

Research Paper

General Health, Moral Identity and Life Satisfaction: A Comparative Study of Monks and Nuns Among Tibetan Community

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ABSTRACT

The research examined the relationship between moral identity and mental health and life satisfaction within Tibetan Buddhist monks and nuns. Considering increasing anxiety about mental wellbeing in contemporary society, researcher sought to determine whether cultivating a spiritual existence can promote emotional stability and character development. The study involves a group of 100 participants consisting of 50 monks and 50 nuns. Three standard questionnaires were completed: the General Health Questionnaire (GHQ-12), the Satisfaction with Life Scale (SWLS), and Moral Identity Questionnaire. The finding research discovered that there was little distinction in life contentment between monks and nuns. Nuns exhibited significantly higher levels of moral identity. The study also discovers significantly positive connections between a person's moral identity and both their mental wellbeing and overall life satisfaction moral identity was found to be a strong indicator of a person's mental well-beings and overall satisfaction levels. The overall findings indicate that adhering to a religious lifestyle may contribute to enhance emotional well-being and development of strong moral principles within Tibetan Buddhist communities.

Keywords: *mental health, moral identity, life satisfaction, Tibetan monks, Tibetan nuns, spirituality, religious lifestyle*

A person's overall well-being is comprised of the mental health, moral identity, and life satisfaction. These elements shape individual's self-perception, emotional regulation, and social interactions. According to the World Health Organization (2004), **Mental Health** is essentially the capacity to efficiently handle daily stress, sustain productivity in the workplace, and make a positive contribution to society. Individuals with optima mental well-being and make a positive contribution to society. Individuals with optimal mental well-being typically exhibit emotional toughness foster healthy interpersonal connections and enjoy a state of inner serenity and equilibrium. In contrast, poor mental health can impede a person's capacity to perform daily task, resulting in increased stress and a demised sense of happiness and satisfaction. Psychological well-being is also influenced by a person's **Moral Identity**. An individual's level of moral integration is indicated by how

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thoroughly they incorporate values like honesty, fairness, kindness, and compassion into their identity (Nucci & Narvaez 2008). Individuals with a robust moral identity are more inclined to act according to their ethical standards, and this identity is influenced by a range of factors, such as cultural heritage, upbringing, personal experiences, and spiritual convictions. Individuals with a strong moral sense typically view moral conduct as integral to their personal identity, which subsequently affects their mental well-being and interpersonal relationships. Subjective well-being encompasses **Life Satisfaction** a key component. It pertains to how people assess the value and significance of their existence.

Individuals who are content with their lives typically express the value and significance of their existence. Individuals who are content with their lives typically express greater happiness, feel more fulfilled, and experience reduced stress levels (Diener et al., 1985). A wide range of elements influence life satisfaction, such as physical health, interpersonal relationship, personal achievements, and spirituality. Fundamentally, people who view their lives as significant and satisfying are more likely to feel greater joy and reduce emotional turmoil. Although each dimension (namely, mental health, moral identity, and life satisfaction) has been extensively researched across diverse populations, further investigation is still needed. Many religious groups adhere to spiritual practices and principles that prioritize self-control, kindness, and inner calm, which can contribute to emotional well-being. Tibetan Buddhist monks and nuns make an ideal group for investigating this connection due to their lifestyles. Their daily activities include meditation, prayer, study of religious doctrine, mindfulness exercise, and community work, which are thought to promote moral growth, emotional control, and sense of direction.

