

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

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ABSTRACT

The purpose of this research is to identify the spiritual growth of generations in Coimbatore city. The spiritual growth questionnaire was developed for this research and its reliability and validity is ensured. Through 'Disproportionate Stratified Random Sampling' data was collected from individuals associated with services (academic, hospital, spiritual center, IT) and manufacturing (textile, auto-component) sectors in Coimbatore, Tamil Nadu, India. 600 respondents were targeted, among them 490 gave valid responses. Research conducted in Coimbatore city, revealed that spiritual growth level of majority of the population possessed Creativity and Expression (CE). CE peoples are creative and better communicative; they regularly practice yoga or meditation, wherever they work they are loyal and goal oriented in achieving the employer's goal of an organization.

Keywords: *Spiritual Psychology, Spiritual Growth, Questionnaire, Yoga/ Meditation, Spiritual Evolution, Spiritual Emergency*

Spiritual psychology integrates spiritual and transcendence, to frame modern psychology from the human experience. Over the period of several decades, volumes of research conducted on human development resulted in the emergence of distinct schools of thought that include behavioural, interpersonal, cognitive, object-relations and evolutionist paradigms. The recent paradigm is the 'Transpersonal' term coined by western psychologist, William James who is the 'Father of Transpersonal Psychology'. Transpersonal paradigms explain the experiences beyond human existentialism, which encircle aspects of human life, psyche and cosmos. A 'Paradigm Clash' termed by Walsh and Vaughan (1996), occurred when adherent of one school of thought was unable to critique theories from distinct schools (e.g. existentialism vs. transpersonalism).

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Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Spiritual evolution of an individual depends upon one's life experiences and spiritual knowledge (Wilber, 1986; Vaidehi Priyal and Ramkumar, 2015b). Indian tradition reveals that seven chakras present inside the human aura decide the spiritual growth. Chakra is the Sanskrit word which indicates wheel (Best, 2010). These chakras represent seven centers of energy located vertically along the spine, according to Sui (2000, 2009). The first is the Root Chakra present at the base of the spine and represents basic survival and self-preservation. The Sacral Chakra situated in the genital area is related to sensuality and procreation. Navel Chakra at the abdominal area of solar plexus indicates the assertion of will. Heart Chakra in the upper chest expresses the unconditional love. Throat Chakra is associated with creativity and expression. The Third Eye Chakra situated in the head behind the eyes, indicates intuition and wisdom. Crown Chakra the seventh present above the crown of the head symbolizes the highest consciousness. These seven levels of consciousness, is also called as 'The Chakra System', (Rama et al., 1976; Scotton and Hiatt, 1996). Approach to physical reality, mental attitude, emotional makeup, social style, personal power and leadership style, financial choices, career options and spirituality are the eight characteristics of the seven spiritual growth parameters or chakras (Bowers, 1989; Oslie, 2000; Vaidehi Priyal and Ramkumar, 2015a).

The chakra system model of Best (2010), enlightens a pathway for growth-oriented development which firmly anchor Transpersonal Psychology in the field of human growth (Fig 1). The earliest sources of inspiration of transpersonal on 'Chakra System model' were drawn from Hindu or Yoga psychology. Carl Jung was the first western psychologist to embrace cross-cultural perception and his interest in Indian psychology was a nexus between Eastern and Western understanding's on human psychology. And, it is noted that the chakra system model is similar to the motivational needs of Maslow's Hierarchy (1968).

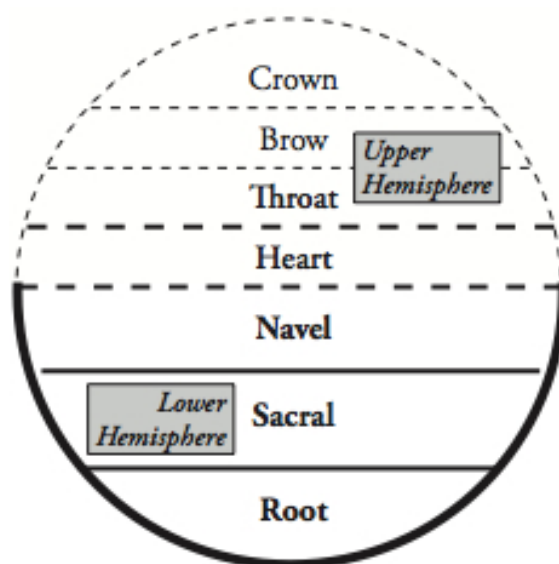
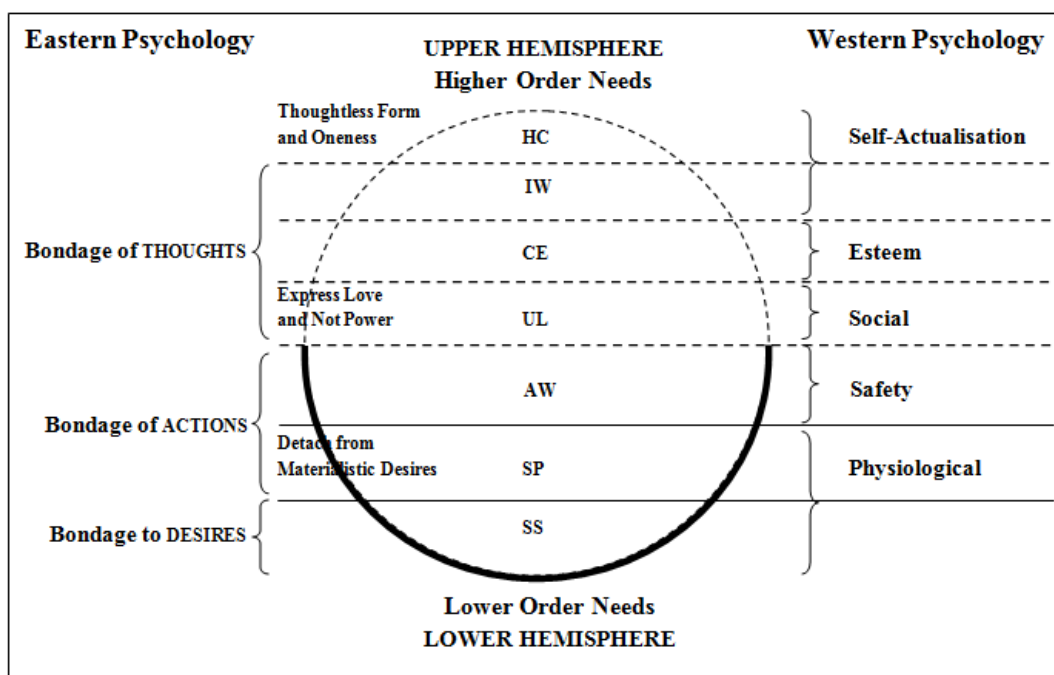


