

**Meaning, Purpose, and Religiosity in the Lives of Recovering Alcoholics in India
and Its Implications for Social Work Practice**

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Abstract

The present study was carried out to examine the role of religiosity in helping individuals recovering from alcohol use disorder experience an increased sense of meaning in life, which in turn could aid them in their journey of recovery. The study was carried out in the State of Kerala. The researchers used the Meaning in Life Questionnaire to measure the level of meaning and the Duke University Religion Index to measure the level of religiosity among the respondents. The study had a total of 128 respondents. Frankl's theory of meaning was used as the theoretical foundation. The authors propose that a higher level of religiosity (a manifestation of an increased focus on the noos) among the respondents helps them find meaning or at least sets them off on a search for meaning, which in turn helps them retain their sobriety. The results indicated that the respondents had a high level of religiosity and meaning in life. It appears that both religion and family are sources of meaning and might play an important role in keeping the respondents sober. Social work professionals will find this useful in formulating interventions that have been discussed in the full paper.

Keywords: Meaning in life, Search for meaning, Presence of meaning, Religiosity, Alcohol Use Disorder.

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Introduction

Globally, it is estimated that about 2.4 million premature deaths can be attributed to alcohol use disorder (Åberg et al., 2023). Furthermore, as of 2024, it is estimated that around 400 million people are living with Alcohol Use Disorder around the world (World Health Organization, 2024). In India, the latest data from the World Health Organization suggests that the current number of deaths in India, which can be attributed to alcohol use disorder, stands at 38.5 per 100,000, and that the per capita consumption of alcohol is set to rise from 4.9 litres in 2019 to 6.7 litres in 2030 (The Wire, 2024). Although there is no single major source of information on the prevalence of alcohol use disorder among Indians, one meta-analysis revealed that one in twelve or 8.33 per cent of the Indian population was suffering from alcohol use disorder (Joseph et al., 2024). This is adding to significant stress on the health of the citizens who have only recently recovered from the destruction caused by the pandemic (Krishnan et al., 2024). Among the various states, both Tamil Nadu and Kerala, two southern states, are considered to be hotspots for alcohol consumption in the southern region of the country (Balasubramani et al., 2021). In one study in Tamil Nadu, it was found that 16.9 per cent of alcohol consumers were suffering from alcohol dependence (Baskaran et al., 2024). In another study conducted in a District in Kerala, 38.41 per cent of the males were found to be suffering from alcohol dependence (Bal, 2015). While the impact of alcohol use disorder such as its negative effect on the brain's structure and functions (Lees et al., 2020) and the severe damage caused to the human body, in particular, the liver, have been well-researched (Asrani et al., 2021), there is an urgent need to examine the lives of individuals who have recovered from alcohol use disorder and in particular, identify the factors that prevent individuals from relapsing.

Worldwide, only one in six individuals suffering from alcohol use disorder receives treatment, and the rates are even lower for countries such as India, which fall under the middle-income category (Mekonen et al., 2021). In the American context, the majority of the individuals who eventually overcome alcohol use disorder do so without enrolling in specific intervention programs (Tucker et al., 2020). In other words, they overcome it through their own efforts. (Tucker et al., 2020). It is this area that hasn't been studied as well and requires a closer examination because other manualized interventions, such as the 12-step alcoholics anonymous program and formal psychological interventions such as cognitive behaviour therapy, to overcome alcohol use disorder, have already been examined by other researchers in the past (Breuninger et al., 2020). One of the personal factors that could perhaps discourage alcohol abuse is religiosity. However, the existing literature on the issue indicates conflicting evidence about the effectiveness of religiosity in helping individuals recover from alcohol use disorder. While some studies suggest that religiosity and religious affiliation are not sufficient in reducing alcohol use disorder (Witkiewitz et al., 2016), others point to the positive effect of religiosity in reducing alcohol consumption among respondents (Kathol & Sgoutas-Emch, 2017). One major gap in the existing literature is the paucity of studies examining the importance of religion in relation to the level of meaning it provides to such individuals and how the presence of meaning in the lives of recovering alcoholics could be a protective factor against relapse. Furthermore, apart from religiosity, there could be other important personal factors that could be a source of meaning, which in turn could further aid the individual in the process of recovery. In fact, the search for meaning and the presence of meaning could be the missing links that could explain how the majority of those who recover from alcohol use disorder are able to do so without formal interventions (Tucker et al., 2020). In order to fill this existing research gap, the

researchers have carried out the present study in India, where no such study involving a combination of these two variables has been carried out previously.