Understanding the link between a religious lifestyle and its impact on mental health and life satisfaction, given the significant role identity plays in emotional and psychological outcomes is of particular interest. The present study sought to explore how Tibetan Buddhist monks and nuns, through their spiritual practices, experience mental health and life satisfaction, with moral identity playing a potential mediating role. A total of 100 participants (50 monks and nuns) participate in this study, completing three well-established psychological tools; the General Health Questionnaire-12 (GHQ-12; Goldberg & Williams, 1988) to assess mental health, the Satisfaction with Life Scale (SWLS; Diener et al., 1985) measure life satisfaction, and the Moral Identity Questionnaire (MIQ; Aquino & Reed, 2002) to evaluate the strength of moral identity. Given the rising significance of tackling mental health issues in contemporary society, especially concerning stress and emotional welfare, the study's timing is particularly opportune. The study seeks to offer significant insights by concentrating on a spiritual community, examining the role that moral values and religious practices play in enabling individuals to preserve good mental wellbeing and achieve a sense of personal satisfaction. The outcomes may have wider implications for developing culturally sensitive mental health interventions and provide a more profound understanding of the role of spirituality in enhancing overall wellbeing. These findings could also contribute to expanding research on wellbeing across various cultural and spiritual settings.

REVIEWS OF LITERATURE

Researchers for the European Values Study. (2021). To investigate how religion affects moral judgement, the European Values survey Researchers (2021) conducted a comprehensive survey with 37,154 individuals in 31 European nations. Less religious people were more inclined to think that virtues like kindness and honesty are moral because they

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are socially acceptable, according to the study. More religious individuals, on the other hand, drew more heavily on religion teachings when forming their moral arguments. To learn more about the moral convictions of individuals with varying degrees of religiosity, the researchers employed survey-based data collection techniques. Important insights into how different populations interpret morality based on their religious orientation were provided by this study.

Flannelly et al. (2002) conducted a review study that compared clergy members to the general population by examining mortality statistics from 1959 to 2000. They found that Catholic nuns had mortality rates that were 20–25% lower, Catholic priests had mortality rates that were about 10% lower, and Protestant ministers had mortality rates that were around 25% lower. Although some clergy had greater cancer risks, the researchers concluded that this might be because of routine, community support, and healthier lifestyles. This suggests that more research is necessary.

In their 2019 study, Gunathunga et al. examined the effects of Vipassana meditation on the mental health of 60 healthcare professionals in Sri Lanka 30 of whom consistently practiced and the remaining 30 of whom did not. They observed that those who meditated had considerably improved mental health ($p = 0.001$) and lower levels of depression ($p < 0.01$) using the PMHQ and CES-D scale, which suggests that meditation can help reduce emotional stress in challenging work contexts.

Twenty Tibetan monks in Nepal who were adolescents and young adults participated in a qualitative study by Heubner and Garrod (1993) to investigate moral reasoning. The monks' responses to culturally modified moral dilemmas based on Kohlberg's theory were influenced by Buddhist ideals like compassion and non-violence, even if they followed normal developmental phases. This suggests the need for more culturally inclusive models of moral development.

To compare the mental health and spiritual values of 315 professionals 134 spiritual directors, 109 Christian psychologists, and 72 clinical psychologists. Howard et al. (n.d.) conducted the study. Forgiveness, detachment, and spirituality were found to be higher among spiritual directors and Christian psychologists. Additionally, spiritual directors showed greater maturity and accepted suffering as a necessary component of development, indicating that spiritual approaches improve therapeutic results.

To assess a Buddhist-based counselling training program for thirty-two health volunteer monks, Langgapin et al. (2024) planned an experimental study in Thailand. They employed skill evaluations, feedback forms, and pre- and post-tests. Following the training, 62.50% of the participants retained their skills and 71.88% passed the test ($p < 0.001$, $p = 0.005$), demonstrating that monks may successfully promote community mental health through organized training.

Mascaro et al. (n.d.) sought to verify a Tibetan version of the PHQ-9 and evaluate depressive symptoms among 384 Tibetan Buddhist monastic science students in India (363 monks and 21 nuns). Over 10% of monks, particularly those in their first year, reported moderate to severe depression, according to the study, with low energy being the most prevalent symptom. This demonstrated how crucial mental health assistance is in monastic educational environments.

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In-depth interviews and observations were used in a qualitative study by Muangkaew et al. (2019) to investigate the lived experiences of fifteen senior Buddhist nuns in Northern Thailand. The need for more targeted health and social services for ageing nuns was highlighted by key results that included self-care routines, motivations for ordination, calm lifestyles, social support already in place, and the need for enhanced elder care.

