

Ecospirituality and Happiness among Higher Education Students

Sheikh Imran Pervez^{1*} and Wasim Akram Khan²

¹Department of Education, Government General Degree College Kalna-I, Kalna, West Bengal, India

²Department of Education, Jadavpur University, Kolkata, West Bengal, India

*Corresponding author: imran.pervez111@gmail.com

Received: 18-09-2025

Revised: 26-11-2025

Accepted: 03-12-2025

ABSTRACT

In today's complicated materialistic society, higher education students' mental health can be affected adversely due to several pressures in life. Emphasising happiness can facilitate their improved adjustment and overall success. Previous literature indicates that persons predisposed to spirituality demonstrate greater happiness than those without such inclinations. This study seeks to determine the relationship between ecospirituality and happiness among higher education students. This cross-sectional survey study comprised a sample of 793 students. Students completed the personal information schedule developed by the current researchers, the Ecospirituality Scale by Suganthi (2019), and abbreviated Oxford Happiness Questionnaire (2002). Correlation coefficient revealed a statistically significant, moderate and positive relationship ($r = .406, p < 0.01$) between higher education students' ecospirituality and happiness. The findings of the study can be helpful to plan awareness efforts, dialogues, and policies in this context.

Keywords: Mental health, happiness, ecospirituality, higher education students, cross-sectional survey

The International Day of Happiness is observed each year on March 20th. Nevertheless, this mere celebration has yet to alter the collective misguided perception of happiness. Happiness is frequently perceived as a luxury, attainable by an individual student only after achieving success in her/ his life. The pressure to excel academically can be excessive for higher education students, resulting in stress, anxiety, and burnout (Deng, 2022; Freire *et al.* 2020; Karyotaki *et al.* 2020; Liu, C.H. *et al.* 2019; Mofatteh, 2021). This mentality might adversely affect a student's physical and mental health. Consequently, prioritising happiness and mental wellbeing must be regarded as essential for higher education students, rather than a luxury. Happiness is a favourable and enjoyable emotional state linked to perceptions of life satisfaction (Varee *et al.* 2017). Hills and Argyle (2001) assert that happiness is a multifaceted construct encompassing both emotional and cognitive components. Three primary

elements of happiness have been recognised: frequent positive affect or joy, a consistently elevated degree of satisfaction throughout time, and the lack of negative emotions such as depression and anxiety (Argyle & Crossland, 1987). Chang *et al.* (2018) discovered a correlation between spirituality and happiness in a study including HIV-positive patients. Individuals predisposed to spirituality are more likely to forgive their offenders and exhibit more agreeableness, mental stability, and happiness compared to those who lack such inclinations (David *et al.* 2022; Davis *et al.* 2013).

Choné (2017) contended that the quest for spiritual essence in nature emerged as a formal discourse in the 1980s, during a time of upheaval in both the

How to cite this article: Pervez, S.I. and Khan, W.A. (2025). Ecospirituality and Happiness among Higher Education Students. *Educational Quest: An Int. J. Edu. Appl. Soc. Sci.*, **16**(03): 255-262.

Source of Support: None; **Conflict of Interest:** None



environmental movement and world religions. She ascribed this to various philosophical viewpoints, including Spinoza’s pantheism, Romantic Naturphilosophie, and the works of Henry David Thoreau and George Perkins Marsh. She asserts that prominent figures including Mahatma Gandhi, Rudolf Steiner, and Carl Gustav Jung significantly advanced ecospirituality. Proponents of ecospirituality originate from many backgrounds yet share fundamental principles that underscore the necessity of reinstating a feeling of sanctity in our relationship with the environment and perceiving the world as a living organism. Ecospirituality encompasses concepts and actions that recognise the spiritual importance of nature and the inherent spiritual connection between people and the natural world (Bonfiglio, 2012; Lincoln, 2000). Suganthy (2019) defines ecospirituality as the discipline of reverently and carefully engaging with the environment while adhering to its limits. This definition includes experiencing unity with the universe, valuing the environment, recognising the potential consequences of disrupting ecological balance, understanding ethical considerations, protecting and preserving nature, and appreciating the marvel of understanding the ecosystem.