Fig 1: The Self-Sphere with Chakra Stages

Below is the diagrammatic representation of 'Chakra Lifespan Development Model' (Fig 2) built on Fig 1, synergized with Maslow's Hierarchy of Needs Theory,

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model



*HC - Higher Consciousness, IW - Intuition and Wisdom, CE - Creativity and Expression, UL - Unconditional Love, AW - Assertion of Will, SP - Sensuality and Procreation, SS - Survival and Self-preservation

Fig 2: Chakra Lifespan Development Model (Eastern and Western Spiritual Psychology)

Carl Jung encouraged students to learn about Kundalini Yoga, since western perspective was untoward to understand tantric methods. Tantric tradition of Hinduism is a practical teaching to awaken Kundalini and expand human consciousness. The principle behind tantra is to attain enlightenment utilizing the experiences of the material world. Meditation is a tool to awaken Kundalini. If a chakra is open during meditation, the Kundalini continues rising upwards to the next chakra. If a chakra is closed, Kundalini cannot continue its upward journey. The Kundalini flow is blocked rising upward from the first (root) chakra to the others due to 'Bondage to Desires'. So, the individual had to detach from material world to move upward to second (sacral) chakra and above. When the flow is blocked from the third (navel) chakra to the fourth (heart) chakra, the individual had to express love and disengage from dominance and ego to move upward from the 'Bondage of Actions'. The blockage of flow beyond the sixth (third eye) chakra upward towards seventh (crown) chakra is associated to 'Bondage of Thoughts'. Therefore, in thoughtless state the individual attain oneness and unit with Higher Consciousness. This is called Self-actualisation (Moksha) in Maslow's Need Hierarchy (Fig 2).

The seven spirituality growth parameters describe the seven steps that an individual undergoes in his personal and spiritual development process towards spiritual maturity. It refers to the psychology of enlightenment and the science of inner transformation (Vaidehi Priyal & Ramkumar, 2015a).

Generational differences have always existed in the workplace which has received more attention in the recent years. Generation is an identifiable group that involves birth year, age, location, and significant events at critical developmental stages (Kupperschmidt 2000).

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

According to Mannheim (1952) and McMullin et al. (2007), generational differences is people's attitudes and values that result from significant economic, political and social events which they experience during their formative years of childhood.

In India, Roongrerngsuke (2010) and Erickson (2009) identified four generations namely traditionalists, baby boomers, Gen X/Socialist and Gen Y. According to Hole et al. (2010), there are three generations namely traditional generation, non-traditional generation and Gen Ghosh & Chaudhari (2009) also reported three generations such as conservatives, integrators and Y2K. However, Saundarya & Ekambaram (2014) classified five generations namely veterans, Free Gens, Gen X, E-Gens & Gen Veterans are rare in the modern Indian workplace. Free Gens (1945-1960) comprised of 20% of India's active workforce and they are hardworking and loyal. Gen Xers (1961-1970) are 25% of the Indian workforce and have a great sense of duty, treat work as a challenge and take extra efforts to meet this challenge. The E-Gens (1971-1980) consisted of 29% of modern India's workforce are competitive, respect entrepreneurship streak and hardworking. Gen Yers (1981-1990) comprised of 26% of the total workforce and they are techno brilliant, carry global mindsets and value diversity due to their multicultural upbringing.

In any workplace, individuals possessing different values, ideas, ways to get things done and ways to communicate with each other have always existed. As each generation has distinct attitudes, behaviors, expectations, habits and motivations, they communicate based on their generational background (Elmore 2010; Gesell 2010). Employers have to develop strategies and manage the varied interests of each generation to bridge these differences for better collaboration, increased knowledge sharing, greater innovation, improved productivity and an increased competitive advantage. When well-managed, the treasure of knowledge owned by the elder generations can be harvested and utilized for developing greater leadership qualities of younger generations (Saundarya & Ekambaram 2014).