Poulain (2012) examined the longevity of 15,404 monks and nuns aged 50 and beyond by using census data from Belgium from 1991 to 2006. The findings demonstrated that monastics, both male and female, outlived the general population. Among monastics, the typical gender discrepancy in longevity was lessened, indicating that a regulated religious life encourages longevity for both sexes.

The Vinayapitaka and Suttapitaka are two examples of Buddhist texts that Ranawakaarachchi (2019) analyses textually to compare Buddhist organizational behavior with contemporary management theories. The study discovered that characteristics like discipline, cooperation, and ethical behavior fit very nicely with contemporary leadership models, suggesting that Buddhist ideas could promote moral and long-lasting organizational practices.

Schott & Krull (n.d.) compared inactive people, master athletes, and monks/nuns to examine the cognitive and physical abilities of 60 elderly adults. When it came to working memory, inhibition, and physical fitness, monks and athletes performed better than sedentary people. The study stressed that healthy ageing is supported by a stable and meaningful lifestyle, such as that of monks and nuns.

Shankar (2016) compared the stress levels of laypeople and Buddhist monks using a mixed-method approach. The study, which used interviews and the Perceived Stress Scale, discovered that monks' mindfulness, simplicity, and discipline significantly reduced their stress levels. The results of the interviews also demonstrated how meditation promoted a peaceful acceptance of challenges, indicating that it is a useful tool for reducing stress throughout one's life.

In order to investigate psychological discomfort using the GHQ-12, Telles et al. (2011) carried out a cross-sectional study with 331 Buddhist monks and nuns in Dharamshala, India. They discovered a dose-response association between years of meditation and reduced levels of distress, suggesting that meditation over an extended period helps guard against mental health issues.

In Dharamshala, Verma et al. (2010) investigated the connection between 331 monks and nuns' experiences with meditation and psychological suffering. A negative connection ($\beta = -0.21$, $p = 0.001$) was established using GHQ-12, which supports the notion that increased meditation practice reduces distress and offers a non-medical option for emotional well-being.

In order to investigate the relationship between religious participation and health behaviors, Wayne et al. (2010) surveyed 886 Buddhist practitioners, the majority of whom were Americans. 68% of participants said they were in excellent or very good health, and almost all of them routinely meditated. Additionally, more pious practitioners had healthier

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behaviors, demonstrating that religious commitment may have an impact on healthy lifestyle choices.

Webb (2009) used both general and domain-specific well-being scales to measure life satisfaction in an exploratory study conducted on the Tibetan Plateau. Even though the study wasn't only about monks and nuns, it provided insightful cultural information about the factors that contribute to well-being in Tibetan society, which can help guide future monastic studies.

Zhang et al. (2020) investigated the effects of mindfulness meditation on the mental well-being and quality of life of 47 Chinese Buddhist nuns and monks. Using the GHQ-12 and SF-12, they discovered that longer periods of meditation were associated with better results, confirming the idea that regular meditation can enhance monastic mental health.

Cistercian monks and nuns' gendered adjustments to monastic life were examined by Sundberg (2021). The study found that everyday routines, expectations, and communal pressures influenced how male and female monastics adjusted and articulated moral ideals, even though moral identity was not the main emphasis. This shed light on how moral identity develops on a gendered basis in religious contexts.

Kaur (2020) sought to investigate how prosocial behavior is influenced by religiosity and the internalisation of moral identity. According to the study, those who are very religious frequently internalise moral principles that encourage kindness and generosity. It implied that moral judgements are significantly influenced by religious teachings, particularly for individuals leading pious lives such as monks and nuns.

Vitell et al. (2009) looked at the role that self-control plays in mediating the connection between moral identity and religion. According to their research, religious people frequently have stronger moral identities because they have better self-control, which enables them to behave morally. These results are extremely important for comprehending the strict moral code of nuns and monks.

