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THE MEDIATING ROLE OF MEANING IN LIFE IN THE RELATIONSHIP BETWEEN SPIRITUALITY AND SOCIAL WELL-BEING IN HOMELESS PEOPLE

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Summary. The subject of this article is to verify the relationship between spirituality, social well-being and meaning in life. The mediating function of meaning in life in the relationship between spirituality and social well-being was also tested. In order to determine the strength and direction of the relationships between the above-mentioned variables and to determine the potential mediation, empirical analyses were carried out. The research covered a group of 147 people, of whom 80 were men (54%) and 67 were women (46%) who completed the Self-Report Questionnaire, the Social Well-Being Questionnaire and the Life Meaning Questionnaire. Studies have shown that there are significant relationships between three psychological variables – spirituality, meaning in life and social well-being. In particular, analyses have shown that spirituality is positively related to meaning in life. Studies also have shown a positive correlation between meaning in life and social well-being. The research results showed that the dimension of the meaning in life, i.e. presence, turned out to play a mediating role in the relationship between spirituality and social well-being in homeless people.

Key words: spirituality, social well-being, meaning in life, homeless people

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Introduction

The phenomenon of homelessness is one of the most serious social pathologies, which is undoubtedly an interdisciplinary problem. It is common to see that satisfaction with interpersonal relationships, happiness and a person's level of spirituality are interconnected. The aim of this article is to determine the relationships between the sense of meaning in life, spirituality and social well-being in people in the crisis of homelessness, as well as to examine whether the sense of meaning in life plays a role of a mediator in the relationship between spirituality and social well-being.

The issue of homelessness

When analyzing homelessness, it is considered as a crisis of existence of a person who does not have a permanent place of residence and, therefore, is deprived of basic and necessary means to meet the most important life needs, and such a person could also experience a breakdown of social bonds (Marks, 2014). Researchers analyzing the phenomenon of homelessness place it on the side of multidimensional external factors, such as structural, political, economic and social, as well as personality factors (Drzeżdżon, 2014). This is a problem of widespread, multi-faceted exclusion, where people see no way out of the situation and adapt to the conditions, becoming dependent on help (Dębski, 2008). The homelessness crisis is often the result of a combination of events that destabilize a person's life, i.e. family crises, difficulties in everyday life, changes in the labor market, unemployment or unstable employment (Olech, 2008). A homeless person acquires the homelessness syndrome by experiencing emptiness, fear and alienation, which reduces the motivation to act (Basińska et al., 2014).

Ito and colleagues (2014; cited in: Basińska et al., 2014) state that in more than half of homeless people, reduced mental well-being results from the lack of emotional support. Homeless people often experience isolation, homelessness syndrome, addictions and learned helplessness (Olech, 2008). They have problems professionally with maintaining employment and developing qualifications. They have difficulties establishing social relationships and experience social exclusion. Their health is also at risk due to problems with personal hygiene (Basińska et al., 2014).

Gardocka (2009), examining the sense of meaning in life, aggression and anxiety levels in homeless men and men with apartments, showed that the homeless have a lower sense of meaning in life, which may result from difficulties in giving their lives a clear goal and meaning. They struggle with loss and lack of control over their lives, which the author describes as being a "free bird".

The interrelationship of social well-being and spirituality

Following the definition proposed by WHO (1948; cited in: Karaś, Ciecuch, 2017), well-being refers to complete well-being in the social, physical and mental sphere, and not only to the absence of health damage or possible disease. Keyes's perspective (1998) presents well-being as the absence of negative emotions in an individual, which is also the result of his or her ability to adapt in the face of all life difficulties.

Keyes and Waterman (2003) presented a triadic concept of well-being. Researchers related perceived well-being to three spheres: social, emotional and psychological. Considering the construct of mental well-being, it consists of six independent dimensions. This multi-faceted model was proposed by Carol Ryff in 1989. According to the researcher, mental well-being includes dimensions such as self-acceptance, autonomy, a specific life goal, satisfactory and valuable relationships with other people, sense of control and self-development (Wojciechowska, 2005). Emotional well-being is perceived depending on the presence or absence of positive feelings towards life. This is examined by assessing both the duration and intensity of positive and negative emotions, subjective assessment of the feeling of happiness and overall life satisfaction (Wojciechowska, 2005).