Research indicated that individuals with a profound connection to nature demonstrated psychological resilience (Ghosh & Alee, 2023; Tyagi *et al.* 2022). Studies indicate that ecospirituality can successfully steer humankind towards greater wellbeing concerning environmental and global health (Keaulana *et al.* 2021). In their study Kamitsis and Francis (2013) established that heightened spirituality and psychological wellbeing were positively correlated with exposure to and connection with nature. Pervez (2024) found that ecospirituality can significantly alleviate certain mental health issues among higher education students.

According to Suganthy (2019), there are five dimensions of ecospirituality. These five dimensions can be illustrated as in Fig. 1.

Objective and Hypothesis

The constructs of ecospirituality and happiness in this study represent an area of research with minimal theoretical foundation that is currently evolving. However, the present researchers took the conceptual reference from two studies in the related field of research. In his Ph.D. work Pervez (2024) found that higher education students’

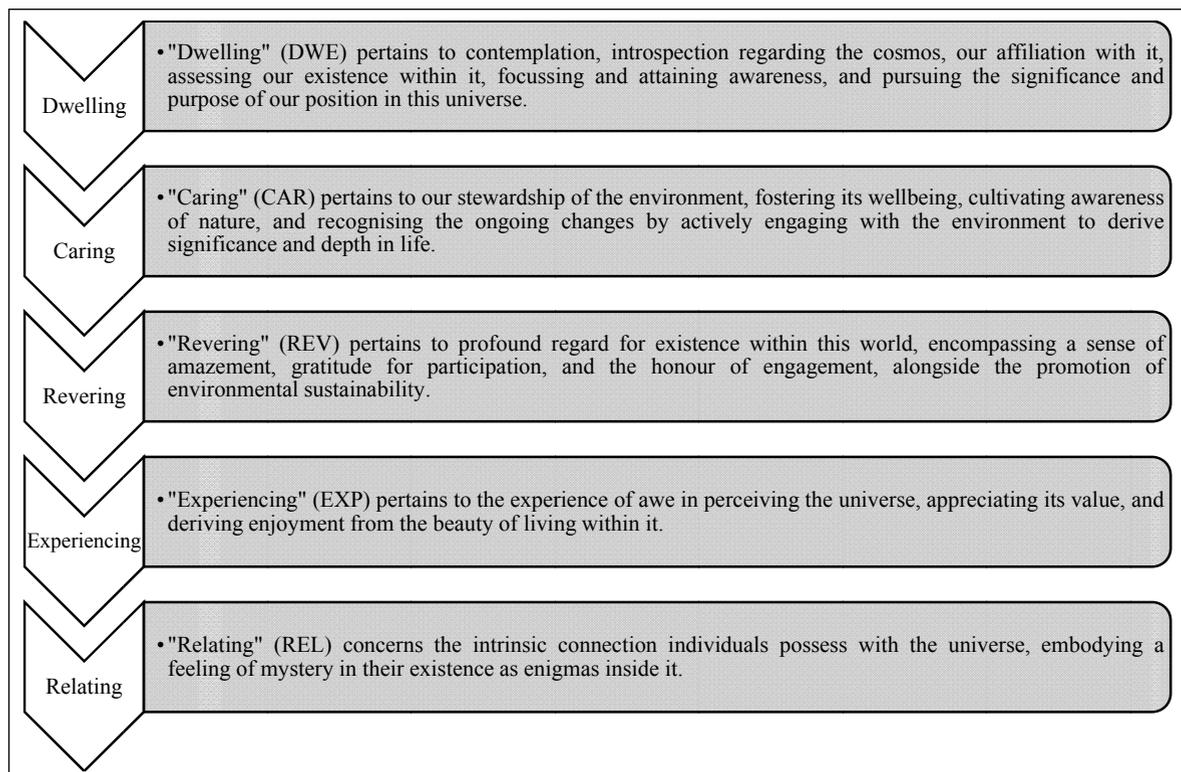


Fig. 1: Dimensions of ecospirituality

ecospirituality had strong negative correlations with some specific mental health concerns i.e. depression, anxiety, and stress. Previous study by Quilon (2024) found that ecospirituality in terms of caring, dwelling, and relating predicts different aspects psychological wellbeing.

