



**A STUDY ON DEATH ANXIETY, SPIRITUALITY AND EMOTIONAL
INTELLIGENCE AMONG COLLEGE GOING STUDENTS**

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DECLARATION

The research work titled “ A Study on Death Anxiety, Spirituality, and Emotional Intelligence on College Going Students” has been carried out by me at the Department of Psychology, DAV College, Chandigarh, Panjab University. The manuscript was subjected to plagiarism checks. The work submitted for consideration for the Masters in Psychology programme is original.

Ashish Kumar

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ABSTRACT

To fulfil their futuristic desires and objectives, humans desire to live longer on this planet, which causes them to fear mortality. Today, people are more aware of their health and their financial situation, which creates a dread of death. A person may experience extreme mortality anxiety that disrupts the social life's equilibrium. Those who believe that death is unavoidable have a greater dread of missing or losing loved ones. Every religious text discusses existence after death. If we have become more spiritual, we are immune to these varieties of anxiety. Those with spirituality enjoy excellent mental and physical health. They have no fear of death and live a meaningful existence. Emotional intelligence is essential for solving everyday problems. It provides a comprehension of managing emotions and expressing them to others. The research aimed to study the relationship between spirituality, emotional intelligence, and death anxiety among college going students. Standardized tools were used to measure death anxiety, spirituality, and emotional intelligence among college going students. A total sample of 102 college students (Males 51 and Females 51) in age 18 to 25. The research found that spirituality is significantly positively correlated with emotional intelligence ($r=0.589$, $p<.001$). A negative but non-significant correlation between spirituality and death anxiety can also be seen. The results show that females are higher on spirituality ($t=-3.037$), and on regulation ($t=-2.55$) as compared to males. Since there is a notable dearth of research effort directed toward death anxiety, spirituality, and emotional intelligence, especially in the crucial aftermath of the COVID-19 pandemic, it becomes even more necessary to explore these relationships across cultures and societies; Additionally, studies should focus on young adults who are usually left out when it comes to transcendental variables such as these.

Keywords: Death Anxiety, Emotional Intelligence, Spirituality, College Student

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CHAPTER 1

INTRODUCTION

“In this world, nothing can be said to be certain, except death and taxes.”

-Benjamin Franklin

There is one thing in this life that we all encounter one day that is, ‘death’. Nowadays each individual experiences a lot of different types of anxiety but many suffer from death anxiety. Everyone is well versed in that; it is undeniable that one day everyone must leave this world. Life today is extremely disturbing. Nowadays, other elements which add to experiencing an increase in death Anxiety are numerous dangerous environmental problems, world wars, riots, political instability in a few countries and global pandemic situations among every stage of life. Due to death anxiety, human beings are becoming so stressful that consequently, now they only focus on achieving their goals, targets, achievements and fulfil their dreams as soon as they can.

When people attend funerals, they subconsciously create death Anxiety resulting in constant worrying of their own life. This mental state creates sadness and negativity in their life. Other reasons are also there which instigate this mental state, which is the fear of loss and separation of loved ones. There are also people who spiritually are so inclined, and they suffer symptoms of death anxiety, thinking that they would be able to meet their God after death. This mental disorder can also be noticed in people who have prolonged medical conditions. The ‘Death Anxiety’ not only disturbs the mental state but also may experience symptoms of depression and stress. The only fear of dying for an individual must be limited to that, one does not know how or when one is going to die. It is normal to feel some sense of worry and concern about death. However, thinking to an extent starts affecting one’s daily routine. Such overthinking

may result in making it difficult to concentrate and work with proper attention at offices, schools, colleges and in social situations. Few people, who were not able to receive timely and proper medical treatment due to financial constraints, also may showcase symptoms of extreme death anxiety. In the extreme scenario, if, unfortunately, someone witnesses a painful death like an electric shock, acid attack, or accident, the shock they experience may also create death anxiety. Another name for death anxiety is called 'Thanatophobia' derived from the ancient Greek words (Thanatos) the name of the god of death and (Phobia) meaning fear.

The term Spirituality means self. In Psychology, Spirituality, and religion are two sides of one coin. It is a given to us and it defines the way we live. Most of us may encounter ourselves asking a question: Who Am I? Spirituality has rightly answered this question. We all know very well that spirituality comes from all the religions in India from the Vedic times, and since then we have experienced and enjoyed a rich spiritual tradition. A spiritual being is detached from sorrows and happiness. They gain the meaning and essence of life through realization of the presence of God almighty. Spirituality generates a feeling and immense belief, that there is a greater power existing than anything on this earth which has complete control on this universe. Today due to the demanding lifestyle and stressful routines, a person sometimes does not find a logical reason to survive on this earth. The main reason is that they do not have inner peace and they try to find this peace, through attaining materialistic things but, they give only little and temporary happiness and not inner peace and stability in the mind.

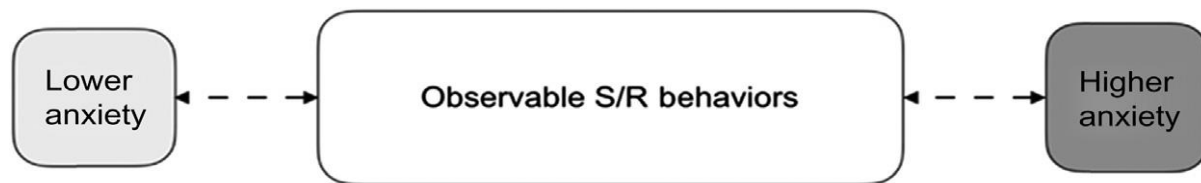
Every religion defines spirituality in their own context, but few common universal themes given to humans like: love, compassion, altruism, life after death, wisdom and truth. Moreover, with the knowledge of certain people like Guru or saints, they can enlighten us more deeply on spirituality. Spirituality is a pure connection between us and the Almighty God who exists in each part of this universe. Being Spiritual provides clarity and faith on one ultimate power on

this earth which is God. It exists in every heart and mind of living beings. Those who have spirituality in their inner self they can face any hurdle or challenges calmly in their lives. Spiritual connection with God also gives strength to those people who are suffering from any medical conditions. Spirituality promotes social work and charity for the needy ones.

Spirituality

According to (Caleb, 2003) "spirituality is all about relationships, God to human, human to human, human to nature, human to cosmic reality." According to Koenig et al., (2011), spirituality is an individual's quest for understanding the answers to the greatest questions about life, meaning, and connections to the transcendent or the sacred, which may or may not result in the creation of ritualistic activities or a sense of community. According to Miller and Thoresen (1999) "spirituality is a characteristic of an individual, similar to a personality construct, whereas religiosity comprises more of the beliefs, practices, and rituals of an institutional nature."

When a person has a strong, meaningful connection with God, it is sometimes seen as an indication of their deep understanding of spirituality; so, many individuals aspire to develop such a connection. Humans often attribute things to God that give life more purpose and wellbeing as stated by (Blaine & Crocker, 1996). To deal with existential conflicts, people can draw strength and support from religion and spirituality (Kallampally et al., 2007). The feeling of connecting with others, having a purpose and a goal in life, and believing in and having a relationship with a mighty being are all characteristics of spiritual well-being. (Hawks et al., 1995).

**Figure 1**

Observable Spirituality/Religiosity behaviours with Anxiety

Theoretical Framework

Existential Theory

Jean-Paul Sartre and Martin Heidegger pioneered existentialist philosophy in the early to the mid-20th century. In 1946, Viktor Frankl's "Man's Search for Meaning" introduced logotherapy and stressed the need of meaning and purpose in life. Spirituality helps people discover meaning and purpose in life and deal with existential issues, according to the existential theoretical framework of spirituality. This concept assumes that spirituality can help humans find meaning and purpose in life.

Existentialists view spirituality as a basic part of human experience and a source of hope, inspiration, and transcendence. It is seen as a method to connect with something higher than oneself and find meaning and purpose in the face of human existential issues like death, suffering, and the search for identity and belonging. Existential spirituality emphasizes individual experience and subjective significance. This implies that spirituality is highly personal and influenced by each person's views, values, and experiences. Existential spirituality emphasizes the present moment. Spirituality is a technique to cultivate consciousness and presence in the present moment and connect with it mindfully and intentionally. Spirituality promotes well-being and helps people find meaning and purpose, according to the existential

theoretical framework of spirituality. It acknowledges spirituality's deeply personal and subjective nature and its ability to assist people to deal with existential issues.

Death Anxiety

According to Panksepp (2004) death anxiety is, “associated with fundamental brain structures that regulate fight-or-flight responses and record emotionally charged explicit and implicit memories.” The vague, uneasy feeling of discomfort or dread is generated by perceptions of a real or imagined threat to one's existence (Moorhead et al., 2008). Cognitive dimensions of death anxiety can include an awareness of the salience of death and a variety of beliefs, attitudes, images, and thoughts concerning death, dying, and what happens after death (Lehto & Stein, 2009). Death is a phenomenon that is largely beyond the control of human beings, it produces immense worry, distress and apprehension among nearly every human being (Rasmussen & Brum, 1996). The expectation of one's own death, fear of dying, and worry over a loved one's impending death are some of the components of death anxiety (Saleem et al., 2015). "The condition in which a person feels fear, worry, or apprehension about death or dying” is defined as death anxiety (Carpenito-Moyet, 2008).

According to Kubler-Ross (1975), different cultures have different ways of explaining death and giving it significance. Some cultures may be better than others at reducing the effects of death perception due to the associated belief systems and ceremonial practices.

Theoretical Framework

Terror Management Theory (TMT)

As an extension of Ernest Becker's theories, social psychologists Greenberg, Pyszczynski, and Solomon developed the Terror Management Theory (TMT) in 1986. According to Terror Management Theory, while all life forms have a biological tendency towards self-preservation for the purpose of reproduction, humans are unique due to our capacity for symbolic thought, which promotes self-awareness and the ability to consider the past and the future. This leads to the realization that mortality is permanent and can occur at any time for unpredictable or beyond our control causes. The development and maintenance of cultural worldviews — human-created conceptions of reality held by individuals — help to "manage" the incredibly crippling anxiety that the knowledge of mortality induces by giving it meaning and value. By providing explanations for the origin of the universe, guidelines for proper behaviour, and promises of eternal life for those who adhere to cultural norms, all cultures give people a sense that life has meaning. Through the concepts of spirits, the heavens, afterlives, and reincarnation, all major religions support practical immortality. Being a part of a famous nation, amassing immense wealth, making significant contributions, and having children all contribute to symbolic immortality.

Death anxiety refers to the terror and dread that individuals feel when they consider their own mortality. TMT contends that mortality anxiety is a universal human experience that compels individuals to search for meaning and purpose in life. Individuals cope with death anxiety, according to the Transcendental Meditation Theory, by acquiring cultural worldviews that give them a sense of meaning and purpose and by engaging in behaviours that reinforce these worldviews.

TMT has been extensively investigated and its effects on a variety of human behaviours and attitudes, such as political and religious beliefs, attitudes towards outgroups, and health

behaviours, have been determined. The theory proposes that individuals are motivated to defend their cultural worldviews and to search for meaning and purpose in life as a means of coping with their dread of death.

