# Research on Highlighting the Need for Spiritual Transformation for Empowering Human Life

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**Abstract**

Throughout history, humans have been driven by a profound instinct to seek a connection with the origin of existence. This innate desire is present in people across cultures and fuels a continuous quest to understand religion. While Eastern societies uphold traditional values and spirituality despite global modernization, Western societies have shifted away from conventional beliefs due to movements like the Renaissance. Scientific advancements and technological progress have led to increased self-reliance and diminished faith in divine intervention, with some replacing traditional beliefs with an admiration of human achievements. Although a materialistic life may offer fulfilment to a certain extent, it often leaves individuals with a sense of emptiness, an indefinable lack, regardless of its source. The majority of us seek joy, happiness, and peace. Spirituality teaches us that genuine delight, contentment, and concord stem from within. Therefore, studying the necessity of spirituality in life is essential. This study focuses on evaluating the need for spirituality in Chennai. The inclination to attain heightened levels of spirituality significantly influences human behaviour and serves as a critical factor in individual and societal progress. This article delves into the essence of spirituality as a crucial element in achieving human perfection and imparting purpose and significance to human existence. In our country, India, there has been a spiritual ethos since ancient times, and even in today's world, many people hold faith in spirituality. Self-discovery serves as a guiding light for human action, leading to the liberation of the individual and the social order. The outcomes of this study will be invaluable in promoting spirituality among people and empowering future generations.

*Keywords*: Spirituality, Human life, New normal, Spiritual life, Religion, Lifestyles

## 1. INTRODUCTION

In human life, spirituality includes the spirit, intellect, higher faculty, and higher-order thinking and feeling [1]. It entails recognizing the non-physical, gravitating naturally toward spiritual topics, and realizing that the spirit exists apart from matter [2]. A life in the world might be fulfilling, but it frequently leaves one feeling empty or lacking something. Spirituality teaches that joy, contentment, and tranquillity are something that most individuals seek out from within [3]. Thus, investigating the necessity of spirituality in life is crucial. This study intends to evaluate the demand for spirituality in Chennai, comprehend the views of the public regarding spirituality, and determine the significance of spiritual health in the

modern world [4]. The analysis employs a structured questionnaire to accumulate appropriate data from 100 participants at the Gurudwara (spiritual organization) in T. Nagar, Chennai. The project employs the percentage analysis method, and tables and pie charts are used to display the findings. The study's findings will support strengthening future generations' spirituality and fortitude.

The key concept is that people want to be happy and want to stay away from misery. Stress and dissatisfaction can result from not having our needs and desires met. People typically turn to spirituality at this moment in order to find guidance and learn to live with their limits [5]. Finding true satisfaction within oneself, which results in inner transformation and nurtures virtues like bravery, hope, faith, and love, is the essence of spirituality. It also includes activities like prayer and meditation that help people develop their inner lives and feel more connected to the world around them. The idea of spirituality has changed in reaction to the upgrade of secularism and the downfall of methodical religion [6, 7]. These days, it is frequently connected to humanistic traits and the pursuit of "the sacred," going beyond conventional religious convictions. Finding one's purpose in life, managing substance misuse, maintaining mental health, and marital harmony are all correlated with spirituality. It is up to each individual to explore their spiritual potential, which can be discovered through a variety of non-religious activities and movements [8, 9].

It's important to work wisely, not hard, to be spiritual. By connecting with spiritual and natural laws, a spiritual approach can help one attain everything with the least amount of effort. Creativity, intuition, and a magnetic aura that draws people in and inspires security and bravery are all enhanced by spirituality [10-12]. Negative emotions wear us out, making it tougher to handle emotions. Positive energy can be transformed from negativity through spirituality. When people lose faith in money, they go for spirituality [13-15].

True spirituality is found within, even in the face of deceit and disagreements with established religions. Finding inner calm, contentment, and strength can come from searching within. Becoming in touch with the One Source and realizing that God is one for everyone is the core of spirituality [16] [17]. It entails practising self-control and introversion in order to preserve an interior relationship with God and cultivate eternal spiritual love. Even ordinary deeds can reflect spirituality if one comprehends the karma principle and conducts every action with spirituality [18]. Positive energy and the good of others should permeate our thoughts and interactions. In order to unleash the power within the soul, spirituality also involves letting go of unhealthy habits and negative thought patterns [19, 20]. This does not imply blind faith; rather, one should apply reason to comprehend, exercise, and have trust.

Although the terms religion and spirituality are sometimes used synonymously, they are not the same. Spirituality is about developing oneself and establishing a connection with the spirit of the Self, whereas religion is about rituals and structured procedures. Both are ingrained in daily life in India, where Hinduism is the predominant religion [21-23]. Finding one's own route to spirituality is crucial, as many who identify as "spiritual but not religious" point out [24, 25]. In the Catholic Church, spirituality emphasizes many ways to serve God and humanity and is not only a crucial component of religion but also a guiding principle that applies to both the religious and the non-religious[26, 27].