The impact of spiritual exercise on the moral development of religious leaders, such as monks and nuns, was investigated by Pereira and Costa (2019). They discovered that a strong moral identity based on values like justice and compassion was produced by intense engagement with religious teachings, thereby reaffirming the importance of spiritual discipline in moral judgement.

The relationship between moral identity and spirituality in religious communities was studied by Schnell and Kehl (2014). Their study demonstrated that moral responsibility improved well-being and life satisfaction, especially among monks and nuns. The results highlighted the ways in which spiritual activities foster a purposeful and ethically sound living in monastic environments.

Rationale of the Study

The relationship between overall health, moral identity, and life satisfaction is growing more significant as life gets more stressful. Few studies have looked at the relationships between moral identity and general health, particularly in particular cultural or spiritual contexts, while many have looked at these topics separately. With its strong Buddhist heritage,

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Tibetan society provides an insightful backdrop for this kind of study. Strict spiritual practices that priorities moral growth, inner tranquilly, and leading a balanced life are practiced by monks and nuns. The purpose of this study is to compare the overall health, moral identity, and life satisfaction of monks and nuns. It examines if leading a devoted religious life improves health outcomes and whether emotional well-being and happiness are associated with a strong moral identity. The study looks at how regulated community life and spiritual principles might affect monastics' general well-being using recognized psychological techniques.

METHODOLOGY

Aim

This study aims to compare the levels of general health, moral identity, and life satisfaction between Tibetan monks and nuns.

Objectives

1. To study the difference and level of moral identity and life satisfaction among monks and nuns in Tibetan society.
2. To study the relationship between moral identity and general health among monks and nuns in Tibetan society.
3. To study the relationship between moral identity and life satisfaction among monks and nuns in Tibetan society.
4. To study moral identity as a predictor of general health among monks and nuns in Tibetan society.
5. To study moral identity as a predictor of life satisfaction among monks and nuns in Tibetan society.

Null Hypotheses

- H₀₁: There will be no significant difference in the level of moral identity and life satisfaction between monks and nuns in the Tibetan society.
- H₀₂: There will be no significant relationship between moral identity and general health among monks and nuns in the Tibetan society.
- H₀₃: There will be no significant relationship between moral identity and life satisfaction among monks and nuns in the Tibetan society.
- H₀₄: Moral identity will not significantly predict general health among monks and nuns in the Tibetan society.
- H₀₅: Moral identity will not significantly predict life satisfaction among monks and nuns in the Tibetan society.

Research Design

To investigate the disparities in life happiness, moral identity, and mental health between monks and nuns in the Tibetan society, this study used a comparative cross-sectional approach.

Participants:

100 people from various religious lifestyles within Tibetan society. sample, 50 of them monks and 50 of them nuns.

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Three standardized psychological scales will be used to collect data from participants:

1. The GHQ-12 is used to measure mental health.
2. To gauge Moral Identity, use the MIQ.
3. To assess general life satisfaction, used the SWLS.

Date collection: Participants respond to three standardized psychological scales:

1. General Health Questionnaire-12 (GHQ-12) – to assess levels of mental health
2. Moral Identity Questionnaire (MIQ) – to measure moral identity
3. Satisfaction with Life Scale (SWLS) – to evaluate overall life satisfaction

Variables

Independent Variables

- Group Type: Monks / Nuns
- Moral Identity: Score based on the Moral Identity Questionnaire (Continuous)

Dependent Variables

- General Health: Score from the General Health Questionnaire-12 (GHQ-12)
- Life Satisfaction: Score from the Satisfaction with Life Scale (SWLS)

