

# The Relationship Between Spiritual Well Being and Perfectionism Among Middle Aged Populatio: A Correlational Study

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## ABSTRACT

The present study explored the relationship between spiritual well being and perfectionism. A total of 200 middle aged participants were administered standardized measures to assess perfectionism and spiritual well being. Looking at the numbers, people scored around 179.42 on perfectionism, with little variation (SD = 7.318). Spiritual well-being came out lower, averaging 81.04, though more spread out (SD = 8.884). When linking both traits, no meaningful connection appeared - correlation hovered near zero ( $r = .001$ ,  $p = .985$ ). Breaking down perfectionism further, aiming high personally tied weakly and negatively to spirituality ( $r = -.040$ ,  $p = .571$ ). Expecting others to be flawless also linked slightly below zero, yet still not clear ( $r = -.035$ ,  $p = .620$ ). On the opposite edge, pressure from society to be perfect nudged upward, showing a small positive tilt ( $r = .082$ ,  $p = .250$ ), even if not strong enough to matter. Perfectionism, in all its forms, appears unrelated to spiritual well-being, according to the findings. Instead, personal spirituality might depend more on situational or mental influences than on striving for flawlessness. Though one might expect a link, evidence here points elsewhere. Factors beyond self-imposed standards could shape inner meaning more strongly. The data simply do not support a strong tie between these particular traits.

**Keywords:** Spiritual well being and perfectionism

## INTRODUCTION

Feeling a sense of meaning, purpose, or peace - along with a bond to something bigger than oneself - makes up what we call spiritual wellness. Lately, it's been seen as key to overall health. Instead of just physical stuff, folks now see how this side helps balance emotions, build mental strength, and grow personally through different life chapters. During these times, spirituality often turns into a go-to way to handle pressure, shape who they are, and manage feelings - even when things get messy on the outside or within (Ellison, 1987). On the flip side, perfectionism is a mindset where someone keeps aiming way too high, judges themselves harshly, while chasing flawless results across different parts of life. Researchers Hewitt and Flett (1991) broke it down into three types using their model: feeling like people expect you to be perfect, demanding flawlessness from others, or pushing yourself hard with sky-high goals. Psychology's lately been paying more attention to how spiritual health ties into perfectionism. Though perfectionists - especially those pushed by society or their own harsh inner voice - often chase high bars, dread failing, stay tense. Spirituality, though? It leans toward forgiving yourself, caring for others, finding

purpose. Turns out, feeling spiritually strong might soften the rough edges of unhealthy perfectionist habits. Middle-aged adults often go through big changes - making them a unique group to study when looking at personal growth. Studies show folks around this age tend to rethink what matters, question old views, or dig into their life's direction - hinting that inner peace starts feeling more vital (King & Boyatzis, 2015). In this case, looking at perfectionism alongside spiritual h Yet during midlife, pressures pile up - making this mix even more crucial. While one may seek meaning, another might chase flawlessness. Because inner balance matters most when self-doubt creeps in. Yet during midlife, pressures pile up - making this mix even more crucial. While one may seek meaning, another might chase flawlessness. Because inner balance matters most when self-doubt creeps in. So looking at both gives a clearer picture of mental strength, growth, and staying steady through change.

### **Definition of Spiritual well being**

A sense of spiritual wellness, according to Paloutzian and Ellison (1982/1983), reflects how individuals experience faith-based connection - such as with God - and also perceive deeper meaning in life. While one part deals with closeness to a divine presence, the other focuses on personal fulfillment and direction. Instead of treating these separately, they developed a tool called the Spiritual Well-Being Scale to capture both together. This combined measure helps assess overall inner alignment across sacred and worldly dimensions.

Moberg (2002): Described it as "a sense of transcendence beyond one's circumstances, and other dimensions such as the purpose of life, reliance on inner resources, and sense of within-person integration or connectedness".

Fisher (2011/2014): Proposed that spiritual well-being is the "harmonious synergy of four domains: the personal (meaning/purpose), the communal (relationships), the environmental (unity with nature), and the transcendental (connection to the divine)".

### **Definition of Perfectionism**

Burns (1980): Perfectionists are "those whose standards are high beyond reach or reason, people who strain compulsively and unremittingly towards impossible goals and who measure their own worth entirely in terms of productivity and accomplishment".

Frost, Marten, Lahart, & Rosenblate (1990): Perfectionism is defined as the "setting of excessively high standards for performance accompanied by overly critical self-evaluation".

Slade & Owens (1998): Defined perfectionism as a primarily "neurotic" or self-defeating style that is "dysfunctional," where the individual can never do enough to feel satisfied with their performance.