**Need for the study**

Even as our economic situation improves, there is growing anxiety about the state of our inner lives. The gaps in our lives in the social and spiritual spheres are growing. This study's value is in clarifying the various spiritual requirements people have when they look for a greater sense of purpose in life. It will give important insights into people's expectations and how faith affects their day-to-day lives.

**Objectives**

To observe and understand the need for spirituality in daily busy scheduled life of the present generation.
To study the level of spirituality they follow.

**Hypotheses**

There is a significant difference in the level of commitment and involvement towards life.
There is a significant difference in the spiritual life

## 2. RELATED WORKS

A comprehensive analysis of relevant literature is a crucial component of the research process. This study focuses on how important spirituality is to human existence. The significance and influence of spirituality on human existence are briefly discussed in the following section.

Few studies have been conducted in Southern European nations, where there has been a rise in religious and cultural diversity regarding the spiritual environments of parents of children undergoing palliative care. The purpose of the study [28] was to investigate parents' spirituality, religion, and life philosophy while they manage to care for their kid who has palliative requirements. There were three domains found: transcendence, relationships, and life philosophy. According to the study [28], more than strict religious classifications are needed to capture the richness of parents' knowledge and experiences adequately. It is recommended that clinicians investigate parents' spirituality in a customized way that takes into account their distinct experiences. Researchers found in their study [28] that parents who are unaware of the prognosis tend to look for solutions other than spiritual coping and instead concentrate on establishing a new normal. Additionally, they emphasized the importance of the bond that exists between the interactions of parents and their continuous adaptation to this "new normal." Parents characterize this process as a way for their children to adjust to their new reality and as a change in values.

Ongoing spiritual assistance may be beneficial for those who have early-stage dementia. Healthcare providers who specialize in dementia care are unsure of how best to offer this kind of assistance [29]. Early-stage dementia patients could benefit from an adaptation of the Diamond discussion model, which is used in palliative care and emphasizes self-assurance, flexibility, security, memory, and faith. The model intends to assist professionals in offering conversational support; however, in order to test and refine it in practice, more study is required. People's inner space is their ability to adjust to the new normal, particularly in important relationships. How easily they are able to adapt to the changes and orient

themselves is how success is determined [29]. Their findings highlight the necessity of giving up on the past in order to create space for the new normal while still preserving ties.

A year into the COVID-19 epidemic, they are adjusting to the 'new normal': working from home, parents taking on home-schooling responsibilities, lockdowns, and the requirement to wear face masks and shields when in public [30]. Many believe that 2020 will be the worst year of the twenty-first century. These changes have an effect on our social, spiritual, personal, and economic domains. Is the "new normal" a true innovation or just a rehashing of the past? The roles of a "creative" church, an "adaptive" public, and a "supportive" government are highlighted in this journal article. The impacts of adjusting to the "new normal" will be cumulative. As a result, it's critical to evaluate the environment and context in which these adaptations are taking place [30]. Since digital technology has become more and more ingrained in our daily lives, there have been substantial shifts in the perception and practice of spirituality over the past few decades. The significance of comprehending how technology is facilitating the transition of spiritual experiences from physical to augmented places is examined in the study [31]. The reader is taken on a thought-provoking journey through the development of spirituality as it also explores how this change may affect past, present, and future spiritual activities.

Spiritual development, which includes awakening, purification, and enlightenment, was studied by E. Henry [32]. It entails a change in awareness, letting go of constricting attitudes and actions, and accepting more elevated spiritual attributes. There are many methods to enhance one's spirituality, including studying and practising spiritual traditions, engaging in contemplative activities like prayer and meditation, and having life-changing experiences. In the end, spiritual development has enormous potential to advance human consciousness, promote personal development, and enhance the planet. The study [33], explored the aging population and posed issues regarding shared caregiving obligations. Caring communities meet people's spiritual needs and place a strong emphasis on supporting one another. Church-related caring groups have been the subject of a German study, which concluded that they provide important spiritual support grounded in common Christian principles. Nonetheless, varying perspectives on spirituality and care emphasize how crucial it is to talk about the fundamental principles and goals of care. Especially in different communities, it is critical to establish forums for discussion of the various ideals underlying mutual care. Improving the capacity for pastoral and spiritual care in communities of care associated with churches is essential and needs more focus.

