

## Investigating the Relationship between Personality Type and Spirituality

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### ABSTRACT

Personality and spirituality are two important aspects of human psychology that shape how individuals perceive, experience, and respond to the world around them. The 'Big Five' personality model comprises of Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism which actually provides a comprehensive framework for understanding individual differences in behavior and to identify different thought patterns. Spirituality, on the other hand, refers to one's personal connection to self, others and the universe which often includes different elements of meaning, purpose and inner growth of life to a certain extent. The present study aims to determine if personality type is associated with spirituality and to determine whether any specific personality type significantly predicts higher level of spirituality or not. Data was collected from 106 participants from both men and women. Participants were selected without any predefined age range, for ensuring inclusivity across different age groups. Results indicated the following. The study revealed that there is a lack of correlation present between personality and spirituality which may seem unremarkable but still it raises important questions about what truly shapes spiritual beliefs. Personality types such as Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism generally refers to as the stable characteristics that influence our thoughts, behaviors and emotions. In contrast, spirituality often arises from individual life experiences, personal reflections, cultural backgrounds and existential questioning. The lack of a significant relationship between these two aspects suggests that spiritual beliefs and practices are not limited or shaped by fixed personality types. It further highlights the complexity of human behavior where spirituality seems to emerge independently by overpowering our typical behavior or feelings. It also challenges the assumption that certain personality types are more likely to be spiritual. Hence, this finding reinforces the idea that spiritual growth is a personal journey of any individual which mostly get shaped by different real-life events, challenges, relationships, emotions and situations other than by personality alone.

**Keywords:** *Personality, Human behavior, Individual differences, Cultural Influence, Non-Parametric Analysis, Spirituality*

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Does the personality type have an impact on the spiritual aspect of our lives? Personality and Spirituality are the most valuable aspects of human beings. Both help the individuals to find meaning and purpose in life and also helps to build a strong sense of self-identity. It is often seen that people with different personality types approach life, relationships and even spiritual practices differently from one another. To explore this, it is important to understand the concept of personality through well-established models. Paul Cost and Robert McQueen in 1980 developed the Five Factor Model which is popularly known as the OCEAN model of personality. ‘O’ stands for Openness to Experience which states whether the individual is open to new ideas, imagination and intellectual curiosity or not. ‘C’ stands for Conscientiousness which helps us to access how well the individual is organized, responsible as well as goal-oriented. ‘E’ stands for Extraversion which focuses on to what extent a person is outgoing, energetic and sociable. ‘A’ stands for Agreeableness which helps to assesses the level of compassion, cooperativeness and kindness in an individual. Lastly ‘N’ stands for Neuroticism, which helps us to access the emotional stability, anxiety levels and sensitivity to stress within the individual. This model basically helps us to understand various kinds of personality type present within ourselves.

According to APA (American Psychological Association) spirituality is defined as a sensitivity to things of the spirit or soul, especially as opposed to materialistic concerns. Colleen Delaney in 2003 developed ‘The Spirituality Scale’ (SS) which is a holistic psychological assessment tool which helps to access the overall Spirituality among the individuals by focusing on the other aspects i.e. Self-Discovery, Relationships, Eco-Awareness as a whole.

On the other hand, Swami Vivekananda viewed Spirituality as a universal truth which could be attained through various practices such as meditation, yoga and self-realization. He believed that this concept of Spirituality is present within an individual only when the soul of the said individual, i.e. (Atma) is connected with the universal unconscious, i.e. ‘Brahman’. This precious thought marked a notable importance in the philosophy of Vedanta itself which is a very popular, well known and systematic interpretation of the Upanishads. Human Intelligence are comprised of three parts in general such as Intelligence Quotient (IQ), Emotional Quotient (EQ) and Social Quotient (SQ). Surprisingly, all these do play an important role in the overall personal development of every individual which help him to lead a successful and fulfilling life in the coming future.

Under this backdrop, ‘Hypothesis’ is that there is a significant relationship between personality type and spiritualism. The second ‘Hypothesis’ is that some specific personality type is associated with spiritualism.

### LITERATURE REVIEW

Božek et al. (2020) found out that the spirituality itself helps to enhance the psychological well-being of the individual by focusing on the concept of how spiritual development is playing an integral role in their study. Surprisingly, it was found that certain health related behaviours do play a specific role between the relationship of spirituality and well-being.