Keyes (1998) assumes that social well-being includes a sense of positively solved life tasks. The original concept distinguishes five dimensions of social well-being. The first is social acceptance, where a person trusts society. The next dimension, social actualization, refers to society's potential to improve the quality of life. Social contribution means an individual's sense of usefulness in society. Social coherence refers to the perception of the world as orderly. The last dimension, social integration, is expressed through a sense of belonging and support from society (Keyes, Waterman, 2003; Keyes, Shapiro, 2004; after: Wojciechowska, 2020).

According to Heszen-Niejodek and Gruszczyńska (2004), spirituality is a comprehensive, theoretical construct whose essence lies in transcendence. Transcendence means going beyond the real "I". This can be seen as the contribution of the spiritual sphere to development and personal growth, so it has a growth and development character. This transcendence manifests itself in three dimensions: religious attitudes, harmony and ethical sensitivity.

Research results indicate that a person's spiritual predispositions may contribute to personality development, better psychosocial functioning, and coping with adversities (Koenig, 2010; Park, 2013). According to Juczyński (2010), in the psychological context, spirituality is a certain attribute of a person that influences giving a meaning and value to life. It also plays an important role in meeting and helping emotional, safety and cognitive needs in determining important life goals for a person (Krok, 2016).

The results of the research on homeless people have shown that the dimension of spirituality is related to mental well-being. Lu and colleagues (2022) showed that spiritual well-being was positively associated with indicators of mental health and personal resources. Additionally, the above studies have shown that homeless people with certain characteristics (e.g. mental illness) may have lower spiritual well-being compared to the general population. Studying homeless women, Hurlbut and Ditmyer (2016) showed the fundamental importance of spirituality in their lives: the sphere of spirituality played an important role in the psychosocial functioning of homeless women and was associated with their overall well-being, both at the individual and social level.

Sense of meaning in life as a determinant of personal activity

Different fields present different perspectives on the definition of meaning in life, just as there are many different perspectives on how to achieve meaning (Steger et al., 2006). The justification for the above is confirmed by Frankl (1965; cited in: Steger et al., 2006), the creator of logotherapy, who indicates that this may result from the fact that each individual is unique and the general interpretation of the meaning in life cannot be adapted to everyone. People create their own meanings based on their individual life goals.

According to some researchers, the meaning in life is related to achieving life coherence and having a belief about one's own place in life (Battista, Almond, 1973, Reker, Wong, 1988; after: Kossakowska et al., 2013). Baumeister (1991; cited in: Steger et al., 2006) proposes that an individual can achieve a sense of meaning in life by meeting his or her needs and goals, taking effective actions and consciously feeling their own value. Additionally, Maddi (1970, cited in: Steger et al., 2006) emphasizes the importance of everyday decisions and activities in shaping the meaning in life.

Steger and his colleagues (2006) define meaning in life as the ability to understand and discover the meaning in life and establish major goals. According to the meaning-making model, meaning is a superior term that includes two dimensions (Steger et al., 2006). The first dimension is understanding, or the ability to make sense and understanding one's own life, including oneself, the outside world, how to adapt to it and how to function in it. Understanding refers to the interconnected network of patterns created into a framework of meaning in life. The second dimension is a goal, which is one or more overarching, long-term life aspirations that are consistent with oneself and motivate appropriate action. Steger and colleagues (Steger, Frazier, 2005; Steger et al., 2006) also distinguish two dimensions of the sense of meaning in life: the presence and search for meaning. The presence of meaning means that the individual is aware of the purpose of life and knows how to give it a meaning. Searching for meaning means actively trying to find meaning when one does not currently feel it. These dimensions are related but can operate independently. An individual may strive to find meaning even if they do not

experience it. Similarly, a person may feel a strong sense of the presence of meaning but not necessarily act to seek it.

In the literature we can find the concept of Wong (1998; after: Krok, 2016), who suggests that the internal structure of the meaning in human life resembles the structure of personality, and this in turn can be related to domain theory. According to Wong (1998, 2012; as cited in: Krok, Gerymski, 2019), there are seven areas that make up the sense of meaning in life: honest treatment of oneself and others, self-acceptance, emotional closeness, attitude to religion, interpersonal relationships, personal achievements and self-transcendence. These dimensions create an integral sense of meaning in life, which is an integral part of an individual's personality. Analyzing the sense of meaning in life among homeless people, Testoni and colleagues (2018) showed that the meaning in life is one of the most important factors buffering the negative behaviors of homeless people, and at the same time a factor helpful in positively shaping their lives and increasing their mental well-being.