Similarly, the study [34], demonstrated that there has been a rise in interest in spirituality in recent years, especially after the effects of COVID-19, which brought to light people's propensity to turn to God for comfort while facing difficult circumstances. Organizational structure and the development of fulfilling work environments are greatly influenced by workplace spirituality. The purpose of this qualitative study is to investigate the elements that contribute to religion and spiritual awareness and to create interventions that can assist people in their lspiritual development. In the paper [35], the role of the spiritual aspect as the cornerstone of each particular socioeconomic culture is examined through a philosophical examination of the spectrum of philosophical reflection. The study also looks at how the socioeconomic lifestyles and personalities of the ethnic Kyrgyz people have changed

throughout time in relation to their long-standing religiosity. The writers claim that spirituality serves as a compass and is essential to preserving personal stability and integrity, forming the framework of mindfulness and activity regimens, and controlling the field of motivation. Furthermore, in times of crisis, society may successfully re-evaluate its value orientations, resolve disagreements, and appropriately appraise events thanks to the fluid and accessible nature of spirituality.

## 3. METHODOLOGY

### 3.1 Research design

The chosen research design serves as a conceptual framework that guides the effective implementation of research projects, maximizing the collection of thorough and important data. For this reason, the descriptive study design was especially selected. Researchers often conduct descriptive studies to understand the characteristics that set certain groups apart. When the researcher wants to know the demographic details of the participants under study—like age, gender, occupation, and educational attainment—this approach becomes essential.

### 3.2 Research Method

The research methodology used in the study was the Survey Method, which is well-known for obtaining primary data. The sources were given questionnaires, and in-person interviews were conducted at the particular place as specified in this research. This straightforward and adaptable research methodology combines in-person interviews with individually recorded surveys to get precise, accurate, and qualitative data. The approach has a low rate of rejection and gives users a sense of control. When compared to methods of observation and testing, the survey approach usually produces a larger variety of data. Carefully tabulating and interpreting the gathered data allows for the derivation of significant findings.

### 3.3 Data Sources

Primary and secondary data sources were used in this investigation. The original source of data was collected by visiting Gurudwara (Sahib Shri Guru Nanak Sat Sangh Sabha) in T. Nagar (Thyagaraya Nagar) in Chennai, where the interviews were conducted and questionnaire responses were obtained from the different professionals and individuals with a range of backgrounds. This was the first time firsthand data had been collected. Information from websites or the internet was used as a secondary source.

### 3.4 Sample Size

To show the link between data sets, percentages are employed. Comparing two or more data series is what this particular kind of ratio does. This technique is employed to emphasize the proportion relationship—which is displayed in percentage form—between the data and the outcomes. To compute percentages, use the following formula:

$$\text{Percentage Method} = \frac{\text{No of respondents in the category x 100}}{\text{Total no of respondents}}$$

The study looked at a sample of one hundred people who lived nearby the Gurudwara, T. Nagar neighbourhood, which is in the Tamil Nadu, India, urban agglomeration of Chennai, the capital of the metropolitan city. The majority of the population in this area is made up of professionals with advanced degrees who lead busy lives and participate in fast-paced activities.

## 3.5 Data collection

Using a comprehensive, organized questionnaire, 100 people in the study area provided primary data for the research. The 11-item questionnaire sought to ascertain the respondents' spiritual requirements through the use of factual, opinion-based, and both closed- and open-ended questions. The study used descriptive statistical techniques, such as organizing and tabulating the raw data using tally marks, to ensure scientific rigour. Those between the ages of 15 and 65 provided the data, with the 100 participants split into four age groups: over 65, 26-40, 41-65, and 15-25. The study used a pie chart to show percentages in order to evaluate the Need for spirituality in relation to age. Additionally, a statistical analysis was carried out with respondents classified as married or single, employed or not, based on their marital status and employment status. Additionally, a general analysis was done.

## 4. ANALYSIS

### 4.1 Percentage of Respondents' age group

We meticulously calculated the percentage of respondents in each particular age category in order to perform our research. Table 1 furnishes an explicit investigation of these percentages. The computed percentages were then used to create a pie chart, which can be seen in Figure 1 as a visual depiction of the respondents' distribution among the various age groups.