In addition, Hiebler–Ragger et al. (2018) stated that both Extraversion and Agreeableness are connected to the spiritual well-being to a great extent. Beside this, negative emotions like anger do have a negative impact on the same. Despite the differences of opinions between Božek et al. (2020) and Hiebler –Ragger et.al (2018), their intention was to find out the

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importance of the external factors, which actually influences the spiritual well-being of the individual.

Similarly, Lenka et al. (2024) focused on personality traits, Spiritual Intelligence and Resilience. The study revealed that Spiritual Intelligence is significantly correlated with Conscientiousness, Openness and Extraversion while Neuroticism yield a negative relationship with resilience which furthermore aligns with Hiebler ragger et.al (2018) study, where they found a relationship between personality trait and Spiritual well-being but in Lenka et al. (2024) study, they have added resilience as a crucial outcome of spiritual intelligence.

From the above studies, it can be stated that Spirituality itself is linked with the well-being of an individual but is being linked to an individual's ability to deal with various adversity. Nevertheless, these studies does not focus on the role of emotions which actually makes it a bit different from the study of Schmautz et al. (2024).

As, Schmautz et al. (2024) revealed that there is a strong relationship between the primary emotions and the personality traits of any individual. Besides that, Busheva et al. (2021) perspective is way more different from other studies. It views spirituality from a philosophical point of view underscores the whole concept of religion which plays a significant role in both personality and spirituality, unlike Schmautz, which confirmed that Openness has a strong relationship with spirituality. The concept of Schmautz surprisingly aligns with Lenka et al. (2024) which focused on how personality itself shapes the spiritual well-being of an individual.

Most recently, Dacke et al. (2023) stated that the personality traits, spirituality and moral intelligence are closely interconnected to each other and it also influence the individual to interact with the world which yields them to see the world in a more meaningful way. Furthermore, it has been seen that the Emotional Stability, Openness and Conscientiousness are connected to higher level of spirituality and moral intelligence. Beside this, Harder et al. (2022) confirmed that Spiritual intelligence is closely interrelated to personality traits and in the contrast, negative emotions are negatively correlated with the spiritual intelligence. It further can be stated that individuals with higher level of Neuroticism may find it difficult to develop Spiritual Intelligence within them.

The results of the study of Dacke et al. (2023) is consistent with Lenka et al. (2023) and Mahasneh et al. (2015), which revealed that Spiritual intelligence developed a strong and positive relationship with personality traits i.e. Conscientiousness, Extraversion and Agreeableness and similarly this study also comes up with the conclusion that Neuroticism has a weaker connection with Spiritual Intelligence in line with Harder et al. (2022).

Raj et al. (2024) stated that both spirituality and personality are more inclined towards the factor named as forgiveness. Though they have confirmed that personality traits do play a significant role in predicting forgiveness among individual but they have a different perspective and also help to understand that spiritualism does matter in today's world to a large extent. In contrast, Raj et al., stated that personality traits except Neuroticism are the strongest predictor while Leach et al., (2004) focuses more on the concept of spiritualism as a whole.

Irfan et al., (2024) confirmed that both spiritualism and superstition do strongly predict the decision making and coping strategies among individuals which has been previously

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influenced by some cultural as well as psychological factors. It has also been stated that the main findings do have a strong positive impact on both personality and psychosocial well-being of others. Irfan et al., (2024) consider superstition as a crucial factor but Basileyo et al. (2019) focuses on spirituality alone can decrease the level of pessimistic attitude among individual which ultimately lead to improve the overall well being. Both Irfan et al. (2024) and Basileyo et al. (2019) came to a common point that spirituality do play an important role in terms of managing the overall well-being of every individual.

Each study has some noticeable research gaps. The above-mentioned studies share a common gap, i.e., the need for more research studies within the relationship among spirituality, personality traits and external factors like superstition, pessimism and emotions. It can be seen that the previous studies have already explored the impact of spirituality on the well-being, forgiveness, decision making and coping strategies still they are lagging a bit regarding the holistic way that do influence these factors to a large extent.

Large amount of research is required to analyse how the various negative traits like neuroticism and negative emotions predicts spirituality and personality traits. Additionally, further studies are also needed to examine the long-term effects of various factors to ascertain how it differs from spirituality. The relationship between personality and spiritualism can help to integrate valuable insights on human behavior and well-being to a large extent.

