

Perspective Pathways to Greater Human Flourishing and Religious Communities

By

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Abstract

Religious attendance is linked to a variety of elements of human flourishing, such as pleasure and satisfaction with life, mental as well as among other things, good physical health, a sense of direction or sense of meaning, morality or virtue, and solid social ties. Rigid longitudinal research designs through strong confounding control now provide evidence for the benefits of religious groups on these flourishing characteristics. Compared to the relationships between spirituality and individual practices, the linkages between group religious engagement and flourishing are much stronger. A support system is important in the relationship among religious and healthcare, although it only contributes to a tiny fraction of the outcomes. In this paper, Authors discovered several other mechanisms that appear to be active and concluded that it is possible that religious groups' many facets of human enjoyment are significantly influenced by the blending of religious concepts and practices, backed by social bonds and norms. The suggested categorization is useful for future scope of the study regarding both academics and professionals, and further research needs to be done to expand the study's geographical reach.

Keywords: Happiness, Human Flourishing, Participants, Religious Groups, Well-Being.

Introduction

Today, more than ever, the significance of improving well-being and decreasing mental discomfort is clear. Distractibility, aloneness, despair, and anxiousness are all on the increase, causing a mental well-being problem and a widening gap in our communal well-being. Because of the magnitude of this problem, new methods to well-being research and creative ways to improve it are required. In this paper investigators reviewed a new paradigm that emphasizes the adaptability of wellbeing and highlights four characteristics of wellbeing that may be better via various forms of mental exercise, allowing continuing investigation in this area (Cheer, 2020; VanderWeele, 2017a).

Over the past few decades, in-depth study on mental well-being has been conducted on the factors that make up the ideal components of social thriving, including their relationship to physical health, work performance, social relationships, and a number of other outcomes. Various techniques that improve wellbeing by utilizing various forms of self-regulation have been studied, including counselling, positive psychology therapies, and contemplative activities like meditation. Although there has been significant progress in the study of well-being, these fields still require a truly united framework to explain the aspects of well-being that exhibit versatility as a result of training and the physiological and behavioral mechanisms by which improvements in strength and conditioning may endure. By offering a common vocabulary and series of related for structuring the diverse diversity of scientific research and treatments in this subject, a structure like this facilitates teamwork and cross-pollination between and within related areas of study (Cho & Docherty, 2020; Węziak-Białowska, McNeely, & VanderWeele, 2019). The four principles of human flourishing within progressive cities are shown in Figure 1.

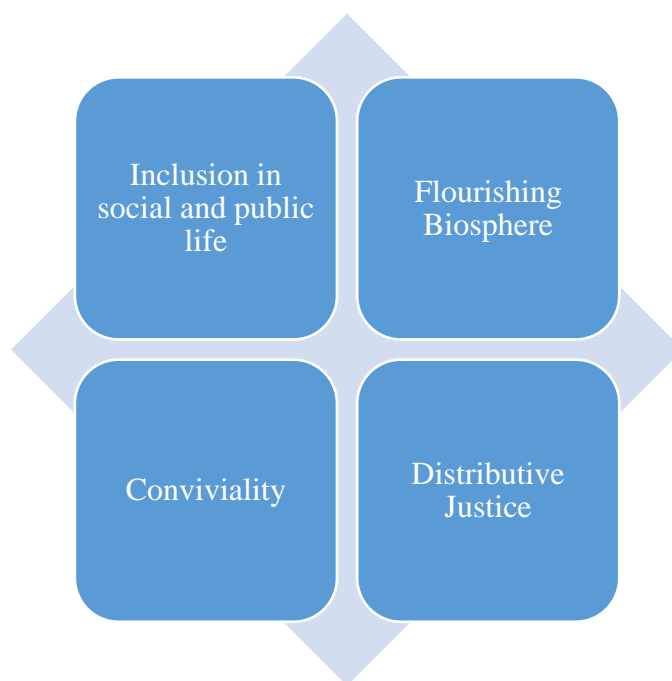


Figure 1: Illustrates four principles of human flourishing within progressive cities. A cohesive framework that describes the dimensions of wellbeing that exhibit training-induced flexibility is necessary for these professions.

