Religiosity, Sense of Coherence and Mental Health Outcomes in Different Religious Groups of Pakistan

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Well-being

Depression.

Beck's cognitive theory

Religiosity, Sense of Coherence and Mental Health Outcomes in Different

Religious Groups of Pakistan
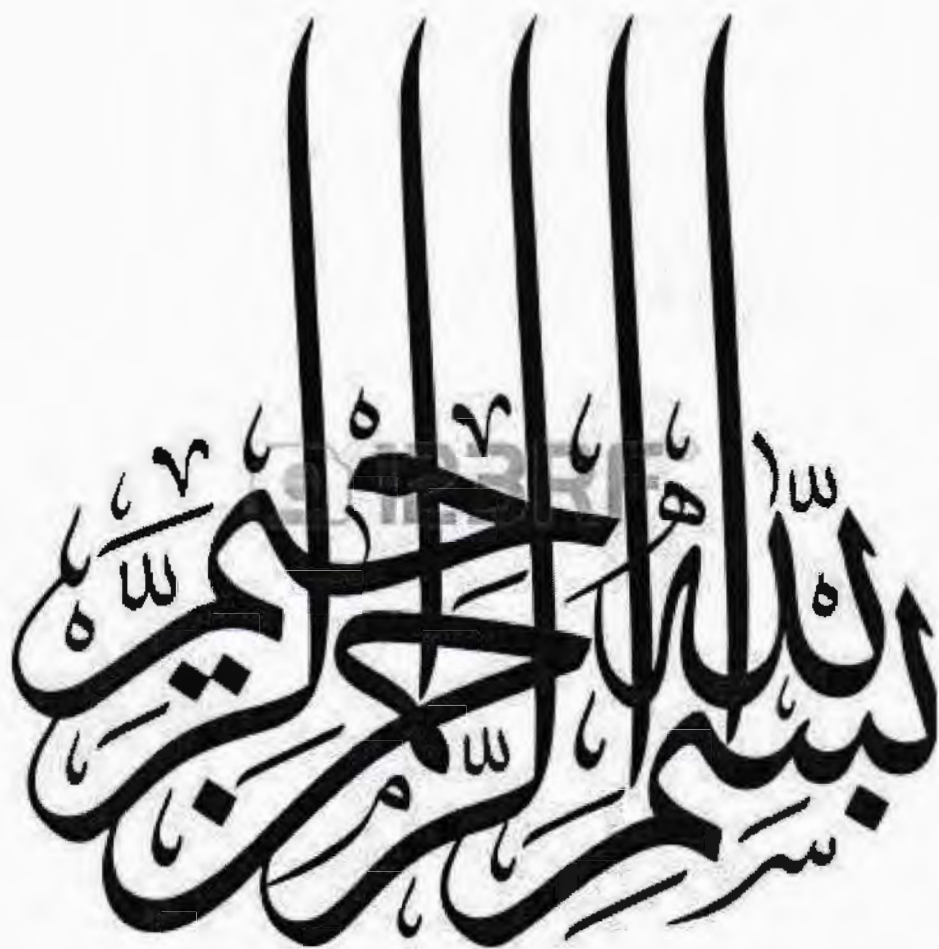

By

Muhammad Rashad

215-FSS/MSCP/F15

A dissertation submitted to

Department of Psychology Faculty of Social Sciences

International Islamic University, Islamabad

In partial fulfillment of the requirements of the

Degree of MS Clinical Psychology

2018

IN THE NAME OF ALLAH

The Most Beneficent,

"RELIGIOSITY, SENSE OF COHERENCE AND MENTAL HEALTH OUTCOMES IN DIFFERENT RELIGIOUS GROUPS OF PAKISTAN"
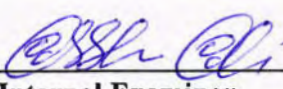
By

MUHAMMAD RASHAD

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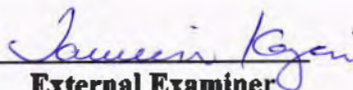
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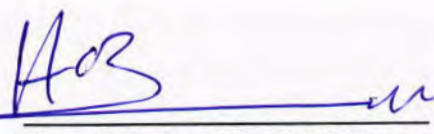External Examiner

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INTERNATIONAL ISLAMIC UNIVERSITY, ISLAMABAD
(PAKISTAN)

Dedication

This humble report is dedicated to my honorable 'Parent' and respectable Dr Mazhar

Iqbal Bhatti my whose constant help guidelines, prayers, love and care enabled me to

reach this stage of my life.

Declaration

I solemnly declare that the current research entitled "**Religiosity, Sense of Coherence and Mental Health Outcomes in Different Religious Groups of Pakistan**" is my personal work. It is not plagiarized nor copied from any other sources, and that I have followed all the research and ethical protocols. I am submitting this research to department of psychology, Faculty of social sciences, International Islamic University as a partial fulfillment for the award of the degree of MS in Clinical Psychology; I also declare that I will not use this research for any degree program in future

Muhammad Rashad

It is certified that MS research thesis titled *"Religiosity, Sense of Coherence and Mental Health Outcomes in Different Religious Groups of Pakistan"* prepared by *Muhammad Rashad* MS Clinical Psychology Scholar bearing the registration no. 215-FSS/MSCP/F15 from department of Psychology Islamic International University Islamabad, has completed all requirements of research under my supervision. I certified that his work is according to rules and regulations of International Islamic University, Islamabad and American Psychological Association (APA).

Dr Mazhar Iqbal Bhatti

Supervisor

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CHAPTER-I   **INTRODUCTION**

Abstract

The present study aims to examine the roll of Religiosity, Sense of Coherence and Mental Health Outcomes in Different Religious Groups of Pakistan The major objective of the to examine of To explore the effect of 'sense of coherence' and religiosity in the prediction of well being among Muslims, Christians and Sikhs To also explore the effect of sense of coherence an religiosity in the prediction of depression among Muslims, Christians and Sikhs To further explore mean differences in sense of coherence among Muslims, Christians and Sikhs. The mediator roll of sense of coherence Standard self-report questioner work used for all three variables for data collection known as sense of coherence (1987), and depression anxiety and stress scale (lovi bond, 2002). Sample of the presence study comprised Muslims, Christians and Sikhs of Pakistan (N = 300) purposive convenient sampling technique was used to collect the information. Statistical techniques were applied to analyze the data. Most hypotheses are fully accepted and one is partially accepted in the study. Senses of coherence positively predict well-being Muslims, Christians and Sikhs of Pakistan. Depression negatively predicts on well-being s Muslims, Christians and Sikhs of Pakistan.

