

INFLUENCE OF SPIRITUALITY ON THE WELL-BEING OF ADULTS PRACTICING EVANGELICAL CHRISTIANITY BELONGING TO A CHURCH IN THE CITY OF LOS MOCHIS, SINALOA

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ABSTRACT

The objective of the invitation is to detail the experience of spiritual practices and their impact on the well-being of the followers of evangelical Christianity belonging to the community of the Church in Los Mochis, Sinaloa.

The approach used for this research was of a mixed nature with a predominance of the qualitative approach, implementing the phenomenological method, with a sequential design, in the first phase the quantitative sphere of the research is attended to by determining the level of well-being of the participants and the second phase, the qualitative sphere is attended to that has the purpose of studying and describing the experience in spiritual practices. To collect information, the descriptive questionnaire for spiritual experience was created to allow participants to describe their experience and thus inquire about their experience of spirituality, to know the practices and activities that the believer performs, it is a questionnaire of 21 open questions and is oriented to the description of these experiences, for this, the components for each variable found in the literature were taken into account. The MHC mental health continuum questionnaire was implemented to measure the well-being of believers, this instrument was developed by Dr. Keyes (2002). The results of the MHC (Measurement of Well-Being) mental health continuum questionnaire show average general well-being for the practitioners of evangelical Christianity in the JN church of Los Mochis, however, they score high well-being in psychological well-being (eudemonia within the Keyes model) and social well-being, maintaining average well-being in hedonic (experiences of effects, positive emotions); the code with the most citations was the one referring to affections with 31 (citations), followed by Interpersonal Relationships with 25, concept with 22, personal growth with 17,

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connection and meaning with 15, as well as certainty/hope with 14 and self-concept with 13. As for the relationship between categories, a wide relationship can be observed between practices and activities, personal relationships, and the experience of positive emotions, another point to highlight is that the search for transcendence and knowledge about a supreme being gives them meaning and purpose in life, which in turn is related to personal growth and therefore to self-concept.

Keywords: Well-being. Spirituality. Religion. Christianity. Perception. Meaning of Life. Purpose. Connection. God. Autoccept. Spiritual Practices. Eudaimonia. Hedonia.

INTRODUCTION

Within the field of psychology, the theme of spirituality and transcendence is important in the current psychology of religion and positive psychology. First, the impact of religion and spirituality on various aspects such as moral reasoning, social values, personality, prejudice, and the socialization process is examined. In this context, Simkin and Hugo, together with Etchevers and Martín (2014), offer an accurate synthesis of what Piedmont R proposed about the relationship between spirituality and mental health:

"In the context of searching for a broader sense of personal meaning within an eschatological framework, a connection can be made to greater life satisfaction and a lower likelihood of developing mental disorders. According to the author, since each individual is aware of their mortality, the need arises to build a purpose and meaning for existence. Questions like what is my purpose here? What is the meaning of life? Why do I need to take certain actions? They influence the direction we take in our lives. Ideally, the answers to these questions help to integrate the various experiences of life into a coherent and meaningful whole, thus providing an impetus for living and a purpose for existence. However, the author points out that there are multiple answers to these existential questions, and that some offer greater emotional support and greater psychological resilience than others. One way to categorize these responses is based on the time frame that people use to interpret their lives." (Piedmont, 2012).

Next, it is proposed to address the development of the problem considering historical aspects as background, through the review of various authors who have researched issues related to mental health, well-being, and spirituality. The objective is to provide adequate information to understand the origin and current relevance of the problem. Finally, limitations that could affect the scope of this research will be discussed.

STATEMENT OF THE PROBLEM

In 2021, the National Institute of Statistics and Geography (INEGI) released the results of the National Survey of Self-Reported Well-Being (ENBIARE), in which 84.4 million individuals participated, with a distribution of 39.8 million men and 44.6 million women. According to the findings, Mexican adults rate their satisfaction with life on average at 8.45 on a scale ranging from 0 to 10.

ENBIARE (2021) defines life satisfaction from a perspective of subjective well-being, which is described as "an evaluation, the result of a brief reflection, about how the person values their own life and the importance they assign to different aspects of it".

On the other hand, it is revealed that 15.4% of the adult population shows symptoms of depression, highlighting that in the female segment, this proportion rises to 19.5%. Regarding anxiety, 19.3% of adults show symptoms of severe anxiety, while 31.3% manifest symptoms of minimal anxiety.

Another relevant point of this analysis suggests that the absence of a social support network, such as family and groups of friends, is strongly associated with a higher score in depression and anxiety symptoms. On the other hand, activities such as meditation, physical exercise, or participation in sports are related to a lower score in these symptoms.

In the state of Sinaloa, 15.8% of adults report experiencing symptoms of depression, while the percentage increases to 48.9% in the case of anxiety symptoms. Another important aspect to consider is related to the economic situation. According to the survey, 43.4% of the adult population expects not to be able to cover the month's expenses, which is considered an indicator of subjective poverty. In addition, 11.3% expressed uncertainty in this regard. These findings highlight the significant importance of economic status on the well-being and quality of life of Mexican residents.

It is important to highlight some aspects derived from the analysis of ENBIARE 2021 data. First, it is critical to recognize that there is a significant portion of the population experiencing symptoms of anxiety and depression, which has a direct impact on their well-being and quality of life. In addition, it is relevant to note that having a satisfactory social life, that is, having quality interpersonal relationships, could positively influence the development of greater well-being. In the same vein, participating in activities that promote physical and mental development, such as meditation or playing sports, can also be beneficial.

Therefore, Hernandez (2021) raises questions about the well-being scores reported by the ENBIARE, suggesting that the discomfort experienced in a society characterized by labor abuse, physical and psychological violence, the war on drugs, nepotism, and lack of opportunities, could question the authenticity of that satisfaction. It is questioned whether such satisfaction is truly meaningful, considering that feeling happy does not necessarily exclude the possibility of experiencing discomfort, as discussed in the article "Alienation and discomfort. Marx and Freud against the psychopathologization of suffering".