## METHODOLOGY

### *Sample*

The research design employed was of Correlational in nature. Random sampling method was used. Here, the data was collected from 106 individuals including both men and women. Participants were selected without any predefined age range, ensuring inclusivity across different age groups.

### *Instruments*

Keeping in mind the objective of the study, below mentioned instruments were used:

Demographic Information Schedule: It gathers personal information (such as age, gender, educational qualification, email-id, living arrangements, religion, work status, whether the individual is religious or spiritual or not and whether the individual have any kind of cardiac illness or not) of the respondents.

*Colleen Delaney* in 2003 developed ‘**The Spirituality Scale**’ (SS). This scale has 23 statements with six response choices with each item namely Strongly Disagree, Disagree, Mostly Disagree, Mostly Agree, Agree and Strongly Agree. Scores that range from 23- 60 indicated very low levels of spirituality, Scores of 61 – 91 indicated low spirituality, Scores of 92 – 117 indicated moderate spirituality and Scores of the range 118-138 indicates the high levels of spirituality. There are three subscale present within this Spirituality Scale i.e. Self-Discovery, Relationships and Eco-Awareness. Firstly, Self- Discovery is a 4 item subscale where the range of possible scores is 4-24 and if the stated score < 20, it will indicate to activate Self-Discovery Intervention strategies. Secondly, Relationships, is a 6 item relationship subscale which has a possible scoring range of 6 – 36 and if the score is < 30, it will indicate to activate the Relationship Intervention Strategies. Lastly, Eco-Awareness is a 13 item subscale which has a possible range of 13 – 78 and if score is < 65, it will lead to activate the Prayer / Environment Intervention Strategies.

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Ben Buchanan and David Hegarty in 2023 developed ‘The Novo Psych Five Factor Personality Scale’ (NFFPS-30). This scale has 30 statements with five response choices with each item namely very inaccurate, moderately inaccurate, neither accurate nor inaccurate, moderately accurate and very accurate. This scale is based on the five personality factors i.e. Openness, Conscientiousness, Extraversion, Agreeableness and Neuroticism which has a scoring range 1 to 5. Here higher scores indicate a greater level of personality trait and the overall score for each factor is calculated by summing up the relevant item responses which lead to potential range for each factor from 6 to 30 points.

### *Procedure*

The study is based on primary data. Data were collected from both men and women without any pre-decided age range. The permission was taken from every individual whether they are willing to fill up the questionnaire or not for using the same in the present study. Further ‘JASP’ software has been used to find out the correlation value among the variables.

## RESULTS

### Descriptive Statistics

**Table 1: Descriptive Statistics for Personality Traits, Spiritualism, and Related Variables.**

	Personality	O	C	E	A	N	Spiritualism	Self-Discovery	Relationship	Eco-Awareness
<b>Mean</b>	91.858	16.2 17	18.0 19	19.1 42	18.3 30	19.6 51	108.387	18.321	30.377	59.689
<b>Median</b>	90.000	15.0 00	18.0 00	19.0 00	19.0 00	20.0 00	112.000	19.000	31.000	62.000
<b>Mode</b>	90.000	12.0 00	17.0 00	17.0 00	18.0 00	19.0 00	112.000	18.000	30.000	70.000
<b>Standard error of mean</b>	1.334	0.41 0	0.39 2	0.34 4	0.34 7	0.41 7	1.703	0.358	0.419	1.140
<b>S.D</b>	13.736	4.22 2	4.03 3	3.54 4	3.56 8	4.29 6	17.530	3.687	4.315	11.739
<b>Variance</b>	188.675	17.8 29	16.2 66	12.5 61	12.7 33	18.4 58	307.306	13.591	18.618	137.797
<b>Skewness</b>	1.330	1.06 5	0.09 2	0.24 0	0.39 2	- 0.39 6	-0.718	-1.112	-1.119	-0.515
<b>Standard error of Skewness</b>	0.235	0.23 5	0.23 5	0.23 5	0.23 5	0.23 5	0.235	0.235	0.235	0.235
<b>Kurtosis</b>	4.056	1.42 4	0.18 9	0.44 9	1.57 7	0.09 1	0.484	1.923	1.458	-0.351
<b>Shapiro - Wilk</b>	0.920	0.92 3	0.98 1	0.98 5	0.95 3	0.96 9	0.963	0.928	0.913	0.963