Religious Practice and Mental Health:

According to longitudinal studies, once weekly attendance at religious organizations is linked to a 25–35% lower risk of mortality during a ten–fifteen-year period. However, they appear to affect all sexes, ethnicities, and religious organizations similarly. The impacts may be more noticeable for women than for males, for black persons than that for white people, but in certain nations than in others. According to one research, if someone continued to regularly attend church services during their lives, the lower death rates would add an additional 7 years to their lifespan. Religious attendance is also associated with a number of health behaviors over time, such as less frequent initiation of tobacco smoke, Participation is not found to be correlated highly securely with all health - related behaviors, as the connections with nutrition, workout, and muscle would appear to become more imprecise. Nevertheless, participation is found to significantly increase giving up smoking, such little alcoholism, and substantially low

availability of illegal drugs. Attendance religious sessions is also being linked to long-term improvements in mental health, a 20–30 percentages drop in the rates of depression, and a 3-6 percentages drop in the risk of committing suicide. Although longitudinal studies appear to disprove a protective link with anxiety, cross-sectional data suggests a preventive relationship with anxiety (VanderWeele, 2017b).

Religion and Social Relationships:

Additionally, there is evidence connecting religious attendance with stronger social ties. Numerous studies have examined the connection between attendance and divorce. Although the majority of studies are cross-sectional, ongoing research reveals that people who first frequent religious gatherings are 30–50 percentages more inclined in the long run to get married. Attendance religious services is related to making new friends, getting married, joining a non - religious group, and having better societal support, according to longitudinal research. Extensive studies have found a link between utilizing facility, happy, and life satisfaction. Nearly all of these study are cross-sectional, however empirical data that accounts for a number of social and societal factors and also baseline happiness levels helps to support this study. Figure 2 shows the conceptual model of stress-offsetting (Perkins, 2021).

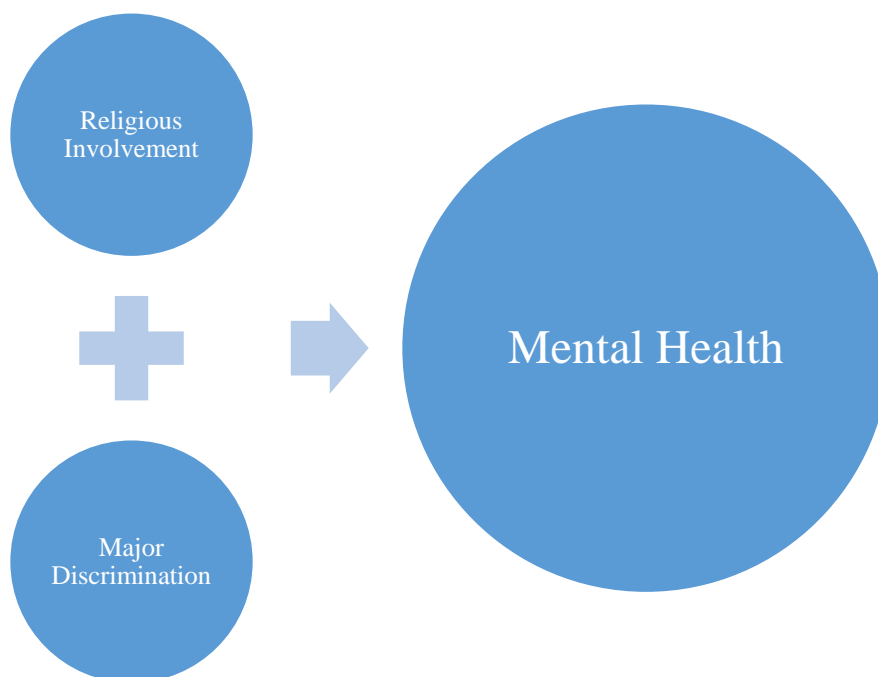


Figure 2: The Conceptual Model of Stress-Offsetting. Attending religious services is associated with increased social support, dating, marriage, and membership in nonreligious groups, according to longitudinal research.