Acknowledgement

First and foremost I praise and acknowledge **Allah**, the most beneficent and the most merciful for giving me the strength to reach where I am today. Secondly, my humblest gratitude to the **Holy Prophet Muhammad** (Peace be upon him) whose way of life has been a continuous guidance for me. This thesis appears in its current form due to the assistance and guidance of several people. It gives me great pleasure to express my gratitude to all those who supported me and have contributed in making this thesis possible.

I would like to show my greatest appreciation to **Dr. Mazhar Iqbal Bhatti** as the thesis supervisor. I can't say thank you enough for his tremendous support and help. I feel motivated and encouraged every time I have a meeting with him. Without his encouragement and guidance, this thesis would not have been materialized. At many stages in the course of this research project, I benefited from his advice, particularly so when exploring new ideas. His positive outlook and confidence in my research inspired me and gave me confidence. His careful editing contributed enormously to the production of this thesis.

I am really obliged to my very beloved friend **Saeed Anwar and Shahzad Anwar** who has contributed directly or indirectly to the completion of this task. I feel highly inhabited to all those persons who enabled me to complete my mission. I would specially mention here my loving, mother, sister, and my brothers, whose sincere prayers, perpetual encouragement and helpful guidance have always brought me success on every step of my life. I am also thankful to all my friends for their support and cooperation

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29/01/2018

Abstract

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Chapter I
INTRODUCTION

Introduction

The major aim of current study is to assess Religiosity, 'sense of coherence' and mental health outcomes in different religious groups of Pakistan. Although the study on these domains has remain significant topic in history but still it is important in present situation cannot be unnoticed. The findings of present research will engage in recreation an important role in Positive psychology, clinical psychology, Educational Psychology and Social Psychology. Previously work done in Pakistan but only on Muslims Correlating dissimilar groups of people following different religions here as researcher going to whether mental health outcomes of different religious groups of Pakistan are same having different religions? Religiosity could be categorize into, four main belongings, which are belief, 'knowledge, practice and experience'

Defining religiosity

Maloney (1990) define religiosity as "The adherence to the beliefs and practices of an organized church or religious institution". Holdcraft (2006) define religiosity as "a complex concept that comprises various aspects of belief, behavior and intelligence" Himmelfarb (1975) define religiosity as "the degree to which a person's religion occupies his or her interest, beliefs or activities". Magill (1992) states that "personal religiosity is what give the explanations to the ethical nature of behavior. McDaniel and Burnett (1990) state that "belief in God accompanied by a commitment to follow principles believed to be set by God". Brien and Palmer (1993) states that "Religiosity is the condition or state of being religious"

History of Religiosity

The notion 'religiosity' in ordinary English is mainly connected with terms describing the strength of faith, which includes belief, piety, devotion, and holiness. Experts use the term 'religiosity' depending on their specialty. Theologian would define religiosity as faith; a psychologist might consider it as devotion and piety, while sociologist would mention church membership, church attendance, and doctrinal knowledge (Ratzinger, 2000). According to Glock and Stark, religiosity is multidimensional, while different dimensions can have little interdependence. For example, one might believe in the core doctrines of a certain religion, but practically not even attend church (Glock & Stark, 1965).

The importance of religiosity has been proven by many researchers. Levin and Schiller (1987), McIntosh and Spilka (1990), Ellison and Levin (1998), and Williams and Sternthal (2007) found that people with higher religiosity are healthier and even live longer.

Poloma and Pendleton (1990) found that religious people experience higher levels of happiness and satisfaction with life, while Tiliouine et al. (2009) found that they enjoy higher social well-Being; Helliwell and Putnam (2005) found that religious people have lower suicide rates; and Ellison and Levin (1998) found that religious people have higher resistance against life setbacks.

Common Features of Religions

According to Loewenthal (1995), there are numerous beliefs that religious scarcities share among themselves. These beliefs are as follow:

i.   Existence of a non-material reality for example being spiritual.

ii. Maintaining a harmony of world by doing good and preventing evil is considering the utmost purpose of life.

iii. God is considers as source of existence as well as a source of moral direction and advices, all religions are involved in organization of communities and also disseminate this idea.

Therefore religions are based on some common features that include beliefs, spiritual reality, purpose, morality, God and harmony among all these. Some people conclude non-believer (atheist), skepticism (agnosticism) and 'alternative faiths' as religious stances involving a relationship with God (Rizzutto, 1991).

Dimensions of Religion

Glock and Stark (1965) suggested that religious activities based on five different independent dimensions. Such as if an individual has a number of spiritual experiences than it is not essentially that he or she is involved in each religious ritual action. Glock and Starks' dimensions of religious activities are:

i. **Experiential**– the degree to which an individual has religious involvements or experiences.

ii. **Ritual**– the degree to which an individual involves in religious ritual practices or perform religious actions.

iii. **Belief**– the degree to which an individual contributes to generally or traditionally recognized beliefs.

iv. **Intellectual**– the level of knowledge or information regarding religious education, practice, etc.

v.   **Application**– the degree to which the first four dimension are applied or useful in daily life.

Religiosity theories

Deprivation Theory

Deprivation theory states that religious commitment is the result of the compensation that religion provides in situations where individuals meet obstacles in life and search for alternative goals. Marx claimed that religion will fulfill the needs of those near the bottom of social hierarchy i.e religion serves as a source of comfort and it takes the form of protest and reaction against injustice and misery. Glock distinguishes between five forms of deprivation economic, social, organismic, ethical and psychic. A key notion in deprivation theory is that people who meet obstacles in their life or are in unsatisfactory situation will search for alternative goals to compensate and that and that religion offers such compensation. The compensation may be religious or more earthly in a sense that participation in a religious community provides a form of gratification or reward (Glock & Stark, 1965).

Socialization Theory

Socialization theory states that we think or act the way we do because we have been raised to do so during our upbringing. The term upbringing is used in a wide sense and it refers to more than the verbal teaching given by parents and teachers. Children learn by watching what others do not by what others say. Parents, teachers and other adults are important role model in their lives. Parents, grandparents and siblings are religious role models. In this way the family of origin seems to be important for the development of religious commitment. Choice of spouses also seems to effect religious

commitment, e.g mixed religious marriages tend to result in religious passivity (McGuire, 1997).