Spirituality at workplace is gaining a paramount importance in recent years and a matter of concern to organisations and companies around the globe for strengthening the capacity of an individual and organisation as well. According to Neck & Milliman (1994), it improves the employee's creativity, trust, honest, imagination and intuition. Besides, it also enhances the organisational performance and success (Aravamudhan & Krishnaveni, 2014). Workplace spirituality tries to nurture the physical, mental, emotional and spiritual aspects of an individual (Moxley, 2000).

In order to assess the spiritual growth of individuals a questionnaire was developed. The interpretative report of the spiritual growth parameters explains all aspects of our life to provide guidance encouraging people to move in a positive direction and face the challenges that lie ahead of them.

LITERATURE REVIEW

Spiritual evolution of an individual depends upon one's life experiences and spiritual knowledge (Vaidehi Priyal & Ramkumar, 2015b). This psychological and spiritual development progress is due to the presence of seven chakras inside the human aura sited vertically along the spine (Sui, 2000). They are Muladhara (Root), Svadishthana (Sacral), Manipura (Navel), Anahata (Heart), Visuddha (Throat), Ajna (Third Eye) and Sahasrara (Crown). The individuals in lower order chakras Muladhara, Svadishthana and Manipura are in the 'Human World' since they are bound to materialistic desires. Similarly, the individuals

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

in higher order chakras Visuddha, Ajna and Sahasrara are in the 'Divine World' because they are advancing towards spiritual maturity. And, Anahata is the 'Golden Bridge' between the human world and the divine world. The seven spiritual growth parameters or *chakras* integrates physical reality, mental attitude, emotional makeup, social style, personal power and leadership style, financial choices, career options, and spirituality of our well-being into one coherent whole (Bowers 1989; Oslie 2000; Vaidehi Priyal & Ramkumar 2015a).

The first *chakra* located at the base of the spine is known as the *Muladhara* (root) which represents basic survival and self-preservation. It is about learning to be responsible for developing a basic trust in life. The second *chakra* is called as *Svadhishthana* (sacral) which is located in the genital area and is referred for sensuality and procreation. It is about psychological issues with respect to parents, family and friends. The third is the *Manipura* (navel) *chakra* and it is placed in the abdominal area of solar plexus. This *chakra* is responsible for assertion of will. It is the center of ego and control, power and dominance over others. The fourth one is the *Anahata* (heart) *chakra* present in the upper chest and associated with the expression of unconditional love. It relates to qualities of empathy, joy, acceptance, trust, intuition, understanding, compassion, playfulness, healing, friendship, sincerity and feeling of unity in love. The fifth *chakra* is named as *Visuddha* (throat) *chakra* and it is located in the throat and responsible for creativity and expression. The *Ajna* (third eye) is the sixth *chakra* which is present in the center of the head behind the eyes. It is related to intuition and wisdom. The seventh *chakra* is *Sahasrara* (crown) which is located just above the crown of the head. This *chakra* associates not only the highest state of consciousness, but also complete and total union with the source of all creation. It relates to truth, unconditional love and enlightenment (Rama et al. 1976; Scotton & Hiatt 1996).

All the seven spiritual growth parameters follow the Wilber's six principal functions for transcending from one developmental stage to another. According to Wilber (1986), they are identification - cause of self-concept, organisation - unites mind to structure experiences with outside world, will - implementation of experiences and choice, defense - methods of self-protection, metabolism - adaptation to previous experiences and navigation - movement from one spiritual growth level to the other. The solution to undergo transformation is to identify the spiritual growth level, distinguish ones positive - balanced and negative - unbalanced aspects of spiritual growth parameter and to make a choice of considering positive experiences, defending oneself from negatives which prevent the spiritual growth, thereby stepping to the higher level of spirituality.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