Religion it’s meaning and Virtues:

There’s been several studies on the direction and significance of things. The vast majority of research have discovered that attending church is linked to having a greater sense of importance, despite the fact that nearly all of them seem to be cross-sectional. However after correcting for macroeconomic, ecological, and basic life purpose characteristics, there has been some indication that service participation is associated with improved life significance over time. Again, a lot of the research on the relationship between virtue and religion employs cross-sectional techniques. There is evidence, however, that individuals who participate in discussions become more politically active, kinder, and more motivated to contribute as a

consequence of their engagement. There is also indication that attending religious services is linked to reduced crime levels, and although the majority of this data comes from cross-sectional research, evidence from research studies seems to back this up. There is also some intriguing data from theoretical frameworks in the issue of personality and virtue, not particularly addressing religious service participation but other elements of religions. The variety of randomized priming studies have shown that religious cues have at least limited impact on prosocial behavior. Experiments have also shown that encouraging couples to worship together improves forgiveness, appreciation, and trusting (Dawes, 2007; Igwe, 2019).

Training Flourishing Online:

Scientific valid theoretical models may have limited ability to affect welfare at the individual and community level, despite the fact that they are tremendously beneficial for expanding our knowledge, both normative and descriptive. One strategy to enhance everyday human flourishing is via learning metacognitive techniques, or knowing how to apply these ideas to circumstances encountered in daily life, such as how to receive and process facts and make decisions. While routines, exercises, and workouts to promote happiness having long been offered by spiritual and religious institutions as well as philosophical books, they have largely been absent from conventional secular teaching for children and adults in contemporary western countries. The ability to teach, train, and evaluate the impact of evidence-based thriving techniques has only recently been made available by scientific study on thriving, its reasons, and origins. The research behind happiness, a 'Massive Open Online Course' (MOOC) developed by the Greater Good Science Center, was established in 2014 to provide this transformational information and a variety of practical activities in daily life to people all over the world. The course has been taken by over 650K individuals, and student comments and input supplied the applied understanding that contributed to the Cardiopulmonary Resuscitation (CPR) architecture (Przybylko et al., 2022).

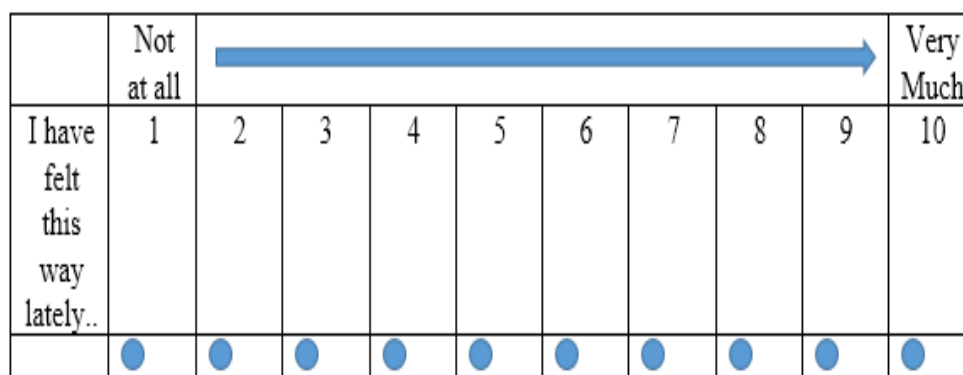
A ten-module online course called The Science of Happiness, MOOC, addresses both the theoretical underpinnings of happiness and how to actually live a happy life. The course is broken down into eight 2-4 hours parts, each of which contains a number of brief articles and videos explaining significant research methodologies, analyses, and conclusions while also incorporating instructive lessons on how to apply the findings in practical circumstances. Each module is designed to be completed in a week and includes interactive exercises and assessments. The final two modules offer a midterm and a final exam that participants can opt to take for credits toward that completion certificate. Generally, the program focuses on the key themes of this essay, one of which is that people who thrive in life frequently have familial relationships, feel well overall, and then have the capacity to accept setbacks gracefully. These three areas portray quantifiable chances for improved performance to foster the skills that nourish flourishing in life. The course's overarching concept is that CPR skills may be improved by giving in manners that go beyond self-interest by focusing attention, passion, and resources upon larger good (Vallor, 2012). Members are encouraged to participate in a biweekly self-evaluation as part of the exercise, during which they "Check In" to discuss how they've been behaving over the previous few days. Participants are provided with a sequence of six cartoon drawings of face expressions for each 'Check In' which is depicted below.