Rational Choice Theory: Calculated Benefit lead to Religion.

Rational choice theory argues that individuals tend to religion because they see that it gives them some sort of benefits or rewards. They will join the religious groups and movements that will give them most rewards. As a consequence religious movements that have a definite profile and offer a great amount of rewards will achieve more support than religious movements with a more diffuse profile and fewer rewards. (Iannaccone, 1994).

Sense of Coherence

Sense of coherence theory, developed in the late 1970s by the American-Israeli medical sociologist Aaron Antonovsky, represents the latter research tradition focusing on psychological health resources (Antonovsky, 1979; Antonovsky, 1987). Why do some people stay healthy regardless of severe hardship, and others do not? In the late seventies Antonovsky (1979) proposed a salutogenic approach to the origins of health (versus the origins of diseases), based on the assumption that the human environment causes strain. The stressors responsible for this may be genetic, microbiological, personal, economic, social, cultural or geo-political. Normal state of the human organism is one of disorder and conflict rather than stability and homeostasis. Antonovsky (1987) focused on making order out of chaos, and emphasized the importance of coping resources in dealing with stress. He sought a construct that would characterize the shared components of a wide variety of generalized resistance resources, such as childhood living circumstances, social support, cultural stability, education and income, and that might explain how they

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facilitate coping with stressors and promoting health. Consequently, it was found that these various generalized resistance resources have in common is a life orientation, which he called sense of coherence (Antonovsky, 1979; Sagy&Antonovsky, 2000).

According to Antonovsky's (1987) definition of sense of coherence is "a global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that 1) the stimuli, deriving from ones internal and external environment in the course of living are structured, predictable and explicable; 2) the resources are available for one to meet the demands posed by these stimuli; 3) these demands are challenges, worthy of investment and engagement" (p. 19). Sense of coherence thus has three main components: comprehensibility, manageability and meaningfulness (Antonovsky 1979, Antonovsky 1987). According to the theory, particular psychological, social, cultural and historical situations and circumstances are likely to provide the developmental and reinforcing experiences that result in a strong sense of coherence. These circumstances serve as sources of generalized resistance resources (Antonovsky 1979).

According to Antonovsky (1987), a child will experience a feeling of security in surroundings characterized by consistent and familiar experiences as well as constant and permanent close relationships. Consequently, he or she will be able to perceive stimuli deriving from his/her internal or external environment as familiar and routine, and will begin to respond in a similar way. Thus the world begins to appear consistent and a sense of comprehensibility develops. In addition to being consistent, the response should also be delightful. The infant is a proactive being, who unequivocally seeks ways of shaping his/her environment and the behavior of others. If the outcome is coherent regarding the

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child's actions, it could be said that, early on, there is participation in shaping outcomes and socially valued decision-making (crying, hungry child gets cuddled and fed), which provides the basis for the meaningfulness component.

According to Antonovsky (1987), experiences of load balance develop a sense of manageability. Load balance refers to the extent to which people suffer over/under-load in terms of the appropriateness of the demands made upon them and their resources. Parents, who are oriented towards complexity, flexibility, alternatives and self-direction, in the sense that problems are manageable and solvable, are likely to respond to the child so as to avoid underload and over-load. The stronger the sense of coherence of the parents, the more likely they are to be able to offer the child life experiences leading in the same direction. Antonovsky (1987) refers to many psychologists of the time in his analyses of the role of childhood living conditions with regard to the development of sense of coherence. However, there are few empirical studies focusing on the association between childhood living circumstances and the level of sense of coherence in adulthood.

Antonovsky (1987) discusses similarities with some convergent concepts explaining health, such as hardiness (Kobasa), a sense of permanence (Boyce), domains of the social climate (Moos), resilience (Werner and Smith), and a family construction of reality (Reiss), self-efficacy (Bandura), learned resourcefulness/helplessness (Seligman) and locus of control (Rotter), all of which include some salutogenic elements. Smith and Meyers (1997) found in their empirical study, consistently with Antonovsky's (1987) contention, that sense of coherence was positively associated with hardiness, locus of control and self-efficacy, and negatively with learned helplessness. However, it is argued that sense of coherence differs from the above concepts in that it is not a fixed trait in

people to cope in certain manner in different situations, but a flexible life orientation to problem solving and coping through the mobilization of appropriate resistance resources. Sense of coherence is influenced by many factors. In the present study, role of personality types in sense of coherence has been focused.

Well-being

"Well-being or welfare is a general term for the condition of an individual or group, for example their social, economic, psychological, spiritual or medical state; high well-being means that, in some sense, the individual or group's experience is positive, while low well-being is associated with negative happenings" To understand the concept of well-being it is necessary to know about its historical background. The hedonic and eudemonic traditions begun The hedonic tradition which emphasized on constructs such as, positive affect, happiness, low negative affect, and satisfaction with life (e.g., Bradburn, 1969; Diener, 1984; Kahneman, Diener, & Schwarz, 1999); and the eudemonic tradition, which emphasized positive psychological functioning and development of human being(e.g., Rogers, 1961; Ryff, 1989; Waterman, 1993). The well-being is nor constructs of hedonic approach neither eudaimonic approach but a multidimensional construct. However, both approaches have distinct features but well-being is a combination of both approaches (Diener, 2009).The multiplicity of both dimensions has generated a confusion and conflicts to understand the well-being clearly (Pollard and Lee, 2003).

The term well-being first define by Bradburn in his research of psychological well-being in 1969.He discussed well-being because of his personal interest in well-being

that how people cope with their daily life problems. Bradburn tinted that how construct well-being achieve crucial value. However, his most of work based on dissimilarity between positive and negative affect in which he demonstrate that an individual will be high on well-being when he has more positive affect rather than negative affect and an individual will be low on well-being when he has more negative affect rather than positive affect but he linked well-being with the Aristotle's idea of eudemonia. Eudemonia is now frequently interpreted as well-being (Bradburn, 1969).

Defining Well-being

Well-being is a construct; well-being is not happiness. Well-being is the topic of positive psychology. Well-being has five measurable elements (PERMA).While happiness is the heart of the positive psychology.There are five elements that contribute to the well-benig not decribe.