Emotional Intelligence

Human nature includes variations of emotions since everyone reacts to an innate tendency to respond to a situation without even realizing it. Emotions play an important role in human life. The human response to any specific type of situation is displayed through emotions. They can be positive and negative emotions, and it also impacts our thoughts and behaviours. Anger, sadness, fear, love, and happiness are examples of such emotional variations. These emotions reflect either by the expressions on anyone's face and changes in our posture, which we commonly call as Body language. Sometimes outer emotions show the feelings of humans. These emotions are generally temporary moods that are experienced in our daily lives. However, those who have control theory emotions, only attempt to hide emotions from others. It works today at every organization to counter complicated situations.

On the other hand, Intelligence is the ability to control cognitive complexity. Emotional intelligence is the ability to perceive, assess and manage the emotions of oneself and others. Emotional intelligence is a necessary component of leadership and the capacity to understand the emotions and sentiments of other people. This is also known as the affective quotient. It gave them the capacity to recognize their own emotions as individuals. Emotional intelligence entails the ability to differentiate between various emotions and accurately evaluate each one using an appropriate emotional guide. Emotional intelligence comprises four attributes, including self-attributes in which a person is able to control his impulsive feelings and behaviour and then effectively manage his or her emotions. The second characteristic is self-awareness, in which a person recognizes how his emotions and beliefs influence his behaviour.

Social awareness is the third component of emotional intelligence. The individual possesses empathy and can comprehend the desires, emotions, and concerns of others. The fourth characteristic is relationship management, which facilitates the development and maintenance of outstanding relationships and the resolution of conflicts. High emotional intelligence assists in navigating the social complexities of the workplace or educational institution, in addition to motivating others and accelerating the career. Few studies have indicated that individuals with high emotional intelligence have excellent mental health, superior job performance, leadership abilities, and personality traits. It leads to contentment in general. The tension will not be optimally managed if the emotions are not handled properly. Emotional intelligence is the subset of social intelligence that involves the ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions (Salovey & Mayer., 1990).

The capacity for accurate perception, evaluation, and expression of emotion; the ability for access to and/or production of feelings when they support thought; the capacity for understanding emotion and emotional knowledge; and the capacity for emotion regulation to support both emotional and intellectual development (Mayer & Salovey,1997). The ability to successfully deal with external demands and stresses is influenced by a variety of non-cognitive abilities, competencies, and skills, which make up emotional intelligence (EI) (Bar-On, 2004). The ability to control one's own emotions, comprehend others' emotions, and use this "emotion" or "feeling" knowledge to direct thoughts and behaviours is referred to as emotional intelligence (Goleman,1995).

Theoretical Framework

Mayer and Salovey Model of Emotional Intelligence

Emotional intelligence has received more attention after Salovey and Mayer introduced these terms in 1990. The main 3 models that take more attention in emotional intelligence following were given by; Mayer and Salovey (1990), Goleman (2000); Bar-on (1988, 1997).

Mayer and Salovey (1990) contend that emotional intelligence is a type of intelligence or cognitive skill. Consider your own and others' emotions, differentiate between them, and use this understanding to guide your thoughts and actions is what is Emotional Intelligence. In 1997, Salovey and Mayer modified their model to incorporate a combination of emotional analytic abilities, which characterized a single trait or ability (Ugwu, 2011). The four components of emotional intelligence were arranged from a fundamental psychological process to a more unified psychological process in this revised model. Emotional perception, emotional integration, emotional comprehension, and emotional management are the four branches. According to Mayer and Salovey (1997), emotional intelligence is a mental capacity. Specifically, emotional intelligence involves the ability to perceive, appreciate, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual development.

This model includes 4 abilities which are,

Perception of emotions: The capacity to recognize one's own and other human emotions, as well as those of objects, works of art, stories, music and other stimuli, all play a role in emotional perception.

Assimilation of emotions: The ability to produce, use and feel emotions as necessary to use them in other cognitive processes.

Understanding of emotions: The ability to how emotions combine and shift across time, and the ability to appreciate emotional meanings.

Regulation of emotions: The ability to stay open to feelings, and to monitor and regulate own and other emotions to promote understanding and personal growth.

Mayer and Salovey (1993) recommended that there are individual differences in emotional intelligence concerning differences in one's ability to appraise one's own emotions and those of others. Humans having higher emotional intelligence might be more open to internal experiences and are able to create and express those experiences in a better way.

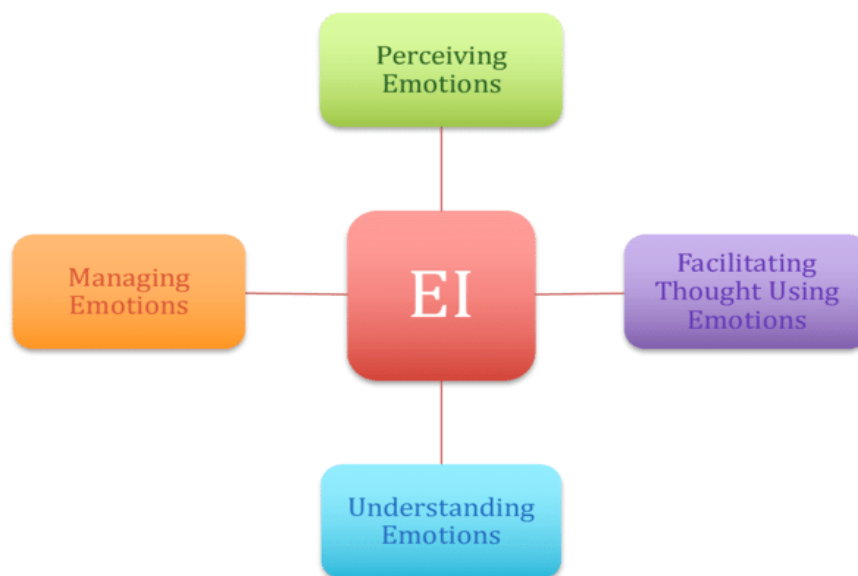


Figure 2

Emotional Intelligence Model (Mayer & Salovey, 1993)

According to Mayer and Salovey (2003), emotion perception is the ability to perceive emotions in yourself and others. It also includes perceiving non-verbal signals & emotions in stimuli such as landscapes and art.

Emotional facilitation is the capacity of emotions to support thinking in three distinct ways, namely by signalling significant environmental changes and mood shifts, thereby enabling

individuals to view a situation from multiple perspectives. A comprehension of emotions requires knowledge of emotions, emotional vocabularies, and the way in which they combine to form other emotions that alter over time. Managing emotions requires the capacity to manage one's own emotions and those of others (Mayer & Salovey, 2003).

Goleman's Model Of Emotional Intelligence

The other name of the Goleman model of emotional intelligence is the 'Mixed Model of Emotional Intelligence' and was developed in 1995 and published in his best-selling book, Emotional Intelligence. The concept of emotional intelligence helps humans to direct their thinking and actions. He defined emotional intelligence as the capacity of humans to understand their own and other's feelings to motivate themselves and manage their relationships with others. According to him, emotional intelligence consists of 5 essential components: (a) Knowing one's emotions, (b) managing emotions, (c) inspiring oneself (d) recognizing emotions in others (e) managing relationships. The Goleman model of emotional intelligence refers to oneself appraisal of perceptions of their emotional intelligence" claims that emotional intelligence is a collection of talents that support leadership and professional performance.

According to Goleman (2001), emotional competence is a learned ability based on emotional intelligence that impacts outstanding performance at work. Goleman's proposition, it is essential to comprehend the concept of learned competence.

Goleman's theory declares that emotional intelligence adds incremental validity to one's potential for success.

**Figure 3**

Goleman's Model of Emotional Intelligence

Goleman's model (1998) includes the following 5 main constructs.

Self-Awareness: It refers to the capacity to recognize and understand one's emotions, strengths, weaknesses, drives, values, and goals and appreciate their effect on others while using emotions to give orders to decisions. It involves being able to accurately identify emotions, tracking one's feelings and seeing various emotional reactions. It is associated with being open to different learning and new thoughts from social interactions.

Self-Regulation: It refers to the capacity for one to regulate disturbing emotions and impulses to adapt to changing environments. Flexibility, adaptability, and conflict management are all aspects of self-regulation. It also relates to tense situations and being aware of how one's actions affect other people and taking responsibility for one's own actions.

Social Skills: It refers to the capacity to manage relationships and influence people in the desired manner through different social skills including - active listening, verbal communication skills, non-verbal communication skills, leadership and developing rapport.

Empathy: It refers to understanding and considering other emotions, when making decisions.

Motivation: It refers to intrinsic motivation, it means that humans are driven to meet personal needs and goals, rather than being motivated by external rewards such as money and recognition.

According to Goleman (2001), emotional competence is a learned ability based on emotional intelligence that affects outstanding performance at work. This idea of learned competence is fundamental to understanding Goleman's proposal.

Goleman's model is like Salovey and Mayer's (1997) model, his model falls under the category of a mixed model of emotional intelligence and includes motivation and a host of other constructs that broadens the emotional intelligence construct and finally led to a modified model which he termed as "social intelligence" (Goleman, 2006).

Bar-On's Emotional Social Intelligence Model

The mixed model of emotional intelligence developed by Bar-on (1997) is a collection of non-cognitive talents and competencies that determines one's success in managing pressure and demands from the environment. According to his model, emotional intelligence is a set of interrelated emotional, interpersonal, and cognitive talents and abilities that affect intellectual behaviour (Bar-on,1997). This model also claims that emotional intelligence is influenced by personality traits. According to Bar-On (2006), emotional-social intelligence is a cross section of interconnected emotional and social competencies and skills that support successful emotion comprehension and expression as well as awareness of others' feelings and coping mechanisms. This model of emotional intelligence consists of certain emotional and social abilities, skills and facilitators, divided into 5 different areas which interact with each other following are.

- Intrapersonal (including emotional awareness, assertiveness, independence, self-regard and self-actualisation)
- Interpersonal (including empathy, social responsibility, and interpersonal relationships)
- Stress management (including stress tolerance and impulse control)
- General mood (including happiness and optimism)
- Adaptability (including problem-solving, reality tests and flexibility)

According to Baron (2006), emotional social intelligence mainly consists of being able to understand yourself and others around you, to cope with daily environmental demands, and problem solving in changing situations. Bar-One's model is accepted as a mixed model of Emotional Intelligence.



Figure 4

Bar One Model of Emotional Intelligence

CHAPTER 2

REVIEW OF LITERATURE

SPIRITUALITY

A study was conducted by Knox (1999) on 235 undergraduate students from 3 different universities using the Rohrbaugh-Jessor Religiosity Scale and the Allport Spirituality Scale. The student's scores indicated that having a religious or intrinsically spiritual orientation is highly linked to having self-esteem, growth opportunities, and low antisocial conduct. A religious or intrinsically spiritual outlook is beneficial, according to the implications.

A study was conducted by Chaves et al. (2015) on 669 college going students to show a relationship between anxiety and spirituality. The study used The State-Trait Anxiety Inventory and the Pinto and Pais-Riberio Spirituality Scale. Scores showed 91.5% had moderate and high levels of trait anxiety and 92.9% of state anxiety and 93.8% had high spirituality scores. The result of the multiple linear regression test indicated a significant correlation between anxiety and the need for therapy, the existence of physical discomfort, and typically body movements. Moreover, lower levels of optimism on the spirituality scale, the feminine gender, and a lack of leisure activities were linked to higher levels of anxiety.