"It is also not unusual for opposing affective or cognitive tendencies to coexist in human beings, even if they are not harmoniously integrated. In other words, it is not impossible for a person to experience discomfort at the same time as experiencing certain doses of pleasure, even if it is intermittent and sporadic. After all, psychic ambivalence, which allows the coexistence of opposing tendencies such as pleasure-pain, activity-passivity, love-hate, among others, is the usual mode of functioning of the human psyche." (Hernández, 2021, citing Freud, 1914)

Hernández, (2021) also refers to Erich Fromm and Karl Marx to discuss concepts such as alienation and the pathology of normality. This implies that sociocultural ways of life in modernity come from a model that fosters discomfort, and as a result, the psychological adaptation of the individual to his or her environment can generate "disease".

The discomfort arises from the material conditions in which they find themselves since these are not favorable for human development. This is due to the constant pressure to work and consume; People carry out activities and produce goods, but they do not find meaning in it. Instead, they cede control of their lives to these activities and consider them normal, and even necessary. In short, they do not find meaning in their daily actions; they simply know that they must work to achieve wealth, recognition, pleasure, and consumption, among other objectives. However, these goals lack connection with the individual's inner being, his will, and his capacity for full development.

Fromm (1962) states that alienation is experiencing the world and oneself passively and receptively, as a "subject separate from the object" (Quiroz D, 2016 quoting Erich Fromm).

Villoro (1992) states in his essay on modern thought and philosophy of the Renaissance that during this time human beings experienced a fundamental change in their perception of themselves about nature. It ceased to be considered as a passive part or object within the natural environment to begin to be conceived as an active agent. This change was largely due to the valorization of reason and intellect as distinctive characteristics of the human being. This new vision allowed human beings not only to dominate and transform natural resources but also to acquire significant power, equating to a certain extent with God's creative capacity. However, according to Villoro, this transformation did not necessarily lead to the creation of a more beautiful or harmonious environment, as it was often motivated by ambition and the desire for dominance rather than by love and wisdom.

He also points out that nature is reduced to the material to be produced according to its utility. Things cease to have an intrinsic meaning and acquire the meaning that one

assigns to them. In this way, for a tree whose purpose is to fully develop, to shelter birds, to flourish, and to provide shade to other animals, its meaning is no longer given by the relationship it has with the whole, but by the utility that can be given to it through the intellect, categorizing it as a building material, as wood (Villoro, 1992).

In turn, Quiroz (2016) presents a series of arguments that expand and complement the ideas discussed by Villoro, referring to several authors, including Safranski (2012). Safranski argues that questions about the meaning of life and other aspects that were traditionally addressed by religion have come to be considered and debated in the political sphere.

Since the emergence of positive psychology in the early 2000s under the leadership of Martin Seligman, research has focused on well-being, happiness, and quality of life. This research focuses on identifying the factors and variables that contribute to greater life satisfaction. One of these factors is the search for transcendence, which is closely related to the development and experience of spiritual practices.

JUSTIFICATION

Some authors such as Peterson and Seligman (2004) highlight the importance of transcendental practices, especially spirituality, since it facilitates the development of a belief system that provides coherence in terms of the purpose of life. This allows people to find their place in the universe and relate to the world through engagement, using their strengths in the pursuit of a greater good. In this way, it is possible to create a deep meaning for life (Navascués, Calvo-Medel & Martín, 2016).

According to Aristotle, eudaimonic well-being represents a crucial aspect of the pursuit of happiness and satisfaction with life (Peterson, et, al, 2007). The idea of living a purposeful life, derived from religious principles, is likely to lead to a more positive perception of reality, preparing believers to face difficult and distressing times. For example, the teachings of Christianity encourage believers to pray as a way to strengthen their trust in God, who is considered to be in control of all situations. This religious practice, through faith, can help mitigate fears and remain calm in times of stress and anguish. Therefore, participation in religious practices can influence a person's perception of negative and stressful life events (Yoffe, 2007).

Knowing in a phenomenological way the experience of the development of spirituality for a better perception of happiness and well-being in life could help people to

implement practices that allow them to conceive a better quality of life concerning their psychological well-being, in the understanding that such practices result in support for a change of perspective, for acceptance and hope in situations of distress.

The Mexican people are characterized by being rooted in religious tradition, as reflected in INEGI data that show that in the 2020 census, 106,340,321 people in Mexico identified themselves as believers and practitioners of a religion. In contrast, non-believers make up less than 10% of the population. Within the figures of believers, only 7.9% identified themselves as belonging to the denomination of evangelical Christianity, according to INEGI data from 2020. It is important to note that practicing religion does not necessarily imply practicing spirituality, so it is interesting to investigate the religious practices that people carry out to develop their spirituality.

The purposes of this research focus on exploring how spirituality can influence the development of a vision of life centered on the Self and its moral values, as well as on the search for a transcendence that fosters a state of connection with both others and oneself. It is argued that this essential connection can lead to a genuine concern for the well-being of the community, which could break with the sense of alienation mentioned by authors such as From and Marx. This spiritual influence is linked to people's emotional and mental well-being. From these considerations, the following questions and objectives arise to study this phenomenon in more detail:

RESEARCH QUESTIONS

CENTRAL QUESTION OF THE RESEARCH

How do you experience spirituality in the outlook on the life of Christians and how does it influence their well-being?

SECONDARY QUESTIONS

What is the level of well-being of people who practice Christianity?

What are the spiritual practices that affect a greater perception of well-being in practitioners of Christianity?

How do these spiritual practices relate to the well-being of practitioners?

MAIN OBJECTIVE

Describe the experience of spirituality and its influence on the well-being of people who practice an evangelical Christian dogma.

SPECIFIC OBJECTIVES

Measure the level of well-being of Christian practitioners belonging to the JN church.

To describe the experience in the practices of spirituality in Christians belonging to the JN church.

Describe the relationship of spiritual practices with the well-being of practitioners.

These questions and objectives seek to deepen the relationship between spirituality, individual and community well-being, as well as their influence on the perception of life and moral values.

BACKGROUND

It is important to highlight the contribution of Nogueira (2015) in his research entitled "Spirituality and its relationship with subjective and psychological Well-being", which can be considered a key reference in the context of the research background. In this study, an exhaustive analysis of various studies carried out over time on the relationship between these two variables was carried out, addressing issues of the psychology of religiosity and the psychology of spirituality. Nogueira points to an increase in the amount of research carried out in this field and highlights the expansion of these studies to other populations beyond Christian or Jewish practices, which were the most common in previous research.