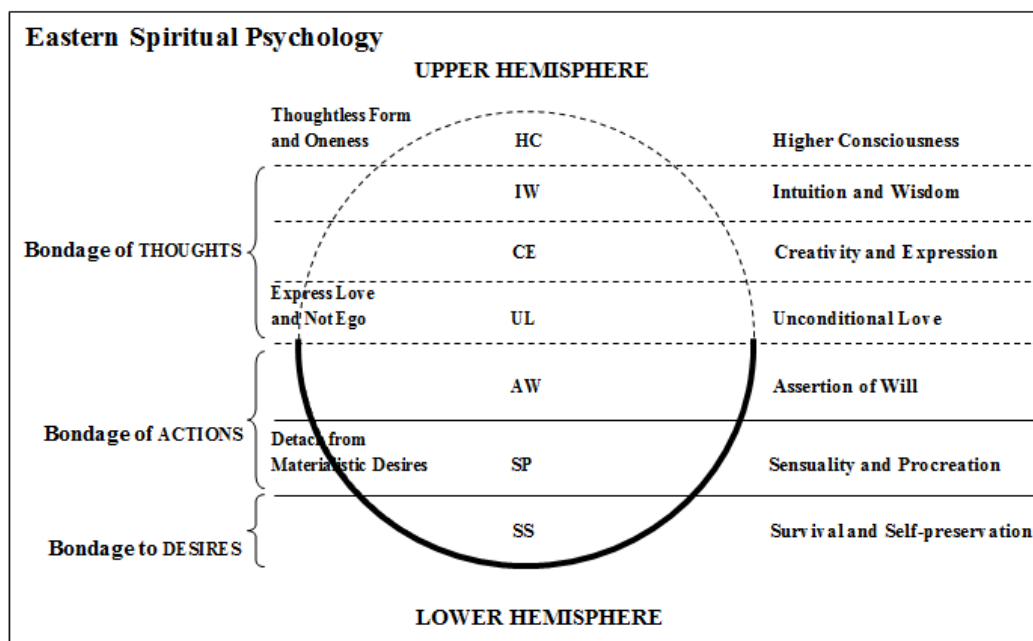


Fig 3: Chakra Lifespan Development Model

Meditation is a tool to awaken Kundalini. If a chakra is open during meditation, Kundalini continues rising upwards to the next chakra. If a chakra is closed, Kundalini cannot continue its upward journey. If people are in SS, the Kundalini flow is blocked rising upward from the first (root) chakra to the others due to ‘Bondage to Desires’. To remove the block one has to detach from the material world to move upward to the (sacral) chakra and above. For people in AW, the flow is blocked from the third (navel) chakra to the fourth (heart) chakra means the individual had to express love and disengage from dominance and ego to move upward from the ‘Bondage of Actions’. The blockage of flow beyond the sixth (third eye) chakra upward towards the seventh (crown) chakra is associated to ‘Bondage of Thoughts’(Fig 3). Therefore to attain oneness, people of IW in thoughtless state unites with the Higher Consciousness.

The concern in spiritual psychology includes spiritual self-development, systemic trance, spiritual evolution, spiritual crisis, religious conversion, spiritual practices and other sublime. The important issue to be noted is the spiritual emergency or crisis. It is an identity crisis when an individual’s unique goals, values and identity undergo drastic change due to spontaneous spiritual experience. This might lead to disturbance in psychological, social and occupational functioning of an individual. These spiritual experiences might cause spiritual emergency like existential crisis, kundalini syndrome, religious delight, mystical paranormal ecstasy and other spiritual practices, which can be regulated through counseling and education to attain spiritual knowledge for spiritual evolution.

Transpersonal or Spiritual Psychology integrates spirituality and transcendence, and made several contributions to the academic field, and the studies of human development, consciousness and spirituality. So this research was undertaken to connect the eastern and western spiritual psychology, to frame modern psychology from human spiritual experiences.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Spirituality improves well-being and quality of life of an employee. It also provides a sense of purpose, interconnectedness and community, and meaning at work. This will encourage the organizations to practice spirituality for enhancing organizational performance and profitability (Karakas, 2010). Research suggests that the encouragement of spirituality in the workplace can lead to benefits in the areas of creativity, process improvement, customer service, honesty and trust, personal fulfillments, and commitment, which will ultimately lead to increased organizational performance (Krishnakumar & Neck, 2002).

Significant changes in economic, political, social and technological events due to globalization increased conflicts between young and old generations in workplace and family. This resulted in increased stress and lack of peaceful mind, which made employees struggle to balance work and family, which inturn has caused deterioration in their health and morality. The managers found difficulty in solving problems of generational conflicts due to globalization 'Third Wave' (1989-Present). Literally, this has paved way for the depletion of industrial growth and work performance, gradually resulted in economy slow down.

The spiritual welfare in business, on implementation of spirituality tools, helps in stress management, increases in work performance, improves efficiency and productivity, enhances individual's effectiveness, balance work and family; and industrial growth and success.

Objectives

1. To identify the spiritual growth of generations in Coimbatore city
2. To determine the spiritual awareness level and spiritual evolution of the city

METHODOLOGY

Research Design

This research is descriptive, since it elucidates the spiritual growth of generations and by this assessment spiritual progress of a particular geographic location can be attained.

Questionnaire Design

The questionnaire on spiritual growth was designed based on various questionnaires developed by *aura* experts and spiritual practitioners around the world, who have many years of rich experience in the field of esoteric science, they are: Bowers (1989), Oslie (2000), Sui (1992) and Fisslinger (1998). The questionnaire is constructed from seven parameters, which are: survival and self-preservation, sensuality and procreation, assertion of will, unconditional love, creativity and expression, intuition and wisdom and higher consciousness. Each spiritual growth parameter was assessed based on individual responses to eight components namely approach to physical reality, mental attitude, emotional makeup, social style, personal power and leadership style, financial choices, career options and spirituality. Two questions each from eight components (2 x 8) constitute a spiritual growth parameter (e.g.) Survival and Self-preservation - 16 questions. A total of 112 (7 x 16) questions were framed from seven spiritual growth parameters (Table 1).

Table 1: Description of questionnaire

Components	No. of Questions
Spiritual Growth	
Survival and Self-preservation	16
Sensuality and Procreation	16

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Components	No. of Questions
Assertion of Will	16
Unconditional Love	16
Creativity and Expression	16
Intuition and Wisdom	16
Higher Consciousness	16
Total	112

Questionnaire Reliability and Purification

Pilot study was conducted to test the reliability and validity of questionnaire, data was collected from individuals with precision from four generations Gen Y (Below 32 years), E Gens (33-42 years), Gen X (43-52 years) and Free Gens (Above 53 years) working in four different organisations. The best suited sampling method was disproportionate stratified random sampling. The sampling frame consisted of individuals from service (academic institutions and hospital) and manufacturing (textile unit and auto component manufacturing unit) sectors in Coimbatore, Tamil Nadu, India. The sample size targeted was 250, out of which, 189 respondents gave valid responses.