- Positive emotion

- Engagement

- Relationships

- Meaning and purpose

- Accomplishment

Elements of PERMA:

Light some elements of these five are measured subjectively while some are measured objectively. Happiness and well-being are not same constructs. In order to

differentiate happiness and well-being it is necessary to know about theories of happiness and well-being (Seligman, 2011).

Happiness Theory

According to Seligman in authentic happiness theory, happiness is the primary or essential part of positive psychology. Measurements of life satisfaction define happiness. Well-being has five elements while happiness has three aspects or elements.

- Positive emotion

- Engagement

- Meaning

These three elements leads toward life satisfaction and life satisfaction bring happiness. In authentic happiness theory, the strengths like kindness, social intelligence, humor, courage, integrity etc. (There are twenty-four strengths) are the supports for engagement that enhance the engagement element. If an individual fulfill all challenges that come into his way then it meets the engagement element. While in well-being theory, these twenty-four strengths not only support engagement but all of the five elements. Authentic happiness theory is uni-dimensional theory. Happiness is about what we feel. In order to achieve happiness an individual choose his life course only for his own sake and try to increase how he feel.

Well-being Theory

In Well-being theory there are five elements that contribute the well-being. Well-being theory is plural and subjective as well as objective. Positive emotions are subjective

while meaning, relationships, and accomplishment are both subjective and objective elements. The conclusion is that well-being cannot exist just in your own head: well-being is a combination of feeling good as well as actually having meaning, good relationships, and accomplishment. The way we choose our course in life is to maximize all five of these elements. The goal of positive psychology in authentic happiness theory is, like Richard Layard's goal, "to increase the amount of happiness in your own life and on the planet". The goal of positive psychology in well-being theory, in contrast, is plural and different, "it is to increase the amount of flourishing in your own life and on the planet"(Seligman,2011).

When we say that an individual have high level of well-being than its mean that he has enough capability to cope with physical ailments, capability to achieve academic successful, ability to develop and maintain relationships with others, ability to attain occupational achievement and increase quality of life. Person who have high well-being have ability to enhance others and his own quality of life (Friedli, 2009).

Depression

Literature provided the notion about complexity of depression. According to Rost and Snith (2001) individual's life is affected by depression on various stages. Usually depression considered as "affective condition" that is closely linked with pathology and marked with the feeling of helplessness and hopelessness and low level of psycho physiological activity (Rapmund& Moore, 2000). In Psychiatric term when person expresses no response to the pleasurable life event, he is depressed (Rebor, 1985).This same thing is confirmed by DSM IV (1994) that described common features of

depression are loss of pleasure, depressed mood along with other specific problems such as difficulty in decision making and concentration, weight loss or gain, psychomotor agitation, feeling of fatigue and guilt, worthlessness and suicidal ideation. According to Lovibond and Lovibond (1995)

Depression is the feeling of dysphoria, hopelessness, devaluation of life, self-deprecation, and lack of interest/involvement, anhedonia, and apathy (Lovibond&Lovibond, 1995).Another definition of depression conceptualizes depression in three distinct styles and suggests that depression can be viewed normal emotions possessed by human being or it can be considered as symptom related to pathology or a set of various disorder (Kaplan and Sadock, 1981).Depression is also defined as pessimistic views of life (Beck, 1972)and feeling of sadness (Nemiah, 1985).

A study by Chen, Rabin and Li (1995) demonstrated that depression is wide spread all around the world but its pattern varies from culture to culture. In nonwestern culture it is marked with physiological symptoms such as fatigue, insomnia and weight loss on the other hand people in western culture express more psychological symptoms such as self-blaming and guilt as compared to physical symptoms in result of depression (Manson & Good, 1993).

Historical back ground.

Basically the world depression came from the Latin verbdeprimere that means press down.In ancient Greek the term melancholia was used for depression that rooted in unbalancing bodily fluid and appears with multiple mental and physical symptoms (Henry& Scott 1980). During 11 century depression was considered as mood disorder

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characterized by depressive symptoms. It also involved in suspiciousness and specific type of irrational fears (Haque, 2004). In latter centuries humeral theory of melancholia was greatly criticized and challenged by many theorist. They suggested that depressive symptoms appear due to low energy and slowed circulation of blood. In 17 century trend has been shifted toward treatment. Scholar in that era suggested that healthy diet and sleep along true expression of problems can eliminate depressive symptoms (Kent, 2003). In 18 century it was suggested that moral conflict disturb soul that in turn lead toward melancholic mood. In the same line multiple physiological and psychological explanations have been introduced in latter centuries till now (Jackson, 1983).

Major perspectives behind depression

Biological view point

Heredity is a core feature behind depression because the existence of depression is high among blood relations as compared to general people (Carson and Butcher, 1992). Number of evidences suggests that multiple bio chemical changes caused by stress lead toward depression (Schwartz & Schwartz, 1993). Selye (1952) documented that norepinephrine has significant contribution in eliciting stress related physiological responses. In later years it was proved norepinephrine as a central neurotransmitter and can work in causing depression as well as stress. Other theorist also stated that not only norepinephrine involves in emergence of depressive illnesses but serotonin is also an active participant that's functional shortfall place people at the risk of depression and anxiety (Coppen, Shaw, Malleson, Eccleston, & Gundy, 1965).

Biological explanation strictly focused on biological causes of depression and completely ignored the fact that how environment contributes in causing depressive illnesses and how it affects the severity level of depression. Davids (1995) shared the idea that unlike the biological cause's society plays significant role in the emergence of depression. He considered depression as an expression of anomia or alienation that is experienced by individual due to social disruptions. According to his viewpoint people cannot feel them valuable in response to social disorganization and become less confident to meat socially meaning full goals through their personal efforts. This situation basically leads them toward depressive illnesses.