*Table 1: Respondents age group percentage*

| AGE GROUP | NUMBERS | PERCENTAGE |
|-----------|---------|------------|
| 15-25 | 9 | 9% |
| 26-40 | 36 | 36% |
| 41-65 | 48 | 48% |
| >65 | 7 | 7% |
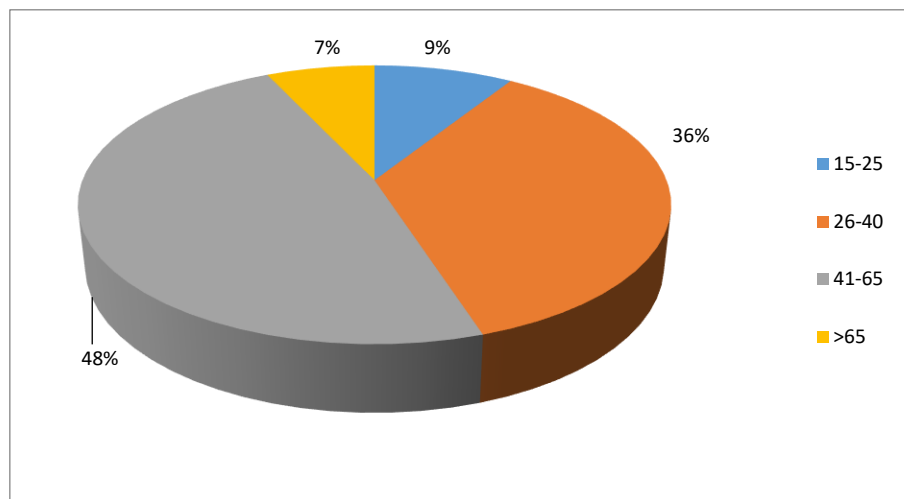
*Figure 1: Pie chart illustrating the ratio of respondents of different age groups*

### 4.2 Need of spirituality for lower age group

We comprehensively examined the crucial function of spirituality in the 15 to 25-year-old age bracket, as indicated by Table 2. Figure 2 elaborates on the relevant visual representation.

*Table 2: % of the Need for spirituality for the age group of 15-25*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 7 | 46% |
| Moderately Needed | 1 | 42% |
| To Some Extent Needed | 1 | 12% |
| Not Needed | 0 | 0% |
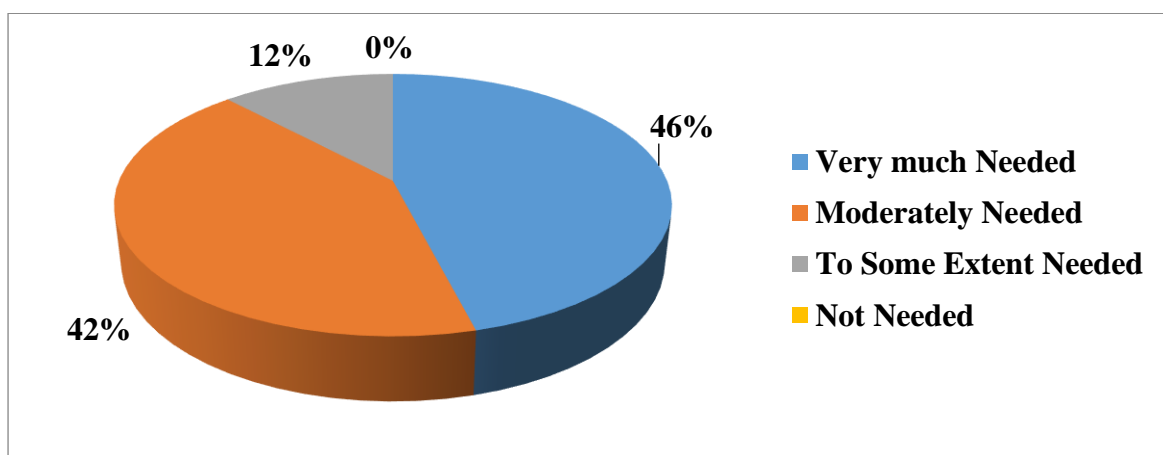
*Figure 2: Chart represents the % of the Need for spirituality for the age group of 15-25*

### 4.3 Need for the spirituality of middle age.

Table 3 shows the critical importance of spirituality in a group of people who are between the ages of 26 and 40. Furthermore, the equivalent pictorial representation is included in the comprehensive Figure 3.

