

D O C T O R A L (P h D) T H E S E S

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**SUBJECTIVE VALUE CATEGORIES AND
RELIGIOUSNESS/SPIRITUALITY AS DECISIVE
FACTORS OF MENTAL HEALTH IN THE CASE OF
COLLEGE STUDENTS**

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1. Preamble, Objectives

I have set the objective with my doctoral thesis to find answers to the questions how – subjective – non-pecuniary or non-material values and religiousness /spiritualism show in a specific age group – college students, and what correlations may be revealed with respect to the measured variables and mental health.

The correlation between personality and soundness implies complex and manifold, or stepped processes. The dynamic approach to personality is a new trend in research within the field of health-psychology, which is not studying primarily the correlation between the persistent characteristics of personality and health, but the personality itself as a process and a functional system is assessed, perceptions, cognitions, values, aims and endeavours constitute a sound complete and have their joint effect on health. This approach considers personality as a complex of static features, but it examines how the existing individual differences are manifested.

Diverse forms of diseases possess symbolic meanings, transmit certain messages to us once in a relatively direct other time in a hidden and hardly unfolding coded form (Tepperwein, 1992; Dahlke, 1996), and if you learn how to decode and interpret such messages it may provided considerable assistance in relieving and treatment of illnesses, as well as in the process of prevention. Thinking and language bear predominant importance in terms of physical and mental health and affect the development of health-demeanour (Kopp, 2003; Kulcsár, 2002).

However the role of this phenomenon was hitherto rarely examined in the process of prevention, as a protective factor. In this research those subjective – non-pecuniary or non-material kind – values and religiousness, as well as spiritualism are examined which may play essential role in the development, preservation and maintenance of mental soundness, as protective factors. We sought psychological variables that facilitate the achievement of the balance created at subjective level, and which may operate as protective factors, too. To this end we designated the following variables as subject of our study: pecuniary and non-pecuniary values, religiousness / spiritualism.

The objective of this study to reveal the subjective value categories (extrinsic and intrinsic values) among healthy college students not belonging to the clinical population and the features of the occurrence of religiousness / spiritualism (the subjective judgement of religiousness and daily spiritual experiences) as well as the correlations thereof with the indicators of mental health (subjective well-being and emotional intelligence).

We searched answers to the question what roles do intrinsic and extrinsic values as well as religiousness and spiritualism play in the establishment and maintenance of mental health.

With the outcome and results of our study we intend to contribute to the effectiveness of primary preventive programs dealing with the maintenance of mental health of the youth, furthermore we wish to provide useful knowledge to assist the work of those experts working with young adults.

The studies performed primarily with preventive purposes among the healthy youth may assist the health improving work of mental hygiene experts through mapping those factors which either jeopardise or promote mental health. Establishment and improvement of the preventive factors may be helpful in coping with the stressful situations that may be

encountered in everyday life as well as in the creation and preservation of healthy psychological state and emotional balance.

2. Methods

Methods Used During the Study

- Survey of psychosocial background: Background Investigating Questionnaire
- Study of values and aspirations: Aspiration Questionnaire (Kasser and Ryan, 1993; V. Komlósi et al., 2006)
- Study of religiousness /spiritualism: Daily Spiritual Experiences Scale (Underwood, 2002).
- Study of subjective well-being: Diener's Scale for Assessing Satisfaction with Life (Diener, 2003), and the Bern Subjective Well-Being Questionnaire (Grob, 1995).
- Study of emotional intelligence: Bar-On's Emotional Intelligence Questionnaire (Bar-On, 1997).

Sample

Sampling was performed among the randomly selected students of the College of Nyíregyháza, at every department. Participation was voluntary in each case, with the consent of the students. The students involved in the study were expected to fill in the questionnaires by themselves in the framework of a special lecture, under control and upon the direction of the researchers.

750 college students were involved in the survey and the completed questionnaires of 712 of them were assessable. (545 women and 167 men).

Distribution as per majors is the following: 242 students of economy, 165 teacher candidates with humane majors, 115 teacher candidates with real majors, 46 infant teacher candidates, 77 students of social pedagogy and 67 teacher candidates with art major.

Average age distribution was 19.8 (standard deviation 1.58, min: 18, max. 27), median value was 20 years of age.

The studied and the control groups were formed from the sample taken always with the consideration of the questions put.

Statistical Analysis

In addition to descriptive statistics and linear regression analysis we applied the two paired t-test for the comparative statistical examination of the groups set up as per diverse aspects. Processing of data was performed with the usage of the SPSS for Windows 12.0 statistical program package.