In the present study, the researchers wanted to investigate the relationship between ecospirituality and happiness among higher education students. It was hypothesised that higher education students' ecospirituality has a correlation with their happiness. The hypothetical framework of the present study is shown in Fig. 2.



Fig. 2: Hypothetical Framework of the Study

Delimitations

The study was confined to the following parameters:

- ❑ It was done exclusively in West Bengal which is a state of India.
- ❑ The population and sample were restricted to current students of the 2024-25 academic session at the higher education level (i.e., undergraduate and postgraduate students).
- ❑ Only a limited number of demographic factors (gender, habitat, family type, religion, social category, and course level of the participants were examined.
- ❑ Ecospirituality and happiness were assessed exclusively through self-reported questionnaires.
- ❑ Only 793 students from 25 colleges and 15 universities were incorporated in this study.

Research methods

The research methodology section elucidates the study design, population and sample, variables, data collection instruments, and the validity and reliability of these instruments. It also illustrates the procedures of data gathering, tabulation, cleansing, and analysis.

Study design

To attain the study's purpose, the researchers employed a cross-sectional survey framework.

Survey investigations are conducted to provide comprehensive descriptions of contemporary events, utilising the data to reinforce existing practices or to formulate more informed strategies for their improvement. The survey research design was selected as an appropriate tool for swiftly gathering data of the respondents.

Population and sample

The study targeted current undergraduate students for the academic year 2024-2025 and present postgraduate students at colleges and institutions in West Bengal. The most recent AISHE (2021 - 2022) data indicated that the overall enrolment of students at the undergraduate and postgraduate levels in West Bengal was 2,490,352. The current study was done in 2024-2025. Between 2021-22 and 2024-25, no significant events occurred that could positively or negatively influence student enrolment and retention in higher education institutions in West Bengal. In the current study, the population estimate was approximately 2.5 million. The determined sample size necessary for 2.5 million students at a 95% confidence level and a 5% margin of error was 385. The sample size for this research was 793, exceeding the needed sample size by more than twice. The pupils in the sample were picked from twenty-two (except Kalimpong) districts in West Bengal using a purposive sampling technique.

Variables

The theoretical foundations of ecospirituality and happiness, along with prevailing research trends, facilitated the selection of specific factors. The demographic variables were gender, habitat, family type, religion, social category, course level and stream of study. The construct of ecospirituality a whole and the dimensions of ecospirituality were quantified using the scores derived from the Ecospirituality Scale developed by Suganthi in 2019. The construct of happiness was quantified using the Happiness Score derived from the abbreviated version of the Oxford Happiness Questionnaire (2002).

Tools

The data gathering approach entailed the implementation of a personal information schedule for the student, created by the current researchers.

The Ecospirituality Scale (Suganthi, 2019) is a self-assessment tool designed to evaluate the construct of ecospirituality. The scale has five dimensions of ecospirituality, namely, dwelling, caring, revering, experiencing, and relating. The entire scale demonstrates strong internal consistency i.e. $\alpha = 0.953$, along with both convergent and divergent validity (Suganthi, 2019). The scale comprises a total of twenty items, none of which are negatively phrased. The scale is a seven-point Likert system, with item scores ranging from 1 (strongly disagree) as the lowest to 7 (strongly agree) as the highest. The highest score an individual can achieve on this scale is 140, while the lowest score is 20 for a single participant. The aggregate score obtained from the Ecospirituality Scale indicates the magnitude of ecospirituality of the individual students. The scale was “designed to measure an individual’s affective component of feeling emotionally and spiritually connected to nature” (Suganthi, 2019).