Meaning in Life

The modern-day interpretation of the construct called meaning in life dates back to Viktor Frankl's book titled 'Man's Search for Meaning' (Frankl, 1985), in which he demonstrated the importance of developing a purpose in life in overcoming some of life's worst tragedies. In this book, Frankl, an existential psychiatrist and psychotherapist (Bushkin et al., 2021) narrates his experiences in a Nazi concentration camp and how possessing a strong purpose that he wished to fulfill by surviving the camp, aided him in ultimately surviving the camp when most others could not (Bushkin et al., 2021). Simply put, meaning is a feeling that reminds us that our lives matter and that we are more than just the sum of our days (King & Hicks, 2021). This meaning is derived from a purpose, a never-ending but fulfilling target that empowers the individual and encourages them to move forward in life, despite the tragedies that might befall them. Although the concept is philosophical in nature, it can nevertheless be measured using scales. One such scale is the Meaning in Life Questionnaire developed by Steger et al. (2006). This 10-item questionnaire has two sub-scales: Presence of Meaning, or the extent to which the individuals feel that their life is filled with meaning and purpose, and the Search for Meaning subscale, which measures how engaged and motivated the individuals are in discovering the amount of meaning in their lives. The Meaning in Life Questionnaire is one of the most widely used instruments to measure meaning in life. In fact, an analysis of 232 studies that have used the Meaning in Life Questionnaire found the tool to be highly reliable with an average Cronbach's Alpha value of 0.85 among both sub-scales (Semma et al., 2019). As far as the nature of the sub-scales is concerned, it can be stated that both sub-scales are positive in nature and have been

found to be protective factors in preventing suicidal behaviours (Lew et al., 2020), apart from being predictors of wellbeing (Hadden & Smith, 2019). In fact, the presence of meaning may help reduce the desire to use drugs and alcohol (Csabonyi & Phillips, 2020), but this remains to be fully examined, especially among recovering alcoholics. Moreover, the association between religion, another powerful force, and meaning in life is yet to be examined, especially in the context of recovering alcoholics and their struggle to prevent a relapse.

Religiosity

Religiosity is one construct that has been receiving increasing attention from social scientists in recent years (Koenig et al., 2015). While spirituality can be defined as one's personal belief and relationship with a higher being, religiosity guides and informs that spiritual belief (Mishra et al., 2017). Expressions of religiosity may include prayer, scripture reading, or other religious rituals practiced alone or at home (Koenig et al., 2015). Religiosity seems to have a positive impact on life satisfaction (Sholihin et al., 2022). In fact, existing literature suggests that an increase in religiosity may aid individuals in overcoming problems such as substance abuse and managing anxiety (AbdAleati et al., 2016). It is well known that religiosity has a positive impact on the mental health of individuals. For example, one recent meta-analysis that explored 48 longitudinal studies on this matter found that although the effect size was small, religiosity did have a positive impact on the mental health of the respondents (Garssen et al., 2021). Religiosity has also been found to have a positive effect on the subjective well-being of individuals across different religions (Villani et al., 2019). It is, however, not very apparent how religiosity could positively influence the well-being of individuals. One study suggests that the relationship between religion and improved well-being is mediated by positive emotions such as awe, love, peace, and gratitude, which individuals experience through religious practices (Van