Sample And Its Selection

A total of 100 people participate in the study, split into two groups: 50 Tibetan nuns and 50 monks. Because of their religious lifestyle, which places a strong emphasis on moral discipline and spiritual rituals, the monks and nuns were chosen. This makes it possible for the study to concentrate on those who lead lives devoted to their religion. Purposive sampling, which picks people according to their lifestyle, will be used to choose the participants. By using this method, the study is certain to include people that represent monks and nuns, two different religious lifestyles. The study intends to comprehend how a religious lifestyle may affect moral values, life satisfaction, and mental health in Tibetan society by concentrating on these categories. Three pre-made questionnaires will be filled out by participants to gauge these factors. Mental health and emotional well-being will be evaluated using the General Health Questionnaire-12 (GHQ- 12), which was created by David Goldberg and Paul Williams in 1988. Participants' moral values will be evaluated using the Moral Identity Questionnaire (MIQ), which was developed by Karl Aquino and Americus Reed (2002). Finally, life satisfaction and general well-being will be assessed using the Satisfaction with Life Scale (SWLS), which was created by Ed Diener and associates in 1985.

Description of the Tool Employed

Name	Author	Items Loaded	Reliability and Validity
General Health Questionnaire-12 (GHQ-12)	David Goldberg and Paul Williams in 1988.	12 Items	0.78

Scoring

The GHQ-12 is designed to measure psychological distress. It consists of 12 questions, each with two possible answers: "0" (not at all or less than usual) or "1" (more than usual or much more than usual). After the participant answers all the questions, the scores are added up.

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The higher the total score, the more distress or psychological problems the person is experiencing. This means a higher score reflects poorer mental health.

Name	Author	Items Loaded	Reliability and Validity
Satisfaction with Life Scale (SWLS)	Ed Diener, Robert A. Emmons, Randy J. Larsen, and Sharon Griffin in 1985.	5 Items	0.80

Scoring

The MIQ measures how strongly an individual identifies with moral values, such as honesty, kindness, and fairness. It has 20 statements that participants rate on a 7-point scale (from 1 = strongly disagree to 7 = strongly agree). After rating all the statements, the scores are added together. A higher total score means the person has a stronger moral identity, showing that they place more importance on living according to moral principles.

Name	Author	Items Loaded	Reliability and Validity
Moral Identity Questionnaire (MIQ)	Karl Aquino & Americus Reed (2002)	20 Items	0.80

Scoring

The SWLS is used to measure how satisfied a person feels with their life overall. It contains 5 statements, and participants rate each one on a scale from 1 (strongly disagree) to 7 (strongly agree). After completing all 5 items, the scores are added up. The total score can range from 5 to 35. A higher score indicates that the person is more satisfied with their life, while a lower score suggests they may be less satisfied with their life.

Procedure

Google Forms were used to perform this study entirely online. Purposive sampling was used to choose 100 Participants; 50 monks and 50 nuns were from Tibetan Buddhist community. A link to the Google Form, which contained three standardized questionnaires the Satisfaction with Life Scale (SWLS), the Moral Identity (MIQ), and the General Health Questionnaire –12 (GHQ-12) was sent to each participant. The goal of the study was outlined in detail at the outset of the form, and participant. The goal of the study was to outline in detail at outset the form, and participants had to provide their informed consent before continuing. The information was automatically gathered and save in Microsoft Ecel file when the responses were received. As a result, organizing and getting the data ready for analysis was considerably simpler. Following preliminary setup, the Excel document was loaded into the Statical Package for the Social Sciences (SPSS) to do the statistical analysis. After being checked for accuracy and outlier or missing number, the data was properly imported into SPSS. Reliability test such as regression, sample independent t test, and correlation were used to assess the scale's internal consistency. Additionally, the individual moral identity, mental health, and life satisfaction score were recorded.

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Statistical Analysis

Using SPSS, Pearson's correlation analysis was performed to examine the connections between the study's primary variables (moral identity, mental health, and life satisfaction). This approach assisted in determining whether there was a noteworthy connection between: Mental Health and Moral Identity, Life Satisfaction and Moral Identity, Life Satisfaction and Mental Health.

Additionally, the score of monks and nuns on all three categories were compared using independent sample t tests. Finding any significant differences between the two groups was the aim. A significance level of (0.05) was used for all the statistical tests and regression was employed to determine whether the monks and nuns differ in any way. One of these groups has a greater moral identity, life satisfaction, and overall health. This makes it simpler to determine whether the data pattern was statistically significant and would support the hypotheses of the study.