After data collection, the questions were checked for reliability. Reliability of constructs referred to the accuracy with which the constructs repeatedly measure the same phenomenon without much variation. The reliability of each construct and sub-construct in question was examined using Cronbach’s alpha (Cronbach, 1951). An alpha score larger than 0.7 was generally acceptable as sufficient accuracy for a construct (Nunnally, 1978). A Cronbach’s alpha value of greater than 0.6 is also considered acceptable (Yong, Hua, & Mei, 2007).

Purification was done using Corrected Item Total Correlation (CITC) and reliability was tested using Cronbach’s alpha. Before any type of factor analysis is done (EFA or CFA), it was essential to purify the measuring instruments of variables that did not correlate to the constructs (Churchill, 1979). Purification was carried out by inspecting the CITC values of each variable with respect to the construct to which it belongs. CITC indicated whether the variable actually belongs to the construct or not. Variables showing scores lower than 0.5 were deleted, unless there was a compelling reason to keep them in the construct. Some items with CITC values above 0.5 were also removed, if the overall reliability of the construct in question improves as a result of the deletion (obtained by checking the “alpha if deleted” scores).

From the details of the procedure, the above test was conducted on the spiritual growth parameters. Reliability and purification analysis of survival and self-preservation is given in the table 2 and the CITC values of SSM1, SSE2 and SSSP2 were 0.176, 0.123 and 0.199, respectively. Since there was only a slight increase in alpha score and item deletion was not considered because the questions were important. The alpha value of survival and self-preservation on 16 items performed by 189 cases was 0.658.

Table 2: Reliability and purification of survival and self-preservation

Items	Scale Mean, if Item Deleted	Scale Variance, if Item Deleted	Corrected Item-Total Correlation	Alpha, if Item Deleted
SSP1	56.27	36.230	0.389	0.625
SSP2	55.99	38.340	0.265	0.643

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Items	Scale Mean, if Item Deleted	Scale Variance, if Item Deleted	Corrected Item-Total Correlation	Alpha, if Item Deleted
SSM1	56.03	38.307	0.176	0.659
SSM2	55.56	40.141	0.213	0.650
SSE1	56.11	36.723	0.406	0.624
SSE2	55.79	40.636	0.123	0.660
SSS1	55.64	39.402	0.300	0.642
SSS2	55.72	39.530	0.212	0.650
SSL1	55.78	39.277	0.300	0.641
SSL2	55.73	39.656	0.270	0.645
SSF1	56.76	37.366	0.250	0.647
SSF2	56.63	37.807	0.254	0.645
SSC1	56.30	35.816	0.444	0.617
SSC2	55.96	39.062	0.344	0.638
SSSP1	57.50	37.241	0.221	0.654
SSSP2	57.67	38.083	0.199	0.655
Overall Cronbach's alpha = 0.658				

*P: Approach to physical reality; M: Mental attitude; E: Emotional makeup; S: Social style; L: Personal power and Leadership style; F: Financial choices; C: Career options; SP: Spirituality

The table 3 represents reliability scores of spiritual growth parameters.

Table 3: Reliability scores of spiritual growth parameters

S.No.	Components	Number of Questions	Alpha
	Spiritual Growth		
1	Survival and Self-preservation	16	0.658
2	Sensuality and Procreation	16	0.688
3	Assertion of Will	16	0.761
4	Unconditional Love	16	0.722
5	Creativity and Expression	16	0.753
6	Intuition and Wisdom	16	0.648
7	Higher Consciousness	16	0.753
	Total	112	

The alpha value for the constructs ranged between 0.648 and 0.761, indicating that the questionnaire was reliable.

Sampling Design

The sample size was calculated using G*Power 3.0.10 as 204 (Effect size $f^2 = 0.15$, α err prob = 0.05, Power = 0.95, Number of predictors = 16). The targeted sample size should be above 204, so for this descriptive research the sample size fixed was 600 and the sampling method adopted was disproportionate stratified random sampling. The sampling frame consisted of individuals from service (academic institution, hospital, spiritual centre and IT field) and manufacturing (textile and auto component manufacturing units) sectors in Coimbatore, Tamil Nadu, India, where 490 respondents as detailed in table 4, gave valid responses.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Table 4: Sample description

Sectors	Sample	Number of Valid Responses	Response Rate
Service Sector			
Academic Institution	200	166	83
Hospital	100	96	96
Spiritual Centre	100	80	80
IT Field	100	55	55
Manufacturing Sector			
Textile Unit	50	46	92
Auto Component Manufacturing Unit	50	47	94
Total	600	490	83

The data collected for this research were analysed statistically using SPSS 19 software and the tool used was ANOVA and Crosstab.

RESULTS AND DISCUSSION

The purpose of ANOVA was mainly to evaluate statistically whether the effect of spiritual growth was significant on different generations (different age groups) and crosstab was used to find the spiritual awareness level of Coimbatore City.

