancing nature of the connections among otherworldly well-being, good faith, and strength. Long-term thinks about might light up how these characteristics impact each other over time, especially amid periods of critical life alter or misfortune.

Furthermore, analysts ought to point to incorporate more assorted populaces, such as more seasoned grown-ups, people from diverse devout or social foundations, and those confronting mental or physical wellbeing challenges. Doing so would offer assistance decide whether the designs watched here hold over diverse life stages and settings?

Encourage, subjective considers utilizing interviews or centre bunches may give wealthier, more nuanced bits of knowledge into how people get it and encounter the concepts of versatility and otherworldly well-being in their day by day lives. This approach may offer assistance clarifies the negative relationship watched between strength and otherworldly well-being in this consider. In addition, future ponders ought to investigate interceding and directing factors, such as adapting styles, passionate control, devout commitment, or social back, which may impact how good faith and flexibility influence otherworldly wellbeing.

From a connected viewpoint, the discoveries propose potential esteem in creating intercessions or programs that cultivate positive thinking and otherworldly engagement to upgrade in general well-being. Mental wellbeing experts, teachers, and otherworldly counsellors may advantage from coordination these bits of knowledge into their homes,

Optimism and Resilience as Correlates Factors of Spirituality

making a difference people to construct mental quality whereas keeping up a solid sense of otherworldly reason and association.

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Conflict of Interest

The author(s) declared no conflict of interest.

Optimism and Resilience as Correlates Factors of Spirituality

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