3. Results and Conclusions

Presentation of the results is made in accordance with the hypotheses drafted in relation to the questions put in the framework of the research:

Correlation between Individual Aspirations and Subjective Well-Being

The hypotheses investigated by us were the following:

1. No differences with respect to gender are detectable considering the level of subjective well-being (Diener et al. 1999, Szondy 2004).
2. For college students (in pursuance of the Hungarian representative sample) the intrinsic targets, particularly, health, personal advancement and personal relationships proved to be the most essential (V. Komlósi et al. 2006).
3. There will be a significant difference between the genders regarding the judgement of the importance of individual aspirations, namely, women consider intrinsic aspirations and image to be of higher importance for them, while men consider wealth to be the most important for them (V. Komlósi et al. 2006).
4. From among intrinsic aspirations (coming immediately after health in the list) for women personal relationships, while for men personal advancement will be more important (V. Komlósi et al. 2006).
5. Intrinsic aims increase while extrinsic aims decrease the standard of subjective well-being (Kasser and Ryan 1993, 1996, Sheldon and Elliot 1999).
6. Both the realisation and probability of intrinsic and extrinsic aspirations are in positive relationship with satisfaction with life as a factor being one of the constituents of subjective well-being (Szondy 2004).
7. All the three levels of individual aspirations (the importance, probability and realisation thereof) show close correlation with certain indicators of subjective well-being.

In the course of our research work the correlations existing between subjective well-being and personal endeavours were studied on the college specimen. We set the objective to point out the fact that the existence and importance of certain personal endeavours may be an essential indicator of subjective well-being.

In the field of subjective well-being – in line with our primary hypothesis – no considerable differences were revealed between the genders. We found only one exception from this in the fields of somatic syndromes and reactions. We found that women were more predisposed to reactions of this kind than men. The foregoing results showed complete correspondence to the findings of other researches (Diener et al. 1999, Szondy 2004).

Considering the occurrence of individual aspirations – our second hypothesis – we expected that – in accordance with the researches of V. Komlósi et al. (2006) with a Hungarian representative sample – for college students, intrinsic aims, and in particular health, personal advancement and personal relationships would prove to be the most important personal endeavours. The results of our study show that in the case of college students intrinsic aspirations are preferred to extrinsic aspirations. Conforming to the results found by V. Komlósi et al. (2006) in the case of college students also health, personal

advancement and personal relationships proved to be the most essential personal endeavours. The least important object of life was considered to be the three extrinsic aspirations, namely reputation, wealth and image.

We managed to corroborate the third hypothesis of ours, namely that there will be a remarkable difference between the genders regarding the judgement of the importance of individual aspirations and women will deem intrinsic aspirations and image more important, while for men wealth will be more essential (V. Komlósi et al. 2006). However when examining the college specimen we found that it was not wealth but reputation – as opposed to the domestic specimens – which men held much more important than women.

Examining domestic specimen V. Komlósi et al. (2006) found that from among intrinsic aspirations (following health) for women personal relationships, while for men personal advancement was the most important personal endeavour. When drafting our fourth hypothesis we reckoned that the same will apply to college students. With a slight shift of balance in the case of both genders we revealed in the course of our survey the dominance of intrinsic aspirations. While in the case of women the order was health, personal relationships and personal advancement, in the case of men personal advancement took the first place in the order, followed by the categories of health and personal relationships. These results were completely correspondent with the outcome of the researches performed by V. Komlósi et al. (2006).

Relying on researches accomplished earlier (Kasser and Ryan 1993, 1996, Sheldor and Elliot 1999) – in accordance with our fifth hypothesis – we expected that intrinsic aims will increase while extrinsic aims will decrease the level of subjective well-being. In accordance with our expectations the higher level of intrinsic aspirations within subjective well-being was escorted by higher indices both in terms of Diener's Satisfaction indicators and Grob's Satisfaction indicators. During our researches however we found that the higher level of extrinsic aspirations entailed a higher standard of the same indicators. When setting intrinsic aspirations as target of the study a close positive relationship was detected considering the satisfaction with life, the positive attitude towards life, self-esteem and zest for life from among the indicators of subjective well-being, while a close negative correlation was revealed between depressive mood, personal problems and somatic syndromes and complaints. A slight shift of accent was observed in the case of some personal endeavours and subjective well-being indicators within intrinsic aspirations. While in the case of satisfaction with life and self-esteem the accent was on health and the importance of social responsibility, in the case of the establishment of a positive attitude towards life and the experience of the zest for life the importance of rich personal relationships and health became prominent. However we were unable to unequivocally corroborate the effect of extrinsic aspirations impairing subjective well-being during our research. While on the one hand we found a close positive relationship between depressive mood and the endeavour to wealth, as well as between personal problems and the importance of reputation and image, reputation and image from among the extrinsic aims showed close positive correlation with the joyful experiencing of life, the establishment of a positive attitude towards life and satisfaction with life as well. Szondy (2004) indicated in late adolescence a close correlation also between satisfaction with life and the importance of reputation.