Comparison of Spiritual Growth vs Generations

Difference in spiritual growth and generations from the table 5, is very clear that there was a significant difference among the generations in spiritual growth parameters like higher consciousness, creativity and expression, sensuality and procreation and survival and self-preservation. While, the difference was not significant for intuition and wisdom, unconditional love and assertion of will.

Table 5: Difference in Spiritual Growth based on Age

S.No.			Sum of Squares	df	Mean Square	F	Sig.
1.	HC	Between Groups	2.465	3	0.822	3.764	0.011
		Within Groups	106.092	486	0.218		
		Total	108.557	489			
2.	IW	Between Groups	1.394	3	0.465	2.542	0.056
		Within Groups	88.814	486	0.183		
		Total	90.207	489			
3.	CE	Between Groups	2.676	3	0.892	4.662	0.003
		Within Groups	92.999	486	0.191		
		Total	95.675	489			
4.	UL	Between Groups	1.239	3	0.413	2.267	0.080
		Within Groups	88.554	486	0.182		
		Total	89.794	489			
5.	AW	Between Groups	1.167	3	0.389	1.892	0.130
		Within Groups	99.894	486	0.206		
		Total	101.061	489			
6.	SP	Between Groups	2.897	3	0.996	4.585	0.004
		Within Groups	102.339	486	0.211		
		Total	105.236	489			
7.	SS	Between Groups	1.891	3	0.630	3.818	0.010
		Within Groups	80.225	486	0.165		
		Total	82.116	489			

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

It is evident from the table 6 that there existed a sub group among the generations on higher consciousness and, sensuality and procreation. This revealed that the significant difference occurred was also due to the formation of sub groups.

Among generations, higher mean was observed for E Gens (33-42 years) for higher consciousness (3.72), and creativity and expression (4.08). Whereas, Gen Yers (< 32 years) had higher mean for sensuality and procreation (3.47) and survival and self-preservation (3.74).

Table 6: Within Age Groups

a) Higher consciousness x Age

S.No.	Age	N	Subset for alpha = 0.05	
			1	2
1.	Above 53 Years	37	3.43	
2.	43-52 Years	73	3.61	3.61
3.	Below 32 Years	282		3.67
4.	33-42 Years	98		3.72
	Sig.		0.095	0.492

b) Creativity and expression x Age

S.No.	Age	N	Subset for alpha = 0.05	
			1	2
1.	Below 32 Years	282	3.93	
2.	Above 53 Years	37	4.06	
3.	43-52 Years	73	4.07	
4.	33-42 Years	98	4.08	
	Sig.			0.129

c) Sensuality and procreation x Age

S.No.	Age	N	Subset for alpha = 0.05	
			1	2
1.	43-52 Years	73	3.26	
2.	Above 53 Years	37	3.35	3.35
3.	33-42 Years	98	3.36	3.36
4.	Below 32 Years	282		3.47
	Sig.		0.514	0.406

d) Survival and self-preservation x Age

S.No.	Age	N	Subset for alpha = 0.05	
			1	2
1.	Above 53 Years	37	3.57	
2.	43-52 Years	73	3.59	
3.	33-42 Years	98	3.68	
4.	Below 32 Years	282		3.74
	Sig.			0.068

To confirm this result, Post Hoc analysis was performed. The results of table 6 indicated that the source of variation was caused by a particular generation in the group, which was also proven with the help of significant values and their mean differences furnished in the table 7.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

It is inferred that E Gens (33-42 years) were more towards higher order of spiritual growth, whereas Gen Years were in the lower order of spiritual growth.