*Table 3: % of the Need for spirituality in the middle age group*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 21 | 58% |
| Moderately Needed | 9 | 25% |
| To Some Extent | 6 | 17% |
| Not Needed | 0 | 0% |
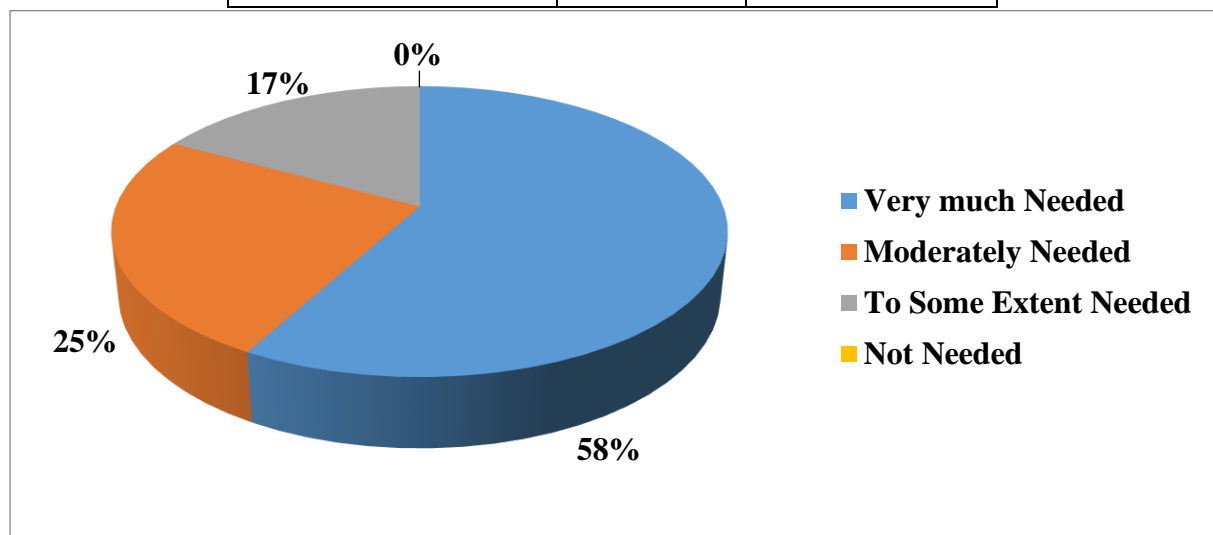


*Figure 3: Pie chart of the Need for spirituality of middle age peoples*

### 4.4 Need of spirituality of Upper age

We looked closely at the critical role that spirituality plays in the over-40 age group in our comprehensive investigation. This analysis is shown in Table 4, and the thorough Figure 4 provides a visual depiction of the results.
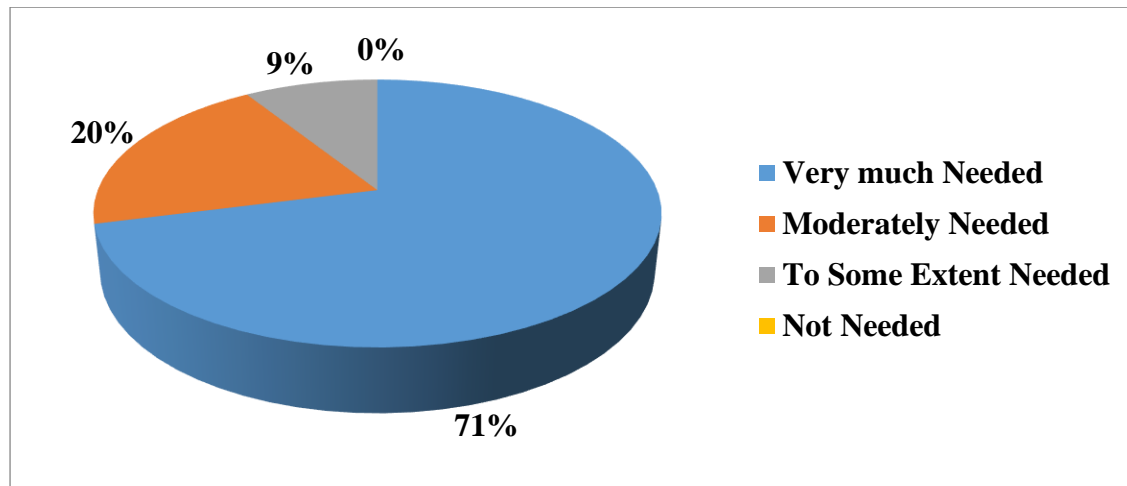
*Table 4: % of the Need for spirituality of upper-age individuals*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 39 | 71% |

| Moderately Needed | 11 | 20% |
|---|---|---|
| To Some Extent Needed | 5 | 9% |
| Not Needed | 0 | 0% |