Cappellen et al., 2016). While most studies suggest a positive influence of religion on the lives of individuals attempting to recover from substance abuse, including alcoholism (Ranes et al., 2017), there are some that suggest the opposite effect. For example, in one cohort study published in 2018, the authors found individuals with higher religious affiliation to be at a greater risk of re-admission for the treatment of alcoholism (Braun et al., 2018). There is also evidence that suggests that the commonly observed positive effects of religiosity may not have the same positive outcomes for certain sub-groups, such as those with crack cocaine and cannabis use disorders, but may nevertheless be a suitable option for rural communities where formal systems of support to treat alcohol use disorder may not be easily available (Beraldo et al., 2019). Over the years, researchers have developed several tools to measure religiosity, and one such tool is the Duke University Religion Index, which is a five-item measure of religiosity (Koenig & Büssing, 2010). This particular tool was chosen by the researchers for the present study as it has been used in more than 100 published studies across the world and has displayed high convergent validity with other measures of religiosity (Koenig & Büssing, 2010). However, before examining the inter-relationship between religiosity, meaning in life, and its usefulness for recovering alcoholics, the theoretical foundation for the present study needs to be laid out.

Theoretical Framework

The present study derives its theoretical impetus from Viktor Frankl's approach to meaning in life. According to his theory, human existence can be broadly viewed as a combination of three dimensions- the physiological, or the needs of the body, the psychological, which is essentially the human mind, and the spiritual, which he termed as 'noos' or spirit (von Devivere, 2018). Human beings are mortal and vulnerable to pain and ailments, but even in times when individuals are suffering from ailments that are beyond their control, they have the freedom

to dwell deeper into their noos and discover meaning and purpose in their lives (Britt & Acton, 2022). In the present study, the respondents are those who are recovering from alcohol use disorder. The authors propose that a higher level of religiosity (a manifestation of an increased focus on the noos) among the respondents helps them find meaning or at least sets them off on a search for meaning, which in turn helps them retain their sobriety. Viktor Frankl's theory of meaning also highlights the importance of the family. In his book, *Man's Search for Meaning* (Frankl, 1985), he noted that prisoners who survived the camp were those with a purpose and meaning, and for some, it was a spouse or family that added meaning to their lives (Frankl, 1985). This theory is also useful for social workers who are working with individuals suffering from trauma and disconnection from family and their community. The intervention provided by social workers is more likely to be effective when the individual has a strong sense of meaning and purpose. In other words, the journey towards recovery from the negative impact of a traumatic event or the efforts towards reconnecting with one's family is faster because of a strong sense of meaning and purpose in their lives, which in this case is religiosity. Similarly, in the present study, the authors propose that individuals who have a family to rely on possess greater meaning in life. With this theoretical foundation, the present study has been carried out.

Objectives of the Study

The objectives of the study are as follows:

1. To describe the socio-economic and demographic features of individuals recovering from alcohol use disorder in Kerala, India.
2. To measure their level of religiosity and meaning in life.
3. To identify independent factors that are associated with religiosity.

4. To identify independent factors that are associated with the presence of meaning in life and search for meaning.
5. To discover the significant variables that might be aiding the respondents in maintaining their sobriety.

Hypotheses

Based on the theoretical foundation of the study, the researchers have set out the following hypotheses:

1. Respondents who have a high level of meaning in life are also likely to score high on religiosity.
2. Respondents who have a high score of religiosity are more likely to remain sober for a longer period of time.
3. Respondents who currently have a family are likely to experience a higher level of meaning in life.
4. Respondents who have lower meaning in life are more likely to find it difficult to resist the desire to drink.
5. Respondents who have a higher meaning in life are less likely to have sought professional help to overcome this problem.
6. Respondents who have a higher meaning in life are more likely to feel that it is important for them to overcome this addiction.

Methodology

The present study is exploratory in nature, and the researchers have adopted a quantitative method to carry out the study.

Sampling Procedure

The respondents in the present study are members of an association of recovering alcoholics in the Indian State of Kerala. The researchers gained access to one respondent from the association, who then referred to other members who were willing to be part of the study. The researchers had to employ this method of sampling as there is a significant level of stigma attached to alcohol use disorder (Gual et al., 2016), and individuals with such a problem generally don't want to openly admit it due to its stigmatizing nature. Using this approach, the researchers were able to collect 131 responses. However, there were errors in the entries in three of the responses, and as a result, they had to be removed. Thus, a total of 128 respondents took part in the present study.