Spirituality is generally related to diminished numbers of substance use, suicidal attempts and depression prevalence, less hospitalization, better coping with disease, better treatment adherence, and lower mortality rates (Moreira-Almeida et al., 2006; Guimarães and Avezum, 2007; Lucchetti et al., 2011).

The research aimed to examine the relationship between spirituality and various aspects of psychological well-being and the demographic and socioeconomic characteristics of university

students from three different schools. The 4 standardized psychological scales used are the Subjective Happiness Scale, The Satisfaction with Life Scale, The Meaning in Life Questionnaire, and The Spirituality Attitude Inventory. The results show that a significant positive correlation between spirituality and subjective happiness exists. Spirituality is also correlated with meaning in life and satisfaction with life scale. Statistically speaking, there was no noticeable gender difference in terms of subjective happiness, meaning, and satisfaction in life, as well as spirituality, even though female students had higher mean scores across all four psychological domains. It has been scientifically proven that non-integrated kids are happier than integrated ones (Deb et al., 2020).

Bonab (2010) conducted research on the relationship between mental health and spirituality in college students. To achieve this, 304 Tehran University students were given a questionnaire and the following scales were used the Spiritual Experiences scale and the Symptom Checklist 90-R (SCL-90). It was shown that there was a negative correlation between spiritual dimensions, such as one's relationship with God, finding meaning in life, spiritual actualization, and activities.

The objective of the study was to examine the relationship between Quality Of Life and Spirituality among 475 Indian postgraduate students of the university. The researchers hypothesized that a higher level of Quality of life would be associated with also higher levels of spiritual beliefs, spiritual practices, a sense of hope and a sense of purpose. Data were collected by using the World Health Organisation's QoL-BREF Questionnaire and the Spirituality Attitude Inventory. The results show that a higher level of spirituality was associated with a higher level of Quality of life in Indian university students (Deb & Strodl, 2020). According to study findings, religion and spirituality are associated with lower blood pressure, improved lifelong health status, increased coping mechanisms, and reduced and controlled stress (Kim & Seidlitz, 2002).

DEATH ANXIETY

Most people report some fear of death, but only a few people report high levels of death anxiety (Kastenbaum, 2000). According to a study by Cohen et al. (2005), among Protestant Christians but not Catholics, intrinsic and extrinsic religion predicted less and larger death anxiety (respectively).

According to research from the late 1980s by Park et al. (1990), protestants and Catholics differ significantly in how intrinsic/extrinsic religious orientations relate to anxiety. Buckle (2013) found that undergraduate students indicated increasing personal knowledge, professional relevance, personal grief and dying experiences as motivations to take a course on death and dying.

Changes in perceived health risks and death risks accounted for a significant increase in psychological distress during the early part of the pandemic (Robinson & Daly, 2021). A meta-analysis of research on death attitudes among older adults indicated that health problems were associated with elevated levels of death anxiety (Fortner & Neimeyer, 1999).

In research, the relationship between ego strength, self-esteem, death anxiety, and gender in college students was examined. Female students had significantly higher death anxiety scores than male students. The female students also had significantly lower self-esteem and ego-strength scores than the male students. The authors contend that the higher death anxiety in females is likely caused by their low ego strength and low self-esteem in this research (Davis et al., 1983).

Another research examined the predictive role of gender and psychological separation in the death anxiety of young adults. They obtained data from male and female participants between the ages of 17 and 26 years old. Females were found to have significantly higher total death anxiety than males. Females also had a significantly higher emotional dependency on moms

than males. Regression analysis revealed that gender and emotional dependency on the mom accounts for 14% of the variance in total death anxiety (Chelgren, 2000). In high school and college students, there is a negative correlation between purpose in life and fear of death (Bolt, 1972; Durlak; 1972). Death anxiety is considerably inversely correlated with spirituality, but not with religiosity (Ardelt, 2008; Rasmussen & Johnson, 1994).

A study conducted an interrelationship between ego strength, death anxiety and self-esteem for these used a Baron Ego Strength Scale, Death Anxiety Scale and Texas Social Behavior Inventory. The sample was undergraduate university students of males 20 and females 59. Both men and women demonstrated strong negative correlations between death anxiety and self-esteem and ego strength as well as a significant positive correlation between both males and females. Males also scored much lower on death anxiety than females and they also scored significantly better on self-esteem and ego strength (Davis, 1983). It is difficult to tell the difference between how men and women experience death anxiety. While various studies in younger populations have found that women experience more death anxiety than men (Cotter, 2001; Neimeyer et al., 1986).

According to a study by Nienaber (2015) which investigated the relationship between the level of education and self-reported level of anxiety regarding the death of self and others among graduate and undergraduate students. The samples were 92 graduate and 149 undergraduate students. The Multidimensional Fear of Death Scale (MFODS) and the Revised Death Anxiety Scale (RDAS) were used. Graduate students reported lower levels of death fear on all other measures, even though there was no difference between undergraduate and graduate students on the Fear of Being Destroyed score.

The purpose of the study was to investigate the many psychosocial correlates of Chinese people's responses to death and dying. A total of 282 Chinese college students participated in

this study. They assess the Death Anxiety Scale, the Revised Death Anxiety Scale, and the Multidimensional Fear of Death Scale, as well as measures of self-efficacy and health locus of control. The results found that younger as compared with older participants and women as compared with men were higher on death anxiety. Those who reported having a high level of death anxiety were more likely to have low levels of self-efficacy and external health control orientations (Tang et al., 2002).

EMOTIONAL INTELLIGENCE

In a study found having gratitude for God was linked to lower anxiety levels and higher emotional stability (Aghababaei, 2013). It is possible that having an appreciation for God encourages greater acceptance of uncertainty, a secure attachment to God, or even psychologically adaptive religious motivations because gratitude for God can lead to more positive assessments of suffering and a stronger spiritual connection.

A study was done to examine the direct and indirect relationships between emotional intelligence and subjective fatigue. The research was conducted on 167 university students, they completed questionnaires assessing subjective fatigue, emotional intelligence, and other psychosocial factors. The regression analyses were used to examine the direct and indirect relationships between subjective fatigue and psychosocial factors. Less fatigue was associated with higher emotional intelligence. Emotional intelligence and fatigue are both partially influenced by the psychosocial factors of depression, anxiety, optimism, internal locus of control for health, social support availability, and satisfaction. Moreover, a partial link between emotional intelligence and fatigue-related sleep quality (Brown & Schutte, 2006).

Research was conducted to explore the connections between emotional intelligence (EI), mental health, and physical activity in a sample of university undergraduate students (n=438). The 3 standardized tests used were, the Kessler Psychological Distress Scale, the Schutte Self-Report

Emotional Intelligence Test, and the International Physical Activity Questionnaire—which was given to each participant. The results showed that participants who reported higher levels of Physical Activity scored significantly higher in Global Emotional Intelligence ($p = 0.031$) and mental health ($p = 0.049$) than participants with moderate and low physical activity levels. The findings also showed that whereas Global Emotional Intelligence was a strong predictor of Physical Activity, the association between Physical Activity and mental health moderated this link (Amir Bhochhibhoya, 2014).

A study is aimed to investigate the relationship between emotional Intelligence and achievement motivation among college students. The sample was done on 100 College students out of 50 males and 50 females were selected through the purposive sampling technique. The information was collected using Ray's Achievement Motivation measure (Ray, 1990) and the Emotional Intelligence quotient scale (Singh & Chadha, 2003). Results of the study demonstrated that there is no significant difference in the level of Emotional Intelligence and achievement motivation among college students across their gender (Naik & Kiran, 2018).

The study was designed to study academic stress and emotional intelligence among college students. To conduct the study 300 students were selected randomly from six colleges in Jalandhar City. The Emotional Intelligence Scale (EIS) and Bisht Battery of stress scale (BBSS) were administered to the selected sample. According to the data analysis, students in the science stream are much more stressed than those in the humanities and business streams. The result shows that students in the science stream are much more stressed than those in the humanities and business streams. Also, it was discovered that students' academic stress is significantly impacted by their emotional intelligence. Also, it was discovered that students' academic stress is significantly impacted by their emotional intelligence. Compared to pupils with strong emotional intelligence, those with low emotional intelligence experienced more academic stress (Kauts, 2016).

The study examined the relationship between aggression and emotional intelligence in undergraduate students. A total of 150 undergraduate students, 75 males and 75 females participated in this study. The students ranged in age from 18 to 24 years. Two questionnaires were administered to acquire data i.e., Wong and Law Emotional Intelligence Scale (Wong & Law, 2002) and Buss and Perry Aggression Questionnaire (Buss & Perry, 1992). Pearson product-moment correlations were examined indicating an overall significant negative correlation between Emotional Intelligence and Aggression ($r = -.212, p < .005$). Independent samples t-tests revealed gender differences that were statistically significant, with males scoring higher on aggression ($t=5.093, df=148, p.000$) and females scoring higher on emotional intelligence ($t=-9.487, df=148, p.000$). (Masum & Khan, 2014).

SPIRITUALITY & DEATH ANXIETY

Research investigated the relationship between self-esteem, death anxiety, and spiritual well-being in university students. The cross-sectional method of sampling was used in South Korea on 671 students. The Rosenberg Self-Esteem Scale, The Lester and Abdel-Khalek Revised Fear of Death Scale, and the Paloutzian and Ellison Spiritual Well-Being Scale were all used in this research. Self-esteem, death anxiety, and spiritual well-being were all compared. It was shown that there was an inverse relationship between self-esteem and death anxiety, but a direct relationship between self-esteem and spiritual well-being (Chung et al., 2015).

A study done by Pierce et al. (2007). Participants in this study were US high school and college students, the objective of the study was to find relationships between gender, religious orientation (intrinsic and extrinsic religiosity; Allport & Ross, 1967), and death anxiety Templer's (1970) Death Anxiety Scale and Allport and Ross' (1967) Religious Orientation Scale's intrinsic and extrinsic religiosity subscales. For these were a completed sample of 375 students in which 118 young men and 257 young women in high school and college in the

United States. The result showed that women expressed much higher degrees of extrinsic religiosity and anxiety about death. Gender differences in death anxiety were partially able to be explained by gender differences in extrinsic religiosity.

According to research by Mahabeer and Bhana (1984), conducted on 360 Indian university and high school students in the Durban area of South Africa to examine the relationship between religion and religiosity and death anxiety, using Templer's Death Anxiety Scale, DAS (1970) and The Religious Orientation Scale of the OPI (Form F) (Heist & Yonge, 1968). The result shows the effect of religion was significant. Christian, Hindu and Muslim subjects varied significantly in death anxiety scores. Muslims were shown to have higher levels of anxiety about death than Christians and Hindus. The level of devotion to one's religious beliefs and practices did not increase or decrease death anxiety. Also, compared to male respondents, female subjects showed higher levels of death anxiety.