This study utilised the abbreviated Oxford Happiness Questionnaire (2002) to evaluate the prevalence of happiness among students. Hills and Argyle (2002) developed a shorter form of the Oxford Happiness Questionnaire (OHQ-SF) for time-restricted contexts. Their analysis demonstrated a significant and robust association for both the full and abbreviated versions, $r(168) = 0.93$, $P < 0.001$ (Hills & Argyle, 2002). According to them, the scale can be better considered as unidimensional. Cruise et al. (2006) assessed the internal consistency of this abbreviated form among undergraduate students on two occasions, two weeks apart. The internal consistency of this abbreviated version was deemed satisfactory at both the initial assessment ($\alpha = 0.62$) and the subsequent assessment ($\alpha = 0.58$). In a six-point rating scale five items are positively phrased (1- strongly disagree to 6 - strongly agree). Three items are negatively phrased and in these cases the scoring is reverse of the earlier mentioned. Total score of an individual student ranges between 8 to 48, where higher score reflects greater happiness.

Data collection, tabulation, cleaning and analyses

The researchers selected a web-based survey and directly contact to the convenient faculty members

of twenty-four colleges and ten universities in West Bengal, elucidating the study’s objectives and methodologies All the learned persons consented to furnish data from their pupils. Subsequently, the Google Form including the information schedule, Ecospirituality scale, and OHQ-SF was distributed to the faculties, who subsequently disseminated it among their current undergraduate and postgraduate students. The study’s objective, along with the confidentiality and anonymity of the information, were mentioned in the electronic form. The data collection period extended from February 27, 2025, to April 21, 2025 yielding a total of 822 respondents.

Data of 822 students in web-based survey, was imported from Google Form to Google Sheet, and then in Microsoft Excel sheet. Of the participants, 29 students either failed to complete the questionnaire accurately or submitted repeated responses. Consequently, these 29 responses were omitted from the study. The data from the remaining 793 participants was considered the final sample for this investigation.

Data Analysis

Frequency, percentage, mean, and standard deviation were employed to delineate the sample characteristics. Descriptive statistics, independent-sample t-test, analysis of variance, and Pearson correlation were employed to assess students’ ecospirituality and its link with happiness. The normality of data was confirmed by skewness (Sk) and kurtosis (Ku) (Table 1). The skewness and kurtosis for ES were 0.033 and -0.219, respectively, while for HS, they were 0.269 and -0.266, respectively. The z-score (absolute Sk or Ku/SE) of ES was $0.033/0.087 = 0.38$ ($z < \pm 1.96$) for Sk and $-0.219/0.173 = -1.27$ ($z < \pm 1.96$) for Ku. Additionally, the z-score for HS was $0.269/0.087 = 3.09$ ($z < \pm 3.29$) for Sk and $-0.266/0.173 = -1.54$ ($z < \pm 1.96$) for Ku. The values can be regarded as a relatively normal distribution for a large sample ($N > 300$) (Kim, 2013). Due to the quantitative character of the variables, the Pearson correlation coefficient was employed to examine their relationship. The data were analysed using SPSS 26, with a significance level of less than 0.05 employed for interpretation.

Table 1: Skewness and Kurtosis of the Variables

	ES	HS
Skewness	0.033	0.269
Z = SK/error of Sk	0.033/0.087 = 0.38	0.269/0.087 = 3.09
Kurtosis	-0.219	-0.266
Z = Ku/error of Ku	-0.219/0.173 = -1.27	-0.266/0.173 = 1.54

RESULTS

The study comprised 793 students currently studying at undergraduate or postgraduate level. Following tables present the core results of this study.

Table 2 shows the demographic characteristics of the students. This table also compares the mean of ecospirituality score, as well as mean of happiness score across all the selected demographic characteristics of the students. For almost all the demographic characteristics, the mean of ecospirituality score (ES) did not significantly differ. Same was true for the mean of happiness score (HS).