Inclusion and Exclusion Criteria

Since the present study is about individuals recovering from alcohol use disorder, only those individuals who were formerly addicted to alcohol but have now remained sober for at least six months were included in the present study. The researchers opted to choose six months as the benchmark, as existing literature indicates that the first sign of a successful ongoing treatment for alcohol use disorder is abstinence for six months (Sivaraman et al., 2023). Respondents who had recently relapsed or were no longer associated with the association and those who could not understand English were excluded from the study. This was because the interview schedule was in English.

Tools of Data Collection

The researchers used an interview schedule to collect data from the respondents. The interview schedule consisted of three parts. The first part included questions related to the socio-demographic and economic characteristics of the respondents. This was collected primarily to understand more about the respondents themselves, including their social and economic

conditions. The second part of the interview schedule consisted of important factors that were identified by the researchers while examining existing literature on the subject. The third section of the interview schedule consisted of two scales. The first one was the Duke University Religion Index to measure the level of religiosity among the respondents (Koenig & Büssing, 2010). This particular index has a total of five items. Since the scale has been published and used widely across a diverse range of populations, including countries in the East such as China and Iran (Sohail & Koenig, 2023), the researchers chose this particular scale. Since the scale has been widely translated into different languages, including Hindi (Grover & Dua, 2019) and validated, the validity of the scale was never in question. The researchers, however, did carry out a reliability test to test the internal consistency. The test revealed a Cronbach's Alpha value of 0.68, which is considered to be acceptable (Taber, 2018). The second scale included in the third section was the Meaning in Life Questionnaire (Steger et al., 2006), a popular scale to measure meaning in life among the respondents. The scale has a total of ten items that have been divided into two sub-scales. While items number 1, 4, 5, 6, & 9, when combined together, measure the presence of meaning, items number 2, 3, 7, 8, & 10 together measure the search for meaning. It may be noted that item number 9 needs to be reverse-coded (Steger et al., 2006). Both search for meaning and the presence of meaning are generally found to have a positive correlation (Lim et al., 2022).

Ethical Consideration

Ethical clearance was secured from the first author's institution, and written consent was secured from the respondents before data collection. The anonymity of the respondents was maintained, and the collected data were entered and stored in a password-protected computer.

The researchers have also adhered to the ethical standards laid out in the Belmont Report (Zucker, 2007).

Results

Results of the data analysis are seen in Tables 1, 2, and 3. While Table 1 highlights the results of the basic percentage analysis, Tables 2 and 3 show the results of the Kruskal-Wallis test indicating the association between the independent variables and the dependent variables- Meaning in life (Table 2) and Religiosity (Table 3). It may be noted that the researchers opted for the Kruskal-Wallis test as the data were not normally distributed, and the Kruskal-Wallis test is a non-parametric test that does not require the data to be normally distributed (Hecke, 2012). Furthermore, in order to avoid overcrowding of the tables, only those results that were found to be statistically significant were reported in Tables 2 and 3.

Results of the Basic Percentage Analysis

The results of the basic percentage analysis seen in Table 1 show that the majority of the respondents have a high level of religiosity, apart from the presence of meaning, and are continuing to search for meaning in their lives. The fact that a vast majority of the respondents have been sober for more than a year is an impressive testament to their individual efforts, in which religiosity, leading to an improved sense of meaning in life, might be at play. This has been further explored in Tables 2 and 3.

Meaning in Life

The results of the Kruskal-Wallis test exploring the association between the independent variables and Meaning in Life can be seen in Table 2. Existing literature does suggest that family can be a great source of meaning (Grouden & Jose, 2015), and the same is noted in the present study, with those living in joint and nuclear families possessing a higher mean rank (65.44;

77.53) of presence of meaning compared to those who were single and those who were currently in live-in relationships. Interestingly, a higher income was also associated with greater meaning. As far as the consumption of alcohol is concerned, it appears that individuals who currently find it extremely easy to resist the desire to consume alcohol have a higher mean rank (84.88) in the presence of meaning and search for meaning domains. In fact, those who have a higher mean rank (68.32) in the search for meaning domain also strongly feel that it is extremely important for them to overcome addiction to alcohol, while respondents with a higher mean rank (71.26) in the presence of meaning domain also do not seek any additional help from other professional bodies. On the whole, the results indicate that while being part of a family and earning a decent income could aid the respondents in experiencing meaning in their lives, those who feel that they have meaning in their lives or are actively searching for it are less likely to relapse and are more likely to stay sober for longer periods.