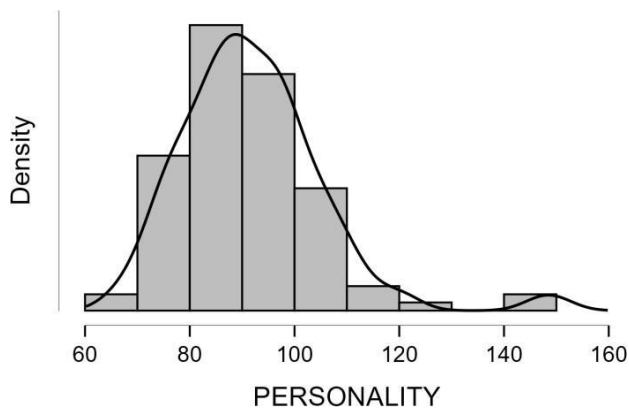
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	Personality	O	C	E	A	N	Spiritualism	Self-Discovery	Relationship	Eco-Awareness
<b>P value of Shapiro Wilk</b>	<0.001	<0.001	0.146	0.263	<0.001	0.015	0.005	<0.001	<0.001	0.005
<b>Range</b>	84.000	21.000	21.000	20.000	20.000	22.000	90.000	20.000	20.000	50.000
<b>Minimum</b>	66.000	9.000	9.000	10.000	10.000	8.000	48.000	4.000	16.000	28.000
<b>Maximum</b>	150.000	30.000	30.000	30.000	30.000	30.000	138.000	24.000	36.000	78.000

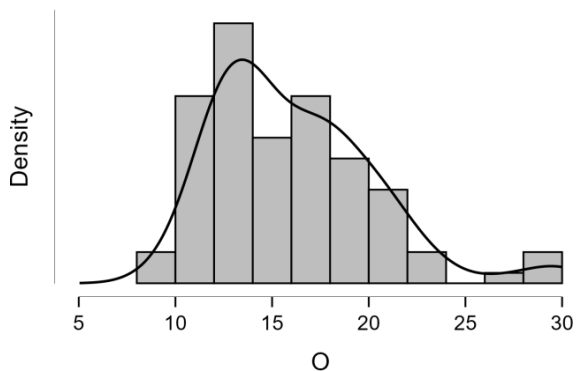
In the above table, descriptive statistics are reported for two variables, i.e. Personality and Spiritualism. Shapiro Wilk test is found to be significant here as there is a violation of normal distribution on both the variable.

### Distribution Plots

**Figure 1 Density Plot Showing the Distribution of Personality**

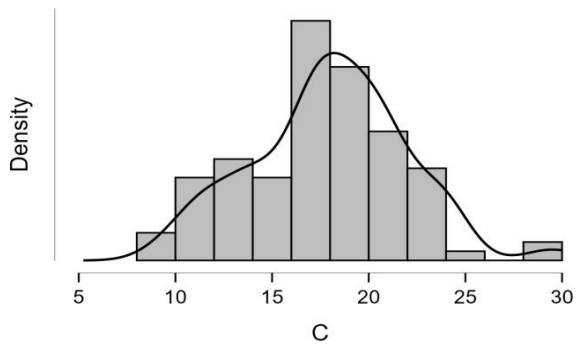


**Figure 2 Density Plot Showing the Distribution of Openness.**

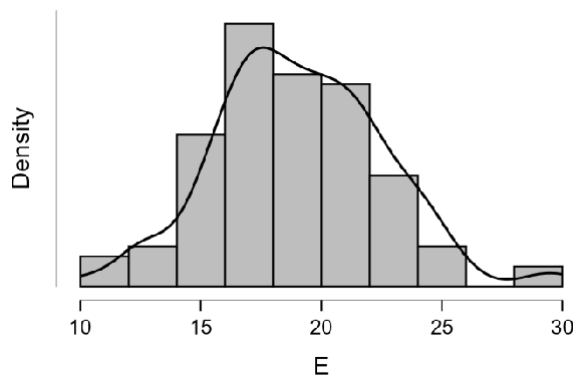


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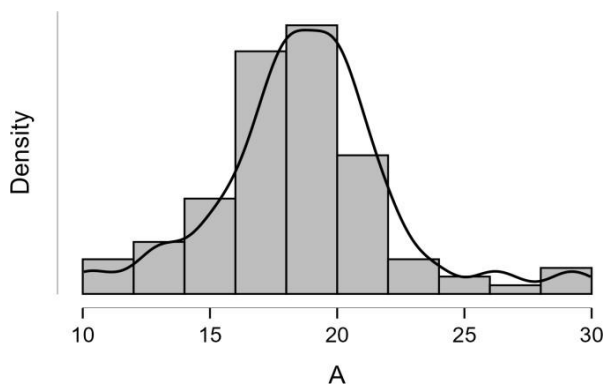
**Figure 3. Density Plot Showing the Distribution of Conscientiousness.**