The author refers to Quiceno & Vianaccia (2009) when talking about the emergence of the psychology of religion and spirituality in the academic field in the mid-twentieth century, as a result of the growing interest in investigating the phenomena of religious spiritual behavior. This approach seeks to evaluate the impact of religiosity on various aspects of people's lives, such as their self-esteem, personality, moral reasoning, prejudices, socialization processes, and attitudes (Noriega, 2015, citing Simkin & Etchezhar, 2013).

Noriega also mentions recent advances in cognitive-behavioral guidance, where the practice of certain religious activities such as mindfulness and acceptance and commitment therapy has been integrated, which are part of what is known as the third wave of cognitive-behavioral therapies.

On the other hand, the emergence of Positive Psychology (PP) in the early 2000s, led by Martin Seligman during his time as director of the American Psychology Association (APA), marked the beginning of research focused on happiness, well-being, and quality of life.

According to Seligman, positive psychology focuses on understanding what aspects make life satisfying (Seligman & Csikszentmihalyi, 2000). A fundamental aspect of positive psychology is the study of character strengths, which encompass positive traits manifested in thoughts, emotions, and behaviors (Park, N., Peterson, C., & Seligman, M. E. P., 2004), classified called virtues. One of these groups is that of transcendence, which includes spirituality, gratitude, hope, appreciation for beauty, and humor.

Seligman's (Peterson & Seligman, 2004) research on transcendence, particularly spirituality and religiosity, indicates that these practices allow for the development of a coherent belief system about the purpose of life, providing a sense of belonging in the universe. This facilitates a deeper connection with the world through commitment and the use of personal strengths in the pursuit of a greater purpose, which contributes to creating meaning in people's lives (Navascués, Calvo-Medel & Martín, 2016).

Piedmont (2004) proposed the development of the ASPIRES instrument (Assessment of Spirituality and Religious Sentiments Scale) as an important aspect of the study of spirituality. This instrument was designed to broaden the perspective in the research of spirituality, thus avoiding limiting oneself to a Western and Christian orientation of the concept. ASPIRES is particularly suitable for assessing people of different religious faiths, as well as non-religious and agnostic people.

ASPIRES assesses two main dimensions: Religious Feeling (SR) and Spiritual Transcendence (TS). The dimension of Religious Feeling is composed of two areas: Religious Participation, which encompasses the person's activity and engagement in religious rituals, and Subjective Importance Assessment, which examines the personal perception of the importance of religion in the individual's life. The second area, called Religious Crisis, investigates the presence of personal conflicts related to faith or religious community.

On the other hand, the dimension of Spiritual Transcendence refers to the person's intrinsic motivation to find a broader meaning in their life, beyond everyday and material experiences (Simkin, 2017, citing Piedmont, 1999; 2004). The ASPIRES instrument allows for a more complete and diverse assessment of spirituality, considering different religious

perspectives and beliefs, as well as the absence of religious beliefs in agnostic or non-religious individuals.

CONCEPTS OF SPIRITUALITY

The concept of spirituality can easily become ambiguous due to its abstract nature, which encompasses various situations. Therefore, it is important to explore the conceptualization of spirituality, and when reviewing the literature we find certain aspects in which several authors agree. Returning to the study of Nogueira (2015), we can begin with the definition of Piedmont (1999; 2001), who describes it as the capacity of the human being to perceive, to varying degrees, the existence of a deeper meaning that transcends human thought and the purpose of life. In this way, spirituality becomes the way through which the person gives meaning to his or her existence.

In addition, Rivera-Ledesma and Montero (2005) offer a definition of spirituality that they describe as the experience of the divine. In turn, they distinguish between spirituality and religiosity, considering the latter as an intermediate step of socialization. In this context, religiosity is characterized by the search for knowledge-oriented toward the experience of the divine.

The fundamental difference lies in the fact that spirituality is personal, unique, dynamic, and specific, transcending the biological, psychological, and social aspects of the lives of individuals, while religiosity is framed in a social dimension that follows rituals, norms, behaviors, knowledge and values that regulate the lives of believers. These authors emphasize the sociocultural role that religiosity plays by acting as a protector. They argue that, if a religious person integrates into his personality, that is, in his emotions, thoughts, and behaviors, the knowledge that his religion gives him and concretizes the experience with the divine, that is where spirituality can arise.

However, if the believer is not coherent and congruent with this religious knowledge, the latter acquires a secondary character in his life. Other authors, such as Qinceno and Vinaccia (2009), conceive of spirituality as a personal search that provides an understanding of the existence of life, its meaning, and the relationship with the transcendent or the sacred, which may or may not lead to the development of religious rituals.

According to Myto and Knight (1999), spirituality comprises a set of emotions that lead the individual to connect with himself, with others, and with aspects such as the

purpose of life or nature, to give value and meaning, and thus find peace and harmony. On the other hand, Hers (1983) mentions the Mexican historian Léon Portilla, who addressed spirituality in pre-Columbian cultures.

In these cultures, spirituality was understood as the perception of something that transcends the perceptible sensorially, that is, the sense of mystery. It was indicated that in the universe there are various sources of meaning and dynamic principles, which once their deep meaning is discovered, allow the human being to communicate with them beyond the material. This conceptualization of the spiritual in pre-Columbian cultures coincides in part with the concept of Zinnbauer and Pargament (2005), who define it as a search for the transcendent, related to beliefs in energy and divinity, and in the existence of an order in the universe that goes beyond the human and his thought.

Evangeline Aloe (2018) draws on several authors (Kaye & Raghavan, 2002; Koenig 2008; Cook 2004) to explore the concept of spirituality. Starting with Kaye and Raghavan (2002), define spirituality as a philosophical framework of life centered on the existence of the individual, which guides his behavior by integrating the physical, emotional, intellectual, social, ethical, and will.