Religiosity

Another set of Kruskal-Wallis tests was carried out with religiosity as the dependent variable, and the results can be seen in Table 3. The results indicate that individuals who have been sober for more than a year have a higher mean rank (65.90) of religiosity. Furthermore, individuals with a lower level of education, who live in nuclear or joint families, and who are older (above 45 years) have a higher mean rank (72.95) of religiosity compared to other groups. In line with existing literature that suggests that religion is an important source of meaning and purpose (Culver & Lundquist Denton, 2017), in the present study, it is observed that those with a higher level of presence of meaning and also those who have scored high on the domain- search for meaning, also have a significantly higher mean rank (71.39) of religiosity.

Path Analysis

Since the main focus of this study is to understand the relationship between religiosity, meaning in life, and the ability to recover from alcohol use disorder, the researchers carried out a path analysis using a software called AMOS. The total religiosity score, the presence of meaning, and the ability to resist the temptation to drink were included in the analysis. For the purpose of the analysis, the ability to resist the temptation to drink, which is a categorical variable, was converted into a continuous variable through dummy coding. Figure 1 is the path diagram, which indicates that religiosity contributes to the presence of meaning in the lives of the respondents, which in turn helps the respondents maintain their sobriety. Specifically, as predicted, religiosity had a significant positive path to the presence of meaning ($\beta = 0.35$, $p < 0.000$), and the presence of meaning had a significant positive path to resisting the temptation to drink ($\beta = 0.34$, $p < 0.000$). All the model fit indices, namely CMIN/df (0.276/1), CFI (1.000), RMSEA (0.000), P Close (0.653), and NFI (0.992), as seen in Table 4, indicate a very good model fit.

Discussion

The present study had five objectives and six hypotheses, and all six hypotheses were accepted. The finding that the majority of the respondents have a higher level of religiosity and meaning in life is an indication that these individuals who are successfully recovering from alcohol use disorder are perhaps deriving meaning from religion and are able to remain sober. This is somewhat similar to the findings of a recently published Polish study, which found that a positive relationship with God was beneficial for individuals recovering from alcohol use disorder (Wnuk, 2023). Although there have been studies that have examined the usefulness of religion in preventing drug use and other delinquent behaviors (Kelly et al., 2015), the findings of this study are unique in the sense that it not only highlights the positive role that religion can

play in helping individuals recover from alcohol use disorder, but also indicates how religion can be a great source of meaning, which in turn can help individuals maintain their sobriety. In fact, the study reiterates the importance of family in aiding individuals to derive meaning, which in turn could also be playing an important role in the recovery process. To put it simply, in this sample, participants who reported higher levels of meaning in life or a greater search for meaning also reported longer periods of sobriety. However, it is important to note that causality cannot be inferred. One notable finding in the present study is that those living in joint families have the highest mean rank in the domain titled 'presence of meaning.' It may be noted that while in many countries around the world, nuclear families are the norm, in India, the joint family system continues to exist in many parts of the country (Chakravorty et al., 2021). The joint family system, which is marked by several individuals living in the same household, is also an ideal setting to ensure social control that might be helpful for individuals to resist the urge to drink. Similarly, those living in joint families had a higher mean rank (75.58) of religiosity, which indicates that variations may be connected with factors such as religion and family, warranting further exploration. Respondents who felt that it was very important for them to overcome their addiction to alcohol scored a significantly higher mean rank (68.32) in the domain titled 'search for meaning'. This shows that the respondents are on a personal journey to enhance the meaning in their lives and that they are well aware that overcoming their addiction to alcohol is an important step towards that direction.