### **Review of literature:**

A study by Kumar and Singh (2022) examined how spiritual wellness, perfectionism, and academic stress relate among 385 Indian undergraduate students through a non-experimental approach. The investigation used three instruments: the SWBS, the FMPS, together with a measure for school pressure. Findings showed that maladaptive perfectionism often coincided with higher levels of stress. In contrast, elevated spiritual well-being was associated with reduced strain, hinting it may soften the burden of strict self-expectations during intense educational periods.

Martínez, Rojas, Herrera (2021) explored links between perfectionism types, spirituality, life satisfaction using data from 512 Chilean young adults. Their research used a one-time survey design combining the

MPS, SWBS, and SWLS tools. Results indicated adaptive perfectionism connects more deeper with higher life satisfaction along with greater spiritual well-being. In contrast, maladaptive forms tend to align with lower scores on these measures. These patterns tell spirituality might strengthen benefits linked with healthy striving while reducing harm linked to unhealthy pressures.

Oliveira, Silva, and Costa (2023) explored links between spiritual well-being, mindfulness, and burnout in 610 Brazilian students of medicine, nursing, or dentistry. Their research used three tools: the SWBS, FFMQ, and MBI-SS. Results showed good spiritual health is linked with less emotional fatigue and detachment. Likewise, stronger mindfulness linked to reduced burnout symptoms. Self-awareness seems to strengthen spirituality's positive impact. The data support integrating these factors when addressing mental strain in medical learning environments.

### **Research Methodology:**

Research question : The Relationship Between Spiritual well being and Perfectionism among middle aged population.

### **Objectives**

1. To assess the level of spiritual well-being among middle-aged adults.
2. To assess the level of perfectionism among middle-aged adults.
3. To examine the relationship between spiritual well-being and perfectionism.
4. To determine whether spiritual well-being predicts levels of perfectionism.

### **Hypothesis**

Null Hypothesis ( $H_0$ ): There is no significant relationship between spiritual well-being and perfection among middle-aged adults.

### **Research Design**

A quantitative, correlational research design should be done to study the relationship between spiritual well-being and perfectionism. Data will be collected only by standardized questionnaires which will be administered to middle age participants.

### **Sampling technique:**

Through purposive sampling. Participants will include middle aged population who report varying religious background and occupations. Sample for the study consisted of 200 middle aged (36-64 years) people.

### **Data collection:**

- Data will be collected in in person format through offline questionnaires which will be given to participants.
- Each person taking part will first share basic background details, then move on to answering questions from a pair of established measurement tools.

### **Tool Description:**

The Spiritual Involvement and Beliefs Scale (SIBS), Born from research by Hatch, R. L., Burg, M. A.,

Naberhaus, D. S., and Hellmich, L. K. in 1998, the Spiritual Involvement and Beliefs Scale - known as SIBS - is a tool people complete themselves to show how engaged they are spiritually. Though not tied to any one religion, it treats spirituality as something made of many layers. Twenty-six questions make up the full version, each probing different sides like inner convictions, daily habits, core principles, moments of transcendence. What stands out is its attention to feelings of unity with something greater, along with reflections on life's direction or significance. Despite being rooted in psychology, it avoids reducing faith to mere symptoms or behaviors. Responses are recorded on a Likert-type scale, typically ranging from strongly disagree to strongly agree. The SIBS has demonstrated good reliability and validity across different samples. It has been found to possess strong internal consistency, with Cronbach's alpha coefficients typically reported above .80, indicating high reliability. The scale has also shown adequate construct validity,

Crafted in 1990 by Frost and colleagues, the 35-item Multidimensional Perfectionism Scale captures perfectionist tendencies across six areas - such as concern over mistakes, self-imposed standards, perceived parental pressure, sensitivity to parental critique, indecisiveness, along with a preference for order. Responses range from 1 (strongly disagree) to 5 (strongly agree), where higher totals suggest more pronounced inclinations toward perfectionism. Despite its age, researchers still rely on it because internal reliability checks return consistent results, shown by a Cronbach's alpha of 0.90. Because it measures what it intends to measure well, therapists and scholars continue using it regularly within clinical and research settings. Though newer tools exist, this one holds ground simply by working reliably.

### Statistical Analysis

Data will be analyzed using SPSS or equivalent statistical software.

- Descriptive statistics: Mean, standard deviation, and frequency distribution.
- Inferential statistics:

Pearson's correlation coefficient to examine the relationship between spiritual well-being and perfection. Significance level will be set at  $p < 0.05$ .