For his part, Koenig (2008) distinguishes three concepts of spirituality. The "Modern Version of Spirituality" expands on the construct of traditional religion by applying the term spirituality in the field of health care, encompassing both people of various religious faiths and those without a particular one. The "Modern Tautological Version of Spirituality" extends the concept outwards, including positive mental health and human values in its definition.

Quiceno, J. M., & Vinaccia, S. (2009) include traditional religious indicators or a search for the sacred, as well as positive psychological states such as the purpose and meaning of life, connection with others, tranquility, harmony, and well-being.

Finally, the "Modern Clinical Version of Spirituality" characterizes the inclusion of the above elements along with the secular in its definition, even encompassing the agnostic and the atheistic.

Another relevant aspect is what Cook (2004) proposes, who presents three fundamental orientations of spirituality. The first is of an intrapersonal nature, when the person connects with himself, with his essence or "being".

The second is interpersonal, characterized by friendship, solidarity, understanding, love, admiration and acceptance of the qualities of the other. The third is transpersonal,

when the self, the other and material reality are transcended to seek a reference in a supernatural world of which there is no tangible evidence.

These orientations seem to coincide to a large extent with what is stated by González-Rivera et al. (2017), who define spirituality through Delaney (2005). Delaney assigns a characteristic of multidimensionality to spirituality, being part of a social construct but developed individually throughout life.

Delaney proposes four domains: self-discovery, associated with the search for meaning; relationships with others, based on a deep respect and reverence for them; the awareness of the echo, that is, a connection with nature; and finally, the superior power or universal intelligence, taken as the transcendental or sacred element.

In summary, spirituality is defined as the multidimensional faculty of searching for meaning, transcendence and connection in relationships with oneself, with others, with nature or the sacred; it may or may not include theistic or religious approaches (González-Rivera et al., 2017).

WELL-BEING

In the field of well-being, it is crucial to highlight the studies and research of Carol Ryff and Keyes, who have become benchmarks in this field and have laid the foundations for the development of significant research. They have expanded the concept of well-being and have formulated a model that, according to the literature, can be considered synonymous with positive mental health.

This model is made up of three main areas: subjective well-being, which addresses emotions and affective experiences; psychological well-being, which focuses on the meaning and purpose of life; and social well-being, related to interactions and relationships with others. Benavides (2017) exposes this idea by citing the work of Keyes (2002, 2005, 2007) and Seligman (2001).

"In the course of the evolution of scientific research on well-being, it was noted that the study of only one construct of the three forms of study of well-being, that is, from the hedonic, the eudaemonic, or the social, is not enough to adequately predict the level of optimal mental health, however, by grouping the three variables, a new way of conceptualizing positive mental health is obtained and predicts in a better way the absence of psychological and physical pathology. This new model takes the name of "complete state of mental health or flourishing", where hedonic and eudaemonic well-being are at high levels that imply that the person feels good, functions well and interrelates well." (Arias B. 2017 citing Keyes, 2002, 2005, 2007; Seligman, 2001)

Within the field of well-being studies, García-Alandete (2013) refers to the studies of Peterson, Park and Seligman (2005), who have contributed to the conceptualization of well-being based on the development of two major perspectives: hedonic well-being and eudaimonic well-being.

The first focuses on the pursuit of pleasure and is classified as subjective well-being, understood in terms of the absence of negative emotions and the experience of positive emotions and satisfaction with life. In other words, subjective well-being operates based on positive (pleasurable) emotions, achievement, and satisfaction with life, which allows us to evaluate whether life is considered good or bad. In this way, hedonic (subjective) well-being is assessed based on the number of positive emotions compared to negative emotions experienced throughout life (Benavides, 2017, citing Diener, 1994).

On the other hand, eudaimonic well-being is composed of self-determination, the achievement of goals, the meaning and purpose of life, and self-realization, and is related to psychological well-being. In addition, it includes personal growth and the realization of skills as evidence of positive psychological functioning (Keyes, 2006; Ring et al, 2007; Ryan & Huta, 2009).

Ryff (1989) proposed a model for psychological well-being composed of six dimensions: Self-acceptance, positive relationships, autonomy, mastery of the environment, purpose in life, and personal growth.

García-Viniegras (2005) explains that psychological well-being arises from the balance between expectations and achievements, which implies the evaluation of both the present and the projection into the future. This satisfaction encompasses various areas of human interest, such as work, family, health, living conditions, interpersonal and affective relationships, including sexual relations with a partner. The author highlights that life satisfaction arises from the interaction between the individual and his or her environment at micro and macro social levels, where objective material and social conditions that provide opportunities for personal development are influenced.

On the other hand, Díaz et al (2006) define psychological well-being as the development of capacities and personal growth, manifested through indicators of positive functioning.

In addition, Benavides (2017) presents Keyes' proposal on a theoretical construct of social welfare. This concept refers to the assessment that people make of situations and functioning within society, considering the perception of the social and cultural context as a

component of satisfaction. Social well-being is composed of five dimensions: social integration, social acceptance, social contribution, social actualization and social coherence, which allow predicting social variables such as prosocial behavior.

It is important to highlight the model developed by Keyes (2000, 2005, 2007), who states that when hedonic and eudaimonic well-being are at high levels, which implies feeling good, functioning well, and having satisfactory interpersonal relationships (in the social sphere), there is a high probability of experiencing comprehensive well-being and good mental health. She calls this state "flourishing," as opposed to languishing. This model is known as the Mental Health Continuum (MHC).

According to the literature review on the relationship between spirituality and well-being, there is a positive correlation between intrinsic religion and certain aspects of psychological well-being (Blaine & Crocker, 1995; Ventis, 1995).

Rodríguez (2011) argues that both religiosity and spirituality positively influence people's lives by fostering attitudes of internal reflection and providing hope and meaning in life.

The results of a study by Ellison, Gays & Glass (1989) suggest that people with greater religiosity tend to recover more quickly from depression, cancer patients have fewer thoughts of death, and an increase in subjective well-being is observed in the general population. In addition, a positive association was found between religious aspects and life satisfaction.

In the literature it also mentions (Rodríguez-Fernández, 2011; Piedmont, 1999) that doing spiritual practices, such as prayer, contribute to the increase of psychological well-being, as well as to inner peace, self-knowledge and the search for transcendence. These practices also encourage a greater sense and frequency of positive emotions (pleasurable emotions), as well as increased self-esteem, compassion, and hope.