For the habitat variable, the one-way ANOVA test suggested that a difference likely existed among the three means of ecospirituality score; however, no specific pair achieved statistical significance after adjusting for multiple comparisons. The only statistically significant difference we found in the case of course level where the undergraduate and postgraduate students were slightly differing in their mean of happiness score ($M = 26.37$, $SD = 3.25$ vs $M = 25.77$, $SD = 2.87$; $t [503.069] = 2.574$, $p < 0.05$). Table 3 shows correlation coefficient results of the students. The results of the correlation coefficient test revealed that there was a statistically significant, moderate and positive relationship ($r = .406$, $p < 0.01$) between higher education students' ecospirituality (as measured by ES) and their happiness (as measured by HS); as the ecospirituality score increases, so does the happiness score. The results also showed a statistically significant, weak and positive relationship between all dimensions of ecospirituality (DWE, CAR, REV, EXP, REL) and happiness. All the correlation coefficients were statistically significant at the 0.01 level.

Table 2: Group comparisons for ecospirituality score (ES) and happiness score (HS) by demographic variables ($n = 793$)

Variables	N (%)	ES M (SD)	Test result of ES	HS M (SD)	Test result of HS
Gender					
Female	626 (78.9)	86.0 (7.45)	$t(791) = -1.993$	26.09 (3.17)	$t(791) = -1.778$
Male	167 (21.1)	87.29 (7.25)		26.57 (3.04)	
Habitat					
Panchayat	504 (63.6)	85.99 (7.41)	$F(2, 790) = 3.151^*$	26.05 (3.14)	$F(2, 790) = 2.319$
Municipality	274 (34.6)	86.56 (7.2)		26.37 (3.12)	
Municipal Corporation	15 (1.9)	90.6 (10.49)		27.53 (3.8)	
Family type					
Nuclear family	605 (76.3)	86.19 (7.5)	$t(791) = -.594$	26.15 (3.12)	$t(791) = -.721$
Joint family	188 (23.7)	86.55 (7.18)		26.34 (3.25)	
Religion					
Hinduism	670 (84.5)	86.16 (7.39)	$t(791) = -.998$	26.17 (3.14)	$t(791) = -.516$
Islam	123 (15.5)	86.89 (7.6)		26.33 (3.19)	
Social category					
Unreserved	389 (49.1)	86.05 (7.19)	$F(3, 789) = .261$	26.26 (3.08)	$F(3, 789) = .819$
Scheduled Caste (SC)	200 (25.2)	86.55 (7.91)		26.2 (3.2)	
Scheduled Tribe (ST)	26 (3.3)	86.77 (8.65)		26.85 (4.13)	
Other Backward Class (OBC)	178 (22.4)	86.38 (7.2)		25.94 (3.08)	
Course level					
Undergraduate	555 (70.0)	86.39 (7.22)	$t(791) = .666$	26.37 (3.25)	$t(503.069) = 2.574^*$
Postgraduate	238 (30.0)	86.00 (7.89)		25.77 (2.87)	

* Significant at the 0.05 level.

Table 3: Correlation coefficient of ecospirituality and happiness in students ($n = 793$)

Variable	DWE	CAR	REV	EXP	REL	ES	HS
Dwelling (DWE)	1						
Caring (CAR)	.191**	1					
Revering (REV)	.198**	.172**	1				
Experiencing (EXP)	.195**	.202**	.207**	1			
Relating (REL)	.121**	.096**	.162**	.252**	1		
Ecospirituality Score (ES)	.632**	.481**	.626**	.568**	.593**	1	
Happiness Score (HS)	.283**	.171**	.283**	.262**	.179**	.406**	1