### Inclusion Criteria

- Individuals within the age of 36 and 64 years.
- Individuals who will be able to read and understand the language of the questionnaire.
- Individuals who gives consent to participate in the study by their will.

### Exclusion Criteria

- Individuals who are below 36 or above 64 years of age.
- Individuals who are unwilling to participate.

### Result:

- No significant relationship was to be found between perfectionism and spiritual well-being variables.
- All subtypes of perfectionism also showed no meaningful association.
- Overall, perfectionism does not impact spiritual well-being in this sample.

**Table 1: Descriptive statistics showing the mean and standard deviation of spiritual well being and perfectionism**

	N	Minimum	Maximum	Mean	Std. Deviation
PERFECTIONISM	200	165	197	179.42	7.318
SPIRITUAL WELL BEING	200	56	101	81.04	8.884
Valid N (listwise)	200				

**Discussion for Descriptive Statistics Table:**

Despite tight clustering around average values - perfectionism at 179.42 (SD = 7.318) - most people leaned toward rigid self-expectations. In contrast, spiritual well-being, averaging 81.04 (SD = 8.884), displayed broader variation among respondents. Where one trait appears nearly uniform, the other diverges sharply between subjects. Seen another way, striving for flawlessness unites them; inner sense of meaning does not. The data paints a picture: shared precision in standards, individual paths in spirit.

**Table 2: Correlations**

		PERFECTIONISM	SPIRITUAL WELL BEING
PERFECTIONISM	Pearson Correlation	1	.001
	Sig. (2-tailed)		.985
	N	200	200
SPIRITUAL WELL BEING	Pearson Correlation	.001	1
	Sig. (2-tailed)	.985	
	N	200	200

**Discussion for Correlation Table**

Despite expectations, nearly no link appeared between perfectionism and spiritual well-being ( $r = .001$ ,  $p = .985$ ). This outcome, based on data, leans heavily toward randomness due to the extremely high p-value. When one factor shifted - spiritual health - the other stayed unaffected across individuals studied. From start to finish, patterns pointed away from dependency; each variable moved on its own path here.

**Discussion**

The present findings suggests that perfectionism and spiritual well-being operate independently on their own rather than influencing each other. Results show no clear connection between spiritual well-being and perfectionist tendencies. Even when individuals scored high on both measures, their scores did not move together on a same scale. Another way to look at it: striving for flawlessness might stem from different sources than those shaping a sense of purpose or calm within. It appears effort toward ideal performance neither supports nor weakens spiritual health. What stands out is independence - these two aspects seem to function apart. One reason might lie in how people handle emotions, face challenges, or grow within their cultural setting - each possibly affecting spiritual wellness more than expected. Rather than blending

together, mental patterns and spiritual feelings often follow distinct routes. Because these areas are made up of many layers, they may not influence one another directly. What stands out is how parts of life operate independently, without clear links. Seen differently, understanding spirituality could require looking beyond personality alone.

### Summary

Looking at 200 people, the research explored how perfectionism links with spiritual well-being. People in the group tended to score fairly high on both traits. Still, when tested statistically, these two aspects did not connect in any notable way. Breaking down perfectionism into subtypes brought similar outcomes - none tied clearly to spiritual health. What emerges is a picture where striving for flawlessness does not shape one's sense of spiritual fulfillment. Although spiritual well-being differs across individuals, its form often reflects private experiences alongside surrounding conditions. Still, results confirm that each concept stands apart in meaningful ways.

### Conclusion

In conclusion, results showed no strong link between perfectionism and spiritual well-being. Reaching for high personal benchmarks seems unrelated to how spiritually fulfilled someone feels. Instead of overlapping, these two aspects seem shaped by distinct influences. Evidence aligns with assuming no real connection exists. Other elements may play a bigger role in shaping spiritual experiences than previously thought. Future research can further investigate factors that may better explain individual differences in spirituality.

### Limitations:

- The study was conducted by 200 participants
- The data was collected by using the self report, so participants may answers for that all
- Although India has many adults, the number included here stayed quite low.
- Information came strictly from Chennai, limiting wider conclusions.
- The data was collected by only Chennai.
- Similar research could be done for other population and different ethnic group.
- The sample will not involve uneducated people.

### Recommendations:

- Future research should include additional variables such as stress, coping, or life satisfaction to better understand what influences spiritual well-being.
- Studies should be conducted on more diverse populations and use longitudinal or qualitative methods for deeper insights.
- Practitioners should address perfectionism and spiritual well-being as separate areas, as they do not appear to be directly related.

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