On the other hand, Fraid (1995) reports finding no evidence that spirituality contributes to subjective well-being.

In an increasingly complex and challenging world, the pursuit of wellness becomes a priority for many. In this context, the relationship between spirituality and well-being takes on a remarkable importance. The ability to find meaning and purpose in our lives, as well as cultivate deep connections with ourselves, others, and something bigger than ourselves, can influence our mental and emotional health in significant ways.

Reflecting on this relationship invites us to explore how our beliefs, spiritual practices, and connections to the transcendent can impact our perception of well-being. In addition, it leads us to consider how we can cultivate and nurture these dimensions of our lives to promote greater well-being not only for ourselves, but also for those around us.

By reflecting on the connection between spirituality and well-being, there comes an opportunity to deepen our understanding of what truly nourishes us and makes us feel whole. It encourages us to find a balance between our material needs and our spiritual aspirations, recognizing that true well-being is holistic and encompasses all aspects of our existence.

METHODOLOGICAL FRAMEWORK

The review of the literature concerning the variables of spirituality and well-being shows evidence of a positive correlation between both aspects, as previously outlined. By virtue of this, the purpose of this research was to expand these results through a study with a mixed methodological approach, with a predominant qualitative orientation and a descriptive scope.

The main objective of this study was to deepen the understanding of the phenomenon of the mutual influence between spirituality and well-being. Given the inherent limitations of this research, which is framed within the scope of a school practice, it has been decided to adapt an interview in questionnaire format as a method of data collection.

A thorough analysis of the fundamental components that make up the experience of spirituality and its impact on well-being was conducted, focusing specifically on the context of evangelical Christian dogma. In addition, the level of well-being perceived by the participants was evaluated in order to corroborate the statements established in the relevant literature.

Through this research structure, it was sought to rigorously and systematically address the questions previously raised, with the purpose of contributing to scientific knowledge in the field of the psychology of religion and emotional well-being.

TYPE OF RESEARCH DESIGN

For this study, a sequential research design was implemented, following the methodological guidelines suggested by the academic literature. This sequential approach

was selected considering the main objective of the research, which is to describe the influence of spirituality on the well-being of individuals adhering to a particular Christian dogma.

First, a quantitative phase of the study was carried out, in line with the principles of quantitative research proposed by authors such as Cohen, Manion and Morrison (2011) and Creswell (2014). In this stage, the participants' levels of well-being were measured using standardized instruments previously validated in the scientific literature. The aim was to obtain robust and objective quantitative data that would allow an accurate assessment of the levels of well-being in the population studied.

Subsequently, a qualitative phase of the study was carried out, in line with the principles of qualitative research according to theorists such as Creswell (2014) and Denzin and Lincoln (2018). In this stage, the experiences, perceptions and experiences of the participants in relation to spiritual practices and their influence on well-being were explored and described. Qualitative methods, such as in-depth interviews or focus groups, were used to collect rich and detailed data on these subjective aspects.

The sequential design of this research is based on Creswell's (2014) approaches on the integration of quantitative and qualitative approaches in the same study, thus allowing a more complete and in-depth understanding of the phenomenon studied.

POPULATION AND SAMPLE

For this study, a non-probabilistic sampling approach was chosen, specifically a sampling of voluntary and convenience participants, in accordance with the guidelines proposed by contemporary authors such as Creswell (2014), Babbie (2016) and Patton (2015). This methodological approach was selected due to the exploratory nature of the study and the availability of participants. The main characteristic of the target population was their belonging to a Christian community, following the recommendations of Denzin and Lincoln (2018) and Charmaz (2014) regarding the importance of considering the sociocultural context in qualitative research.

Participants were selected from older adults belonging to the JN church in the city of Los Mochis, who practiced activities considered spiritual at least 2 to 3 times a week, in accordance with the guidelines of Morse (2016) and Marshall and Rossman (2016) on sample selection in qualitative studies.

For data collection and analysis, techniques recommended by Merriam (2018) and Yin (2017) were used, such as in-depth interviews and thematic analysis. The sample was composed of a total of ten participants (n=10), selected from a meeting group of the Christian church JN (Jehovah Nisi) in Los Mochis. The age range of the participants ranged from 35 to 70 years, following the guidelines established by Denzin and Lincoln (2018) for the selection of participants in qualitative research.

Regarding the composition of the sample, it sought to balance gender representation, with five men and five women, following the methodological practices recommended by authors such as Miles and Huberman (2019) to ensure diversity of perspectives in the study. All participants were parents and had an average age of 50 years, which is in line with the criteria established by contemporary qualitative research.

TECHNIQUES FOR COLLECTING INFORMATION

With the central objective of carrying out an exhaustive collection of data that would allow to explore in detail the subjective experience of spirituality, as well as to understand in depth the practices and activities carried out by individual believers, a questionnaire composed of 21 open questions was designed. These questions were carefully formulated to guide the detailed description of various experiences related to spirituality, taking into account essential elements such as the purpose and meaning of life, connection with oneself, with others and with the transcendent, spiritual practices, feelings and emotions, self-concept and interpersonal relationships.

Regarding the assessment of well-being in believing individuals, the Mental Health Continuum Questionnaire (MHC), developed by Dr. Keyes (2002), was used. This questionnaire is composed of three dimensions of well-being: hedonic, psychological, and social. The MHC includes 14 items that must be answered using a Likert-type scale, ranging from 0 to 5, with response alternatives 0=never, 1= once or twice, 2=more or less once a week, 3= 2 or 3 times a week, 4= almost daily and 5=daily.

Hernández-Pozo, et al. (2022) carried out the validation of the instrument in the Mexican population, obtaining as a result a total reliability of .89 in Cronbach's alpha.

PROCEDURE

First phase: the mental health continuum questionnaire was applied in person, in order to collect information and determine the levels of well-being of the group of

participants, the printed questionnaire was delivered, once all participants had the material, they proceeded to give the instructions and answer the questionnaire.

Second phase: the questionnaire was applied to evaluate the subjective experience of spirituality to the participants, the printed questionnaire was given pencils and/or pens, instructions for filling it out were read and it was applied.