Rasmussen and Johnson (1994) conducted a study on 134 female and 74 male of undergraduate college students to assess the relative contributions of spirituality and religiosity to levels of death anxiety. Using Templer Death Anxiety Scale (TDAS) and the Spiritual Well-Being Scale (SWBS) for the test. According to the results of a stepwise multiple regression analysis, spirituality has a significant negative relationship with death anxiety, meaning that as levels of death anxiety decrease, levels of certainty about life after death rise, levels of life satisfaction rise, and levels of purpose in life increase. Religious and Death Anxiety was not found to be significantly correlated.

Sadaf et al. (2021) conducted a study to explore the relationship between religiosity and death anxiety among students of Madrassa and colleges. The sample consisted of 200 students (Males = 100 and Females = 100). Religious Orientation Scale (ROS) was administered to measure religiosity and Death Anxiety Scale (Urdu Version) was administered to measure death anxiety.

The results show that Madrassa students were more religious than college students, but there were no gender-based religious differences that were statistically significant. Also, compared to college students, Madrassa students experienced less death anxiety. There was a significant gender difference in death anxiety, with female students scoring higher than male students on the test.

Beg and Zilli (1982) discovered that people with a strong religious affiliation had greater levels of death anxiety. In contrast, individuals with a strong religious commitment were studied by Templer (1972). According to his research, a person's death anxiety score decreases with increased traditional religiosity.

Research done by Mahamid et al. (2023) explores the association between religiosity and death anxiety among Palestinians in the middle of the COVID-19 pandemic. There were 548 Palestinian adults in the sample gathered online advertisements, email campaigns, and social media efforts were used. Results confirmed that death anxiety negatively correlated with religiosity ($r = -.31, p < 0.01$). Regression analysis was used to predict anxiety related to death, and it was found that religiosity explained statistically and significantly more variation in death anxiety ($B = .191, SE = .040, \beta = .20$).

DEATH ANXIETY & EMOTIONAL INTELLIGENCE

The goal of the study was to determine how spiritual intelligence and emotional intelligence relate to death anxiety among female students at the Islamic Azad University of Dezful. The 260 female students were chosen for this purpose by simple random selection from Dezful Islamic Azad University. According to the analysis of the correlation coefficient between intellectual, emotional, and death anxiety, there is a significant negative relation between these variables. Increasing emotional and spiritual intelligence can help people to reduce death anxiety in the elderly. People can use spirituality as a coping mechanism (Kazemian, 2018).

A study was conducted aiming to investigate the association between death anxiety, spirituality, existential tendencies, and religious tendencies along with another objective of determining the relation of demographic characteristics with the mentioned variables. A total number of 404 university students participated in the study. The data was collected through the administration of personal demographic form, death anxiety scale, existential scale, religious tendency scale, and spirituality scale. For the data analysis, the relational screening model and descriptive methods have been used and participants are considered as study groups. The analysis showed that male participants are significantly higher than female participants, however, any gender differences have not been identified for other variables. The result also showed no significant correlation between religious education and existential anxiety, a negative correlation between religious education, death anxiety and spirituality, a positive correlation between existential anxiety and spirituality, and a negative correlation between religious tendencies and spiritual tendencies. Also, motivation for religious tendencies was found to be externally affected and Death anxiety, spiritual tendencies, and religious tendencies predict existential anxiety (Kurtulan & Karairmak, 2016).

CHAPTER 3

RATIONALE OF THE STUDY

OVERVIEW

Everyone is well versed in that; it is undeniable that one day everyone must leave this world. Due to death anxiety, human beings are becoming so stressed that consequently, now they only focus on achieving their goals, targets, achievements and fulfilling their dreams as soon as they can. This mental disorder can also be noticed in people who have prolonged medical conditions. In the extreme scenario, if, unfortunately, someone witnesses a painful death like an electric shock, acid attack and accident, the shock they experience may create death anxiety.

Being spiritual provides clarity and faith in one ultimate power on this earth which is God. Human nature includes variations of emotions since everyone reacts to an innate tendency to respond to a situation without even realizing it. Emotions play an important role in human life. It works today at every organization to counter complicated situations. This is also known as the affective quotient. The second characteristic is self-awareness, in which a person recognizes how his emotions and beliefs influence his behaviour. The ability to control one's own emotions, comprehend others' emotions, and use this "emotion" or "feeling" knowledge to direct thoughts and behaviours is referred to as emotional intelligence (Goleman, 1995).

Existential Theory Jean-Paul Sartre and Martin Heidegger pioneered existentialist philosophy in the early to the mid-20th century. In 1946, Viktor Frankl's "Man's Search for Meaning" introduced logotherapy and stressed the need for meaning and purpose in life. Existential spirituality emphasizes individual experience and subjective significance. Spirituality is a technique to cultivate consciousness and presence in the present moment and connect with it

mindfully and intentionally. Spirituality promotes well-being and helps people find meaning and purpose, according to the existential theoretical framework of spirituality.

Terror Management Theory (TMT) as an extension of Ernest Becker's theories, social psychologists Greenberg, Pyszczynski, and Solomon developed the Terror Management Theory (TMT) in 1986. This leads to the realization that mortality is permanent and can occur at any time for unpredictable or beyond-our-control causes. Through the concepts of spirits, the heavens, afterlives, and reincarnation, all major religions support practical immortality.

Death anxiety refers to the terror and dread that individuals feel when they consider their own mortality. Individuals cope with death anxiety, according to the Transcendental Meditation Theory, by acquiring cultural worldviews that give them a sense of meaning and purpose and by engaging in behaviours that reinforce these worldviews.

Mayer and Salovey Model of Emotional Intelligence Emotional intelligence has received more attention after Salovey and Mayer introduced these terms in 1990. The four components of emotional intelligence were arranged from a fundamental psychological process to a more unified psychological process in this revised model. This model includes 4 abilities which are, Perception of emotions: The capacity to recognize one's own and other human emotions, as well as those of objects, works of art, stories, music and other stimuli, all play a role in emotional perception.

Regulation of emotions: The ability to stay open to feelings, and to monitor and regulate own and other emotions to promote understanding and personal growth. According to Mayer and Salovey (2003), emotion perception is the ability to perceive emotions in yourself and others.

Managing emotions requires the capacity to manage one's own emotions and those of others (Mayer & Salovey, 2003).

The other name of the Goleman model of emotional intelligence is the 'Mixed Model of Emotional Intelligence' and was developed in 1995 and published in his best-selling book, Emotional Intelligence. The concept of emotional intelligence helps humans to direct their thinking and actions. According to Goleman (2001), emotional competence is a learned ability based on emotional intelligence that impacts outstanding performance at work. Self-Awareness: It refers to the capacity to recognize and understand one's emotions, strengths, weaknesses, drives, values, and goals and appreciate their effect on others while using emotions to give orders to decisions. This idea of learned competence is fundamental to understanding Goleman's proposal. Goleman's model is like Salovey and Mayer's (1997) model, his model falls under the category of a mixed model of emotional intelligence and includes motivation and a host of other constructs that broadens the emotional intelligence construct and finally led to a modified model which he termed as "social intelligence" (Goleman, 2006).

Bar-On's Emotional Social Intelligence Model The mixed model of emotional intelligence developed by Bar-on (1997) is a collection of non-cognitive talents and competencies that determines one's success in managing pressure and demands from the environment.

According to his model, emotional intelligence is a set of interrelated emotional, interpersonal, and cognitive talents and abilities that affect intellectual behaviour (Bar-on,1997). This model also claims that emotional intelligence is influenced by personality traits. This model of emotional intelligence consists of certain emotional and social abilities, skills and facilitators, divided into 5 different areas which interact with each other following are Intrapersonal, Interpersonal, Stress management, General mood and Adaptability.

According to (Caleb, 2003) “spirituality is all about relationships, God to human, human to human, human to nature, human to cosmic reality.” According to Miller and Thoresen (1999), “spirituality is a characteristic of an individual, similar to a personality construct, whereas religiosity comprises more of the beliefs, practices, and rituals of an institutional nature.” Humans often attribute things to God that give life more purpose and wellbeing as stated by (Blaine & Crocker, 1996).

Most people report some fear of death, but only a few people report high levels of death anxiety (Kastenbaum, 2000). Buckle (2013) found that undergraduate students indicated increasing personal knowledge, professional relevance, personal grief and dying experiences as motivations to take a course on death and dying. They obtained data from male and female participants between the ages of 17 and 26 years old. In high school and college students, there is a negative correlation between purpose in life and fear of death (Bolt, 1972; Durlak; 1972). Death anxiety is considerably inversely correlated with spirituality, but not with religiosity (Ardelt, 2008; Rasmussen & Johnson, 1994). Males also scored much lower on death anxiety than females and they also scored significantly better on self-esteem and ego strength (Davis, 1983).

A study found having gratitude for God was linked to lower anxiety levels and higher emotional stability (Aghababaei, 2013). It is possible that having an appreciation for God encourages greater acceptance of uncertainty, a secure attachment to God, or even psychologically adaptive religious motivations because gratitude for God can lead to more positive assessments of suffering and a stronger spiritual connection.

A study was done to examine the direct and indirect relationships between emotional intelligence and subjective fatigue. The research was conducted on 167 university students,

they completed questionnaires assessing subjective fatigue, emotional intelligence, and other psychosocial factors. The regression analyses were used to examine the direct and indirect relationships between subjective fatigue and psychosocial factors. Less fatigue was associated with higher emotional intelligence. Moreover, a partial link between emotional intelligence and fatigue-related sleep quality (Brown & Schutte, 2006). According to research by Mahabeer and Bhana (1984), conducted on 360 Indian university and high school students in the Durban area of South Africa to examine the relationship between religion and religiosity and death anxiety, using Templer's Death Anxiety Scale, DAS (1970) and The Religious Orientation Scale of the OPI (Form F) (Heist & Yonge, 1968). The result shows the effect of religion was significant. Muslims were shown to have higher levels of anxiety about death than Christians and Hindus.

The goal of the study was to determine how spiritual intelligence and emotional intelligence relate to death anxiety among female students at the Islamic Azad University of Dezful. The 260 female students were chosen for this purpose by simple random selection from Dezful Islamic Azad University. According to the analysis of the correlation coefficient between intellectual, emotional, and death anxiety, there is a significant negative relation between these variables. Increasing emotional and spiritual intelligence can help people to reduce death anxiety in the elderly. People can use spirituality as a coping mechanism (Kazemian, 2018).

NEED OF THE STUDY

Research Gap

Research studies have been conducted in the elderly on spirituality, death anxiety and emotional intelligence. Very few studies have been done among college going students with respect to spirituality, death anxiety and emotional intelligence. Previous studies have focused mostly on the elderly in respect to spirituality & death anxiety. Keeping the above in mind, the primary goal of the investigation is to study spirituality, death anxiety and emotional intelligence among college going students.

Aim

The present study aims to study the correlates of spirituality, death anxiety and emotional intelligence among college going students.

Need of the Study

There are many facets of human nature and psychology that can be illuminated by studying dimensions like death anxiety, emotional intelligence, and spirituality. Many people suffer death anxiety when they contemplate their own mortality. It has the potential to greatly affect people's daily actions and choices. Those struggling with death anxiety, as well as mental health professionals, can benefit from a deeper understanding of the factors that contribute to this condition.