The psychodynamic view

The psychodynamic perspective views depression as after effects of some loss. They suggested that depression emerges in response to real or imagined loss of loved one that may be a person or object (Lowry, 1984). Lowery (1984) shared a study that was conducted on those widows and widowers who have lost their spouses one year ego. Finding indicated 45 % participants met the criteria of depression given in DSMIV. Freud further described that it is not necessary to consider death as loss but rejection can also be considered loss and can illicit symptoms of depression. He termed symbolic loss for this kind of loss. Furthermore Freud suggested depressive people indulge in self-hatred because they feel them responsible for that loss. This self-hatred leads them toward feeling of worthlessness and loss of self-esteem (Comer, 2004)

that further can make people less confident to make their decisions properly. A famous Neo-Freudian Melanie Klein seeks causes of depression in individual relationship

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especially with mother during childhood. She suggested that depression may be rooted in Individual's negative experiences with mother during very earlier year of life (Wetzel, 1984). On the other hand Freud suggested that individual with excessive positive experiences and nurturance during earlier year of life also have predisposition to involve in depression. It is very true that individuals who are more pampered in their childhood have less ability to bear hardships in later life (Comer, 2004). This situation logically proved that such pampered children definitely rely on other for even too small decision of their life and their chronic dependence may lead them toward indecisiveness. Psychodynamic theory of depression has been remained under strict criticism due to its lack of scientific bases and for standing on only assumptions (Comer, 2004).

Beck's cognitive theory

Beck basically introduced cognitive theory and defined depression in cognitive perspective. Although Cognitive theory covers broad aspect of psychopathology and psychotherapy but depression is its primary focus (Beck, 1972). Beck, s explanation about depression was based on observation of depressive patients. He concluded that individual, s maladaptive style of thinking provides core cause of depression. He defined maladaptive thinking in term of negative view point about self and world. In last decade Boury et al, (2001) worked on beck theory of depression. He observed students with maladaptive thinking with the Beck Depression Inventory (BDI) and posed the idea that people suffering from depression involve misinterpretation of realities, stuck on negative aspect of events that make them hopeless toward future. He also suggested that severity of depression basically determined by amount of negative thoughts.

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Beck introduced the concept of cognitive triad which basically develops vulnerability of depression (Beck, Rush, Shaw, and Emery, 1979; Beck, 1983). Cognitive triad is a set of maladaptive negative thinking which depressive person has for himself, for his surroundings and for future life. People with cognitive triad involve in hopelessness, helpless and worthlessness. Brown et al (1995) conducted a study on students who receive poor grades. He confirmed that students who have no hope and expectations to pass exams in future and do not make enjoyments in class are more vulnerable for depression. Usually depressive people only focus on worst experiences of their life. It is more likely for depressive individual to remember only those events which are related to failure. Beck also explained that depressive people also hold error in thinking. They used to make inferences depending upon too little information. Their conclusions are usually based on either minimization or maximization (Beck, 1991, 1967).

Other terms related to error in thinking are also introduced by beck such as selective abstraction in which only negative aspects of some events are focused and broader context of that event is ignored. Over generalization referred to lager inferences on the basis of unimportant single event and personalization that involves in wrong attribution to oneself for occurrence of some negative events. Beck also explained that automatic thoughts are also experienced by depressive people. Automatic thoughts can be defined as a steady train of thoughts that make people repeatedly feel that they are worthless and helpless (Mendels, 1970).

Behavioral perspective

Lewinsohn et al. (1990) was the first one who proposed behavioral explanation of depression. He stated that fewer rewards in people's lives decrease their constructive behavior and make them lead them toward depression. Lewinsohn, Youngren, & Grosscup (1979) found that defiantly received rewards in life have significant link with depression and number of received reward is higher among none depressed as compared to depressed. They also found that depressed mood can be improved by increasing the number of rewards. In the same manners they also confirmed that life satisfaction and wellbeing are significantly positively linked with positive events of life. Patereson (1993) concentrated on social reward and presented it as a significant tool to eliminate the symptoms of depression. Although behavioral explanation contributed greatly to understand causes and treatment of depression hut it faced a lot of criticism because relying only on self-reports of depressive people to determine the causes of depression (Youngren & Lewinsohn, 1980).

Rationale of the study

The major aim of current study is to assess Religiosity, 'sense of coherence' and mental health outcomes in different religious groups of Pakistan. Although the study on these domains has remain significant topic in history but still it is important in present situation cannot be unnoticed. The findings of present research will engage in recreation an important role in Positive psychology, clinical psychology, Educational Psychology and Social Psychology. Previously work done in Pakistan but only on Muslims Correlating dissimilar groups of people following different religions here as researcher going to whether mental health outcomes of different religious groups of Pakistan are same having different religions? Religiosity could be categorized into, four main belongings, which are belief, 'knowledge, practice and experience' basically I want to explore three religious (Muslims, Christian and Sikhs) which religious score higher on sense of coherence and will-being and which religious negative relation with depression. Secondly asses the religiosity how effect on sense of coherence and mental health on three religious including Muslims, Christian and Sikhs. Muslims has higher sense of coherence as compare to other religious of the Pakistan because Muslim believe on very strong if something happen they calm down and thank about that from God and inshallah very soon trouble will finish. This is the basic aim to conduct the study.

Conceptual frame work
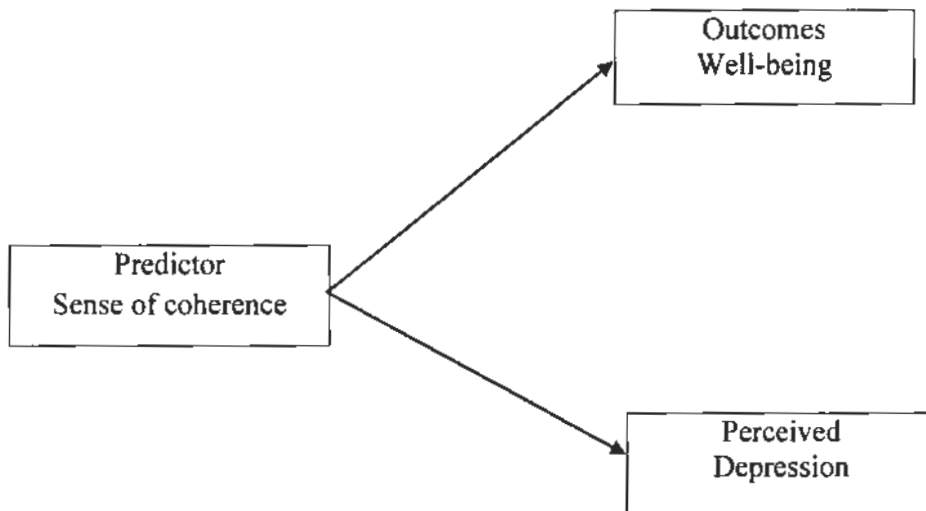
*Figure 1.*Schematic representation of the Religiosity 'Sense of Coherence' and mental health outcomes in different religious groups of Pakistan.