Our researches justified our expectation drafted in our sixth hypothesis that the probability and realisation of both intrinsic and extrinsic aspirations stand in a close positive correlation with satisfaction with life from among the constituents of subjective well-being (Szondy 2004). We managed to confirm this in the case of Diener's satisfaction with life and Grob's satisfaction indices, too.

In accordance with the results of our study – conforming to the seventh hypothesis of ours – it is also obvious that all the three levels of individual aspirations (importance, probability, realisation thereof) are in close relationship with certain indicators of subjective well-being. In general it may be stated that a close correlation was revealed in the case of men between the some indicators of individual aspirations and subjective well-being. Individual aspirations – regardless of gender – were found to be in the closest correlation with the establishment of a positive attitude towards life and self-esteem, which explained over 33.2% of the variance thereof. Both indicators of subjective well-being showed a closer correlation with intrinsic aspirations, especially with the probability and realisation of personal advancement, with which in the case of self-esteem the realised assumption of social responsibility, while in the case of positive attitude towards life the probability of the establishment of personal relationships in the future were associated.

Individual aspirations were in the least close correlation with Grob's "sickness-being" indicators, and these explained 11.2% of the variance of somatic syndromes and complaints, and in the case of personal problems they explained merely 7.4% of the variance. The lack of realised health was found to have the closest correlation with somatic syndromes and complaints, and realised assumption of social responsibility, while besides the decreased chance of personal advancement the targeted assumption of social responsibility and the achievement of extrinsic aspirations showed the closest correlation.

Correlations between Individual Aspirations and emotional intelligence

The hypotheses of our research were the following:

1. There exists no significant difference between genders regarding aggregate emotional intelligence (Bar-On, 1997, Dawda and Hart, 2000).
2. With respect to certain abilities constituting emotional intelligence remarkable differences can be indicated between the genders. Women have better interpersonal skills than men, while the latter have better intrapersonal capacities, handle their emotions better and have better ability to adaptation (Bar-On, 1997).
3. Considering some sub-scales constituting the components of emotional intelligence women reach significantly lower values regarding Independence and Optimism and higher regarding Social responsibility than men (Dawda and Hart, 2000).
4. Intrinsic aims increase, extrinsic aims decrease the level of emotional intelligence.
5. Intrinsic personal endeavours, in particular health, personal advancement, personal relationships and the assumption of social responsibility are in a significantly high positive correlation with the indicators of emotional intelligence (Kasser and Ryan, 1993; Sheldon and Kasser, 1995).
6. Intrinsic personal endeavours, in particular health, personal advancement and personal relationships and the assumption of social responsibility are in a significantly high positive correlation with the sub-scales of optimism and happiness (Sheldon and Kasser, 1995).
7. Extrinsic personal endeavours, in particular wealth, reputation and image showed significantly negative correlation with the indicators of emotional intelligence, principally with the sub-scales of optimism and happiness (Kasser and Ryan, 1993; Sheldon and Kasser, 1995).

8. Intrinsic personal endeavours show a positive and significant correlation with self-respect, emotional self-consciousness and the ability to self-realisation within intrapersonal EQ (Bar-On, 2001).

9. The correlation between personal endeavours and emotional intelligence show different patterns in the case of women and men.

In the course of our research we examined a college specimen to reveal the correlations that might exist between emotional intelligence and personal endeavours.

With respect to differences between genders we found – corresponding to the first hypothesis of our survey – that, in general, there exists no difference between women and men as for emotional intelligence. When examining emotional intelligence in diverse populations the researchers have found very similar patterns with slight deviations between the genders (Bar-On, 2006).

On the contrary to the outcome of the research by Dawda and Hart (2000) we found more remarkable differences between the individual components of the emotional intelligence of men and women when examining the college specimen. In the field of interpersonal skills, in accordance with the findings of Bar-On (1997) – and our second hypothesis – we also revealed that women are more empathic, and possess higher social responsibility, furthermore they are capable of handling and maintaining interpersonal relationships better than men. In general we could not detect a remarkable deviation between genders in the case of intrapersonal emotional intelligence, but we found that men have significantly higher self-respect and are more independent emotionally than women. However women are better in the fields of expressing and working with emotions. Accordingly, while women are more rather aware of their feelings, men are more independent emotionally, have better self-respect and are more self-confident. Corresponding to the researches performed by Bar-On (1997) our study also corroborated the fact that men can cope better with stress and have higher stress bearing abilities than women.