Research on the sense of meaning in life has demonstrated its role as a mediator. In Poland, it has been found to be an important factor mediating between spirituality and mental well-being (Krok, 2016). Steger and Frazier (2005) confirmed that the sense of meaning in life mediates between religious behavior and life satisfaction. Religious people often experience greater well-being by finding meaning in life in faith. Additionally, sense of meaning in life mediated between physical symptoms and depression in women with gynecological cancer (Simonelli et al., 2008), where more physical symptoms led to lower sense of meaning in life and increased depression.

Rippentrop et al., (2006) study of people with cancer showed a positive relationship between spirituality and psychological well-being, with elements of spirituality turning out to be stronger predictors of well-being than religious aspects, such as participation in church practices. Similar results were confirmed by Krok (2012), who found that harmony as a dimension of spirituality correlated most strongly with general life satisfaction and the ability to cope. Cloninger's research (2007; cited in Krok, 2016) suggests that spirituality may act as a buffer against stress and life difficulties, helping to maintain mental balance.

Based on available research, there are grounds for examining the mediating function of the sense of meaning in life between spirituality and social well-being. Therefore, examining the mediating role of the sense of meaning in life between these constructs is the research problem of this article. Based on the literature review, the following hypotheses were formulated:

- H1: Spirituality is positively related to the sense of meaning in life among homeless people.
- H2: The sense of meaning in life positively correlates with social well-being among homeless people.
- H3: The sense of meaning in life plays a mediating role between spirituality and social well-being among homeless people.

Method

Purpose of the research and subjects

The subject of this article is the relationship between spirituality, social well-being and the sense of meaning in life among people in the crisis of homelessness. The aim of the research is to determine the direction and strength of the relationships between the dimensions of spirituality and the sense of meaning in life and social well-being. The research aims to verify whether the sense of meaning in life plays a mediating role in the relationship between spirituality and social well-being among people in crisis of homelessness, as well as to determine the nature and strength of the potential mediating relationship.

The research covered 147 people struggling with the homelessness crisis in Opole and Łódź voivodeships in residence centers intended for homeless people. 67 women (46%) and 80 men (54%) participated in the study. The average age of the surveyed people was 48 (SD = 14.6). The youngest person subjected to the study was 20 years old, while the oldest one was 83 years old. There were 51 (34.7%) respondents with primary education, 65 (44.2%) vocational education, 27 (18.4%) secondary education and 4 (2.7%) higher education. The survey was anonymous and had no time limits.

Research tools

The research used three tools designed to measure spirituality, social well-being and sense of meaning in life.

To assess spirituality, the Self-Description Questionnaire (Heszen-Niejodek, Gruszczyńska, Metlak, 2003) was used, which contains 20 test items rated on a five-point Likert scale. It consists of three scales: religious attitudes, ethical sensitivity and harmony. Religious attitudes refer to the use of religious practices and positive attitude towards the Higher Being. Ethical sensitivity describes the high position of ethical values in the hierarchy, the ability to act in accordance with them and ethical reflection. Harmony is the search for coherence in various areas of life (Heszen-Niejodek, Gruszczyńska, 2004). The questionnaire has good psychometric properties, with Cronbach's alpha reliability indices ranging from .82 to .91 for the subscales and .87 for the total score.

Social Well-Being Questionnaire by D. Karaś, M. Najderska and J. Ciecuch refers to well-being in Keye's conceptualization. The tool consists of 33 items divided into five subscales. Social integration assesses an individual's relationship with society, including social support and sense of belonging. Social acceptance measures kindness and trust towards other people. Social contribution is belief about the valuable role of the individual in society and responsibility for others.

Social coherence refers to the perception of society as logical and orderly. Social actualization assesses the potential for social development and faith in the positive direction of social change. The tool is eudaimonistic in nature (Karaś, Ciecuch, 2017). In the current study, the α -Cronbach reliability coefficient of the questionnaire in the overall result is .89, while for the subscales this coefficient ranges from .79 (social contribution) to .87 (social integration).