Implications for Social Work Practice

Although it has to be acknowledged that individuals can derive meaning in their lives through the pursuit of various activities, the pursuit or practice of religion is also a significant source of meaning for many. In the present study, the meaning of life had two dimensions- the

presence of meaning and search for meaning, and the respondents in the present study, though generally high in terms of presence of meaning, are also found to be more interested in the search for meaning. This is an interesting finding and points to the deep nature of meaning in life. One would expect individuals to be satisfied once they score high on the presence of meaning domain, but instead, they are found to continue their search for more meaning in their lives. It may be that the search for meaning is in fact what is leading them to experience the presence of meaning in their lives, as observed in certain previous studies (Lim et al., 2022). Further investigation is needed to better understand this phenomenon. In this context, social work professionals working in de-addiction settings could consider employing a spiritual approach to help individuals trying to recover from their addiction to alcohol. This may be used in combination with a logotherapy-centric intervention, wherein religion is viewed as a source of meaning, which in turn provides an impetus to the individual to focus on the larger and more important aspects of life and sets them on the path of recovery. Social workers working in community settings may organise spiritual events, encouraging individuals to turn towards a more meaningful path in life and gather the strength to overcome their addiction to alcohol. India, being a land of religion and spirituality, is a perfect setting for this kind of approach. Spiritual prayers, special lectures by religious leaders, and the celebration of religious festivals with increased emphasis on religious teachings of sages in the country could all be incorporated by social work professionals working in such settings. Apart from the importance of religion in the recovery process, the present study has also highlighted the special role that could be played by the family of the individual suffering from this addiction. Therefore, social work professionals could consider working closely with the family members by including them in many of the spiritual programmes organized by them. India has a rich culture of temple festivals wherein the

entire village is involved in the procession. This is an ideal time for social work professionals to spread awareness on the dangers of alcohol addiction and direct individuals to places where they can seek help. The possibilities for social work intervention with a religious and family-oriented undertone are limitless once the importance of these two factors in the process of recovery is acknowledged.

Limitations of the Study

The present study is quantitative in nature. A mixed-methods approach involving case studies and focus group discussions could have yielded more in-depth results. This would be the next step for a deeper analysis of this issue.

Conclusion

On the whole, the theoretical framework that was used as a base to carry out the present study has proven to be accurate to a certain extent. Frankl's theory that emphasizes the 'noos' or the spiritual dimension of human existence as a source of meaning appears to hold good for this particular group of individuals who are on the road to recovery from alcohol use disorder. There is certainly a significant association between religiosity and meaning in life, which in turn offers protection to individuals from relapse in the case of alcohol use disorder. Social work professionals and psychologists in the future may find this useful in formulating interventions that have a religious undertone and an emphasis on the importance of family in order to protect individuals from falling back into the trap called alcohol use disorder.

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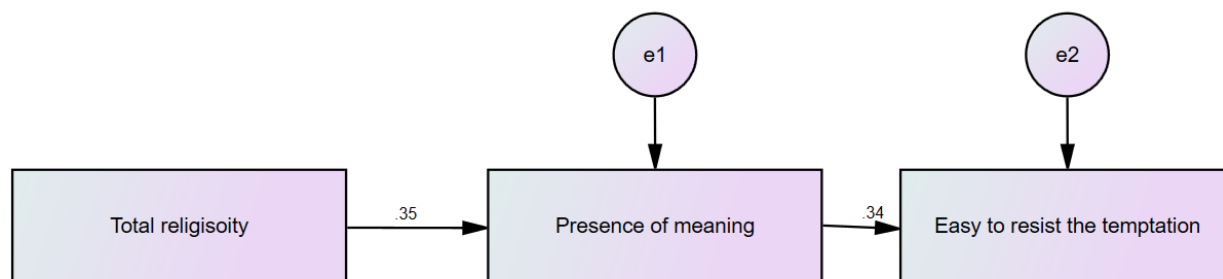