Corroborating our third hypothesis and the findings of the researches implemented by Dawda and Hart (2000) we also found that men were more optimistic than women. Nevertheless as for adaptability we revealed no remarkable difference between genders.

We managed to corroborate only partially our fourth hypothesis, namely that intrinsic aims increase and extrinsic aims decrease the level of emotional intelligence. The importance, probability and realisation of intrinsic aspirations also indicated unequivocally positive correlation with emotional intelligence. However we did not manage to corroborate the presumed negative correlation between extrinsic aspirations and emotional intelligence. We detected a positive correlation between the probability and realisation of extrinsic aspirations and the emotional intelligence.

We managed to prove only partially our fifth hypothesis, namely that intrinsic personal endeavours and in particular health, personal advancement, personal relationships and the assumption of social responsibility stand in a significantly positive correlation with the indicators of emotional intelligence, and principally the sub-scales of optimism and happiness. We found no close correlation between the aggregate indicators of intrinsic endeavours and emotional intelligence. However we revealed extremely close correlations on several fields between some intrinsic aspirations and emotional intelligence as well as some components thereof. From among the personal endeavours the probability and realisation of personal advancement showed the closest correlation with emotional intelligence. Considering the abilities constituting emotional intelligence the realisation of personal advancement was in close relationship with each, while the probability of personal

advancement was in close correlation with each with the exception of interpersonal and stress handling EQ only. Emotional intelligence and some components thereof showed no close correlation with the importance of personal advancement. We revealed a close positive correlation also between emotional intelligence, (in particular interpersonal EQ and general mood EQ) and the probability of personal relationships. However we did not manage to detect close relationship between emotional intelligence and the importance and realisation of personal relationships. From among the components of emotional intelligence only intrapersonal EQ and general mood EQ were in close but negative correlation with the importance of personal relationships. From among the individual aspirations the importance, probability and realisation of health and the assumption of social responsibility were not in a close correlation with emotional intelligence. Only stress handling EQ showed closer correlation with the probability of health from among the components of emotional intelligence. Consequently the higher standard of emotional intelligence is more typical to a person the higher the probability of personal advancement regarding this person is (the base of which is provided by the already realised personal advancement) and the more prospects there are for the establishment of meaningful human relationships in the future.

We managed only partially to justify our sixth hypothesis, namely that intrinsic personal endeavours, in particular health, personal advancement and personal relationships and the assumption of social responsibility are in significantly positive correlation with the sub-scales of optimism and happiness. From among the components of emotional intelligence intrinsic personal endeavours explained the highest proportion of the variance of general mood EQ after intrapersonal EQ, in particular that of happiness. The probability of personal advancement showed the strongest correlation with optimism from among the emotional abilities constituting general mood EQ, while the same correlation was detectable between the probability of personal relationships and happiness. Realisation of personal advancement was also in a very close positive relationship with both of the foregoing. Optimism and happiness showed no close correlation with the rest of the intrinsic personal endeavours (health and assumption of social responsibility).

We did not manage to justify the seventh hypothesis, namely that extrinsic personal endeavours, in particular wealth, reputation and image stand in a significantly negative correlation with the indicators of emotional intelligence, primarily the sub-scales of optimism and happiness. We revealed no close correlation between the aggregate indicator of extrinsic endeavours and the emotional intelligence. Some extrinsic aspirations and emotional intelligence as well as some components thereof showed somewhat closer correlations only on few fields. We detected close, negative correlation between the realisation of adaptability EQ and wealth and the importance of reputation, as well as between the importance of stress handling EQ and image. From among the extrinsic aspirations optimism was found to be in a closer correlation with the realisation of reputation, while happiness showed to be in close relation with the probability of image, but both correlations were positive rather than negative relationships.