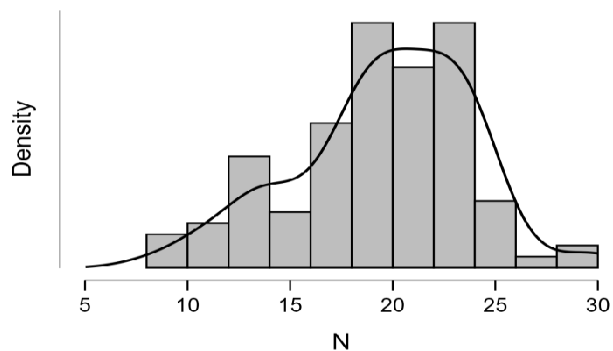
**Figure 4. Density Plot Showing the Distribution of Extraversion**



**Figure 5. Density Plot Showing the Distribution of Agreeableness.**

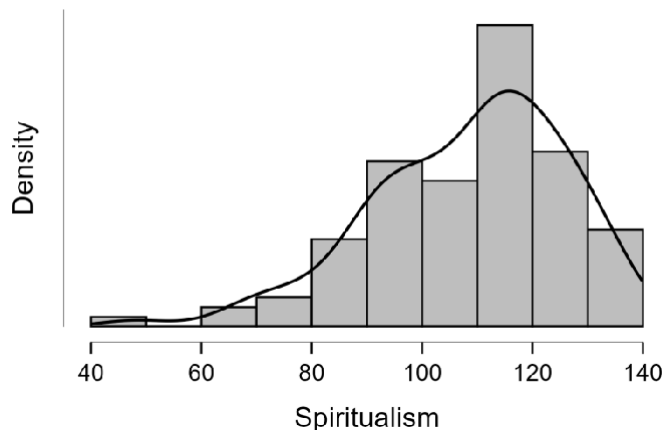


**Figure 6. Density Plot Showing the Distribution of Neuroticism.**

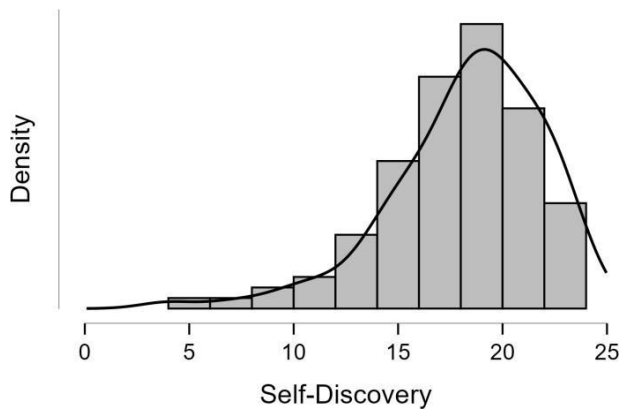


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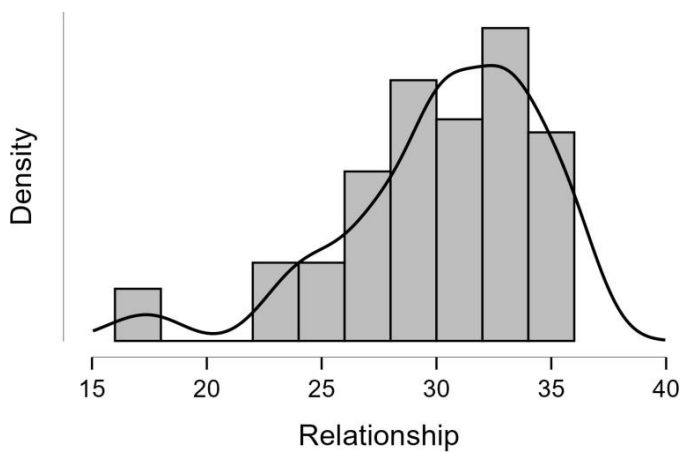
**Figure 7. Density Plot Showing the Distribution of Spiritualism.**