- Anxiety or Fear
- Interest or Enthusiasm
- Frustration or Anger
- Tenderness or Affection

- Grief
- Joy or Amusement

Respondents have been then asked to assess how accurately each sentence reflected how they had been behaving lately on a scale from 1 to 10. The goal was to provide each participant with personalized feedback that would promote continued involvement. Every weekend's "Check In" ratings were turned into a happiness rating and displayed on each participant's progress monitors. Figure 3 displays aggregate happiness ratings across groups of participants from many rounds of the course to assess course efficacy that is not meant for scientific reporting. 'For participants responded to a minimum 80 percentage of the "Check In" questions, representative that they had been actively participating in the course, the "Check In" scores show a systematic way rising happiness over the class of the 10 modules. This shows that while participants experienced more joy, jubilation, and devotion, they simultaneously felt less despair, wrath, and fear. Because of the pattern's consistency, it is possible that knowing the standards and procedures for thriving has a causal effect on both the personal experience and the evaluative components of happiness. Because self-report trends are vulnerable to request characteristic features but can only reveal a connection between course ability to participate and ratings (Durden-Myers, Whitehead, & Pot, 2018).

In addition, before to and after the course, participants were requested to answer a variety of informal surveys about human flourishing; however, this was not done in an effort to conduct research. Course participants were asked to complete this task three times immediately prior, after, then three to four months upon finishing the course. Overall, the results of the questionnaires indicate that taking the Science of Happiness program may have a measurable impact on thriving. From well before to it after the program, participants' subjectively pleasure, satisfaction with life, and flourishing ratings increased. Additionally, they reported experiencing less anxiety and aloneness in their everyday lives and also fewer instances of bodily aches and pains including virus infection and viral aches. These changes, which are linked to more flourishing, lasted for three to four months that after program ended, demonstrating the course's beneficial effects had a long-lasting impact (Hewitt, 2019).



(A)

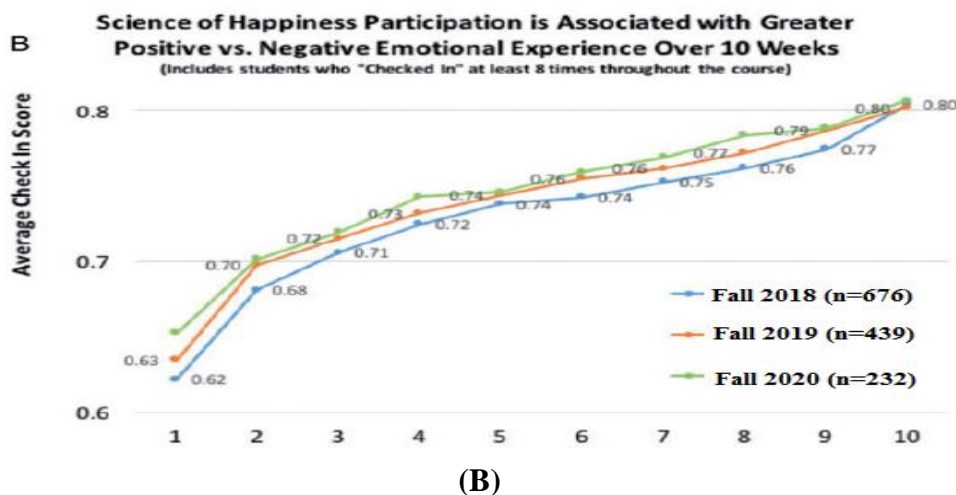


Figure 3: Aggregate happiness ratings across groups of participants from many rounds of the course to assess course efficacy: (A) Check in boundary, (B) Science of Happiness Flourishing Scores.