We managed to justify the eighth hypothesis also partially only. In accordance with the mentioned hypothesis the intrinsic personal endeavours showed significantly positive correlation with self-respect, emotional self-consciousness and the ability to self-realisation within the intrapersonal EQ. We found no close correlation when examining the aggregate indicators of intrinsic endeavours and self-respect, emotional self-consciousness and self-realisation. Some intrinsic aspirations and emotional intelligence and the individual components thereof, such as self-respect, emotional self-consciousness and self-realisation showed close detectable positive correlation. All the three emotional abilities were in a close correlation with the probability and realisation of personal advancement, and self-respect and

emotional self-consciousness was also closely correlated with the probability of personal relationships. Bar-On (2001) reported that the rate of self-realisation might be influenced based on the advancement of emotional intelligence. The researches performed by Bar-On justified that self-realisation depends on factors, such as self-respect, emotional self-consciousness and ability, in order that you can think and act independently, relying on yourselves. The ability to set intrinsic aims, supported by a good control of emotions, facilitates the approaching of the state of self-realisation.

We managed to justify our ninth hypothesis, as per which the correlation between personal endeavours and emotional intelligence demonstrate different patterns in the case of women and men. Personal endeavours explained the variance of emotional intelligence and some components thereof in a higher rate in the case of men, than in the case of women. We revealed such kind of deviation regarding the total score of emotional intelligence, interpersonal EQ (in particular social responsibility and interpersonal relation) and general mood EQ (in particular happiness). Likewise each intrinsic personal endeavour takes its influencing effect to a different extent with respect to genders. While in the case of men in general emotional intelligence was in the closest and strongest correlation with the entirety of the probability of intrinsic aspirations, in the case of women the strongest correlation was found with the probability of personal advancement. While in the case of men each component of emotional intelligence, except for stress handling EQ, was in close positive correlation with the probability (EQ total score, adaptability EQ, general mood EQ), importance (interpersonal EQ) or realisation (intrapersonal EQ) of personal relationships, in the case of women the same correlation was strong and positive with the probability (EQ total score, intrapersonal EQ, adaptability EQ, general mood EQ) and realisation (EQ total score, intrapersonal EQ, adaptability EQ, stress handling EQ, general mood EQ) of personal advancement.

Relationship between Religiousness, Spiritualism and Subjective Well-Being

The hypotheses of our research were the following:

1. Among women a higher number of individuals adopt and practise religious /spiritual values than among men (Beit-Hallahmi, Argyle 1997; David, Smith, Marsden, 2001; Kopp, Székely and Skrabski, 2004).
2. Owing to social and cultural differences among Hungarian college students the frequency and structure of the occurrence of daily spiritual experiences show different patterns from what was found typical to the average population in America during a GSS (General Social Survey) survey performed in 2004 (Underwood, 2006).
3. Spiritualism will be more typical to those college students who claim themselves very religious, than to students grouped in the atheist category based on the subjective judgements of religiousness (David, Smith and Marsden, 2001).
4. A higher standard of religious/spiritual values entails a higher level of subjective well-being (Sheldon and Elliot, 1999; Kass et al., 1991).
5. Relationship between spiritualism and subjective well-being shows different patterns in the case of women and men.

In the course of our research we examined the relationships between religiousness and subjective well-being with a college specimen. We intended to point out that the religious scale of values may be the indicator of a higher standard of subjective well-being.

Inspecting the religiousness of college students it may be stated that despite formally the majority of college students belongs to some religious community they cannot be considered to be religious in fact, as they do not confess their creeds in everyday life. This conforms to the general experience according to which adolescents and young adults are less religious than elder persons (Beit-Hallahmi, Argyle 1997; Kopp, Székely and Skrabski, 2004).

We managed to justify our first hypothesis, namely that among women a higher number of individuals adopt and practise religious /spiritual values than among men. In accordance with the subjective judgement of religiousness women evaluated their religiousness significantly higher than men. This corresponds to the tendencies indicated by international researches, which proved that women are more interested in religion and deem religious belief more important than men (Beit-Hallahmi, Argyle 1997). Examining the daily spiritual experiences, conforming to the findings of David et al., we also revealed that spiritualism was more significantly typical to women than men. This result was consistent with the data from other GSS (David, Smith and Marsden, 2001) too, namely that women achieved significantly higher scores in fields of religiousness and spiritualism such as private religious practice, beliefs, leniency, religious/spiritual coping, religious commitment and organised religiousness. The sharpest difference between genders emerged in the feeling of divine assistance and guidance, as well as gratitude and respect. The foregoing factors were all found by us more typical to women than men. A minor, but still significant rate of difference was detected regarding the feeling of joy and self-transcendence, the perception of divine love and the feeling of gracious affections, which were also found to be more typical to women.