**Figure 8. Density Plot Showing the Distribution of Self-Discovery.**

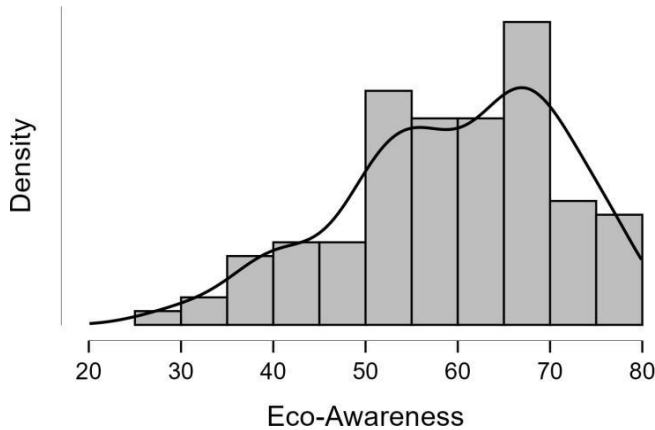


**Figure 9. Density Plot Showing the Distribution of Relationship.**



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**Figure 10. Density Plot Showing the Distribution of Eco-Awareness.**



**Table 2: Spearman's Correlations among different variables.**

Variable		Openness	C	E	A	N	PERSONALITY	Spiritualism
1. O	Spearman's rho	—						
	p-value	—						
2. C	Spearman's rho	0.359	—					
	p-value	< .001						
3. E	Spearman's rho	0.180	0.169	—				
	p-value	0.065	0.083	—				
4. A	Spearman's rho	0.167	0.237	0.238	—			
	p-value	0.087	0.014	0.014	—			
5. N	Spearman's rho	0.382	0.507	0.256	0.265	—		
	p-value	< .001	< .001	0.008	0.006	—		
6. Personality	Spearman's rho	0.648	0.700	0.506	0.523	0.770	—	
	p-value	< .001	< .001	< .001	< .001	< .001	—	
7. Spiritualism	Spearman's rho	-0.157	0.122	0.100	0.113	0.019	-3.379×10 <sup>-4</sup>	—
	p-value	0.109	0.214	0.310	0.250	0.848	0.997	—

In the above table 2, the value of the 'Spearman Correlation' and the related 'p' value are reported for the stated variables.

### DISCUSSION

The present research aimed to explore the relationship between ‘Personality’ and ‘Spiritualism’ among individuals with the help of ‘NovoPsych Five Factor Personality Scale – 30 item version’ (NFFPS-30) in which there are five different types i.e. Openness to Experience (O), Conscientiousness (C), Extraversion (E), Agreeableness (A) and Neuroticism (N) which altogether offers a comprehensive view of individual personality differences. Spiritualism, on the other hand, was measured through ‘Spirituality Scale – 23 item version’ in which it has further three meaningful dimensions i.e. Self-Discovery (an inward journey of awareness and sense of growth within oneself), Relationship (a sense of interpersonal harmony and connection within oneself) and Eco- Awareness (a sense of oneness with nature as well as the world).

The main objective of this research was to determine if personality type is associated with spiritualism and to determine whether any specific personality type significantly predicts higher level of spiritualism or not.

Surprisingly, the overall Personality scores in this sample show a noticeable deviation from a normal distribution. It has a median value of 90 and the skewness came as 1.330 which indicates a strong positive skew which stated that a large number of participants scored lower on the personality scale while only a few scored very high. The kurtosis value of 4.056 further suggests that the distribution is highly peaked with many scores clustering around the lower-middle range and a few extreme values stretching the tail on the higher side. Most importantly, the Shapiro-Wilk test produced a ‘p’ value of less than 0.001 which clearly shows that the assumption of normality is violated in this case. Based on the histograms presented above, most participants scored between 80 and 100 which indicated that a large portion of the sample demonstrates bear average personality trait levels across the graph. There is a presence of uneven distribution which further suggests that non-parametric statistical tests would be more appropriate when analyzing relationships as the data does not meet the assumptions which is required for the parametric tests.