**Correlation is significant at the 0.01 level.

DISCUSSION

The survey study revealed no substantial difference in happiness between female and male. Consistent with the current study, several prior investigations have indicated no correlation between happiness and gender (Abdolkarimi *et al.* 2022; Siamian *et al.* 2012). A significant gender disparity was identified in the evaluation of students' ecospirituality in the doctoral study undertaken by Pervez (2024). Research by Negi *et al.* (2021) indicates that female students exhibit a higher level of spiritual propensity than male pupils. The present analysis indicated no significant disparity in ecospirituality between female and male pupils. Given that gender is a complex and varied concept, future research should focus more on the potential variances in ecospirituality between the two gender groups. The disparities in ecospirituality among students from three distinct habitats were not statistically significant in a pair-wise comparison. The study also founded no substantial difference in happiness among students from three distinct habitats. This may result from materialistic pursuits and contemporary complications in all facets of human existence. Regardless of the habitat types, all must confront these obstacles. Whatever the religion (Hinduism, or Islam) or social category (Unreserved, SC, ST, OBC) the students belong to, they showed no significant disparity regarding ecospirituality, as well as happiness. Therefore, the researcher's speculation about the possible cause behind this type of non-disparity remains same as in the case of habitat which was explained before. Gul *et al.* (2017) showed that children (mean age = 13.09) from joint households had higher psychological well-being compared to those from nuclear family. Happiness is recognised as a crucial factor in subjective well-

being (Koivumaa-Honkanen *et al.* 2005). The current study focusses on students in higher education, who are undoubtedly older than those in Gul *et al.*'s research. The current study revealed no substantial disparity in happiness between pupils from nuclear families and those from joint families. The current study also showed no significant disparity in ecospirituality across students from the two distinct family types. Pervez (2024) found in his doctoral research that undergraduate students exhibited a greater propensity for ecospirituality compared to postgraduate students. The researcher substantiated this finding through the ecospirituality and age-related results of the same study. He asserts that humans in their early life stages are more receptive to sensory stimuli. They experience the unadulterated essence of nature more acutely than older individuals, who often exhibit indifference to sensory stimuli. As individuals mature, they tend to become increasingly materialistic, potentially detracting from their spiritual connection with nature. The present study also found higher mean score of ecospirituality among undergraduate students compared to the postgraduate students. Though the mean difference is minimal and not statistically significant. In the present study, the undergraduate and postgraduate students did not significantly differ in terms of happiness, which is consistent with the study of Rashmi (2022). Božek *et al.* (2020) identified a positive association between spirituality, health-related activities, and psychological well-being. Heard (2022) found that those practicing ecospirituality experienced an enhanced connection to the natural environment, increased tranquilly, and a fortified bond with their own sacred beliefs.

The study aimed to evaluate the relationship between higher education students' ecospirituality and their happiness. The results of the study showed that the ecospirituality and happiness was positively correlated, though the strength of this correlation is moderate. Therefore, as ecospirituality increases, happiness also tends to increase. This conclusion should not be accepted without scrutiny. Do higher education students express the true relationship between ecospirituality and happiness? Or both the survey items somehow appeal in a linear way to them? Do students feel inclined to express that they are more ecospiritual and happier because they believe that these are qualities they should advocate? These issues necessitate further research that explores them more thoroughly and qualitatively within the domain of students' ecospirituality and its correlation with happiness.

CONCLUSION

As this is one of the first studies to examine the relationship between higher education students' ecospirituality and their happiness, these results can be used to help plan for better manifestation of the students in various dimensions. It can significantly contribute in the research arena of students' mental health. If stakeholders in higher education concentrate on enhancing students' ecospirituality, it will ultimately elevate student happiness. Targeted awareness efforts, dialogues, innovative policies, and associated behaviours can be instituted in this context.

Nevertheless, this study has disadvantages, notably that self-reported questionnaires were completed virtually due to restricted access to students, potentially compromising the accuracy of the responses. The same study further may be replicated with larger sample size or alternative research design.

ACKNOWLEDGEMENTS

The authors express gratitude to the faculties of the higher education institutions for their help to furnish data from their students and want to convey thanks to the participating students for their willingness and voluntary involvement.

The authors assert that the research was performed without any commercial or financial affiliations

that might be interpreted as a potential conflict of interest.