We also managed to justify our second hypothesis, in accordance with which owing to social and cultural differences among Hungarian college students the frequency and structure of the occurrence of daily spiritual experiences show different patterns from what was found typical to the average population in America during a GSS (General Social Survey) survey performed in 2004 (David, Smith, Marsden, 2005). Considering the occurrence rate of daily spiritual experiences the members of average American population showed higher occurrence rates in nearly every dimension of spiritualism than Hungarian college students. The most essential difference was detected in the dimensions of the feeling of joy and self-transcendence (22.4%), union and proximity (15.2%), divine assistance, and guidance (13.4%), as well as the perception of divine love manifesting through others (21.6%). Hungarian college students showed higher occurrence rates than the average American population only in the dimensions of gratitude and respect (7.9%) and gracious affection (I care for others unselfishly: 27.9%; I accept others even if they do something that I condemn: 28.9%). Examining the structure of spiritualism we found that the strongest dimension of spiritualism in the average American population was the feeling of joy and self-transcendence, followed by the perception of divine love through others. Among Hungarian college students spiritualism appeared the most weakly in the dimension of union and proximity and the perception of divine love through others. In pursuance of the GSS survey in the average American population the least typical dimension of spiritualism manifested in the feelings of gratitude and respect.

We could also justify our third hypothesis, in accordance with which spiritualism will be more typical to those college students who claim themselves very religious, than to students grouped in the atheist category based on the subjective judgements of religiousness. The findings of our study indicate that between the groups of very religious and atheist college students formed relying on the subjective judgement of religiousness a considerable and significant rate of difference occurred in the field of daily spiritual experiences. The feeling of spiritualism was much more typical to very religious students on every field of daily spiritual experiences than to students grouped in the atheist category. There was only one item, the acceptance of the other persons, in the case of which no significant deviation was detected between the two groups. The foregoing results correspond to the findings of David et al. (2001).

Only partially did we manage to corroborate our fourth hypothesis, in accordance with which a higher standard of religious/spiritual values entails a higher level of subjective well-being. We did not find close correlation between the subjective judgement of religiousness and subjective well-being, only in the field of Grob's "sickness-being". The students confessing to be more religious gave account of several personal problems than those who confessed to be less religious. Spiritualism and the daily spiritual experiences, however, were found to be in close correlation with subjective well-being and the indicators thereof. Those students who were more receptive to spiritual experiences in nearly every field of subjective well-being (Diener's satisfaction, Grob's satisfaction: positive attitude towards life, zest for life, the lack of depressive mood) gave account of a much higher level of satisfaction than those students who were less receptive to spiritualism. It was only in the field of self-esteem where we could not detect considerable differences, but when examining the feelings composing spiritualism, we found that those students gave account of a higher rate of self-esteem who feel deep inner peace, harmony and gratitude and feel the divine love filling their lives. Examining the correlations between the satisfaction indicators of spiritualism and subjective well-being we found that the subjective well-being and every scale thereof was in close positive correlation with the feeling of inner peace and harmony, as well as with the perception of divine love. Negative correlation was revealed between subjective well-being and satisfaction with prayers for divine assistance and guidance. Those students, who did not pray for divine assistance and guidance, gave account of a higher standard of subjective well-being. In the field of Grob's "sickness-being" the students who were more receptive to spiritualism gave account of much less somatic syndromes, but more personal problems than the students who were less receptive to spiritual experiences. When inspecting the relationship between spiritualism and the indicators of Grob's "sickness-being" we found that they also showed positive correlation with the feeling of peacefulness and harmony, but their relationship with praying for divine assistance and guidance proved to be negative.

Only partially did we manage to corroborate our fifth hypothesis, namely, that the relationship between spiritualism and subjective well-being shows different patterns in the case of women and men. With respect to Diener's and Grob's satisfaction indicators we found no significant difference between the genders, except for the one that some indicators of Grob's satisfaction (zest for life and self-esteem) showed close negative correlation with the feeling of power and consolation in the case of men rather than with prayers to divine assistance. However when investigating the field of Grob's "sickness-being" we revealed different patterns regarding the genders. While in the case of women personal problems and somatic syndromes showed positive correlation with the feeling of peace, and negative relationship with prayers for divine assistance and guidance, in the case of men only personal problems were in close positive correlation with the feeling of gracious affection.

Correlations between Religiousness, Spiritualism and Emotional Intelligence

The hypotheses of our research were the following:

1. Persons (college students) who consider themselves subjectively more religious are more sensitive, more empathic and more open to their emotions than those who consider themselves less religious (Wiebe and Fleck, 1980).
2. Emotional intelligence shows a positive correlation with religious/spiritual values. Especially those emotional skills and abilities show closer relationship with spiritual values, which embrace the understanding of our own emotions and the ability of discrimination or distinction between emotions, furthermore the capability of feeling empathy towards others and of being able to adapt the views and considerations of others (Peak, 2006).
3. The correlation between spiritualism and emotional intelligence represents different patterns in the case of women and men.