Table 7: Difference in Spiritual Growth across Age Groups

S.No.	Dependent Variable	(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
							Lower Bound	Upper Bound
1.	HC	Below 32 Years	33-42 Years	-0.049	0.055	0.809	-0.19	0.09
			43-52 Years	0.060	0.061	0.761	-0.10	0.22
			Above 53 Years	0.239*	0.082	0.019	0.03	0.45
		33-42 Years	Below 32 Years	0.049	0.055	0.809	-0.09	0.19
			43-52 Years	0.109	0.072	0.433	-0.08	0.30
			Above 53 Years	0.288*	0.090	0.008	0.06	0.52
		43-52 Years	Below 32 Years	-0.060	0.061	0.761	-0.22	0.10
			33-42 Years	-0.109	0.072	0.433	-0.30	0.08
			Above 53 Years	0.179	0.094	0.231	-0.06	0.42
		Above 53 Years	Below 32 Years	-0.239*	0.082	0.019	-0.45	-0.03
			33-42 Years	-0.288*	0.090	0.008	-0.52	-0.06
			43-52 Years	-0.179	0.094	0.231	-0.42	0.06
2.	CE	Below 32 Years	33-42 Years	-0.158*	0.051	0.012	-0.29	-0.03
			43-52 Years	-0.144	0.057	0.059	-0.29	0.00
			Above 53 Years	-0.135	0.076	0.291	-0.33	0.06
		33-42 Years	Below 32 Years	0.158*	0.051	0.012	0.03	0.29
			43-52 Years	0.013	0.068	0.997	-0.16	0.19
			Above 53 Years	0.023	0.084	0.993	-0.19	0.24
		43-52 Years	Below 32 Years	0.144	0.057	0.059	0.00	0.29
			33-42 Years	-0.013	0.068	0.997	-0.19	0.16
			Above 53 Years	0.009	0.088	1.000	-0.22	0.24
		Above 53 Years	Below 32 Years	0.135	0.076	0.291	-0.06	0.33
			33-42 Years	-0.023	0.084	0.993	-0.24	0.19
			43-52 Years	-0.009	0.088	1.000	-0.24	0.22
3.	SP	Below 32 Years	33-42 Years	0.103	0.054	0.225	-0.04	0.24
			43-52 Years	0.207*	0.060	0.004	0.05	0.36
			Above 53 Years	0.118	0.080	0.459	-0.09	0.32
		33-42 Years	Below 32 Years	-0.103	0.054	0.225	-0.24	0.04
			43-52 Years	0.104	0.071	0.456	-0.08	0.29
			Above 53 Years	0.015	0.089	0.998	-0.21	0.24
		43-52 Years	Below 32 Years	-0.207*	0.060	0.004	-0.36	-0.05
			33-42 Years	-0.104	0.071	0.456	-0.29	0.08
			Above 53 Years	-0.089	0.093	0.769	-0.33	0.15
		Above 53 Years	Below 32 Years	-0.118	0.080	0.459	-0.32	0.09
			33-42 Years	-0.015	0.089	0.998	-0.24	0.21
			43-52 Years	0.089	0.093	0.769	-0.15	0.33
4.	SS	Below 32 Years	33-42 Years	0.060	0.048	0.590	-0.06	0.18
			43-52 Years	0.148*	0.053	0.030	0.01	0.29
			Above 53 Years	0.165	0.071	0.095	-0.02	0.35
		33-42 Years	Below 32 Years	-0.060	0.048	0.590	-0.18	0.06
			43-52 Years	0.088	0.063	0.503	-0.07	0.25
			Above 53 Years	0.105	0.078	0.539	-0.10	0.31
		43-52 Years	Below 32 Years	-0.148*	0.053	0.030	-0.29	0.00
			33-42 Years	-0.088	0.063	0.503	-0.25	0.07
			Above 53 Years	0.017	0.082	0.997	-0.19	0.23
		Above 53 Years	Below 32 Years	-0.165	0.071	0.095	-0.35	0.02
			33-42 Years	-0.105	0.078	0.539	-0.31	0.10
			43-52 Years	-0.017	0.082	0.997	-0.23	0.19

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

ANOVA results indicated a significant difference across generations for spiritual parameters except Intuition and Wisdom, Unconditional Love and Assertion of Will. The results revealed that individuals from E Gen (1971-1980) were more spiritual than Free Gens, Gen X and Gen Y. The reason for higher spiritual status of individuals born during 1971-1980 (E-Gens) possess strong value and attitude. Individuals differ in spiritual approaches across generations because of the existence of human diversity with respect to behavior and attitude. They never share certain thoughts and values. As individuals pass through different life stages, involvement and participation towards spirituality is enhanced. This is also supported by Veto Datta & Vasantha (2016).

This finding suggest the current executives to frame approaches to address intergenerational conflict by vital and effective communication system for contributing intergenerational comfort. Creatively by way of high tech and sophisticated management style among generations can be educated to promote competency and initiative.

Crosstab of Generations and Spiritual Growth Parameters

Crosstab analysis was carried out to find the spiritual growth parameters possessed by the respondents and the spiritual awareness level of Coimbatore city. It was also used to identify the classification of young and old respondents in higher and lower order *chakras*.

Table 8: Crosstab of Generations and Spiritual Growth Parameters

S.No.	Generations	HO				LO			Total
		HC	IW	CE	UL	AW	SP	SS	
1.	Gen Y (< 32 Years)	21	23	101	56	17	10	54	282
2.	E-Gens (33-42 Years)	5	12	42	20	2	0	17	98
3.	Gen X (43-52 Years)	2	5	38	16	4	0	8	73
4.	Free Gens (> 53 Years)	0	5	23	4	2	1	2	37
Total		28	45	204	96	25	11	81	490

Out of 490 respondents in Coimbatore, maximum respondents of 204 were in Creativity and Expression (Table 8). Since Coimbatore is a serene place of many pilgrims and spiritual centres, spiritual awareness is high and the city is in fifth level of spiritual awareness.

Irrespective of age groups, the four generations Gen Y, E-Gens, Gen X and Free Gens fall in all the seven spiritual growth parameters (Table 9). Here, Gen Y and E-Gens are younger generations and the older generations are Gen X and Free Gens. The seven spiritual growth parameters are categorized as Lower Order (LO) and Higher Order (HO) *chakras*, where survival and self-preservation, sensuality and procreation, and assertion of will are LO *chakras* and the HO *chakras* are unconditional love, creativity and expression, intuition and wisdom, and higher consciousness.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

Table 9: Crosstab of Young and Old Generations in Higher and Lower Order Spiritual Growth Parameters

S.No.	Generations		HC	IW	CE	UL	AW	SP	SS	Total	
			Higher Order					Lower Order			
1.	Gen Y (< 32 years)	Young	YHO					YLO			380 77%
	E-Gens (33-42 years)		280 57%				100 20%				
2.	Gen X (43-52 years)	Old	OHO					OLO			110 23%
	Free Gens (>53 years)		93 20%				17 3%				
Total			373 77%					117 23%			490 100%