Similarly, the ‘Openness Dimension’ has a median of 15 and skewness value of 1.065 which states that there is a presence of a moderate positive skew as more people scored on the lower end of the Openness scale while only a few scored high on the scale. Additionally, the kurtosis value of 1.424 indicates that the distribution reached in peak as scores are found clustered more tightly around the mean with some outliers on the higher side. Most importantly, the ‘Shapiro-Wilk’ test gave a ‘p’ value of  $< 0.001$  which should be above 0.05. This helps us to understand that the data significantly deviates from the normal distribution. Based on the histogram, most participants scored between 10 and 20, showing that the majority have low to moderate ‘Openness Dimension’. It suggests that these individuals are more practical, prefer routine and do not seek out novel experiences very often. The positive skew which has been shown by the longer right tail of the graph indicates that only a few participants scored very high on ‘Openness Dimension’. ‘Conscientiousness Dimension’ appears to be balanced and close to a normal curve unlike openness. It has a median of 18 and the skewness value of 0.092 which indicates that there is a very slight positive skew while the kurtosis value of 0.189 suggests that the shape of the distribution is neither too flat nor too stiff. Most importantly, the ‘Shapiro-Wilk’ test showed a ‘p’ value of 0.146 which is greater than 0.05. It confirms the fact that the data does not significantly deviate from a normal distribution. According to histogram, most participants scored between 15 and 22 which states that a large proportion of the sample falls into the average to high range of conscientiousness. It might be stated that these individuals tend to be more reliable,

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organized and goal oriented in nature. Only a few participants scored at the extreme ends which confirms the overall balance in the data.

‘Extraversion Dimension’ appears to be fairly balanced and close to normal. It yields the median as 19 and skewness value of 0.240 which suggests a very slight rightward tilt suggesting only a few individuals scored higher on extraversion than the average as the skew is minimal and does not hamper the overall shape of the distribution. The kurtosis value of 0.449 further indicates that the distribution is not overly peaked as it actually falls within the expected range. The ‘Shapiro-Wilk’ test yielded a ‘p’ value of 0.263 which is above the standard value of 0.05. It indicates that the data does not significantly deviate from normality. According to the histogram presented above, a large portion of participants scored between 15 and 22 on extraversion which suggests a tendency toward sociability, enthusiasm and outgoing behavior in the group. ‘Agreeableness Dimension’ appears close to normal based on the bell-shaped curve in the graph. However, it yields the median as 19 and the skewness value of 0.392 which indicates a slight positive skew as a few individuals scored higher than the majority. Additionally, the kurtosis value of 1.577 highlighted a slightly peaked distribution where most scores are concentrated around the mean with fewer extreme values. Most importantly, the ‘Shapiro-Wilk’ test yielded a ‘p’ value of <0.001 which strongly suggests that the distribution significantly deviates from normality. ‘Neuroticism Dimension’, yields median of 20 which does not follow a normal pattern, even though the histogram suggests a fairly balanced spread. The ‘Shapiro-Wilk’ test yielded a ‘p’ value of 0.015 which is below the standard threshold of 0.05. It indicates that the data is not normally distributed. Most importantly, the skewness value of -0.396 highlighted the presence of a slightly negatively skewed data as a few participants scored higher on neuroticism. By using this descriptive statistics, we may reasonably conclude that many participants scored in the higher-mid range of neuroticism.

The spirituality variable yields a median of 112 and it also has a presence of moderately skewed graph to its’ left, which is further supported by a negative skewness value of - 0.718. This indicates that most participants scored relatively high on spirituality while fewer individuals reported lower levels. Most importantly, the kurtosis value of 0.484 suggests a relatively flat distribution compared to a normal bell curve indicating that the data is not sharply peaked and has a broader spread. The ‘Shapiro-Wilk’ test yielded a ‘p’ value of 0.005 which is below the threshold level of 0.05. It suggests that the spirituality data is not normally distributed.

Self-discovery yields a median of 19 and has a skewness of -1.112 which signifies that most participants scored on the higher end of the scale while a few scored lower on the same scale. This left-skewed pattern indicates that a larger portion of individuals may already be engaged in or aware of their personal growth journeys. Most importantly, the kurtosis value of 1.923 suggests a distribution that is more peaked than normal, implying that the scores are more concentrated around the mean with fewer extreme values. The ‘Shapiro-Wilk’ test has a ‘p’ value of <0.001 which clearly highlighted that the data is not normally distributed. Based on this and considering patterns we’ve seen in other variables like ‘Conscientiousness’ and ‘Spirituality’. It is a case of self-discovery which is common experience among the participants. This could suggest a broader tendency within the sample group to reflect on personal meaning and purpose. This is an important aspect when considering the relationship between spirituality and personality traits.