We managed to justify only partially our first hypothesis, namely that persons (college students) who consider themselves subjectively more religious are more sensitive, more empathic and more open to their emotions than those who consider themselves less religious. Although interpersonal emotional intelligence of those students who deem themselves to be more religious proved to be significantly higher than those who confessed to be less religious, this difference appeared not in the field of openness or empathy but in the field of social responsibility. Notwithstanding less religious students showed higher values in the fields of adaptability and stress handling emotional intelligence.

We managed to justify our second hypothesis, namely that emotional intelligence shows a positive correlation with religious/spiritual values. Especially those emotional skills and abilities show closer relationship with spiritual values, which embrace the understanding of our own emotions and the ability of discrimination or distinction between emotions, furthermore the capability of feeling empathy towards others and of being able to adapt the views and considerations of others. Emotional intelligence was in close positive correlation with the feeling of peace and gracious affection from among the spiritual values, while it was negatively related to divine assistance. Intrapersonal EQ, which represents the ability that a person can recognise, understand and express his or her feelings and emotions, also showed close positive relationship with the feeling of peace, while it indicated a negative correlation with divine assistance. Interpersonal EQ, which denotes to the ability that the individual understands others' feelings and emotions and gets into contact with them, also indicated close positive correlation with peace and gracious affections. Within interpersonal EQ empathy was in a closer and positive correlation with gracious affection. Adaptability EQ, which refer to the abilities within emotional intelligence, with the help of which an individual is able to handle changes, transforms and solves personal and interpersonal problems, also showed close and positive relationship with the feeling of peace and gracious affections, while a negative correlation existed between it and divine assistance. Within emotional intelligence stress handling EQ denotes to the ability of an individual to manage and control emotions, also stood in a closer positive correlation with the feeling of peacefulness, and a negative relationship existed between it and divine assistance. Within emotional intelligence general mood EQ represents the ability of generating positive emotions and self-motivation, also showed close and positive relationship with the feeling of peace and gracious affections, while a negative correlation existed between it and divine assistance.

Our efforts to justify our third hypothesis, namely, that the correlation between spiritualism and emotional intelligence represents different patterns in the case of women and men, failed. Both in the case of women and men the feeling of peacefulness and gracious affections showed the closest positive correlation and divine assistance showed negative relationship with emotional intelligence. Some components of emotional intelligence also showed the closest correlation with these spiritual values – with minor shifting of accent in the field of some emotional intelligence. Minor difference between genders occurred only in the field of general mood EQ. In the case of women we could observe in this respect the tendencies in general in the field of emotional intelligence, while in the case of men general mood EQ represented positive correlation with peacefulness and the perception of divine love, and negative significant relationship with the feeling of union and proximity.

4. Summary of the Results

In the course of my research work I took efforts to reveal subjective value categories (extrinsic and intrinsic values) and the characteristic features regarding the occurrence of religiousness/spiritualism (subjective judgement of religiousness and daily spiritual experiences) as well as their relations to the indicators of mental health (subjective well-being and emotional intelligence) among college students belonging to the healthy, non-clinical population.

Our studies obviously indicate that in the case of college students intrinsic aspirations are preferred to extrinsic aspirations. For college students, too, health, personal advancement and personal relationships proved to be the most essential personal endeavours. The students considered the three extrinsic aspirations, namely reputation, wealth and image the least consequential objects of life. A significant difference was revealed between the genders regarding the judgement of the importance of individual aspirations, whereas women deemed intrinsic aspirations and image to be more important, while for men reputation is more essential. Within intrinsic aspirations the sequence of importance for women was health, personal relationships and personal advancement, in the case of men personal advancement came first in the order, followed by health and personal relationships.

Examining the correlation of individual aspirations with subjective well-being it was revealed that the higher standard of intrinsic aspirations within subjective well-being were accompanied by a higher level of both Diener's and Grob's satisfaction indicators. A higher level of extrinsic aspirations also entailed a higher standard of the mentioned indicators. A close positive correlation was detectable between the setting of intrinsic aspirations as target and satisfaction with life, positive attitude towards life, self-esteem and zest for life from among the subjective well-being indicators, while a close negative relationship was indicated between depressive mood, personal problems and somatic syndromes and complaints. From among extrinsic aims reputation and image showed a close positive relationship with the joyful experience of life, the establishment of a positive attitude towards life and satisfaction with life.