The Sense of Meaning in Life Questionnaire, created by Steger et al. (2006) is used to measure the perceived sense of meaning in one's life in two dimensions: presence and search. In the dimension of the presence of meaning in life, an individual sees a clear purpose and meaning in life, as well as factors shaping meaning in the present. The search for meaning dimension describes the process of striving to find meaning in life by discovering goals and values, paying attention to the future. The Meaning in Life Questionnaire (MLQ), originally developed by Steger, Frazier, Oishi, and Kaler, was adapted to the Polish version by Krok (2009). The Polish version of the questionnaire shows good psychometric parameters, with a high Cronbach's α reliability coefficient of 0.82 for the presence of meaning in life subscale and .86 for the search for meaning subscale.

Results

Basic statistics and correlational results

Analyzing the average results obtained in individual questionnaires for the entire group of respondents, it can be concluded that in terms of spirituality, the respondents obtained average results, i.e. in the range from 3.58 to 3.61 (slightly above the average of the measurement scale ($M = 3.0$)), in terms of sense of meaning in life – average results ranging from 4.38 to 4.48 (slightly above the average measurement scale $M = 4.0$), in terms of social well-being – average results ranging from 3.06 to 3.33 (close to the average measurement scale $M = 3.0$). The Shapiro-Wilk test showed that some of the tested distributions were different from normal. However, due to the large part of normal distributions, there is little asymmetry in the skewness values and kurtosis in most cases and a large group of examined people, parametric analyzes were performed in this study. In the first stage of statistical analyses, gender differences in the studied variables were assessed using the parametric Student's *t*-test, the results of which are shown in Table 1.

The results obtained in table 1 above allow to conclude that between women and men there were no statistically significant differences in spirituality, sense of meaning in life and social well-being.

Next, it was decided to estimate the correlations between the studied variables. For this purpose, the *r*-Pearson correlation test was used between the general results of spirituality, sense of meaning in life and social well-being (Table 2).

Table 1. Results of the Student’s *t*-difference test between women and men in the field of spirituality, sense of meaning in life and social well-being.

Variable	Results				<i>t</i>	<i>p</i>
	Women M	Women SD	Men M	Men SD		
Religious attitudes	3.58	.78	3.65	.76	-.57	.569
Ethical sensitivity	3.56	.90	3.62	.78	-.40	.692
Harmony	3.48	.80	3.58	.71	-.85	.396
Spirituality	3.54	.78	3.63	.70	-.66	.509
The presence of meaning in life	4.35	1.38	4.64	1.25	-1.31	.193
Searching for the meaning in life	4.36	1.25	4.40	1.05	-.25	.804
Social integration	3.33	.64	3.33	.66	.01	.996
Social acceptance	2.99	.63	3.07	.58	-.85	.398
Social contribution	3.26	.56	3.41	.62	-1.56	.122
Social coherence	3.06	.54	3.05	.58	.07	.948
Social actualisation	3.18	.42	3.23	.42	-.73	.465
Social well-being	3.16	.41	3.22	.43	-.79	.430

Table 2. Results of the *r*-Pearson correlation between the overall result of spirituality, sense of meaning in life and the overall result of social well-being.

	1.	2.	3.	4.
1. Spirituality	–			
2. The presence of meaning in life	.41***	–		
3. Searching for the meaning in life	.30***	.58***	–	
4. Social well-being	.49***	.47***	.25***	–
<i>M</i>	3.58	4.48	4.38	3.19
<i>SD</i>	.74	1.33	1.16	.42

* *p* < .05; ** *p* < .01; *** *p* < .001;

The results of the correlation calculations indicated statistically significant connections between the general results of spirituality, sense of meaning in life and social well-being. Based on the results presented in Table 2, it can be seen that positive relationships were noted between the analyzed psychological variables.

Results of mediation analyses

To verify the role of the sense of meaning in life as a mediator of the relationship between spirituality and social well-being, the PROCESS macro was used (Hayes, 2017). The bootstrapping method was used with a declared number of samples of 5.000 (Hayes et al, 2017). In this study, model 4 was used. The calculations used general results of spirituality and social well-being, as well as two dimensions of the sense of meaning in life: Presence and Searching. The results of the mediation analyses are presented in Table 3 and Figures 1a and 1b.

Table 3. Results of the mediation analysis of the sense of meaning in life in the relationship between spirituality and social well-being.