Self-Control Skills:

Academics claim that it has an impact on the core of human strengths. People like exercising control from an early age, but losing control results in unhappiness, impotence, despair, and sadness. It has also been linked to a variety of beneficial outcomes, such as less illness, less impulsive spending, improved psychological adaptation, and interpersonal achievement. Even though most people try to maintain control over themselves and their surroundings, teenagers have additional challenges since their capacity to exercise self-control has still been developing (Cho et al., 2021).

People supported the notion that self-control is a set of main objectives that develops from genetic on, enabling people to achieve both individual and social goals, get over obstacles relating to thoughts, feelings, and behavior, resist temptation, and deal with irritation, pain, as well as unsettling feelings while trying to target together externally and internally upsetting situations. Self-control skills have been linked to greater coping capabilities, better regulation, and increased rates of cheerfulness and good emotions in the past. Additionally, studies show a connection between someone lacking in self and intensely unpleasant emotions. Therefore, they anticipated that a larger positive ratio would be favorably connected with adolescent personality abilities (Stahl et al., 2021).

According to the current study's conceptualization of self-control as a set of skills essential including both individual and social development, adolescent boys' self-control skills are both primarily and implicitly related to their proportion of positive to negative thoughts. In other words, developing self-control may assist kids in two separate ways with having a high positive ratio. The ability to exercise self-control over one's thoughts, feelings, and behaviors results in a higher positivity ratio, which is one technique to increase it. The second method involves parents and friends providing covert peer support. Individually with strong self-control abilities may feel a lot more comfortable accepting assistance or aid from anyone and they're less worried about surrendering personal control, according to research. As a result, if individuals are more self-assured then they would be less concerned about losing direct control and also more grateful they could be of accessible social assistance.

Moreover, it makes sense that people with high self-control have stronger social ties as social interactions call for the capability to communicate with others, discuss, manage emotions, as well as develop socially adaptive, clever, intelligent, and obedient traits. Behavioral self-control can assist modify responses to external social situations, while emotional or cognitive self-control may help keep internal alertness within a tolerable social engagement. Self-control enables one to act responsibly while acknowledging the rights and needs of others and modifying one's own rights and needs to create a mutually beneficial exit from a mentally stimulating environment. Longitudinal studies in the past have demonstrated that children with better self-control had higher social competence and more socially appropriate behavior. In conclusion, other studies examined subconscious, social support, and positive feelings separately. However, they add to the body of information by examining how social support functions as a mechanism that links self-control to optimistic ratio (Schooling, Enzer, & Broo, 2021).

Discussion

Social support is crucial for thriving throughout life, but it's crucial throughout times of transition like the massive changes that characterize adolescent. They described support systems as an individual's views of general support or particular supporting acts (given or done) from people in their social media company that enhance their game and maybe protect them from unfavorable results. Teenage research has typically shown that genuine social support is favorably correlated with happy emotions and a higher positive ratio. In contrast, negative feelings and externalizing and internalizing symptoms in young people, such as aggression, were negatively correlated with social support. Adolescence is a crucial time for social attachment, In light of this, an individual's experienced of humiliation, social exclusion, or personality social protection may be their most lonely time ever.