Table 10: Generational conflict and law of attraction

Higher and Lower Order Generation Cohort	Generational Conflict	Law of Attraction
Young LO + Old LO	No conflict	Like people attract
Young HO + Old HO		
Young LO + Young HO	Conflict	Unlike people repel
Old LO + Old HO		
Young LO + Old HO		
Young HO + Old LO		

The generational conflict between young and old was observed. This may be due to the difference in the higher and lower order *chakras* in both the generations. According to the Universal ‘Law of Attraction’ (Attri, 2012), there is no conflict when young and old cohorts of higher order meet, similarly in the case of lower order. The conflict arises only when generations of different spiritual levels encounter (Table 10).

Table 11: Matrix Model on Generations and Spiritual Growth Parameters

Generations	Higher Order (HO)	Lower Order (LO)
Young (Y)	YHO Supporters	YLO Beginners
Old (O)	OHO Mentors	OLO Learners

From the matrix model (Table 11) derived, it is found that young and old generations can be classified as Young Higher Order (YHO), Young Lower Order (YLO), Old Higher Order (OHO) and Old Lower Order (OLO). Here, OHO generations act as mentors along with the support of YHO, who collectively help YLO and OLO generations to mutually evolve and uplift humanity. This intergenerational gap is to be narrowed down and the generational conflict is resolved only, if all the individuals trust that career development opportunities are equal for all, irrespective of generational age.

IMPLICATIONS

In the era of global competitiveness, the employees working in an organization are experiencing prolonged tension, anxiety and stress. That is why we feel exhausted, tired and tensed. This leads to mental and physical stress and all kinds of illnesses like hypertension, high/low blood pressure, insomnia, depression, backaches, migraine and spondylosis. Yoga at workplace is a practical tool to improve work performance by relieving tension and stress. Regular practice of yoga or meditation reduces anxiety and improves human wellbeing. Organizations that encourage spirituality will improve workplace performance and organizational success.

Yoga or Meditation is a tool to undergo transformation. For example, The SS people use their strong personality and physical dexterity to perform any task and they thoroughly enjoy the physical pleasures of the world with passion, enthusiasm and full energy. The people in survival and self-preservation start getting exposed to the experiences of the outer world. On continuous encounters of the various experiences they gained, they frame their positive (centered) and negative (uncentered) experiences in their mind. With adaptation to these previous experiences and being cautious that they are not pulled back to their negatives like anger/passion which might harm them and others, they transcend to the next level which is sensuality and procreation. This transition of detaching from a stage that has been mastered and engaging in the ambiguity of the succeeding stages to be experienced is quite difficult and meditation plays an important role in the transformation process.

For industrial growth and success, spiritual management tools (*Pranic* healing, *Yoga*, *Meditation*, Classical sound therapy) plays a pivotal role. These tools are bridge to spirituality. On implication of the spiritual management techniques, state of harmony is maintained; relationships at home, in social circle and at work are improved. Thus, employees can manage work and home. The spiritual transformation involving in spiritual practices, in turn change the entire perspective of life. This transcendence improves professional effectiveness, work efficiency and productivity.

From this research, it is interesting to observe that spiritual growth has a greater impact on performance of employees in workplace and success of organization goal. Therefore, it is suggested that employers can launch and strengthen spiritual activities as a part of employee's motivation, welfare and health programs across generations.

CONCLUSION

It is concluded that E-Gens were more towards higher order of spirituality compared to Gen Yers who were in lower order. Research conducted in Coimbatore city revealed that spiritual growth of majority of the population were in 'Creativity and Expression (CE)' awareness level. It is found that Coimbatore is in the fifth level of spirituality because of the prevalence of many devotional places and spiritual organizations (Art of Living, *Pranic* Healing Centre, Isha Foundation, Christa Sishya Ashram, Osho Premveena *Meditation* Centre, Spiritual Wellness Centre), who preach and guide generations to transcend; and help in spiritual evolution. Since throat (Visuddha) chakra is about recognizing our creative potential, its function is creativity and communication both in relation to us and to other people. On activation of throat chakra, our love becomes more and more meditative; we realize that we are not the physical body but we are the soul.

Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

A country that has developed the fifth level of awareness focuses on equality, where issues like injustice, racism and socio-economic rifts in society need to be solved. Thus, the findings conclude that Coimbatore city is in fifth level of awareness, as Creativity and Expression (CE) individuals are highly spiritual.

SCOPE FOR FURTHER RESEARCH

In this research, organisations located in Coimbatore city only are chosen to evaluate the spiritual growth. So, it is suggested to undertake this type of research in various geographic locations in order to discover psychological and spiritual development of an individual or humanity.

On identifying each employee's spiritual evolution status, the HR manager can assess the spiritual growth of an organization. Through this knowledge on organisation's spiritual level of awareness, the HR can design meditation techniques and other motivational programs to help employees undergo spiritual fruition. As the employees evolve spiritually the organisation's spiritual awareness level also evolves.

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**Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra
Lifespan Development Model**

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Assessment of Spiritual Psychology of Different Generations in Coimbatore City Based on Chakra Lifespan Development Model

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