The capacity for self-awareness and social self-management is what we mean when we talk about emotional intelligence. It's a vital ability that serves to better one's social life, health, and general happiness. The study of EQ allows researchers to pinpoint its contributing variables and design interventions to help people better manage their emotions and communicate with

others. A person's spirituality entails their convictions and behaviors with regard to the sacred or transcendent. Numerous people rely on it, and its positive effects on their psyches cannot be overstated. Researchers can learn how spiritual beliefs and practices can benefit mental health and resilience by studying spirituality. Overall, research on variables like death phobia, EQ, and spirituality can shed light on human nature and lead to interventions that improve people's health and happiness.

The study of death anxiety, emotional intelligence, and spirituality among college students has multiple advantages.

First, college is a time of significant transition and change, which for many students can be a source of tension and anxiety. By researching death anxiety, emotional intelligence, and spirituality, college students can develop coping strategies for the stress and anxiety that can accompany this time in their lives.

Second, college students are currently exploring their values, beliefs, and identities. They can gain a deeper understanding of their own beliefs and values and how they relate to their sense of purpose and meaning in life through the study of spirituality. Developing emotional intelligence can also help college students navigate social relationships and develop essential skills such as empathy and self-awareness, which are applicable in both personal and professional settings.

Thirdly, the study of these concepts can assist college students in developing a more integrated and holistic approach to their personal and professional lives. College students can develop a nuanced understanding of themselves and their position in the world by gaining a deeper understanding of death anxiety, emotional intelligence, and spirituality, which can inform their decisions and actions in a variety of contexts.

Death anxiety, emotional intelligence, and spirituality can be studied in college students to help them develop important skills, coping mechanisms, and a deeper comprehension of themselves and their place in the world.

Research Objectives

- This research aims to assess the relationship between Spirituality and Death Anxiety.
- This research aims to assess the relationship between Death Anxiety and Emotional Intelligence.
- This research aimed to assess the gender differences in Death Anxiety and Emotional Intelligence and Spirituality.

Research Questions

- Is there a relationship between death anxiety and spirituality?
- Is there a relationship between death anxiety and emotional intelligence?
- Is there a relationship between spirituality and emotional intelligence?
- Are there gender differences between spirituality, death anxiety and emotional intelligence?

Hypotheses

- Spirituality is expected to be significantly negatively correlated with Death Anxiety.
- Emotional Intelligence is expected to be negatively correlated with Death Anxiety.
- Spirituality is expected to be positively correlated with emotional intelligence.
- Females are expected that higher levels of spirituality and emotional intelligence compare to males.
- Females are expected that higher levels of death anxiety compared to males.

CHAPTER 4

METHODOLOGY

This chapter clarifies the research methodology to answer the hypothesis to acquire systematic information. The aim of the present study was to identify the correlates of spirituality, death anxiety and emotional intelligence among young adults. The study also explored gender differences in death anxiety, spirituality and emotional intelligence. For this purpose, a total sample of 102 college going students (51 Males and 51 Females) in age 18 to 25 were selected for the study.

Research Design

For the present study a quantitative approach was used. The researcher uses the quantitative research method when the purpose of the study is to obtain information from primary data, that is, data collected and assembled particularly for the study. This present study follows the quantitative research study design intending to examine the correlation among the variables used in the study.

Sample

A total sample of 102 (Males 51 & Females 51) in the age 18 to 25 years old. The sample was collected from the Tricity (Chandigarh, Panchkula and Mohali). The demographics included religion, age, and sex.

Inclusion Criteria

- The age of respondents were 18 to 25 years old.
- Only respondents who gave consent were considered.

- Respondents from the urban area were selected.

Exclusion Criteria

- Those suffering from psychopathology or undergoing treatment for psychological problems were excluded from the sample.
- Those suffering from any other chronic illness were excluded.
- Those exhibiting any physical deformity were excluded.
- Those residing in rural areas were not selected.
- Illiterate or those having studied less than the 10th standard was not included in the sample.
- The respondent who refused to give informed consent.

Ethical Considerations

- Confidentiality of the responses and identity was assured.
- Participants were briefed about the purpose of the study.
- Informed consent was obtained.
- The dignity and well-being of the students were protected all the time.

Tests and Tools

The following standardized tests and tools were used:

- Spirituality Scale (Delaney, 2003)
- Death Anxiety Scale (Templer, 1970)
- Wong and Law Emotional Intelligence Scale (Law, Wong & Song, 2004)

All the tests used were standardized and had reliability and validity. The scales administered were available in English. A semi-structured interview schedule was also administered to the

participants in order to seek detailed information about critical social and demographic aspects such as age, gender, educational qualification, the religion which follow and if they consider themselves spiritual persons.

Brief Description of the Test and Tool Used,

The following standardized test and tools were used:

Spirituality Scale: The questionnaire was developed by Delaney (2003). The scale has 23 items. The response choices are based on 6 Likert scales from strongly disagree to strongly agree. The range of scores is between 23 to 138. It measures spirituality into 4 levels: (23 to 60) very low level of spirituality, (61 to 91) indicated low spirituality, (92 to 117) moderate spirituality and (118 to 138) high level of spirituality. The total range of scores is 23 to 138. A combined score of 23 items provides an overall, general measure of spirituality scale. The following questions in this scale are; “I find meaning in my life experiences.” “My spirituality gives me inner strength,” and “I believe there is a connection between all things that I cannot see but can sense.”

The Cronbach’s alpha coefficient for the total SS was 0.94. The following instructions were given for the spirituality scale;

“Please read the statements given below carefully and try to answer honestly. Please indicate to yourself how strongly you disagree to strongly agree with each statement. There is no right and wrong answer.”

Death Anxiety Scale: The questionnaire was developed by Templer (1970). The Scale has 15 items. The range of scores is between a minimum of 0 to a maximum of 15. It includes statements like “I am very afraid to die.” “The thought of death seldom enters my mind” and “It does not make me nervous when people talk about death.” “I feel that the future holds

nothing for me to fear.” DAS with an interval of three weeks demonstrated a .83 correlation coefficient. A good internal consistency of 0.76 was obtained. The scale also indicates that the alpha reliability for Death Anxiety Scale, Udru is 0.88, which indicates high internal consistencies. So, the scale is reliable to be used with the study population. The following instructions were given for the death anxiety scale: *“This scale is a 2-point Likert scale with 15 questions. The items are answered with a true or false response. If a statement is true or mostly true as applied to your circle “T.” If a statement is false or mostly false as applied to your circle “F.”*

Wong and Law Emotional Intelligence Scale (WLEIS): The questionnaire was developed by Law et al. (2004). The scale consists of 16 items and 4 subdimensions. The scale is a measure of beliefs concerning self-emotional appraisal, other emotional appraisals, regulation of emotion and use of emotion. The response scale has 7 points Likert scale ranging from strongly disagree to strongly agree from 1 to 7. The following questions are like these: “I have a good sense of why I have certain feelings most of the time.” “I always set goals for myself and then try my best to achieve them.” “I am able to control my temper and handle difficulties rationally.” The coefficient alphas for the 4 dimensions were: a self-emotional appraisal is 0.82, Other emotional appraisal is 0.80, Regulation of emotion is 0.79, and use of emotion is 0.78. The following instructions were given for the emotional intelligence scale; *“A list of statements is provided below, and to complete this questionnaire, mark the extent to which you agree or disagree with each of the statements. On 7 Likert scale are given to choose one of them.”*

Procedure

Keeping in view the objectives and ethical considerations, the following procedures were executed by the researcher. Informed consent was obtained from the college going students before they were enrolled in the study. All the interested students were administered self-report measures. The students were requested to respond as truly as possible according to the given instructions. They were assured that the information and the results would be kept strictly confidential and used for research purposes only. Proper instructions were given to the subjects as described in the manuals. Once they completed the questionnaire they were thanked for their active participation in the study. Scoring for all the given tests was done as per the scoring instructions given in the manual. The raw scores were tabulated and subjected to various statistical analyses by using the Statistical Product and Service Solution (SPSS) package. To investigate the impact of Spirituality, Death Anxiety and Emotional Intelligence research was initiated. A review of the literature was done and various research related to variables were also studied. The tools for data collection for all the variables were gathered. Next, the hypothesis was formulated and the expected outcomes were identified. The college going students were identified and approached for data collection. The purpose of the current study was explained in the brief to all the student participants and their queries related to the questionnaire was resolved. Both Males and Females students were participants in this research. After giving the instructions to the subject, data was collected. Prior to completing the questionnaires, participants were selected. The raw scores were tabulated and subjected to statistical analyses by using the Statistical Product and Service Solution (SPSS) package. Participation in this research on the bases of voluntary. Informed consent was obtained from the study participants of the data collection process. Participants who declined the informed consent were thanked for their interest. The data was collected via an offline hard copy of the questionnaire as well through online Google forms. The elements formed part of the data

collection process a) Inf informed of their option to participate or not as participation is voluntary. Informed consent was obtained from the study participants of the data collection process. Participants who declined the informed consent were thanked for their interest. The data was collected via an offline hard copy of the questionnaire as well as through online Google forms. The elements formed part of the data collection process. Participants were required to read and give their consent before they move forward to answer the survey questionnaires. The demographic information contains name, age, education, religion and do you consider yourself a spiritual person. The survey questionnaires make up the remaining elements of the data. Once the desired response was gathered, participants were thanked for their valuable response and time. The total 3 scales used in this research following names are Spirituality Scale by Delaney (2003); the Death anxiety scale by Templer (1970), Wong and Law Emotional Intelligence Scale (WLEIS) by Law et al. (2004). The scores were compiled in Excel sheets for each variable and each participant. For the analysis of raw scores, the help of SPSS was taken. Prior to the scoring and calculation, data were checked for entry errors using frequency analysis and ensured all discrepancies were removed. The Mean, Standard Deviation, Pearson Correlation, and t-test was employed using SPSS to understand the relationship among predictor and criterion variables. Once the results were tabulated, the interpretation and analysis of the results were done. Further, the limitations of the study, implications of the study and recommendations for future research in the field were written.

Scoring and Statistical Analysis

Scoring for all the given tests were done as per the instructions given in the manual. The raw scores were tabulated and subjected to various statistical analysis by using the Statistical Product and Service Solutions (SPSS) Package. Purpose of the study, statistical analysis was conducted. Descriptive statistics, means, standard deviations, correlation analysis and t-tests

were carried out. t-ratios were taken out to see the significant difference between the means of the two groups. A correlation was carried out to test the relationship between the two variables. The responses that emerged through the semi-structured interview schedule, were analysed qualitatively and the results are presented in the form of bar graphs, tables and pie charts.