The type of social aid that teens require has been discussed. According the survey, the main source of social support increases with time, moving from support from family in preschoolers to support from family in teens. The social environment does influence adolescents' psychological growth and increasing need for independence during adolescence. Lower levels of mental illness and disability and suicide thoughts have been related to observed social support, improved adherence to school regulations, good performance, and the lack of disruptive behavior. Most studies indicated that parental assistance is a stronger predictor of teenage wellbeing and developmental outcomes than welfare protection. High parental involvement was the most effective predictor of significant life satisfaction and low aggravating and internalization symptoms, according to a research on a random selection of youths. A more recent research discovered that teenagers who had extremely supportive parents were generally happy, as shown by less negative thoughts, more positive sensations, and greater personal.

The connection between these two sources of support is a further legitimate worry. Depending on Bowlby's (1988) attachment theory, which claims that initial connections to parents impact later association with others, they expected parent and community attachment to be significantly associated. The researchers hypothesize that this positive relationship may result from parental support spilling over into peer support. Even while the independence of teenagers from their families rises, those who have supporting relationships with family members are able to reconnect with and assist other friends, which would be represented in greater reported peer mentoring. Thus, they looked at just how social support of parents and

peers altered the indirect link between teens' ability to self-regulate and their favorable ratios. They anticipated that social support would be favorably and directly connected with a higher positively ratio since it is crucial in predicting lower neuropsychiatric and greater happiness. They aimed to study their functions as parallel moderators, nevertheless, because prior research has shown that emotional benefits rises in adolescence while parental support falls.

Gender is a critical factor that influences how children and teens establish their identities and responsibilities, as well as how they deal with age-related stresses. Knowing if gender differences have an impact on traits like social support, self-control, and impulsivity is important given their importance for healthy development. Studies have shown that managing support-seeking is related to greater well-being in the both men and women. According to other research, women are greater prone than men to consider emotional support as just a coping strategy, whilst males are more inclined to avoid situations or engage in physically activity. This disparity may be related to gender variations in the perceived importance of social assets and relationship closeness, according to one theory. According to research, females report receiving more perceived support from different sources in their life than guys. As a result, we hypothesized that women would score better than the men on self-control as well as social assistance from both parents as well as peer group, based on previous results. Females have greater degrees of self-control than men, according to one of the best consistent results on self-control. In a meta-analysis of studies including children between the ages 3 months to 13 years, significant effect sizes for gender were repeatedly observed, with females showing better degrees of self-control than men. Similar patterns were discovered in research on teenage emotional control.

Conclusion

The emphasis of this study is basically on religious group and individual growth. However, when assessing religion's impact to personal wellness generally, there is a more general cultural factor that influences how well people are handled by religion, and this factor equally applies to anyone who does not belong to religious groups. For instance, they haven't talked about religious terrorism abuse in places of worship. Even if abuse rates are higher in the general population, the very fact that it may happen in a spiritual context is worrisome. One should take into account not only these negative aspects when evaluating the commitments of religious communities to flourishing, but also the care and support that religious organizations provide to the general public, such as Alcoholics Anonymous meetings, food pantries, prison visits, counseling, and support for civil rights. Upward to 50 percentages of all treatment in the some African nations may be provided by religious institutions. Without a doubt, each of these factors significantly influences how religion operates in a particular community. A broader perspective might take into account the cultural influence of various religious groups, both positively and negatively, including the part they got to play or did not play in so-called religious conflicts, and the development of health facilities, academic institutions, economy, legislation, human liberties, scientific knowledge, and the preservation of learning.

However, a larger viewpoint would also take into account whatever religious groups see as their own goals. Consequently, wellness or monetary fulfillment are not given great importance in the world's main religious systems. Instead, the main goals of religious institutions are typically predicated on getting a glimpse of or developing a connection to God, or even experiencing the magnificent, or experiencing life as God meant it to be, or becoming entirely whole. Many religious groups advocate that religion's ultimate purposes should take

precedence and that true pleasure transcends temporal monetary achievement. Given special religious dependence on the divine, it is a bit surprising that participating to a religious group has such a significant influence on many elements of an individual's personal wellbeing.

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