Third phase: the data of the questionnaires (questions and answers) were uploaded to the Atlas.ti program for data analysis and obtaining results.

Fourth phase: the evaluation and analysis of the information from the MHC questionnaires took into account the Excel file that includes an algorithm provided by Hernández-Pozo et al. (2022) whose function is to calculate the score according to the scales of the instrument for the Mexican population.

Fifth phase: the analysis of information was carried out with the creation of codes to categorize the central information such as ideas, experiences, concepts (tables 3 and 4).

Codes are labels that allow assigning units of meaning to descriptive or inferential information compiled during research (Nuñez, F 2006) are mnemonic resources used to identify or mark specific topics in a text.

The analysis of the data was carried out in the Atlas.ti program due to the ease it provides to order, classify and interpret the information collected.

Table 3. Codes for the Spirituality Variable	
<i>Concept</i>	Referring to the worldview of the spiritual, God and qualities of a spiritual person.
<i>Connection</i>	Knowledge and relationship with oneself, with others and with a supreme being.
<i>Purpose and Meaning</i>	Search for Meaning, purpose and meaning of life, living according to values.
<i>Internships & Activities</i>	The development of religious practices that people do of a spiritual character
Piedmont, 1999, 2001; Rivera-Ledesma & Montero, 2005; Quinceno & Vinaccia, 2009; Delaney 2005; Hers, 1983; Zinnbauer & Pargament, 2005; Mytko and Knight, 1999; Kaye and Raghavan, 2002; Cook, 2004; Kaye & Raghavan, 2018; Koenig, 2008; González-Rivera et al. 2017	

This table shows the codes referring to the spirituality variable according to the literature review. The left column shows the nomenclature of the code and the right column shows the description of the code.

Table 4. Codes for the Well-Being Variable	
<i>Affects: Positive emotions</i>	Feeling, experiences and experiences of positive emotions
<i>Personal Growth</i>	Achievement of goals and areas of importance
<i>Self-concept</i>	How he sees himself
<i>Interpersonal relations</i>	Social relations, contribution to society
García-Viniegras, 2005; Darío, et al., 2006; Ryff, 1989; Joaquín García-Alandate, 2013; Peterson, Park, & Seligman, 2005; Ryan and Deci, 2001; Diener, Suh, Luca, & Smith, 1999; Kim Prieto, Diener, Tamir Scollon, 2005; Keyes, 2006; Ring, Höfer, McGee, Hickey, & O'Boyle, 2007; Ryan & Huta, 2009; Diener, E. 1994; Castro-Solano, 2011; Ryff, C. 1989; Ryff C. and Keyes, C 1995; Zubieta, E., Fernández, O., & Sosa, F. 2001; Diener, E. & Suh, E. 2001; Keyes, C. & Shapiro, 2004; Keyes, C.L.M. 2002,2005,2007; Seligman M. 2001)	

This table shows the codes referring to the Well-being variable according to the literature review. The left column shows the nomenclature of the code and the right column shows the description of the code.

During the analysis of the information gathered from the participants' experiences, data was identified that could be classified into two new codes, called "Transcendence" and "Certainty/Hope". The code "Transcendence" refers to experiences and conceptions that suggest a reality beyond the material, while the code "Certainty/Hope" refers to expectations related to future situations. In this way, the final categorization of the information for analysis consists of a total of 10 codes, as shown in Table 5

Table 5. Final Codes for Information Analysis

<i>Concept</i>	Referring to the worldview of the spiritual, God and qualities of a spiritual person.
<i>Connection</i>	Knowledge and relationship with oneself, with others and with a supreme being.
<i>Purpose and Meaning</i>	Search for Meaning, purpose and meaning of life, living according to values.
<i>Internships & Activities</i>	The development of religious practices that people do of a spiritual character
<i>Transcendence</i>	experiences and conceptions that they consider go beyond material reality
<i>Certainty / Hope</i>	Expectations of future situations
<i>Affects: Positive emotions</i>	Feeling, experiences and experiences of positive emotions
<i>Personal Growth</i>	Achievement of goals and areas of importance
<i>Self-concept</i>	How he sees himself
<i>Interpersonal relations</i>	Social relations, contribution to society

This table shows the final categorization for the analysis, incorporating two more concepts derived from the information provided by the questionnaires.

RESULTS AND CONCLUSIONS

About the quantitative methodology of the research, the results obtained from the Mental Health Continuum (MHC) questionnaire reveal an average level of general well-being, with a mean score of 3.74 on the MHC. It is established that from a score of 3.85 it is classified as high well-being or "flourishing", a term coined from the perspective of positive psychology. It is important to note that MHC encompasses three dimensions of well-being: hedonic, eudemonia (psychological) and social.

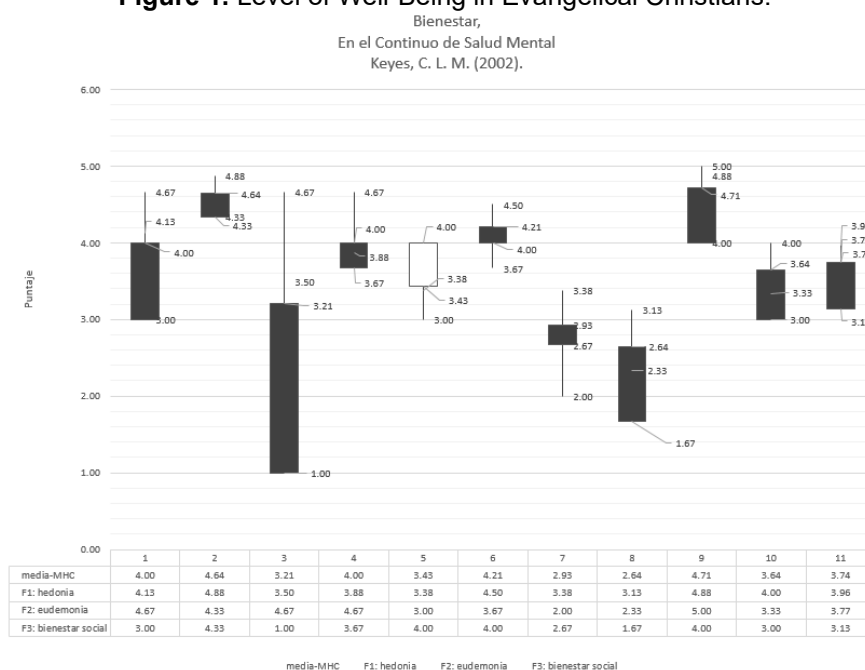
The data collected indicate that the participants are within the average in terms of hedonic well-being, which addresses the experience of positive affections and emotions. However, they show a significantly high level of well-being about the sphere of purpose and meaning of life (eudemonia), as well as in the realm of social welfare (Figure 1). These

findings suggest a positive and satisfactory perception of the sense of purpose and the quality of social relationships among participants.