Chapter II
METHOD

Method

Objectives

1. To explore the effect of 'sense of coherence' and religiosity in the prediction of well-being among Muslims, Christians and Sikhs

2. To explore the effect of sense of coherence an religiosity in the prediction of depression among Muslims, Christians and

3. To explore mean differences in sense of coherence among Muslims, Christians and Sikhs.

Hypotheses

1. Sense of coherence and religiosity positively predicts well-being among Muslims, Christians and Sikh adults.

2. Senses of coherence and religiosity negatively predict depression among Muslims, Christians and Sikh adults.

3. Muslim adults will significantly score higher on sense of coherence as compared to Christian and Sikh adults.

Operational Definitions

Sense of Coherences

In the present investigation, Feeling of Rationality Scale (Antonovsky, 1987) was utilized to gauge the feeling of soundness among understudies. High scores on the scale demonstrate high feeling of soundness and the other way around.

Well-being

In the current investigation, Short Warwick Edinburg Prosperity Scale (Warwick Edinburg College, 2006) was utilized to gauge prosperity among understudies. High scores on the scale show high prosperity and the other way around.

Sample

Members of the present investigation was contain grown-ups (N = 300) from three religious gatherings including Muslims (n = 100, 33%), Christians (n = 100, 33%) and Sikhs (n = 100, 33%). Information was gathered through purposive examining procedure. Before administrating the scale, composed educated assent was gotten. Information accumulation was completed at three locale of KPK including Haripur, Mansehra, and Taxla.

Research design

The present study was based on a quantitative Cross-Sectional survey research design that was chosen four variables of comparative study. The independent variable was sense of coherence and religiosity and dependent variable was well-being and depression.

Instruments

Intrinsic/Extrinsic-Revised Scale

Intrinsic/Extrinsic-Revised Scale was developed by Gorsuch & McPerson (1989) to measure the religiosity among the participants of study. The scale consists of 14 items. The scale based on 5-point Lickert type response pattern. The response categories include 1 for strongly disagree, 2 for disagree, 3 for neutral. 4 for agree, and 5 for strongly agree.

All the items of the scale are positively worded. There were no cut-off scores in the scale. Past research indicates that Intrinsic/Extrinsic-Revised Scale is a reliable and construct valid instrument to measure religiosity of adults.

Sense of coherence Scale

Antonovsky (2005) built up the Feeling of Intelligibility questionnaire. In this examination we will utilize short form of this questionnaire which comprises of 13 things. This is a 7-point Likert-type scale. Alpha coefficient of scale is extended from .70 to .92. Test-retest unwavering quality is run from .69 to .78.

Depression, anxiety and stress Scale

The Misery Nervousness Stress questionnaire 21 (DASS-21) is produced by lovibond in 2002.this is a short form of Lovibonds Lovibond's (1995) 42-thing scale. This scale is contained 21 things. In this examination sub size of pressure will be utilized the alpha reliabilities of the DASS-21, .90 for Stress, and .93 for the aggregate scale.

'Short Warwick Edinburg well-being Scale'

Warwick and Edinburgh Colleges were appointed to build up this in 2006. This is a size of seven things, with five categories. The Relationship between Warwick Edinburg Prosperity questionnaire (WEMWBS) and Short Warwick Edinburg Prosperity Scale (SWEMWBS) is 0.954 (Stewart-Darker et al, 2009). Scores run in the vicinity of 7 and 35. Test-retest unwavering quality at one week was high (0.83).

Procedure

Information was gathered from Muslims, Christians and Sikhs grown-ups. Information accumulation from Muslims was finished by specialist actually. Right off the bat specialist moved toward the grown-ups and presented herself and about the examination After brief portrayal about the motivation behind the examination to the members the educated assent was gotten in composed shape and determined directions were given to the members about the scales. Information was gathered from Christians and Sikhs with the assistance of key referrals of a similar religion.

Chapter III

RESULTS

Results

Religiosity, sense of coherence and mental health outcomes in different religious groups of Pakistan The present study was carried out to examine the effect of sense of coherence on the prediction of well-being and depression among the different religious groups Pakistan.

From Muslims, Christians and Sikhs The study also examined mean differences in Religiosity, sense of coherence and mental health among Muslims, Christians and Sikhs. Linear Regression analysis was apply to study the outcome of predictor going on outcome variables.

Table 1

Psychometric properties of variables

Variables	N	M	SD	α	Range Potential	Actual	Skewness	Kurtosis
Sense of coherence	300	63.58	9.17	.71	13-91	40-83	-.15	.42
Well-being	300	27.40	4.08	.76	7-35	10.35	.10	.85
Depression	300	15.55	5.75	.83	7-21	7-33	.03	.50
Religiosity	300	53.58	3.21	.66	14-70	47-63	.54	.22

Table 1 shows psychometric properties of study variables. Alpha reliability coefficients for all scale are greater than .70 which indicates satisfactory interior constancy. Morals of skewness and kurtosis are less than 1 which indicates that university normality is not difficult.

Table 2

Pearson relationship among study variables

Variables	1	2	3	4
1. Sense of coherence	-	.27***	-.26***	-.23**
2. Well-being		-	-.06	.02
3. Depression			-	.01
				-

***p< .001

Table 2 shows results of the Pearson correlation. Result show that 'sense of coherence' has significant 'positive correlation with well-being' r (299) = .27, p < .001. Sense of coherence has 'significant negative correlation with' depression (299) = -.26, p < .001. Well-being has non-significant correlation with depression (299) = -.06, p < .001.

Table 3

"Linear Regression analysis showing the effect of sense of coherence" on the prediction of well-being among three religious groups

Variables	B	95%CI	
		LL	*UL*
(Constant)	19.89***	16.75	23.03
Sense of coherence	.12***	.07	.17
R^2	.071		
F	22.62***		

***$p<$ .001

"Linear regression analysis is computed" with sense of coherence as predictor variable and well beings as outcomes 'variable' The R^2 value .071 indicate that 7.1% inconsistency in the dependents 'variable' can be accounted for by predictor with F $(1,298) = 22.62, p < .001$. Results indicate that sense of coherence has significant positive result on well-being $(B = .12, p < .001)$.