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Relationship subscale yields median of 31 and has a skewness of -1.119 which indicates that a larger number of participants scored on the higher side. Most of them reported stronger spiritual connections through relationships. The kurtosis value of 1.458 suggests a moderately peaked distribution which are clustered more tightly around the average. Most importantly, the 'Shapiro-Wilk' test result, has a 'p' value of <0.001 which further states that the data is not normally distributed. Just like in the case of self-discovery, this pattern reflects a tendency toward elevated relational awareness as the instant subscale is highly tuned into social and emotional environments.

Eco-Awareness yields median of 62 and has a negatively skewed distribution with a skewness value of -0.515. This suggests that more participants scored on the higher side showing a likely awareness and connection towards the environmental concerns. However, the kurtosis is -0.351 which indicates a slightly flatter distribution than a normal distribution curve. Most importantly, in the 'Shapiro-Wilk' test, 'p' value of 0.005 suggests that this variable is also not normally distributed. The present study aims to focus on the relationship between personality types and spiritualism. The findings revealed a strong and a significant correlation among all the OCEAN traits and personality variable as a whole. Surprisingly, Neuroticism ( $\rho = 0.770$ ,  $p < .001$ ) and Conscientiousness ( $\rho = 0.700$ ,  $p < .001$ ) showed the highest correlations with the total personality score which highlights on the conceptual integrity of the five-factor model. However, it has been seen that Conscientiousness and Neuroticism demonstrated a moderate positive correlation ( $\rho = 0.507$ ,  $p < .001$ ), which is indeed an unexpected result as previous research results report a negative association between these traits. This indicates that individuals in the current sample, despite being organized and goal-oriented, also experience heightened emotional reactivity or internal stress to a certain extent. This is due to different cultural rooted patterns, where high responsibility and performance pressure co-exist with emotional turbulence to a certain extent.

Most importantly, the results confirmed that there is no significant correlation between spiritualism and any of the personality traits. This finding strongly refutes much of the existing literature which suggests that spirituality might help to shape personality of many individuals. For instance, studies by Awasthi & Nagaich (2023) and Ford et al. (2023) state that a few traits like Agreeableness or Conscientiousness are positively linked to spiritualism. Yet, in this study, even the total personality score showed zero correlation with spiritualism which further indicates a complete statistical independence in the present study. Previous studies have suggested that there is a strong link between personality traits and spirituality. For example, Pokhriyal and Dutt (2024) found that traits like Conscientiousness and Openness were positively related to spiritual well-being and resilience. Similarly, Cowden et al. (2023) reported that people who identified as more spiritual often showed distinct personality characteristics over time by including higher level of emotional openness and mystical experiences to a certain extent. In another study, Ford et al., (2023) stated that personality types are deeply shaped by spiritual values. Additionally, Wixwat and Saucier (2021) conducted a meta-analysis which further showed that there is a consistent link present between 'Spiritualism' and 'Big Five' traits, especially 'Agreeableness' and 'Conscientiousness'. However, as the present study contradicts these findings, as no significant relationship was found between spirituality and any personality variable as a whole, clearly suggests that spirituality not always be predicted by personality. It further highlights the importance of cultural, contextual and individual differences that may influence this relationship.

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### *Limitations*

The major limitation of this study is that the participants were selected without a fixed demographic structure (e.g., random age, background) which might have led to an uneven distribution in personality and spiritualism as a whole. This limits how well the results can be generalized to a larger population. The data also showed significant deviations from normality, restricting the use of more robust parametric tests. Lastly, as this present study has used a cross-sectional design, it might limit the ability to establish causality or observe how the relationship between personality and spiritualism may change over time.

### **CONCLUSION**

The present study set out to explore whether there is a connection between personality and spiritualism. Interestingly, the results showed no significant relationship between personality and spiritualism at all. Even the overall personality score showed no meaningful link with spiritualism though many earlier studies have found positive connections between traits like personality and spiritualism to a certain extent. However, our study suggests that spiritualism might be influenced by factors other than personality, such as cultural values, life experiences or individual beliefs. It is also possible that the unique background of the participants shaped their spiritual outlook in ways that are not explained by personality alone. In short, this study challenges common beliefs in psychology and highlights the need to consider a wider range of factors when studying spirituality. It shows that personality does not always predict spiritual values and also states that human behavior is more complex and influenced by many different elements.

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### ***Conflict of Interest***

The author(s) declared no conflict of interest.

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