This quantitative analysis provides an objective and rigorous view of the level of well-being perceived by the participants, which contributes to a deeper understanding of the relationship between spirituality and well-being in the context studied.

It is important to mention that the complete scales to determine the level of subjective well-being in the Mexican population are being reviewed for publication as part of the research work carried out by the group led by Dr. Hernández Pozo.

Figure 1. Level of Well-Being in Evangelical Christians.



A table showing scores on the three factors that make up the MHC mental health continuum is presented at the bottom of Figure 1. Factor 1, called "Hedony", refers to the experience of positive emotions and affections. Factor 2, called "Eudemonia," refers to assigning purpose and meaning to life, as well as living according to values and contributing to society. Finally, factor 3 is "Social Well-being", which is related to the satisfaction of interpersonal relationships and faith in society.

The numbers 1 to 10 at the top of the columns correspond to the individual participants, while column 11 shows the average of their scores. Above the table, the bar graph illustrates the scores of each participant. A cut-off point is established in quartile 3, with values of 3,857 for the average of the MHC, 4,375 for hedony, 3,667 for eudaemonia and 3,000 for social welfare. Scores above these values are classified as "High".

The frequency of citations for each code is shown below (Figure 2).

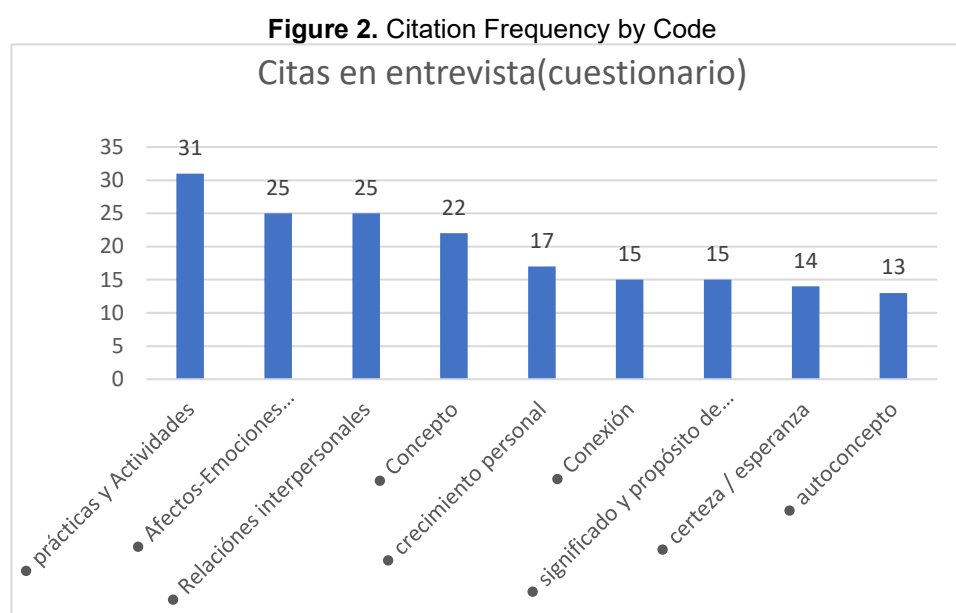


Figure 2 shows that the code with the most citations was the one referring to affections with 31, followed by Affections and Interpersonal Relationships with 25, concept with 22, personal growth with 17, connection and meaning with 15, as well as certainty/hope with 14 and self-concept with 13.

As for the relationship between categories, a wide relationship can be observed between practices and activities, personal relationships and the experience of positive emotions, another point to highlight is that the search for transcendence and knowledge about a supreme being, gives them meaning and purpose in life, which in turn is related to personal growth and therefore self-concept. (fig.2)

Spiritual practices that affect a greater perception of well-being in practitioners of Christianity are noted in the diagram.

Figure 3. Sankey Diagram General relationship between the categories of the variables of Spirituality and Well-being.



Figure 3 shows the relationship between the categories, the greater the line thickness, the greater the relationship, the yellow color refers to the well-being variable, while for the spirituality variable we have the blue color. The relationship between practices and activities with positive affections and emotions, as well as interpersonal relationships, is observed; it also shows a relationship between practices and activities with a feeling of connection to oneself, God and others, which is known as transcendence, the latter is related to the meaning and purpose of life for Christians.

The results show that practices and activities in conjunction with social life around the Christian community are a factor of great importance for well-being; Through practices such as prayer, meditation, service to others, praise, and learning biblical teachings, they generate positive emotions, feelings of joy, joy, happiness, tranquility, and peace in the believer.

The concept of God for the Christian is that of an omniscient and omnipotent being who has the characteristic of helping those who venerate him or fulfill his will, this is an important part for the search for transcendence, which endows the believer with a sense of life, now it is he who lives for God, seeks to carry out works that bring him closer to him, therefore the Christian tends to be in a constant connection with that being to receive direction, to feel safe and protected.

Another important aspect to highlight is the influence on self-concept and personal growth, since they claim to have a transformation through their spirit, which takes them from one way of being to a better way, they feel loved and define themselves as valuable.

Figure 4. Sankey diagram of the relationship in practices and activities



Figure 4 shows that spiritual practices and church-related activities are related to positive emotions and affections, as well as personal relationships, personal growth, and connection.