REFERENCES

- Abdolkarimi, M., Masoomi, M., Lotfipour, S.S. and Zakeri, M.A. 2022. The relationship between spiritual health and happiness in medical students during the COVID-19 outbreak: A survey in southeastern Iran. *Frontiers in Psychology*, **13**. <https://doi.org/10.3389/fpsyg.2022.974697>
- Argyle, M. and Crossland, J. 1987. Dimensions of positive emotions. *British Journal of Social Psychology*, **26**(2): 127–137.
- Bonfiglio. 2012. Celebrating Earth Day through ecospirituality. *HuffPost*. https://www.huffingtonpost.com/olga-bonfiglio/celebrating-earth-day-thr_b_1443291.html
- Bożek, A., Nowak, P.F. and Blukacz, M. 2020. The relationship between Spirituality, Health-Related Behavior, and Psychological Well-Being. *Frontiers in Psychology*, **11**.
- Chang, E.C., Yu, T., Lee, J., Kamble, S.V., Batterbee, C.N., Stam, K.R., Chang, O.D., Najarian, A.S. and Wright, K.M. 2018. Understanding the association between spirituality, religiosity, and feelings of happiness and sadness among HIV-Positive Indian adults: Examining Stress-Related Growth as a Mediator. *Journal of Religion and Health*, **57**(3): 1052–1061.
- Choné, A. 2017. Ecospirituality. In A. Choné, I. Hajek and P. Hamman (Eds.), *Rethinking Nature. Challenging Disciplinary Boundaries* (pp. 38–48). Routledge. <https://hal.science/hal-02926650>
- Cruise, S.M., Lewis, C.A. and Guckin, C.M. 2006. Internal Consistency, Reliability, and Temporal Stability of the Oxford Happiness Questionnaire Short-Form: Test-Retest Data over Two Weeks. *Social Behavior and Personality an International Journal*, **34**(2): 123–126.
- David, R., Singh, S., Ribeiro, N. and Gomes, D.R. 2022. Does Spirituality Influence Happiness and Academic Performance? *Religions*, **13**(7): 617.
- Davis, D.E., Worthington, E.L., Hook, J.N. and Hill, P.C. 2013. Research on religion/spirituality and forgiveness: A meta-analytic review. *Psychology of Religion and Spirituality*, **5**(4): 233–241.
- Deng, Y., Cherian, J., Khan, N.U.N., Kumari, K., Sial, M.S., Comite, U., Gavurova, B. and Popp, J. 2022. Family and academic stress and their impact on students' depression level and academic performance. *Frontiers in Psychiatry*, **13**. <https://doi.org/10.3389/fpsyg.2022.869337>
- Freire, C., Del Mar Ferradás, M., Regueiro, B., Rodríguez, S., Valle, A. and Núñez, J.C. 2020. Coping Strategies and Self-Efficacy in University Students: A Person-Centered Approach. *Frontiers in Psychology*, **11**. <https://doi.org/10.3389/fpsyg.2020.00841>
- Ghosh, V. and Alee, R. 2023. Nature heals: the relationship of nature connected with subjected happiness and resilience. *The international Journal of Indian Psychology*, **11**(2).