RESULTS

Table 4.1: Independent Samples T-Test (Monks vs. Nuns)

Variable	Levene's F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error	95% CI Lower	95% CI Upper
SWLS	0.197	.658	1.28	98	.204	0.25	0.20	-0.14	0.65
MIQ	0.643	.425	-2.09	98	.039	-0.24	0.12	-0.47	-0.01

Table 4.1: shows an independent samples t-test was done to compare monks and nuns on life satisfaction and moral identity. For life satisfaction (SWLS), the result was not significant: $t(98) = 1.28, p = .204$. This means there was no significant difference in life satisfaction between monks and nuns. So, the null hypothesis is retained. For moral identity (MIQ), the result was significant: $t(98) = -2.09, p = .039$. This shows that nuns had significantly higher moral identity than monks. So, the null hypothesis is rejected.

Table 4.2: Correlation between MIQ and GHQ

Variable	GHQ	MIQ	p-value
GHQ	1	1.000	<.001
MIQ	1.000	1	<.001

Table 4.2: Pearson's correlation was used to check the relationship between moral identity (MIQ) and mental health (GHQ). The result showed a perfect positive correlation, $r(101) = 1.000, p < .001$. This means that as moral identity increased, mental health improved. So, the null hypothesis is rejected.

Table 4.3: Correlation between MIQ and SWLS

Variable	MIQ	SWLS	p-value
MIQ	1	1.000	<.001
SWLS	1.000	1	<.001

Table 4.3: illustrate another Pearson correlation was used to test the relationship between moral identity (MIQ) and life satisfaction (SWLS). The result showed a strong positive correlation, $r(101) = 1.000, p < .001$. This indicates that people with higher moral identity also had higher life satisfaction. Hence, the null hypothesis is rejected.

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Table 4.4: Regression Analysis of Moral Identity as a Predictor of General Health (GHQ)

ANOVA	Value
F	197778.45
df	(1, 99)
Sig. (p-value)	< .001

Coefficients	B	Std. Error	Beta	t	Sig.
(Constant)	0.002	0.054	—	0.034	.973
Moral Identity (MIQ)	0.827	0.002	1.000	444.72	< .001

Table 4.4: Simple linear Regression was conducted to examine whether moral identity (MIQ) significantly predicted general health (GHQ) among monks and nuns. The analysis revealed a statistically significant result, $F(1, 99) = 197,778.45$, $p < .001$, with an R^2 of .999. This indicates that 99.9% of the variance in general health was explained by moral identity. The regression coefficient was significant, $B = 0.83$, $\beta = 1.00$, $t = 444.72$, $p < .001$. Therefore, the null hypothesis (H_{04}) was rejected.

Table 4.5: Regression Analysis of Moral Identity as a Predictor Life Satisfaction (SWLS)

ANOVA	Value
F	146042.51
df	(1, 99)
Sig. (p-value)	< .001

Coefficients	B	Std. Error	Beta	t	Sig.
(Constant)	0.019	0.139	—	0.135	.893
Moral Identity (MIQ)	1.823	0.005	1.000	382.16	< .001

Table 4.5: Indicate simple linear regression whether moral identity (MIQ) significantly predicted life satisfaction (SWLS) among monks and nuns. The regression model was statistically significant, $F(1, 99) = 146,042.51$, $p < .001$, with an R^2 of .999. This shows that 99.9% of the variance in life satisfaction was accounted for by moral identity. The regression coefficient was also significant, $B = 1.82$, $\beta = 1.00$, $t = 382.16$, $p < .001$. Thus, the null hypothesis (H_{05}) was rejected.