Variables	B	SE	t	Model R ²
Direct effects				
The presence of meaning in life as a mediator				
Spirituality – The presence of meaning in life	.41	.13	5.41***	.17***
Spirituality – Social well-being	.36	.04	4.78***	
The presence of meaning in life – Social well-being	.32	.02	4.22***	.32***
Searching for the meaning in life as a mediator				
Spirituality – Searching for the meaning in life	.29	.12	3.78***	.09***
Spirituality – Social well-being	.45	.04	6.03***	
Searching for the meaning in life – Social well-being	.11	.03	1.52	.25***
Indirect effects	<i>Efekt</i>	<i>SE</i>	<i>LLCI</i>	<i>ULCI</i>
Spirituality – The presence of meaning in life – Social well-being	.13	.04	.06	.21
Spirituality – Searching for the meaning in life – Social well-being	.03	.01	-.01	.05
Total effect				
Spirituality – Social well-being	.49	.04	.19	.35

*** *p* < .001

The results of the statistical analyses showed that most of the direct effects, except one, were statistically significant (Table 3). Within the direct effects, spirituality was positively associated with the presence of meaning in life, searching for meaning in life, and social well-being. However, the presence of meaning in life was positively associated with social well-being. However, there were no direct statistically significant relationships between searching for meaning in life and social well-being.

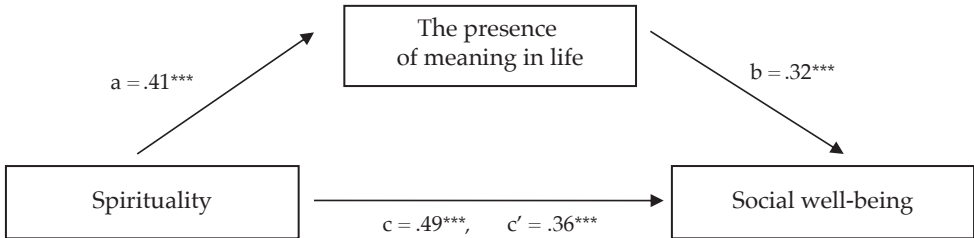


Figure 1a. A model of the mediating role of the presence of meaning in life in the relationship between spirituality and social well-being.
 *** $p < .001$

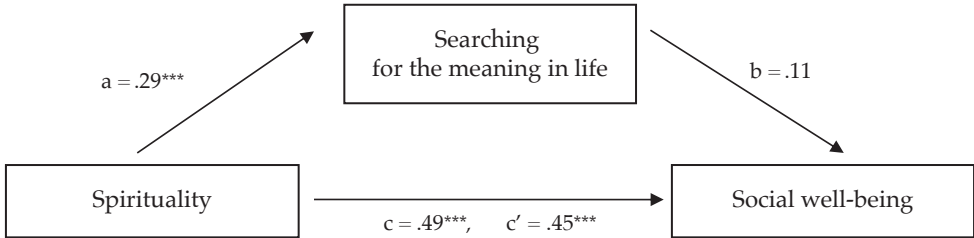


Figure 1b. A model of the mediating role of searching for meaning in life in the relationship between spirituality and social well-being.
 *** $p < .001$

The analysis of confidence intervals of indirect effects indicated that the presence of meaning in life was a statistically significant mediator between spirituality and social well-being. Taking into account the signs of the obtained relationships, it can be concluded that spirituality is positively associated with the presence of meaning in life, the higher level of which is then associated with a higher level of social well-being. Taking into account the values of direct effects and total, it can be concluded that partial mediation has occurred because there is a relationship c' (direct effect) $< c$ (total effect). A different situation occurred in the case of searching for the meaning of life – in this case there were no mediating relationships. As for the total effects, statistically significant results were obtained for the relationship: spirituality – social well-being. The sign here is positive, which means that higher levels of spirituality are associated with a higher level of social well-being.

Discussion

The analyses performed showed that the relationship between spirituality and social well-being is mediated by the mediator, which is the sense of meaning in life, only in the dimension of presence. The obtained results provided a lot of interesting data in relation to the above-mentioned variables. This allows for drawing valuable conclusions about the psychosocial functioning of a person, both in the sphere of spiritual life and in the sphere of life and satisfaction with social relationships.