Figure 1: Path Analysis

Table 1- Basic Percentage Analysis

Variables	N	%	\bar{x} (min) (max)
Gender			
Male	05	3.9	
Female	123	96.1	
Religion			
Hindu	56	43.8	
Muslim	04	3.1	
Christian	64	50.0	
Other	04	3.1	
Age of the Respondent			
Below 45 years	64	50	45.30 (25) (67)
45 years and above	64	50	
Monthly income			
Below \$600	112	87.5	375.73 (60) (1,191)
\$600 and above	16	12.5	
Level of Education			
Up to 12th grade or below	70	54.7	
College degree and above	58	45.3	
Number of Children			
No children	26	20.3	
One or more children	102	79.7	
Time since last drink			
Between 6 months to 1 year	07	5.5	
More than a year	121	94.5	
Religiosity			
High	61	47.7	13.33 (0) (22)
Low	67	52.3	
Presence of Meaning			
High	60	46.9	27.73 (13) (35)
Low	68	53.1	
Search for Meaning			
High	55	43	27.25 (5) (35)
Low	73	57	

Table 2- Kruskal Wallis Test- Meaning in Life

Presence of Meaning					
1.	Type of Family	N	Mean Rank	Df	Sig.
	Nuclear	80	65.44	3	0.001
	Joint	33	77.53		
	Single	13	32.04		
	Live in relationship	02	23.00		
2.	Monthly Income	N	Mean Rank	Df	Sig.
	Below Rs. 50,000	112	61.86	1	0.032
	Above Rs. 50,000	16	83.00		
3.	Difficulty in Resisting the Desire to Drink	N	Mean Rank	Df	Sig.
	Extremely easy	05	61.90	4	0.000
	Easy	37	84.88		
	Neither easy nor difficult	15	89.40		
	Difficult	20	52.58		
	Extremely difficult	51	47.32		
4.	Tried Seeking Help from Professional Bodies?	N	Mean Rank	Df	Sig.
	Yes	67	58.34	1	0.048
	No.	61	71.26		
Search for Meaning					
5.	Difficulty in Resisting the Desire to Drink	N	Mean Rank	Df	Sig.
	Extremely easy	05	74.40	4	0.000
	Easy	37	37.00		
	Neither easy nor difficult	15	93.03		
	Difficult	20	58.45		
	Extremely difficult	51	45.08		
6.	How important is it for you	N	Mean Rank	Df	Sig.

	to overcome addiction to alcohol?				
	Neither important nor unimportant	07	14.14	2	0.001
	Important	27	64.26		
	Extremely important	94	68.32		

**** Significant at 0.001 level

*** Significant at 0.01 level

** Significant at 0.05 level

* Significant at 0.10 level

Table 3- Kruskal Wallis Test- Religiosity

Religiosity					
1.	Time since last drink	N	Mean Rank	Df	Sig.
	6 months- 1 year	07	40.36	1	0.075
	More than a year	121	65.90		
2.	Level of Presence of Meaning	N	Mean Rank	Df	Sig.
	Low	60	49.69	1	0.000
	High	68	77.57		
3.	Level of Search for Meaning	N	Mean Rank	Df	Sig.
	Low	55	55.35	1	0.015
	High	73	71.39		
4.	Age of the Respondent	N	Mean Rank	Df	Sig.
	Below 45 years	64	56.05	1	0.10
	Above 45 years	64	72.95		
5.	Level of Education	N	Mean Rank	Df	Sig.
	Upto 12th grade	70	74.41	1	0.003
	College degree or above	58	53.75		
6.	Type of Family	N	Mean Rank	Df	Sig.
	Nuclear	80	65.58	1	0.003
	Joint	33	75.58		
	Single	13	30.77		
	Live in relationship	02	57.75		

**** Significant at 0.001 level

*** Significant at 0.01 level

** Significant at 0.05 level

* Significant at 0.10 level

Table 4- Model Fit Information for Path Analysis

Measure	Estimate	Threshold
CMIN/df	0.276/1	≤ 3 indicates an acceptable fit.
CFI	1.000	≥ 0.95 is considered an excellent fit.
RMSEA	0.000	≤ 0.05 are considered excellent.
P Close	0.653	>0.05 is considered an excellent fit
NFI	0.992	> 0.95 is considered a good fit.

Fit indices: CMIN/df - Chi-square divided by degrees of freedom, CFI- Comparative Fit Index, RMSEA - Root Mean Square Error of Approximation, NFI- Normed Fit Index, P Close- Probability of close fit.