Table 4

Linear Regression analysis showing the effect of "sense of coherence" on the prediction of depression among three religious groups

| Variables | B | 95%CI | |
		LL	UL
(Constant)	23.39***	18.89	27.89
Sense of coherence	-.12***	-.19	-.05 .
R^2	.039		
F	12.01***		

***$p < .001$

Linear 'regression' analysis is compute with sense of coherence as interpreter variable and depression as outcome variable. The R^2 value .039 indicates that 3.9% variance in the 'dependent variable' can be 'accounted' for by predictors with $F(1,298) = 12.01$, $p < .001$. Results indicate that sense of coherence has significant negative result on depression ($B = -.12$, $p < .001$).

Table 5

Mean standard deviation and F-values on sense of coherence for Muslims, Sikhs and Christians

Categories	N	M	SD	F (3, 296)	P	95%CI		Post-Hoc
						LL	UL	
Muslims	100	64.06	9.57	3.38	.043	62.16	65.96	1>2>3
Christians	100	63.58	9.35			62.10	65.82	
Sikhs	100	62.72	8.58			61.02	64.42	

Mean standard deviation and *F*-values for Muslims, Sikhs and Christians. Findings indicate significant mean differences on sense of coherence with F (3,296) = 3.38, $p< .05$. Results show Muslims significantly scored higher on sense of coherence ($M = 64.06, p < .05$) as compared to Christians ($M = 63.58, p < .05$) and Sikhs ($M = 62.72, p < .05$).

Chapter IV
DISCUSSION

Discussion

The primary target of the present investigation were to analyzed results of ''sense of coherence'' among grown-ups a near investigation of Christians, Muslims and Sikhs. In addition, the examination additionally researched sexual orientation contrasts in feeling of intelligence. The greater part of the speculations was bolstered in the present investigation. In the initial step, dependability of the scale was guaranteed. The dependability investigation affirmed that every one of the scales utilized have agreeable inside consistency. The estimations of skewness and kurtosis for all scales demonstrate that information was typically circulated. The main theory "Feeling of rationality emphatically foresee wellbeing" was upheld in the present investigation. And in addition past research show that In wellbeing hypothesis there are five components that contribute the wellbeing. Wellbeing hypothesis is plural and subjective and also objective. Positive feelings are subjective while significance, connections, and achievement are both subjective and target components.

The conclusion is that wellbeing can't exist just in your own head: prosperity is a blend of feeling great and in addition really having meaning, great connections, and achievement. The researcher pick our course in life is to amplify each of the five of these components. The objective of positive brain research in true satisfaction hypothesis is, as Richard Layard's objective, "to expand the measure of joy in your own life and on the planet".

The first hypothesis of the study ''Sense of coherence and religiosity positively predicts well-being among Muslims, Christians and Sikh adults''

The objective of positive brain research in wellbeing hypothesis, interestingly, is plural and unique, "it is to build the measure of thriving in your own particular life and on the planet (Seligman, 2011). As we realize that feeling of coherence emphatically predicts well-being, an individual have effortlessly deal with the everything because of his energy.

The second hypothesis "sense of coherence adversely foresee sorrow among Muslims, Christians and Sikh grown-ups" was bolstered in the present examination. As the past research shows that Beck presented the idea of intellectual set of three which fundamentally creates defenselessness of sorrow (Beck, Surge, Shaw, and Emery, 1979; Beck, 1983). Intellectual set of three is an arrangement of maladaptive pessimistic reasoning which depressive individual has for himself, for his environment and for future life. Individuals with subjective set of three include in sadness, defenseless and uselessness. Dark colored et al (1995) led an investigation on understudies who get less than stellar scores.

His suggestion affirmed that understudies who have no expectation and desires to pass examination in futures and don't make delights in class are more powerless for melancholy. Normally depressive's persons just concentrate on most exceedingly bad encounters of their life. It is more probable for depressives individual to recollect just those occasions which are identified with disappointment. Beck likewise clarified that depressive individuals additionally grip blunder in considering. They used to made derivations contingent on too small data. Their decisions are generally in light of either minimization or boost (Beck, 1991, 1967).

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Different terms identified with mistake in believing are additionally presented by beck, for example, particular deliberation in which just negative parts of a few occasions are engaged and more extensive setting of that occasion is disregarded. Over speculation alluded to ale derivations based on irrelevant single occasion and personalization that includes in wrong attribution to oneself for event of some contrary occasions. Beck likewise clarified that programmed musings are additionally experienced by depressive individuals. Programmed contemplations can be characterized as an enduring train of considerations that make individuals over and over feel that they are useless and defenseless (Mendels, 1970). As we realize that a man having antagonism then he predicts every one of the things in negative way, and having satisfaction association with his or her life.

The third theory "Muslim grown-ups will altogether score higher on feeling of Rationality when contrasted with Christian and Sikh grown-ups" was bolstered in the present investigation. As contrast with different religions, Muslims have higher feeling of intelligence because of religion "Islam". We accept on one God and Islam is a genuine religion, the other religion accepts on a few Divine beings like bovine, wind, Buddha and so forth. Our Blessed book "Quran Pak" has full learning for all Muslims.

Conclusion

The principle target of this examination was to investigate results of feeling of intelligibility among grown-ups, a relative investigation of Christians, Muslims and Sikhs. The present investigation recognized that feeling of intelligibility emphatically predicts prosperity. What's more, another significant finding is Muslims anticipate higher

feeling of intelligibility and prosperity as contrast with Christians and Sikhs. The discoveries of the examination are useful for prosperity for the advancement of feeling of intelligibility

Limitations and Suggestions

The primary effort of this study was to find out the association among religiosity, sense of coherence well-being and depression among adults in Pakistani context. However, in spite of remarkable findings there are certain limitations that must be considered for future researches. First and obvious limitation is that cross-sectional survey research design was used in the present study. Although it possesses high external validity but it has low internal validity so directions in terms of causality cannot be determined. For future studies, longitudinal researches should be conducted for capturing individual differences dynamically that would yield better understanding of association between these variables.

Only self-administrated scales were used to collect the data about all variables from the participants of the study and this was the second limitation of this study. This may cause the association among variable as due to common method variance. Previous literature suggests that this problem can be overcome by collecting the information from multiple sources (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Therefore, for future research it would be appropriate to collect qualitative data from many sources to dimension the biasness of single source and to make the triangulation possible.