CHAPTER 5

RESULTS

Table 1

Shows the descriptive values of N (numbers), Means, Standard deviation, Minimum and Maximum values

	N	Minimum	Maximum	Mean	Standard Deviation
Spirituality	102	38	135	107	15.32
Death Anxiety	102	3	13	6.71	2.19
Emotional Intelligence	102	28	112	83.8231	15.3609
Self-Emotion	102	5	28	21.2647	4.69237
Regulation of Emotion	102	6	28	21.1667	4.96938
Use of Emotion	102	6	28	21.7059	4.80838
Others Emotion Appraisals	102	4	28	19.5392	5.38364

Table 1 shows the means, standard deviation, maximum and minimum scores given by total subjects of N= 102. The calculation of the raw scores for each scale was done according to the standardized scoring keys and norms. The mean spirituality score of the students was 107 with a standard deviation of 15.32 and the minimum and maximum scores ranged from 38 to 135. The maximum score on the scale could be 138. The mean death anxiety score of the college students was 6.71 with a standard deviation of 2.19 and the minimum and maximum scores ranged from 3 to 13. The mean emotional intelligence score of total students was 83.8231 with a standard deviation of 15.3609 and the minimum and maximum scores ranging from 28 to 112. This scale also has 4 subscales: self-emotion, regulation of emotion, use of emotion and other

emotion appraisals have almost the same means that are 21.2647, 21.1667, 21.7059, and 19.5392. The standard deviations of all sub-scales were 4.69237, 4.96938, 4.80838, and 5.38364. The maximum and minimum scores range of all sub-scales of emotional intelligence following are self-emotion has a 5 minimum score and a maximum score of 28. Regulation of emotion and use of emotion have the same minimum score of 6 and maximum of 28 scores. Other emotion appraisals have 4 minimum scores of 4 and a maximum score of 28.

Table 2

Correlation Matrix of Death Anxiety, Spirituality, and Emotional Intelligence among College going Students (N = 102)

	Spirituality	Death Anxiety	Emotional Intelligence	Self-Emotion	Regulation of Emotion	Use of Emotion	Other Emotion Appraisal
Spirituality	-						
Death Anxiety	-0.013	-					
Emotional Intelligence	0.589**	-0.023	-				
Self-Emotion	0.476**	-0.130	0.820**	-			
Regulation of Emotion	0.444**	-0.015	0.730**	0.407**	-		
Use of Emotion	0.475**	0.096	0.735**	0.563**	0.372**	-	
Other Emotion Appraisals	0.419**	-0.023	0.809**	0.621**	0.477**	0.398**	-

Note: *p < 0.05, **p < 0.01, ***p < 0.001

The current study indicated that spirituality is significantly positively correlated with emotional intelligence ($r=0.589^{**}$, $p<0.01$), spirituality is significantly positively correlated with self-emotion ($r=0.476^{**}$, $p<0.01$), spirituality is significantly positively correlated with regulation ($r=0.444^{**}$, $p<0.01$), spirituality is significantly positively correlated with the use of emotion ($r=0.475^{**}$, $p<0.01$), spirituality is significantly positively significantly correlated with other emotion appraisals ($r=0.419^{**}$, $p<0.01$). Similarly a positive significant correlation between emotional intelligence and self-emotion has also been found ($r=0.820^{**}$, $p<0.01$), emotional intelligence significantly positively correlates with regulation ($r=0.730^{**}$, $p<0.01$), emotional intelligence significantly positively correlates with use of emotions ($r=0.735^{**}$, $p<0.01$), emotional intelligence significantly positively correlates with other emotional appraisal ($r=0.809^{**}$, $p<0.01$), self-emotion significantly positively correlates with regulation ($r=0.407^{**}$, $p<0.01$), self-emotion significantly positively correlates with use of emotions ($r=0.563^{**}$, $p<0.01$), self-emotion significantly positively correlates with other emotional appraisals ($r=0.621^{**}$, $p<0.01$), regulation was found out to be significantly positively correlating with use of emotion ($r=0.372^{**}$, $p<0.01$), regulation was also significantly positively correlating with other emotional appraisals ($r=0.477^{**}$, $p<0.01$), also use of emotion was significantly positively correlating with other emotional appraisals ($r=0.398^{**}$, $p<0.01$). Also, a negative but non-significant correlation between spirituality and death anxiety can also be seen.

Table 3

Showing the correlation between Spirituality, Death Anxiety, and Emotional Intelligence among Male students (n =51)

	Spirituality	Death anxiety	Emotional intelligence	Self-emotion	Regulation of emotion	Use of emotion	Other emotion appraisals
Spirituality	-						
Death anxiety	-0.006	-					
Emotional intelligence	0.593**	-0.061	-				
Self-emotion	0.528**	-0.164	0.861**	-			
Regulation of emotion	0.402**	0.003	0.715**	0.442**	-		
Use of emotion	0.491**	-0.011	0.752**	0.686**	0.292*	-	
Other emotion appraisals	0.417**	-0.032	0.806**	0.636**	0.469**	0.434**	-

*Note: *p < 0.05, **p< 0.01, ***p< 0.001*

The result showed that in males, the emotional intelligence is significantly positively correlated with spirituality ($r=0.593^{**}$, $p<0.01$), self-emotion is significantly positively correlated with spirituality ($r=0.528^{**}$, $p<0.01$), regulation of emotion is significantly positively correlated with spirituality ($r=0.402^{**}$, $p<.01$), use of emotion is significantly positively correlated with spirituality ($r=0.491^{**}$, $p<0.01$) and other emotion appraisal is also significantly positively

correlated with spirituality ($r=0.417^{**}$, $p<0.01$). Similarly, emotional intelligence is significantly positively correlated with self-emotion ($r=0.861^{**}$, $p<0.01$), emotional intelligence is significantly positively correlated with regulation ($r=0.715$, $p<0.01$), emotional intelligence is significantly positively correlated with the use of emotion ($r=0.752^{**}$, $p<0.01$), emotional intelligence is significantly positively correlated with other emotion appraisals ($r=0.806^{**}$, $p<0.01$). Self-emotion is also significantly positively correlated with the regulation of emotion ($r=0.442^{**}$, $p<0.01$), self-emotion is significantly positively correlated with the use of emotion ($r=0.686^{**}$, $p<0.01$), self-emotion is significantly positively correlated with other emotion appraisals ($r=0.636^{**}$, $p<0.01$). Regulation of emotion is significantly positively correlated with the use of emotion ($r=0.292^{*}$, $p<0.05$), and regulation of emotion is significantly positively correlated with other emotion appraisals ($r=0.469^{**}$, $p<0.01$). The use of emotion is also found to be significantly positively correlated with other emotion appraisals ($r=0.434^{**}$, $p<0.01$).

Table 4

Showing the correlation between Spirituality, Death Anxiety, and Emotional Intelligence among Female students (n=51)

	Spirituality	Death anxiety	Emotional Intelligence	Self-Emotion	Regulation of emotion	Use of emotion	Other emotion appraisals
Spirituality	-						
Death anxiety	-0.093	-					
Emotional intelligence	0.519**	-0.021	-				
Self-emotion	0.386**	-0.114	0.760**	-			
Regulation of emotion	0.398**	-0.096	0.728**	0.335*	-		
Use of emotion	0.382**	0.192	0.681**	0.342*	0.465**	-	
Other emotion appraisals	0.379**	-0.041	0.812**	0.598**	0.458**	0.310*	-

*Note: *p < 0.05, **p< 0.01, ***p< 0.001*

The result showed that in females, emotional intelligence is significantly positively correlated with spirituality ($r=0.519^{**}$, $p<0.01$), self-emotion is significantly positively correlated with spirituality ($r=0.386^{**}$, $p<0.01$), regulation of emotion is significantly positively correlated with spirituality ($r=0.398^{**}$, $p<0.01$), use of emotion is significantly positively correlated with spirituality ($r=0.382^{**}$, $p<0.01$) and other emotion appraisal is also significantly positively correlated with spirituality ($r=0.379^{**}$, $p<0.01$). Similarly, emotional intelligence is

significantly positively correlated with self-emotion ($r=0.760^{**}$, $p<0.01$), emotional intelligence is significantly positively correlated with regulation of emotion ($r=0.728^{**}$, $p<0.01$), emotional intelligence is significantly positively correlated with the use of emotion ($r=0.681^{**}$, $p<0.01$), emotional intelligence is significantly positively correlated with other emotion appraisals ($r=0.812^{**}$, $p<0.01$). Self-emotion is also significantly positively correlated with regulation of emotion ($r=0.335^{*}$, $p<0.05$), self-emotion is significantly positively correlated with the use of emotion ($r=0.342^{*}$, $p<0.05$), self-emotion is significantly positively correlated with other emotion appraisals ($r=0.598^{**}$, $p<0.01$). Regulation of emotion is significantly positively correlated with the use of emotion ($r=0.456^{**}$, $p<0.01$), and regulation of emotion is significantly positively correlated with other emotion appraisals ($r=0.458^{**}$, $p<0.01$). The use of emotion is also found to be significantly positively correlated with other emotion appraisals ($r=0.310^{*}$, $p<0.05$).

Table 5*Shows the N, Means, Standard deviation, and T-Ratio*

	Group	n	Mean	Standard Deviation	t-ratio
Spirituality	Male	51	102.75	17.68	- 3.037**
	Female	51	111.61	11.022	
Death Anxiety	Male	51	6.51	1.97	-0.903
	Female	51	6.90	2.394	
Emotional Intelligence	Male	51	80.99	17.50	-1.88
	Female	51	86.65	12.40	
Self-Emotion	Male	51	20.99	5.30	-0.61
	Female	51	21.55	4.04	
Regulation of Emotion	Male	51	19.95	5.73	-2.55**
	Female	51	22.40	3.76	
Use of Emotion	Male	51	20.97	5.40	-1.576
	Female	51	22.45	4.06	
Other Emotion Appraisals	Male	51	18.79	5.74	-1.423
	Female	51	20.29	4.944	