- Gul, N., Ghani, N., Alvi, S.M., Kazmi, F. and Shah, A.A. 2017. Family system's role in the psychological well-being of the children. <https://doaj.org/article/c0ac9c2f4b6b466d86ffa0851f0e263e>
- Heard, C., Scott, J. and Yeo, S. 2022. Ecospirituality in Forensic Mental Health: A Preliminary Outcome Study. *The Open Journal of Occupational Therapy*, **10**(1): 1-15.
- Hills, P. and Argyle, M. 2001. Emotional stability as a major dimension of happiness. *Personality and Individual Differences*, **31**(8): 1357-1364.
- Hills, P. and Argyle, M. 2002. The Oxford Happiness Questionnaire: A Compact Scale for the Measurement of Psychological Well-being. *Personality and Individual Differences*, **33**(7): 1073-1082.
- Kamitsis, I. and Francis, A.J. 2013. Spirituality mediates the relationship between engagement with nature and psychological wellbeing. *Journal of Environmental Psychology*, **36**: 136-143.
- Karyotaki, E., Cuijpers, P., Albor, Y., Alonso, J., Auerbach, R.P., Bantjes, J., Bruffaerts, R., Ebert, D.D., Hasking, P., Kiekens, G., Lee, S., McLafferty, M., Mak, A., Mortier, P., Sampson, N.A., Stein, D.J., Vilagut, G. and Kessler, R.C. 2020. Sources of stress and their associations with mental disorders among college students: Results of the World Health Organization World Mental Health Surveys International College Student Initiative. *Frontiers in Psychology*, **11**. <https://doi.org/10.3389/fpsyg.2020.01759>
- Keaulana, S., Kahili-Heede, M., Riley, L., Park, M.L.N., Makua, K.L., Vegas, J.K. and Antonio, M.C.K. 2021. A Scoping Review of Nature, Land, and Environmental Connectedness and Relatedness. *International Journal of Environmental Research and Public Health*, **18**(11): 5897.
- Kim, H. 2013. Statistical notes for clinical researchers: assessing normal distribution (2) using skewness and kurtosis. *Restorative Dentistry & Endodontics*, **38**(1): 52.
- Koivumaa-Honkanen, H., Kaprio, J., Honkanen, R.J., Viinamäki, H. and Koskenvuo, M. 2005. The stability of life satisfaction in a 15-year follow-up of adult Finns healthy at baseline. *BMC Psychiatry*, **5**(1).
- Lincoln, V. 2000. Ecospirituality: A pattern that connects. *Journal of Holistic Nursing*, **18**: 227-244.
- Liu, C.H., Stevens, C., Wong, S.H., Yasui, M. and Chen, J.A. 2018. The prevalence and predictors of mental health diagnoses and suicide among U.S. college students: Implications for addressing disparities in service use. *Depression and Anxiety*, **36**(1): 8-17.
- Mofatteh, M. 2020. Risk factors associated with stress, anxiety, and depression among university undergraduate students. *AIMS Public Health*, **8**(1): 36-65.
- Negi, A.S., Khanna, A. and Aggarwal, R. 2021. Spirituality as predictor of depression, anxiety and stress among engineering students. *Journal of Public Health*, **29**(1): 103-116.
- Pervez, S.I. 2024. *Ecospirituality: A New Pathway to Cope with Students' Depression, Anxiety and Stress*. [Doctoral dissertation, Jadavpur University]. Shodhganga. <http://hdl.handle.net/10603/608584>
- Quilon, A. 2024. Role of Eco-spirituality in Psychological Well-Being of Selected Working Women. *Bedan Research Journal*, **9**(1): 196-220.
- Rashmi, M. 2022. Happiness among undergraduate and postgraduate students. *International Journal of Applied Research*, **8**(11): 173-176.
- Siamian, H., Naeimi, O.B., Shahrabi, A., Hassanzadeh, R., Âbazari, M.R., Khademloo, M. and Koutenaee, M.J. 2012. The Status of Happiness and its Association with Demographic Variables among the Paramedical Students. *Majallah-i Dānishgāh-i 'Ulūm-i Pizishkī-i Māzandarān/ Journal of Mazandaran University of Medical Sciences*, **21**(86): 159-166.
- Suganthi, L. 2019. Ecospirituality: A scale to measure an individual's reverential respect for the environment. *Ecopsychology*, **11**(2): 110-122.
- Tyagi, J., Sabharwal, S. and Kumar, R. 2022. Relationship between nature connected. and psychological resilience. *Journal of Education: Rabindra Bharati University*, **24**(1).
- Varee, H., Askarizadeh, G. and Bagheri, M. 2017. Comparing spiritual well-being, happiness, and general health among university and seminary students. *Journal of Research on Religion & Health*, **3**(3): 55-67.