This research was based on survey research design which involved meeting participants face to face for data collection. This may cause social desirability issues, and

make it as forth limitation of this work. The participants may likely to repose in socially desirable behaviour. This requires carefully handling of such social desirability related issues to make findings sound in future research. The scale were administered in English which is not first language of the participants in the present study thus it would be more appropriate in future research to use Urdu translated version.

Recommendations

Future researches can take some measures to rectify the language issue by using the translated versions of the scale according to the local language in order to gather data that are more valid from the participants. It would also be helpful to keep a few motivating forces or reward for participants particularly for those participants who are have a place from other countries or cultures these things will encourage the participation and concentration of the study participants. Future researches should also take a great caution regarding the information about details about the different cultures in this kind of research, for example 'history, norms, culturally sensitive issues, different sections of the ethnic groups'', these precautions are very important in sample selection. Most particularly future cross-culture research should concentrate on general resistance assets model of sense of coherence.

Chapter V

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ANNEXTURES

Intrinsic/Extrinsic-Revised Scale

Instructions Please respond to the following statements as truthfully and accurately as you can, and also please remember that these are very subjective questions and that there are no right or wrong answers. Please answer according to the scale below:

Sr. No	Statements	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	I enjoy reading about my religion.	1	2	3	4	5
2	I go to mosque because it helps me to make friends.	1	2	3	4	5
3	It doesn't much matter what I believe so long as I am good.	1	2	3	4	5
4	It is important to me to spend time in private thought and prayer.	1	2	3	4	5
5	I bave often had a strong sense of God's presence.	1	2	3	4	5
6	I pray mainly to gain relief and protection.	1	2	3	4	5
7	I try hard to live all my life according to my religious beliefs.	1	2	3	4	5
8	What religion offers me most is comfort in times of trouble and sorrow.	1	2	3	4	5
9	Prayer is for peace and happiness.	1	2	3	4	5
10	Although I am religious, I don't let it affect my daily life's	1	2	3	4	5
11	I go to mosque mostly to spend time with my friends.	1	2	3	4	5
12	My whole approach to life is based on my religion.	1	2	3	4	5
13	I go to mosque mostly because I enjoy seeing people I know there.	1	2	3	4	5
14	Although I believe in my religion, many other things are more important in life.	1	2	3	4	5

Sense of Coherence Scale

The statements given below are related to the comprehensibility, meaningfulness and manageability in your life. Please share your opinion about all statements. Out of five options (1, 2, 3, 4, 5, 6, 7) you have to select only one option which best represent your opinion about each statement.

Sr No	Statements	Strongly agree	agree	slightly agree	Undecided	Slightly disagree	Disagree	Strongly disagree
1	Do you have feeling that you don't really care about what goes on around you?	1	2	3	4	5	6	7
2	Has it happened in the past that you were surprised by the behavior of people whom you thought you knew well?	1	2	3	4	5	6	7
3	Has it happened that people whom you counted on disappointed you?	1	2	3	4	5	6	7
4	Until now your life has had?	1	2	3	4	5	6	7
5	Do you have the feeling that you're being treated fairly?	1	2	3	4	5	6	7
6	Do you have the feeling that you are in an unfamiliar situation and don't know what to do?	1	2	3	4	5	6	7
7	Doing the thing you do every day is?	1	2	3	4	5	6	7
8	Do you have very mixed-up feelings and ideas?	1	2	3	4	5	6	7
9	Does it happen that you have feelings inside you would rather not feel?	1	2	3	4	5	6	7
10	Many people—even those with a strong character sometimes feel like sad sacks (losers) in certain situations. How often have you felt this way in the past?	1	2	3	4	5	6	7
11	When something happened, have you generally found that?	1	2	3	4	5	6	7
12	How often do you have the feeling that there's little meaning in the things you do in your daily life?	1	2	3	4	5	6	7
13	How often do you bave feelings that you're not sure you can keep under control?	1	2	3	4	5	6	7

Short Warwick Edinburg Mental Well-being Scale

The statements given below are related to your well-being. Please share your opinion about all statements. Out of five options (1, 2, 3, 4, 5) you have to select only one option which best represent your opinion about each statement.

S.No	Statements	None of time	Rarely	Some of time	often	All of time
1	I have been feeling optimistic about the future.	1	2	3	4	5
2	I have been feeling useful.	1	2	3	4	5
3	I have been feeling relaxed.	1	2	3	4	5
4	I have been dealing with problems well.	1	2	3	4	5
5	I have been thinking clearly.	1	2	3	4	5
6	I have been feeling close to other people.	1	2	3	4	5
7	I have been able to make up my own mind about things.	1	2	3	4	5

Depression Scale (adapted from DASS, 21)

The statements given below are related to your experience of stress over the past week. Please share your opinion about all statements. Out of four options (1, 2, 3, 4) you have to select only one option which best represent your opinion about each statement.

Sr no	Statements	Strongly disagree	Disagree	Agree	Strongly agree
1	I found it hard to wind down	1	2	3	4
2	I couldn't seem to experience any positive feeling at.	1	2	3	4
3	I found it difficult to work up the initiative to do things	1	2	3	4
4	I felt that I had nothing to look forward to.	1	2	3	4
5	I felt down-hearted and blue.	1	2	3	4
6	I was unable to become enthusiastic about anything	1	2	3	4
7	I felt that life was meaningless.	1	2	3	4

Department of Psychology Faculty of Social Sciences
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I am currently undertaking a research project as part of the requirement of MS Clinical Psychology at Department of Psychology, International Islamic University, and Islamabad Pakistan the purpose of this research is to find out the **Religiosity, Sense of Coherence and Mental Health Outcomes in Different Religious Groups of Pakistan** It is ensured that your information will remain confidential and will be used just for research purpose. If you are willing to participate, please sign below and complete the four attached questionnaires.

Signature: ---------------------------

DEMOGRPHIC INFORMATION

Gender: Male / Female Age (in years): ------------ Education (years of education): -------

Religion: --------------------- Parents alive: Yes / No Family system: Nuclear / Joint

Social class (rate yourself according to the monthly income of the people living around you): 33% lower income group ----- 33% middle-income group ----- 33% higher income group

Prior history of physiological illness: Yes / No

Prior history of psychological illness: Yes / No

Birth order: First born ------, last born ------, only child ------, other born ----- Positive