Note. *p < 0.05, **p< 0.01, ***p< 0.001

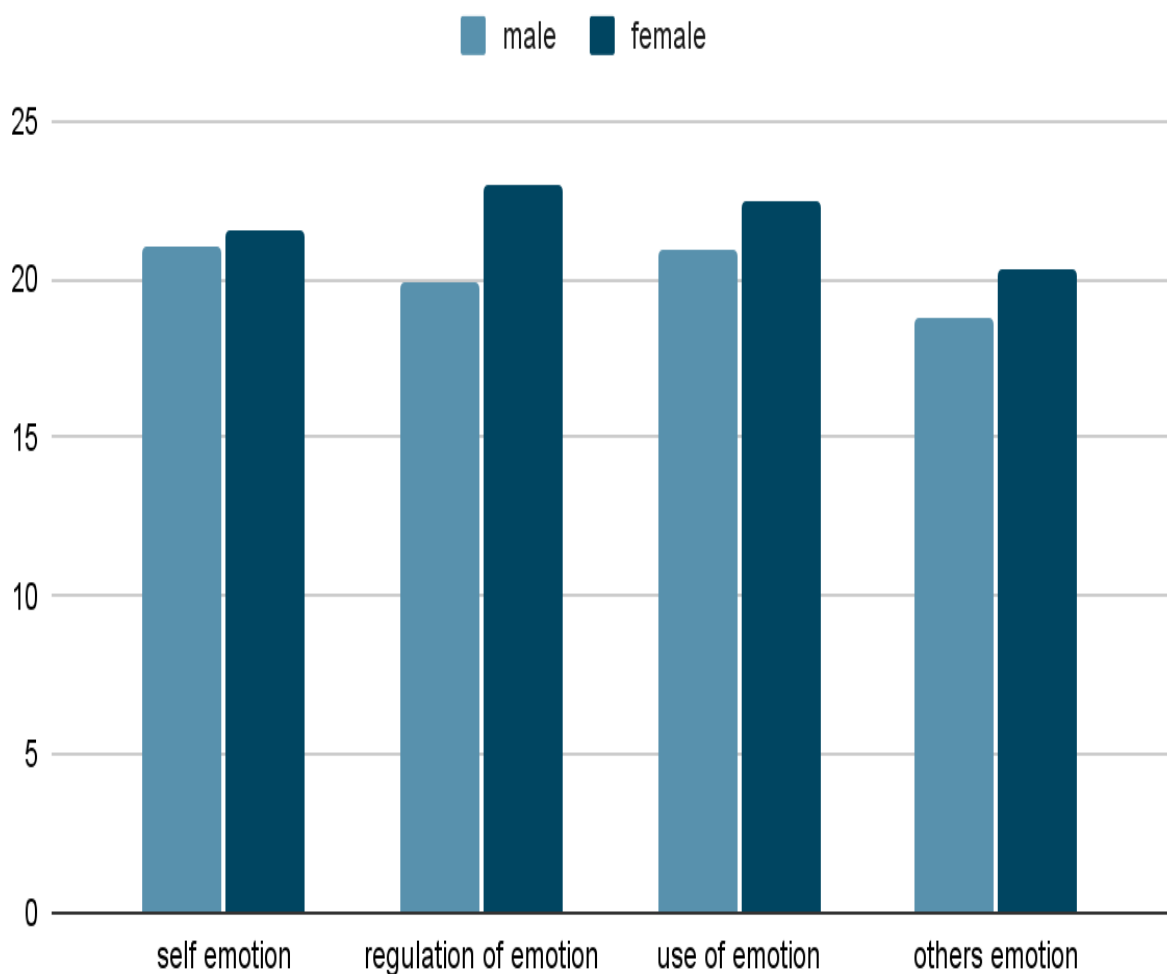
** Significant Values

These tables show the difference between males(n=51) and females(n=51). Show the mean of both the groups also the standard deviation. The mean shows that females (M=111.61) have higher spirituality compared to males (M=102.75). Death anxiety basically shows a minor difference between both the female and male groups (M=6.90) and (M=6.51). Emotional intelligence also shows females (M=86.65) have a high mean compared to males (M=80.99).

The subscales of emotional intelligence also have differences between both groups. The self-emotion shows not significant at both 0.01 and 0.05 levels. The regulation of emotion shows significance at 0.01 level. The use of emotion and other emotions appraisal shows no significance at both 0.01 and 0.05 levels. The results show that females are higher on spirituality ($t = -3.037$, $p < 0.01$) and on regulation ($t = -2.55$, $p < 0.01$) as compared to males.

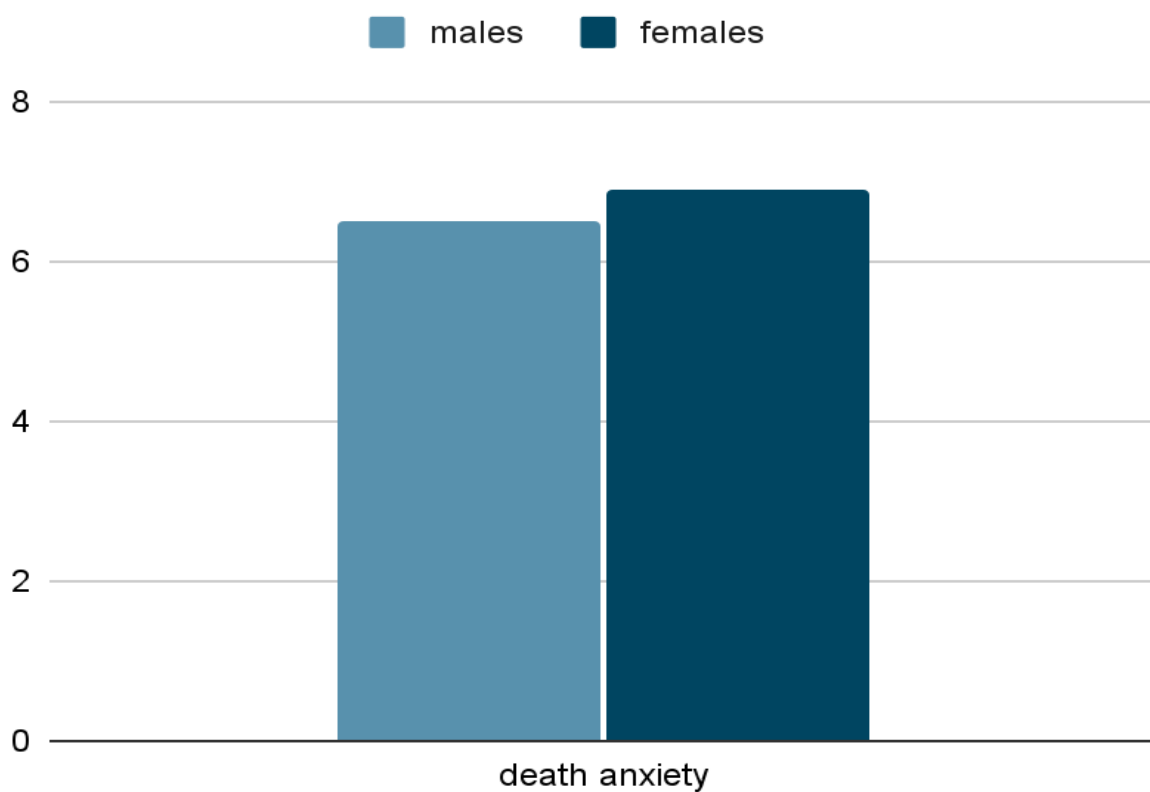
Graph 1

The graph represents the mean of males and females for emotional intelligence subscales



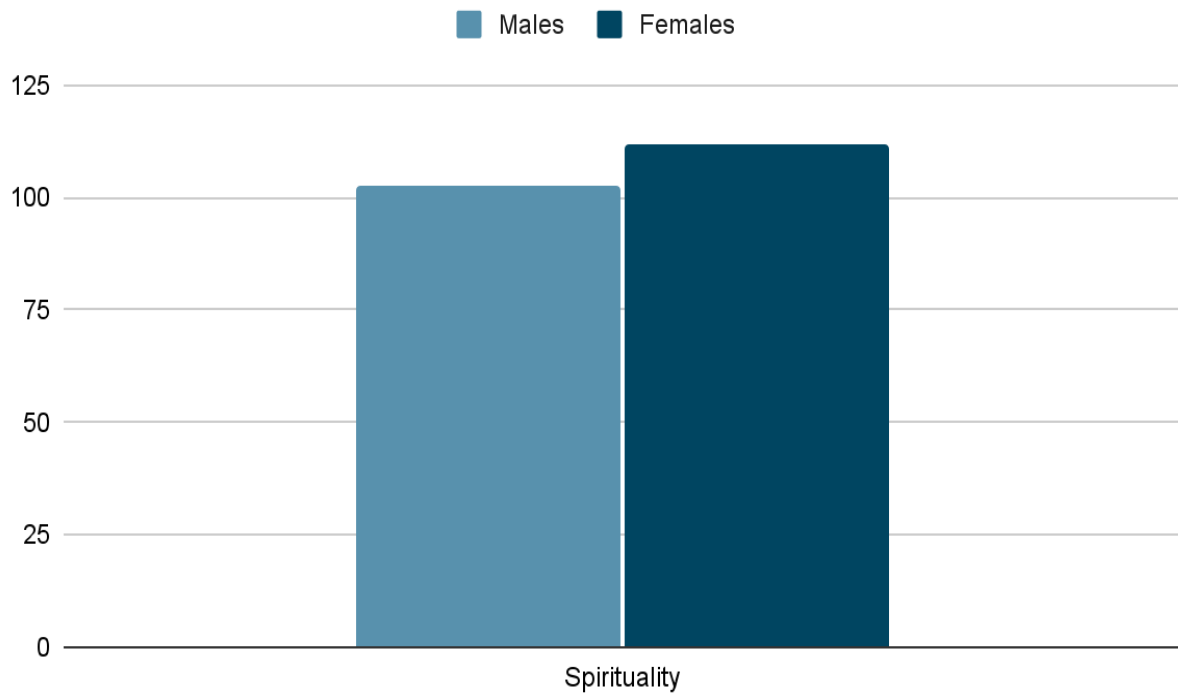
Graph 2

This bar graph shows death anxiety in males and females

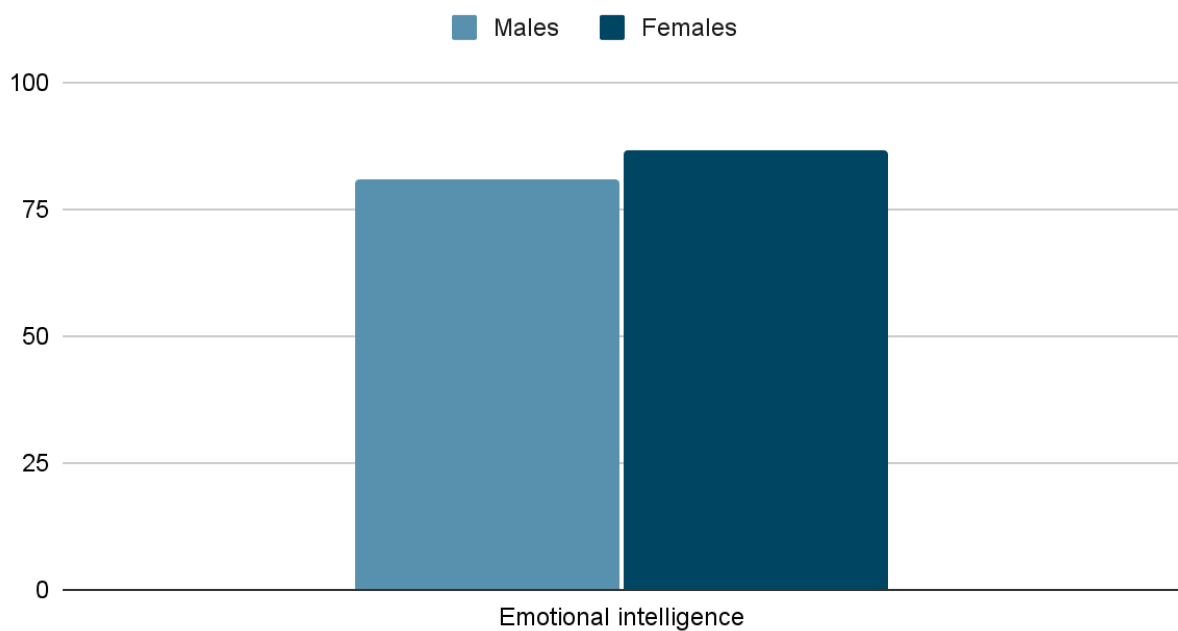


Graph 3

This graph shows the spiritual level between males and females

**Graph 4**

Showing the Emotional intelligence among male and female students



CHAPTER 6

DISCUSSION

The research was conducted on college-going students to check death anxiety, emotional intelligence, and spirituality. Every human faces lots of negative thoughts when talking about death. Death ends the journey of human life on this planet, this death creates the feeling of anxiety always in the mind which is called death anxiety in humans. When humans consider the possibility of passing away, a lot of people experience death anxiety. It has the ability to have a significant impact on people's daily decisions and actions. So, these variables were taken into consideration because today college-going students also suffer from death anxiety, especially after the sudden outbreak of the global COVID-19 pandemic has constrained the fear of death in every human being. Spirituality and being emotionally intelligent help to overcome death anxiety.