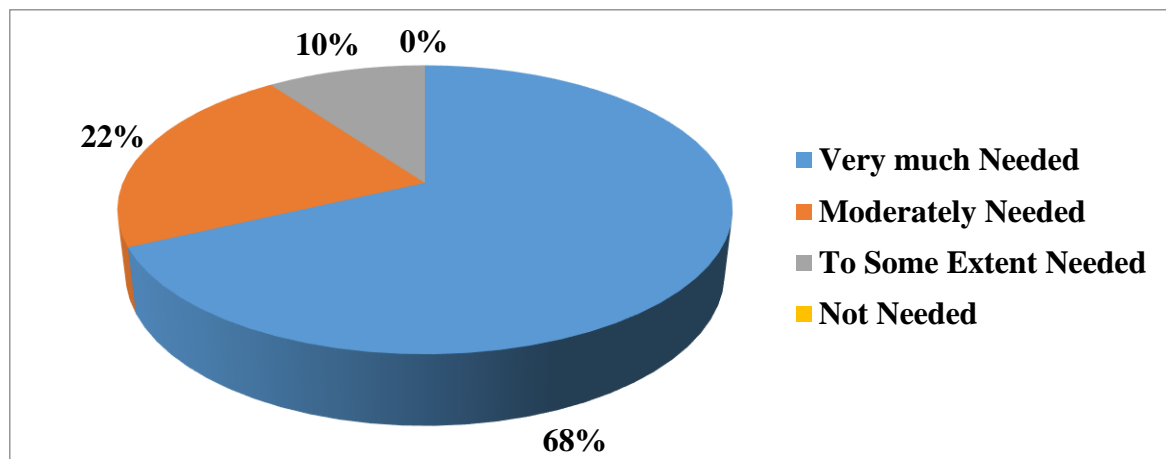*Figure 4: Pie chart of the Need for spirituality of Upper age individuals*

### 4.5 Need of spirituality of Married respondents

In our thorough investigation, we examined the important role that spirituality plays for married adults in the 26–40 age group. Table 5 presents the entire analysis, and Figure 5 provides a comprehensive visual depiction of the findings.

*Table 5: % of the Need for Spirituality of Married Respondents*

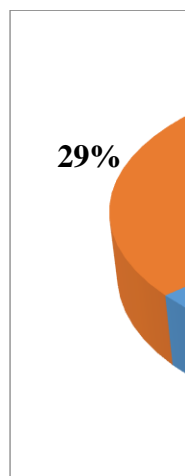| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 35 | 68% |
| Moderately Needed | 11 | 22% |
| To Some Extent Needed | 5 | 10% |
| Not Needed | 0 | 0% |

*Figure 5: Pie chart of the Need for spirituality of Married individuals aged (26-40)*

### 4.6 Need of spirituality of Single respondents

We thoroughly examined the substantial effects of spirituality on a certain subset of single people in our large-scale study. Table 6 presents our thorough findings in detail, and Figure 6 provides a detailed visual depiction of the data.

*Table 6: % of the Need for Spirituality of Single Individuals*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 31 | 63% |
| Moderately Needed | 14 | 29% |
| To Some Extent Needed | 4 | 8% |
| Not Needed | 0 | 0% |



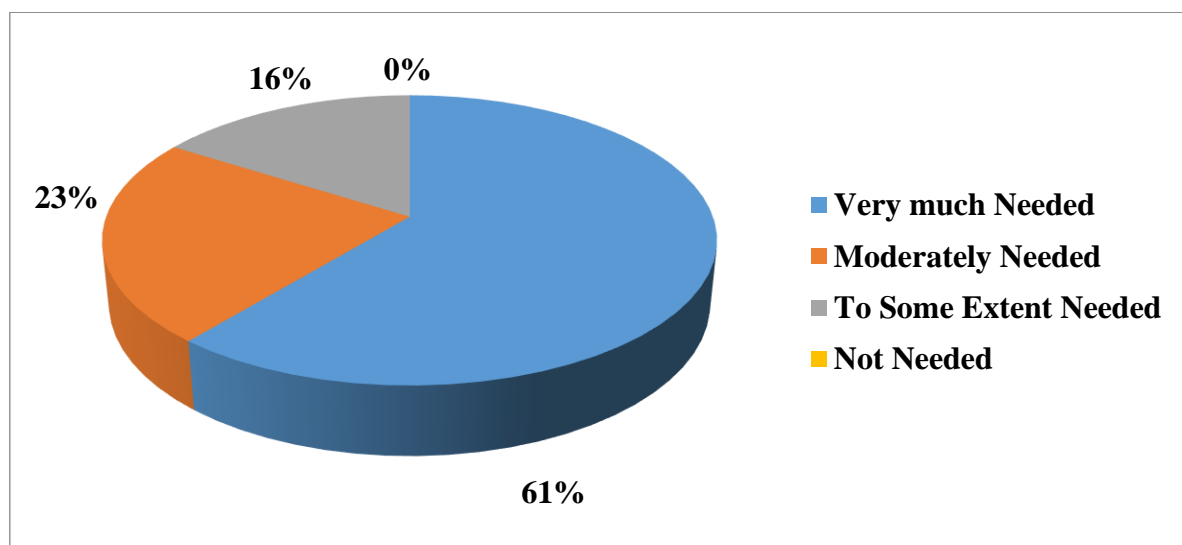*Figure 6: Pie chart of the Need for spirituality of Unmarried individuals*

### 4.7 Need of spirituality of working respondents

During our comprehensive study, we examined the significant influence of spirituality on a particular group of working people. Table 7 provides a complete summary of our findings, and Figure 7 provides a clear visual depiction of the data.