As mentioned above, spiritual practices are an important part in the development of spirituality and well-being, it is inferred that through these activities the participants create affective bonds, generate good interpersonal relationships which contributes to their sense of connection with others, with themselves and with God, the practices that the participants

reported were prayer, Assembling (attending church meetings), reading and "pondering" the Bible, singing, and meeting with fellow believers in prayer and singing.

DISCUSSION

The results obtained in this research corroborate previous findings regarding the relationship between spirituality and well-being, such as those reported by Blaine and Crocker (1995) and Noguera M. (2015). It was found that spiritual practices, such as prayer and meditation, considered components of Spiritual Transcendence according to Piedmont (1999), contribute significantly to Psychological Well-being, inner peace, the search for transcendence and self-knowledge. These practices were also associated with a higher frequency of positive emotions, such as self-esteem, compassion, and hope (Rodríguez-Fernández, 2011), as well as feelings of joy, which impacts hedonic or subjective well-being, as suggested by the literature (Diener et al., 1999; Kim-Prieto et al., 2005).

Christian vision and dogma, on the other hand, provide individuals with a sense of life, as expressed by the participants. It was observed that this belief promotes the development of a new identity, an identity as a child of God, giving purpose to existence and generating intrinsic satisfaction by acting by the belief that one's actions contribute to a higher purpose. As Piedmont (1999, 2001) expresses in his research. Spirituality or Spiritual Transcendence is the human capacity to perceive meaning beyond human thought and the purpose of life, giving meaning to existence.

This sense of purpose also impacts self-concept and personal growth, indicators of positive functioning according to Díaz et al. (2006). It is important to emphasize that Christian values are intrinsically linked to the social dimension, since they promote unity and help to others. A large part of the practices that generate well-being are related to social interactions and connection with others, which is fundamental for integral well-being, in line with Keyes' (2002, 2004) Mental Health model, where the perception of a positive contribution to society is directly related to people's well-being.

Therefore, the influence of spirituality on well-being is also reflected in self-concept and personal growth, fundamental aspects for positive functioning, as expressed by Díaz et al. (2006). Christian values, by promoting unity and helping others, are intrinsically linked to the social dimension. In this sense, the practices that generate well-being are usually related to social interactions and connection with others, aspects that are essential for the integral well-being of people. These findings are consistent with Keyes' (2002, 2004)

Mental Health model, where the perception of a positive contribution to society is directly associated with individual well-being.

Finally, it was concluded that the experience of the spiritual is strongly linked to the conception of Christian values, although in this work I do not investigate the moral conception of Christianity, a strong tendency to act in favor of these values can be observed, which leads me to relate this procedure with the theory underlying the acceptance and commitment therapy (ACT) developed by Steve Hayes and collaborators. "ACT maintains a concept of psychological health understood as the maintenance of valuable behavioral patterns in the different important areas of a person's life." (Martínez, Olga & Valdivia-Salas, Sonsoles & Luciano, Carmen & Paez Blarrina, Marisa, 2006).

CONCLUSION

Based on the discussion, the central question of the research is answered by stating that the influence of spirituality on well-being is that beliefs in Christian dogma give purpose and give meaning to the believer's life as well as a sense of belonging, of being valuable to someone, of being loved, this gives rise to a motivation to carry out both individual and group activities, the believer traces a path to walk, when his actions are directed within this path positive emotions and a feeling of achievement will arise, from a less metaphorical and more psychological perspective, the concept of God and his precepts endow the believer with certain values that when acting according to them generate a positive affect.

In recent research, it has been found that the experience of spirituality among people who practice an evangelical Christian dogma is closely related to their general well-being. Studies such as that of Blaine and Crocker (1995) have highlighted the positive correlation between spirituality and psychological well-being, noting that spiritual practices such as prayer and meditation contribute significantly to a greater sense of inner peace and a search for transcendence. In addition, more recent research, such as that of Noguera (2015), has confirmed these findings, showing that spirituality provides a sense of purpose and meaning in life, as well as positive emotions such as self-esteem, compassion, and hope.

In the specific context of evangelical Christian dogma, spirituality is experienced as an intimate connection with God and with the community of believers. As reported by Rodríguez-Fernández (2011), practitioners of this faith find in their beliefs a source of joy,

satisfaction, and a sense of identity. Belief in the divine presence and mission to spread the gospel gives them a clear purpose and motivation to act by their religious values.

In addition, spirituality in the evangelical context also translates into greater social cohesion and interpersonal support. Just like what was found in this research.

As Piedmont (1999, 2001) points out, connection with the community of believers and participation in religious activities strengthen social ties and provide a sense of belonging and mutual support. These social aspects are fundamental for the emotional and psychological well-being of individuals, as has been highlighted in previous research (Diener et al., 1999; Kim-Prieto et al., 2005).

In summary, spirituality in the context of evangelical Christian dogma significantly influences people's well-being, providing a sense of purpose, interpersonal connection, and positive emotions that contribute to a fulfilling and fulfilling life.

"Individuals with high subjective well-being tend to evaluate the different circumstances of their lives positively, while those with a lower level of well-being tend to perceive most aspects of their existence as negative or as obstacles to achieving their goals. This finding is in line with the concept of satisfaction with life described by the National Survey of Well-being and Relationships in Spain (ENBIARE, 2021). "Therefore, life satisfaction represents a global judgment that people make when evaluating their life in its entirety, in contrast, the hedonic aspect of subjective well-being is related to the constant experience of pleasant emotions, derived mainly from positive evaluations of continuous events and the infrequent occurrence of unpleasant emotions, resulting from few negative evaluations. There is a probable correlation between life satisfaction and hedonic level, since both are influenced by the valuation of events, activities and personal circumstances.

However, differences may exist, as life satisfaction represents a global assessment of existence, while the hedonic level involves continuous emotional reactions to events. (Diener, 2009).

Therefore, we can affirm that "Subjective well-being is a path to authenticity and inner fulfillment. By learning to recognize and value our positive experiences, as well as constructively manage negative ones, we can cultivate a lasting sense of contentment and harmony in our lives. The key is to find a balance between accepting reality as it is and constantly looking for ways to grow and thrive. Ultimately, subjective well-being invites us to live with awareness, gratitude, and resilience, building a bridge to a more meaningful and enriching life." In other words, Live life positively.

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