The results of the correlational analyses conducted as part of the current research confirmed the first hypothesis. People who demonstrate greater involvement in the spiritual sphere also demonstrate a higher sense of meaning in their lives in the context of experienced meaning and the search for meaning. These results are compatible with those obtained by George and Park (2017), who, studying patients with heart failure and cancer, showed that the area of spirituality in an individual's life can give it a deeper meaning. The aspect of spirituality has the potential to predict positive changes in people facing life difficulties.

The obtained results regarding the connections between spirituality and the sense of meaning in life are consistent with the perspective presented by Cohen (2002; cited in Krok, 2016). According to this view, people with an extensive spiritual sphere are able to adequately interpret events, even dramatic ones, finding support in their beliefs and consciously following specific values and goals. The area of spirituality contributes to the formation of a specific relationship with the environment, which leads to internal harmony, a feeling of peace, hope and has a beneficial effect on health (Heszen, 2008).

The correlational analyzes performed to test the second hypothesis indicated statistically significant relationships between the general results of the sense of meaning in life and social well-being, which confirms this hypothesis. The available scientific achievements mostly refer to studies analyzing the construct of psychological rather than social well-being. Positive relationships with the sense of meaning in life with eudaimonistic well-being were demonstrated in the research of Krok (2014b), who examined a group of people with cancer. The author showed stronger connections between the presence of meaning in life and mental well-being. For people struggling with difficult situations, which is undoubtedly experienced by people in the crisis of homelessness, having the meaning in life, i.e. its presence, is more important for their well-being than just searching for it.

Research by Cohen and Carins (2012) shows that the experience of happiness in everyday life is determined by an individual's sense of meaning in life. Moreover, the same research demonstrated a positive relationship between searching for meaning in life and negative mood. A person may feel less satisfied with life if he or she is in the process of finding meaning in life. Research conducted by Grouden and Jose (2015) showed that a person's sense of meaning in life contributes to better perceived subjective satisfaction with physical, mental and social state of life. Achieving meaning

is closely related to relationships with other people, while searching for meaning is closely related to the possibility of one's own development.

The main problem of the research was to determine whether the sense of meaning in life mediates it in the relationship between spirituality and social well-being among homeless people. The obtained results indicate that only the dimension of presence plays a mediating role in spirituality relationships and social well-being, which also partially confirms the third hypothesis. Taking into account the values of direct and total effects, it can be concluded that partial mediation occurred, because there is a relationship $C' \text{ (direct effect)} < C \text{ (total effect)}$. Steger and Frazier (2005) are right, in their research they confirmed the mediating function of the sense of meaning in life in the relationship between everyday religious behavior and life satisfaction. According to researchers, this indicates that religious people experience higher well-being because they obtain the meaning in life from their own feelings and religious activities. Own research suggests that the sense of meaning in life strengthens the spiritual sphere of homeless people and affects the satisfaction with interpersonal relationships.

Explanation of the fact that only the presence of a sense of meaning in life plays the role of a mediator, but not searching, may be related to the dynamics of the well-being and psychology of homeless people and the various methods they may use in searching for the meaning in life. Meaning in life, as defined in the context of the study, includes both understanding and purpose. People who have a sense of meaning in life may already have an established goal, which may be more specific in nature than a general desire to seek meaning. For homeless people, gaining understanding and purpose in the context of their lives can be difficult due to unstable living conditions. Having a goal already set and understanding of life can provide homeless people with a sense of stability and control over their life situation. The presence of a sense of meaning in life can play such an important role in the relationship between spirituality and social well-being among homeless people because it provides them with stability, satisfies their spiritual needs, helps build relationships with others and allows them to cope with everyday difficulties in life.

The mediating role of the sense of meaning in life between the constructs of spirituality and mental well-being, considered as life satisfaction, was also proven by Krok (2016). The analyses carried out by the researcher indicated that the sense of meaning in life is a basic element of a person's activity and determines the values recognized by him or her and the goals set, which in turn has a positive impact on the degree of life satisfaction. Chamberlain and Zika (1992; cited in Krok, 2014a) showed that the relationship between religiosity and well-being is mediated by an increased sense of meaning in one's life. Direct connections between the spiritual sphere and the satisfaction with social relationships are much stronger when they are indirectly influenced by the mediator, which is the homeless person's feeling that life has a deeper meaning and purpose.