The current study aims to explore the interrelationship between spirituality, death anxiety, and emotional intelligence among college going students. The maximum number of previous studies were on these combined variables conducted mainly by elderly people and nurses. Few studies have considered these variables among college going students. These variables were taken into consideration because most of the previous studies have been investigated only by elders. To accomplish the purpose of the study respondents who met the inclusion criteria were chosen. The aim and objectives of the study were enclosed in a consent form and sent to college going students. After seeking consent, the students were asked to fill out demographic questionnaires that had questions related to their name, gender, age, religion, and education qualification. The total sample of 102 (51 Males & 51 Females) college-going students was collected through offline and Google forms. Data by using these 3 scales following were; Spirituality Scale by Delaney (2003), Death Anxiety Scale (Templer, 1970), and Wong and

Law Emotional Intelligence Scale (Law et al., 2004). The scores for each scale were calculated and analysed by using SPSS. On the basis of the literature, several hypotheses were formulated and tested. For the purpose of the analysis, descriptive statistics, Pearson correlation, and t-test were performed.

Table No.1 shows descriptive statistics for the total sample of college-going students (N=102).

Table No. 2 depicts the correlation matrix for total college-going students (N=102).

Table No. 3 depicts the correlation matrix of male college-going students (n=51).

Table No.4 depicts the correlation matrix of female college-going students (n=51).

Table No. 5 shows N, Mean, SD, and t-ratios depicting gender differences in study variables.

H 1: Spirituality is expected to be significantly negatively correlated with death anxiety.

It was expected that spirituality negatively correlated with death anxiety. This hypothesis was formulated after a review of the literature. It was also taken into consideration that spiritual beings have no fear of death; they live their life without fear of any circumstances. They were only afraid of god. In Table 2 the correlation value between spirituality and death anxiety is ($r=0.013$). It is a negative but non-significant correlation between them. A study conducted by Templer (1972) showed a negative correlation between death anxiety and an individual's spiritual and religious beliefs. Research by Wittkowski and Baumgartner (1977), shows that religious faith is more closely associated with reduced death anxiety. The study conducted by Rasmussen and Johnson (1994). For these Templer Death Fear Scale (TDAS) and the Spiritual Well-Being Scale (SWBS) were given to 134 female undergraduate college students and 74 male undergraduate college students in order to evaluate the relative contributions of spirituality and religion to levels of death fear. According to the results of a stepwise multiple regression analysis, spirituality has a significant negative relationship with death anxiety. Religion and fear of death were not found to be significantly correlated. Based on the results

and the support from existing literature, we can conclude that spirituality is non significantly correlated with death anxiety. Thus we reject the hypothesis.

H 2: Emotional intelligence is expected to be negatively correlated with death anxiety. It was anticipated that emotional intelligence was negatively correlated with death anxiety. This hypothesis was developed based on a review of the literature. According to Menzies, The ability to perceive, express, understand, and control one's own and other people's emotions is referred to as emotional intelligence. The current study indicated that emotional intelligence is negatively non-significantly correlated with death anxiety($r=-0.023$). The research also investigated the relationship between sub-dimensions of emotional intelligence with death anxiety which are self-emotion, regulation of emotion, use of emotion, and other emotion appraisals. Self-emotion is negatively non-significant correlated with death anxiety ($r=-0.130$). The regulation of emotion is negatively non-significant correlated with death anxiety($r=-0.015$), the use of emotion is positive with death anxiety but not significantly correlated with them($r=-0.096$), and the last one is other emotion appraisals negatively non-significantly correlated with death anxiety ($r = -0.023$). Therefore, we accept the hypothesis. Very few studies find these variables in college going students. More research is required in this area so that satisfactory results can be obtained.

H 3: Spirituality is expected to be positively significantly correlated with emotional intelligence. It was assumed that a spiritual being had a positive correlation with emotional intelligence. The main reason for this hypothesis is that spiritual humans have emotionally strong. Another study was conducted to examine the relationship between emotional intelligence and spirituality among university students. The study was concerned with the psychological distress that university students go through during the academic years, thus with

a hypothesis of, enhanced emotional intelligence and spirituality can protectively enhance emotional regulation, the study was administered among 206 University of Thessaly students using cross-sectional design. The participants comprised a majority number of women (76%) over men (24%) ranging from the age of 18 years to 44 years. The result showed a positive link between emotional intelligence and various factors of spirituality and psychological health. Thus, it was concluded that emotional intelligence and spirituality are crucial for well-being and happiness (Fradelos et al., 2019). Table 2 study indicated that spirituality is significantly positively correlated with emotional intelligence ($r=0.589^{**}$, $p<0.01$), spirituality is significantly positively correlated with self-emotion ($r=0.476^{**}$, $p<0.01$), spirituality is significantly positively correlated with regulation ($r=0.444^{**}$, $p<0.01$), spirituality is significantly positively correlated with the use of emotion ($r=0.475^{**}$, $p<0.01$), spirituality is significantly positively significantly correlated with other emotion appraisals ($r=0.419^{**}$, $p<0.01$). So, we accept this hypothesis.

H 4: Females are expected to have higher spirituality and emotional intelligence compared to males. The results show that females have higher spirituality and emotional intelligence compared to males. Table 3 shows females have a higher mean compared to male students. The mean of female students is $M=111.61$ and males $M=102.75$. Also, the t-ratio value shows that females are higher on spirituality ($t=-3.037^{**}$) which means that it is a significant value. Emotional intelligence scores in Table 3 show that females are a higher mean compared to male students. The mean of females is 86.65 and the mean of males is 80.99. This shows that females have more emotional intelligence than males. Also, one subscale of emotional intelligence was the regulation of emotion ($t=-2.55$) where females are higher on the regulation of emotion as compared to males. 324 students from Sari, Iran's Mazandaran University of Medical Sciences have been selected for this cross-sectional study by stratified random

sampling in 2015. In a Study conducted by Gorji (2017) Surveys measuring Eysenck's spiritual intelligence and Bradberry-Greaves's emotional intelligence were used to gather data. 94 men and 230 women took part in the study. For both emotional and spiritual intelligence, the mean overall scores were 110.52 and 89.37, respectively. Compared with men, women scored on average higher on spiritual intelligence, while men scored higher on emotional intelligence. Emotional and spiritual intelligence, there is a significant association ($r, 0.48$; $P < 0.05$). The hypothesis stands accepted, since females scored higher on spirituality than males and they also scored higher on a sub-dimension of emotional intelligence i.e. emotional regulation.

H 5: Females are expected to have higher levels of death anxiety compared to males.

The mean total score death anxiety scale of female students was 6.90 and the mean total score of the death anxiety scale of male students was 6.51. The minor difference between them is not significant at 0.05 or 0.01 levels. This study also found that the degree of death anxiety is connected to gender. In particular, it was found that female participants reported higher levels of death anxiety than male participants, a finding that is consistent with the results of many other researchers (Lonetto & Templer, 1986). The value of t-ratio did not emerge to be significant for death anxiety between females and males. However, the mean scores were higher for females than males.

SUMMARY

Death anxiety, emotional intelligence, and spirituality are interrelated concepts that can influence a person's psychological health and coping skills. Death anxiety is a universal human experience that can motivate people to search for meaning and purpose in their lives. Individuals manage with death anxiety, according to the Terror Management Theory, by adopting cultural worldviews that give them a sense of meaning and purpose and by engaging in behaviours that reinforce these worldviews. Some individuals may, for instance, turn to religion or spirituality to find comfort and meaning in the face of mortality anxiety.

Emotional intelligence is the capacity to recognize, comprehend, and control one's own and others' emotions. Research indicates that those with higher emotional intelligence are better able to manage stress and anxiety, as well as manifest greater resilience and psychological well-being. Emotional intelligence can improve a person's ability to bear with death anxiety by allowing them to regulate their emotions and stress levels.

Spirituality can be defined as a sense of connection to a larger, transcendent reality and a belief in something greater than oneself. Spirituality can serve as a coping mechanism for those with mortality anxiety, providing a sense of meaning and purpose as well as a connection to a larger, transcendent reality, according to research. Spirituality has also been associated with greater emotional intelligence, which may contribute to greater resilience and coping skills in the face of anxiety and stress.

Collectively, death anxiety, emotional intelligence, and spirituality can impact a person's psychological health and coping skills. Those who can find meaning and purpose in life through cultural worldviews or spiritual beliefs, and who possess high levels of emotional intelligence,

may be better equipped to deal with mortality anxiety and other sources of stress and anxiety in their lives. College students benefit from studying mortality anxiety, emotional intelligence, and spirituality.

First, college is a time of major change, which can stress and worry them. College students can manage stress and anxiety by studying death anxiety, emotional intelligence, and spirituality. Second, college students are examining their values and identities. Spirituality can help them comprehend their values, beliefs, and life purpose. College students can also learn empathy and self-awareness by developing emotional intelligence. Third, these notions can help college students integrate their personal and professional life. Death anxiety, emotional intelligence, and spirituality can help college students understand themselves and their place in the world and guide their decisions and behaviours in many situations. College students can study death fear, emotional intelligence, and spirituality to build skills, coping strategies, and a better understanding of themselves and the world.

Limitations of Study

1. It must be taken into account that the sample size (N=102) may not be large enough to generalize the findings of the study to a larger general population. Hence, it is recommended that large-scale studies and surveys be done to uncover the relationship between spirituality, death anxiety, and emotional intelligence. So that the generalizability can be enhanced.
2. Since the study was conducted only on literate and urban residents, the results may not reflect implications that can be generalized to the illiterate rural population. It is suggested that future research focus on a cross-sectional sample that explores the roles and differences

of education levels, geographical location, economic classes, access to medical assistance and informational resources, age groups, marital status, and occupation.

3. Additionally, it should be highlighted that the respondents' data was only obtained once, with no further follow-up. As a result, it is limited because it does not allow for the analysis of death anxiety across time. If a trajectory of the variables' interactional patterns across time could be obtained, it would provide more light on the relationship between variables. Therefore, conducting this through longitudinal studies is advised.
4. Due to the general lack of study on students' emotional intelligence, spirituality, and fear related to death, future researchers are encouraged to concentrate more of their empirical and scientific efforts on understanding the causes and interventions concerning the same.
5. Maximum previous research has taken into consideration old age people, who suffer from chronic disease patients and nurses. But no research happens on the general population of 18 to 45 age with do not have any medical issues. After the global pandemic increases the fear of death at every age of individuals. So future researchers should take an interest in these variables.

Suggestions for future research

The research should happen on young adults and old age people to check death anxiety and spirituality. At the current time, young adults are more interested in spirituality and knowing more about religiosity. So, further research should be taken on these variables. Very few studies happen in the Indian context. Most studies happen in Muslim and Christian people. So future studies should be held on multi religion and cross sectional.

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