Inspecting the correlation between individual aspirations and emotional intelligence we found that the importance, probability and realisation of intrinsic aspirations, as well as the probability and realisation of extrinsic aspirations indicated unequivocally positive correlation with emotional intelligence. From among intrinsic aspirations the probability and realisation of personal advancement indicated the closest correlation with emotional intelligence. From among the abilities constituting emotional intelligence the realisation of personal advancement was in close correlation with every ability, while the probability of personal

advancement was in close relationship with every ability except for interpersonal and stress handling EQ. Emotional intelligence and some components thereof, however, showed no close correlation with the importance of personal advancement. We failed to detect close correlation between the aggregate indicator of extrinsic endeavours and emotional intelligence. We managed to detect somewhat closer correlation between the individual extrinsic aspirations and emotional intelligence as well as the individual components thereof only in some fields. We found close negative relationship between adaptability EQ and the realisation of wealth, the importance of reputation, and the importance of stress handling EQ and image. From among extrinsic aspirations optimism was in closer relationship with the realisation of reputation, happiness was closely related to the probability of image, but the mentioned relationships were both positive rather than negative.

Concerning the survey of the religiousness of college students it may be stated that that despite formally the majority of college students belongs to some religious community they cannot be considered to be religious in fact, as they do not confess their creeds in everyday life. The feeling of spiritualism was found to be much more typical to religious students in every field of daily spiritual experiences than to those students grouped in the atheist category.

On the basis of the subjective judgement of religiousness women evaluated their religiousness to significantly higher than men. Examining the daily spiritual experience we found that spiritualism was significantly more characteristic to women than to men. The sharpest difference between genders emerged in the feeling of divine assistance and guidance, as well as gratitude and respect, and these features were all found to be more typical to women. A minor, but still significant rate of difference was detected regarding the feeling of joy and self-transcendence, the perception of divine love and the feeling of gracious affections, which were also found to be more typical to women.

Examining the relationship between religiousness/spiritualism and subjective well-being we found no close correlation between the subjective judgement of religiousness and subjective well-being, just in the field of Grob's "sickness-being". The students confessing to be more religious gave account of several personal problems than those who confessed to be less religious. Spiritualism and the daily spiritual experiences, however, were found to be in close correlation with subjective well-being and the indicators thereof. Those students who were more receptive to spiritual experiences in nearly every field of subjective well-being (Diener's satisfaction, Grob's satisfaction: positive attitude towards life, zest for life, the lack of depressive mood) gave account of a much higher level of satisfaction than those students who were less receptive to spiritualism. Subjective well-being and every scale thereof proved to be in close positive correlation with the feeling of inner peace and harmony, as well as with the perception of divine love. A negative correlation was revealed between subjective well-being, satisfaction, and prayers for divine assistance and guidance. Those students, who did not pray for divine assistance and guidance, gave account of a higher level of subjective well-being. In the field of Grob's "sickness-being" the students who were more receptive to spiritualism gave account of much less somatic syndromes, but more personal problems than the students who were less receptive to spiritual experiences. When inspecting the relationship between spiritualism and the indicators of Grob's "sickness-being" we found that they also showed positive correlation with the feeling of peacefulness and harmony, but their relationship with praying for divine assistance and guidance proved to be negative.

Regarding Diener's and Grob's satisfaction indicators we failed to reveal considerable difference between the genders, except for the fact that some indicators of Grob's satisfaction (zest for life and self-esteem) in the case of men did not show close negative correlation with

prayers for divine assistance, but with the feeling of power and consolation. However when examining the field of Grob's "sickness-being" we revealed different patterns between the genders. While in the case of women personal problems and somatic syndromes showed a positive correlation with the feeling of peace, and negative relationship with prayers for divine assistance and guidance, in the case of men only personal problems were in close positive correlation with the feeling of gracious affection.

Examining the correlation between religiousness/spiritualism with emotional intelligence we found that those students who confessed to be more religious proved to have significantly higher standard of interpersonal emotional intelligence (primarily in the field of the assumption of social responsibility) than those who confessed to be less religious. On the contrary the less religious students proved to achieve higher values in the fields of adaptability and stress handling emotional intelligence. Emotional intelligence –regardless of gender – was in close positive correlation with the feeling of peace and gracious affection from among the spiritual values, while it was in negative relationship with divine assistance.

Critical Remark and Outlook

The findings and results of our research – owing to the restricted character of sampling – are not to be applied in general to the Hungarian youth currently being at the age of 18 to 23. However the outcome of the research may prove to be indispensable and useful in the wider field of prevention, by increasing the effectiveness of those experts who deal with the mental hygiene of college and university students.

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