To sum up, the results of the analyses confirm the connections between spirituality, sense of meaning in life and social well-being among homeless people. Spirituality is positively associated with a sense of meaning in life, and in turn with social well-being, especially through meaningful goals and values. The mediating role of meaning in life in the relationship between spirituality and social well-being indicates the important function of meaning in experiencing satisfaction and contentment with interpersonal contacts by people with a positive attitude towards the *sacred*.

Conclusion

In connection with own research and analysis of the results, the following conclusions are presented below:

1. There are no statistically significant differences between men and women in the crisis of homelessness in terms of spirituality or sense of meaning in life and social well-being.
2. There are significant, positive correlations between spirituality and social well-being. This means that people with a higher level of spirituality will have a greater level of social well-being.
3. Spirituality is positively related to the sense of meaning in life among people in crisis of homelessness. A higher level of spirituality is associated with a stronger sense of life and a greater motivation to constantly search for it.
4. There are significant relationships between the sense of meaning in life and social well-being, which proves that the higher the level of sense of meaning in life a homeless person has, the greater satisfaction he or she will feel from the relationships with other people.
5. The dimension of the sense of meaning in life, i.e. presence, plays the role of a mediator in the relationship between spirituality and social well-being. This means that the sphere of spirituality is positively related to a homeless person's subjective assessment of the meaning of life, the higher level of which is conducive to the intensification of perceived social well-being.
6. Unlike the presence dimension, searching for meaning in life does not play a mediating role in the relationship between spirituality and social well-being. This proves that the aspirations and searching for the meaning in life made by a homeless person do not play an important mediating role in the relationship between the spiritual sphere and satisfaction with social relationships.

Despite the fact that the study provided valuable data on the relationship between the sense of meaning in life, spirituality and social well-being among homeless people, it is not without certain limitations. First, caution should be exercised in interpreting the conclusions due to the non-random selection of participants and a small group of respondents. Secondly, the study was limited to two voivodeships (Opole and Łódź), which may differ in their economic and cultural specificity from other areas of Poland.

Thirdly, the cross-sectional nature of the study does not allow determining cause-and-effect relationships, which would be possible with longitudinal studies. Fourth, the analysis of the sense of meaning in life was based on the theory of Steger and colleagues (2006), which takes into account only two dimensions. Other concepts may reveal greater multidimensionality of this construct. In the context of future research prospects, it is important to introduce multidimensional concepts to examine the sense of meaning in life. In own study, an important specificity was the study group, which is the homeless. In subsequent studies, the same psychological variables could be analysed, but by examining a different group of subjects.

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MEDIACYJNA ROLA POZUCIA SENSU ŻYCIA
W ZWIĄZKACH DUCHOWOŚCI I DOBROSTANU SPOŁECZNEGO
U OSÓB BEZDOMNYCH

Streszczenie. Przedmiotem niniejszego artykułu jest zweryfikowanie relacji zachodzących między duchowością, dobrostanem społecznym i poczuciem sensu życia. Sprawdzano także mediacyjną funkcję poczucia sensu życia w związku między duchowością i dobrostanem społecznym. W celu ustalenia siły i kierunku zależności zachodzących pomiędzy powyżej wspomnianymi zmiennymi oraz określenia potencjalnej mediacji przeprowadzone zostały analizy empiryczne. Badaniami objęto grupę 147 osób, z czego 80 to mężczyźni (54%) i 67 to kobiety (46%), które wypełniły Kwestionariusz Samoopisu, Kwestionariusz Dobrostanu Społecznego oraz Kwestionariusz Poczucia Sensu Życia. Wyniki wykazały, iż pomiędzy trzema zmiennymi psychologicznymi – duchowością, poczuciem sensu życia i dobrostanem społecznym zachodzą istotne statystycznie związki. W szczególności analizy pokazały, że duchowość jest pozytywnie związana z poczuciem sensu życia. Wykazano także dodatnią korelację zachodzącą pomiędzy poczuciem sensu życia i dobrostanem społecznym. Wyniki badań pokazały, że wymiar sensu życia tj. obecność okazał się pełnić rolę mediacyjną w związkach między duchowością i dobrostanem społecznym u osób bezdomnych.

Słowa kluczowe: duchowość, dobrostan społeczny, poczucie sensu życia, osoby bezdomne

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