*Table 7: % of the Need for Spirituality of working individuals*

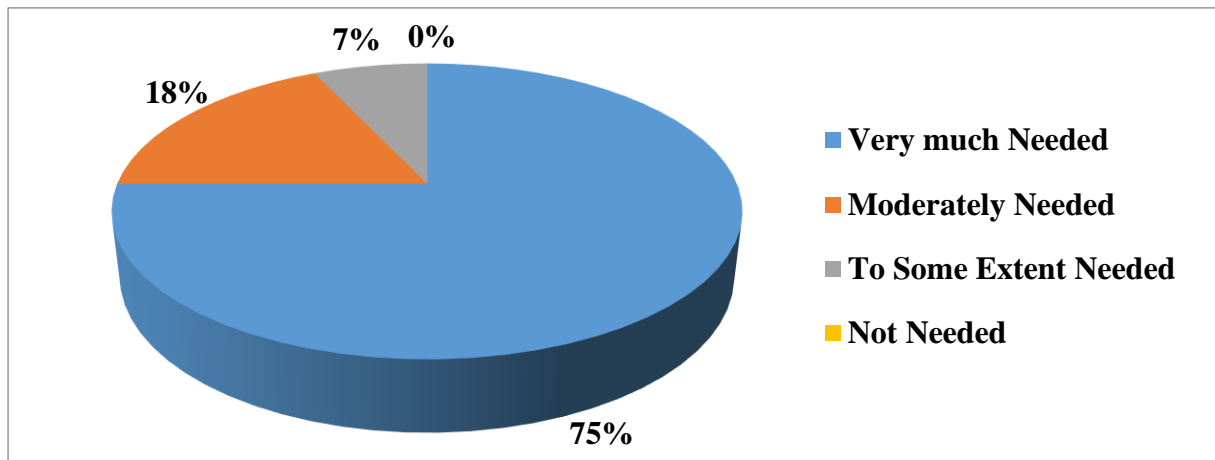| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 34 | 61% |
| Moderately Needed | 13 | 23% |
| To Some Extent Needed | 9 | 16% |
| Not Needed | 0 | 0% |



*Figure 7: Pie chart of the Need for spirituality of employed individuals*

### 4.8 Need of spirituality of unemployed respondents

In this large-scale study, we investigated the deep influence of spirituality on a particular group of jobless people. Our detailed research results are presented in Table 8 and are shown in Figure 8 for a more thorough illustration.

*Table 8: % of the Need for the Spirituality of Jobless Individuals*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 33 | 75% |
| Moderately Needed | 8 | 18% |
| To Some Extent | 3 | 7% |
| Not Needed | 0 | 0% |

*Figure 8: Pie chart of the Need for spirituality of unemployed individuals*

### 4.9 Need of spirituality of overall respondents

We thoroughly investigated the significant impact that spirituality has on a particular group of people through research. To aid in the in-depth examination, our thorough research has been fully documented in Table 9 and graphically shown in Figure 9.

*Table 9: % of Need of spirituality of overall respondents*

| NEED OF SPIRITUALITY | NUMBERS | PERCENTAGE |
|---|---|---|
| Very much Needed | 67 | 67% |
| Moderately Needed | 21 | 21% |
| To Some Extent Needed | 12 | 12% |
| Not Needed | 0 | 0% |
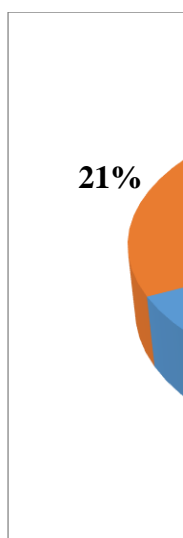


*Figure 9: Pie chart of the Need for spirituality of overall individuals (n=100)*

## 5. DISCUSSION

The study of spirituality, which includes the spirit, thoughts, greater faculty, soul, and spiritual emotions and thought processes, is very important to the human experience. It entails formulating a sharp grasp of the heavenly, searching out and thinking about spiritual issues on a regular or instinctual basis, and accepting the idea that the spirit exists apart from the physical world.

Of the 100 respondents in the sample group, 9 belonged to the lower age group (15–25), 36 to the middle age group (26–40), 48 to the higher age group (41–65), and 7 to the upper higher age group (>40). Stated otherwise, the age group that made up the lower group was 9%, the medium group was 36%, the higher group was 48%, and the upper higher group was 7%. The percentage of respondents is displayed in Figure 1. Of the respondents in the lower age range, 46% said that spirituality was vital to their lives, and 42% of the women in the same age bracket said that spirituality was only somewhat necessary. In this age group, 12% of the women felt that spirituality was somewhat necessary, whereas none of the participants gave spirituality a score of 0 (zero), meaning it was not required. The percentage of women in the 15–25 age range who feel a need for spirituality is displayed in Figure 2. The percentage computation for this is shown in Table 2.