DISCUSSION

In order to determine if a religious life founded on strong moral and spiritual ideal promotes well-being, this study look at the relationship between Tibetan monks and nuns' moral identity, mental health, and life satisfaction. Three questionnaires were filled out by 100 participants (50 monks and 50 nuns), the Moral Identity Questionnaire (MIQ) for moral principles, the Satisfaction with Life Scales (SWLS) for life satisfaction, and the General Health Questionnaire (GHQ-12) for mental health, according to findings, monks and nuns reported identical levels of contentment, indicating no discernible difference in life satisfaction. This implies that their general level of life satisfaction was similar even though their daily obligations differed. This result is consistent with Webb's (2009) study, which discovered that many aspects of the well-being were shared among many Tibetan social groupings. However, compared to monks, nuns showed a greater link or manifestation of moral principles, as evidenced by their much higher moral identity scores. This supports the

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findings of Sundberg's (2021) study, which noted that social roles and gender in monastic life can influence the expression of moral identity. The higher scores report in the nuns may also be explained by the observation made by Howard et al. (n.d) that spiritual leaders typically have higher moral identity scores, which are frequently associated with qualities like emotional maturity and forgiveness. Additionally, a higher correlation between mental health and morality identity was discovered. In line with findings of Mascaro et al. (n.d), who discovered Tibetan monks with high moral values had fewer mental problems, participants who scored high moral identity also reported improved mental health. according to Gunathunga et al. (2019), consistent spiritual activities like mediation enhance emotional resilience, which could account for the protective effects of moral identity on the mental health. Living according to one's principles probably foster inner calm and emotional fortitude in the monastic setting, where moral teaching is paramount. In support of the notion that a spiritually orientated lifestyles enhance well-being, Schott & Krull discovers that monastic had superior physical and mental health compared to sedentary people. In monastic life, where moral conduct and spiritual activities promote emotional well- being, this emphasizes. The significance of the moral identity. Furthermore, there was high correlation between life satisfaction of the moral identity. Higher life satisfaction was more likely to be reported by those who strongly connected with moral principles. This relationship appears to be especially strong in monastic setting where spiritual practice is a daily activity. Their adherence to moral standards probably provides them a feeling of direction and enhances their pleasure in general.

Additionally, Kaur (2020) discovered that moral identity and religiosity are important factors in rising life e satisfaction. Finally, regression analysis revealed that moral identity accounted for most of the variation in both life satisfaction and mental health. This supports the finding of Schnell and Kehl (2014), who highlighted how spiritual; practice, especially those practiced in religious communities significantly improve well-being by encouraging moral responsibility and purpose. According to this study, moral identity is important for the mental health and life satisfaction in addition to being about abiding by moral standards.

Limitations

The study involved a relatively small sample size of 100 participants (50 monks and 50 nuns). Due to this limited number, the results may not fully represent the broader Tibetan population or their overall health experiences. A larger sample would have helped produce more dependable and generalizable findings. Furthermore, the finding may not apply to laypeople or people in other cultural or socioeconomic contexts because the study only involved monastic individuals. The data are high correlation values, some of which even reached a perfect correlation ($r=1.000$) are another drawback. Additionally, it raises the possibility that some participants may not have given honest or thoughtful answers to the questions, which could have affected the validity of the result.

Recommendation

1. Use a larger and more varied sample.
2. For deeper insights, incorporate qualitative techniques such interviews.
3. Carry out long-term research and monitor development over time.
4. Enhance data gathering instruments to prevent inaccuracies or excessive values.
5. Introduce awareness programs in monasteries to support moral and mental well-being.

CONCLUSION

This demonstrates that moral principles, particularly in the way of life of Tibetan monks and nuns, are essential to leading a healthy and fulfilling existence. The study has certain drawbacks, such as a limited sample size and strong correlation values, even though it provides useful insights. Future studies could examine the long-term effects of moral identity on mental health and life satisfaction with larger sample size and variety of mythologies. This shows that moral values are key to living a balanced and meaningful life, especially in the lifestyle of Tibetan monks and nuns. While the study offers helpful insights, there are some limitations, like the small sample size and high correlation values. Future research could include more participants and use different methods to explore how moral identity affects mental health and life satisfaction over time.

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Conflict of Interest

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