There were 55 responders in the upper higher age group (40). Of these, 39 respondents and 55 women felt that having a spiritual life was crucial. Five respondents needed spirituality to some extent, while eleven respondents needed it somewhat for their lives. Not one said it wasn't necessary. According to this, 71% of respondents needed spirituality fundamentally, 20% needed it somewhat, and 9% needed it to some degree. The percentage computation for this is displayed in Table 3. Out of 36 respondents in the age category of 26 to 40, 21 responded that spirituality is absolutely necessary for their life, 9 said it is necessary somewhat, and 6 said it is necessary to some level. Nobody gave spirituality a score of 0 or 0. Put otherwise, 58% of the respondents said they needed spirituality in their life, 25% said they needed it somewhat, and 17% said they needed it entirely. The percentage computations for this are shown in Table 4.

51 of the 100 responders were married, and 49 were not. Of the respondents who were married, 68% said spirituality was very important, 22% thought it was moderate, and 10% thought it was somewhat necessary. The corresponding percentage computations are shown in Table 5. With regard to the respondents who were single or not married, 63% said that spirituality was extremely important to them, 29% said they required it somewhat, and 8% said they needed it somewhat. The proportional calculations for this are displayed in Table 6. Of the 100 participants, 56 had a job, and 44 did not have one. Of the 56 respondents who were employed, 34 answered that spirituality was very important to them, 13 said it was somewhat necessary, and 9 said it was necessary to some degree. This means that 61% of respondents essentially need spirituality, 23% somewhat so, and 16% somewhat. Table 7 presents these statistics. Of the 44 responders without a job, 33 said spirituality was essential, eight said it was somewhat necessary, and 3 said it was necessary all the same. This indicates that 75% of unemployed people required spirituality fundamentally, 18% somewhat, and 7% somewhat. Table 8 contains these percentages.

Out of the 100 respondents, 68 stated that spirituality was necessary, 21 that it was somewhat necessary, and 12 that it was somewhat necessary. This indicates that 21% of respondents thought spirituality was somewhat necessary, 12% thought it was essential, and 68% said it was essential. Remarkably, not a single respondent claimed that spirituality was unnecessary. Table 9 provides the percentage calculations for your reference. Sixty-eight percent of those surveyed felt that they needed spirituality in their lives. According to the respondents' marital or work status, this percentage did not vary, suggesting that all groups had a constant desire for spirituality. Upon closer inspection, it became clear that there were fewer responders in the younger age group than in the other age groups. This implies that the desire for spirituality rises with age, showing a clear relationship between the age of a person and their spiritual needs.

When the data was further analyzed with regard to marital status, it became clear that married people needed spirituality more than single or unmarried people did. This suggests that married people had a higher need for spirituality. According to our statistics, the proportion of unemployed people in Need of spiritual support was higher than both the general proportion and the proportion of employed people. This emphasizes how a person's employment condition may affect their spiritual demands, as unemployed people tend to have higher spiritual needs. According to our research, spiritual requirements are common in all age groups, with older adults exhibiting the greatest Need. This demonstrates the importance of spirituality in people's lives, especially as they get older. It is apparent that as people go through life, their desire for spirituality not only remains but grows, highlighting its significance for general well-being.

## CONCLUSION

Many people are drawn to the pursuit of a spiritual lifestyle for various reasons. The profound teachings of wise thinkers, monks, and prophets frequently provide people with direction and comfort. Adopting a belief in something greater than oneself might help people overcome adversity and find serenity when they reflect on the mysteries of life and death. In all of its forms, spirituality plays a crucial role in human existence. Although there are differences in understanding and practice between followers of traditional and modern faiths, spirituality is unquestionably necessary for everyone. An analysis of the role that spirituality plays in the lives of people in Chennai's T. Nagar neighbourhood clearly shows how important spiritual fulfilment is to people of all ages. Additionally, the study shows that the degree of spiritual Need is positively correlated with age. Furthermore, evidence suggests that married people have a higher need for spirituality than single people do. On the other hand, compared to individuals without jobs, people in employment have a lower yearning for spirituality. It is noteworthy that the study refutes the idea that the necessity of spirituality depends on one's educational attainment. An important place to start for more extensive research on this subject is the examination of the demand for spirituality in the T. Nagar (Thyagaraya Nagar) section of the Chennai Metropolis. Subsequent investigations may cover Chennai's whole metropolitan region and its outskirts. Additional investigation may compare the spiritual demands of rural and urban places, offering valuable insights for the improvement of humanity.

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