

**RELATIONSHIP BETWEEN RELIGIOSITY, GRATITUDE AND LIFEASSESSMENT
IN YOUNG ADULTS**



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Research Completion Certificate

It is certified that the research work contained in this thesis entitled Relationship between Gratitude, Religiosity and Life assessment in University Students has been carried out and completed by Ms. Hajra Farooq, Student ID: FA19-BPY-066: Student of BS Psychology, Session 2019– 2023. This study is an independent research work and carried out under given instructions and consideration.

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Declaration

I, Ms. Hajra Farooq, Student ID: FA19-BPY-066, student of BS in Psychology, session 2019-2023, hereby declare that the material printed in this thesis titled Relationship between Gratitude, Religiosity and Life assessment in University Students is original work and has not been printed, published, or submitted as research work, thesis, or publication in any form in any university or research institution in Pakistan or abroad.

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Dedication

With the name of Allah, the Most Gracious and the Most Merciful. My sincere gratefulness goes to my beloved parents, my dearest siblings, my respected supervisor and my closest friends for their endless support and encouragement.

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In the name of Allah Almighty the Creator and Sustainer of this world.

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List of Abbreviations

α = Alpha

K = Kurtosis

S = Skewness

SD = Standard Deviation

M = Mean

n = Number of participants

p = Significance Value

G = Gratitude

r = Correlation

Abstract

The present study focuses on the association between religiosity, gratitude and life assessment in young adults of Pakistan. Religiosity has been shown to have a link with gratitude and life satisfaction in that it has a positive influence on both. However, the specific link between these variables and the extent to which these variables are associated have been the topic of interest in research. A sample of 500 young adults, from three different universities, were selected through convenient sampling technique, equally distributed across male and female with ages between 18 to 25 ($M = 21.24$, $SD = 1.66$). Three Scales have been used in this study Contentment of Life assessment scale (CLAS), the gratitude questionnaire (GQ-6) and the Dimensions of Religiosity scale (DRS). Correlation analysis demonstrated that there exists a relationship between religiosity, gratitude and life assessment. However, this association is a weak one.

Keywords: *Religiosity, Gratitude, Life assessment.*

Chapter 1

Introduction

Gratitude is to be thankful or be appreciative for whatever the individual receives in his life, it could be tangible (something that can be touched) or intangible (something that doesn't have a physical appearance). Generally, when one thinks of gratitude, one has pretty good understanding of the concept. However, as it a complex concept so sometimes it is not easy to define it. Whether it is a virtue, an emotion or a behavior, the meaning of Gratitude can vary and is understood differently by different people and in separate contexts. One can be grateful for deliberate acts by others, such as someone holding a door for him, calling in to check on him if he/she has fallen ill or for something as great as avoiding a close accident. Gratitude produces positive psychological response in a person; it creates a feeling of thankfulness and appreciation which is associated with the feelings of happiness (Sansone & Sansone, 2010)

Individuals who are grateful are inclined to interact with people more by showing prosocial behaviors, in that they are more empathic towards other which makes it easy for them to forgive, be helpful, and be kind and supportive. They also don't have much desire for materialistic things and hence seek for achievements that aren't materialistic in nature (McCullough et al., 2002). When one is grateful for the things he receives in his life, one is able to form better social ties, is more likely to experience much joy and greater life satisfaction, and is also able to deal with stressful situations that are encountered in his life (Sheldon & Schkade, 2005).

Types of Gratitude

There are two kinds of gratitude. One is Benefit triggered and one is generalized.

Benefit-triggered Gratitude

It refers to the state that follows when an individual has received a desired benefit from a benefactor. It could be as simple as a book that the person was meaning to buy or it could be someone easing your work load. However, for an individual to feel this type of gratitude, there must be benefit involved in it (Tam, 2022)

Generalized Gratitude

It is the state that results from awareness and being thankful of what is important and carries significance to one. It is not just a mere recognition of the blessings rather it extends to the profound feeling of thankfulness meaning to be truly be appreciative for the things he receives or achieves in his life. Thus, it involves overall feeling of thankfulness that one has towards blessings in his life (Fincham & May 2021)

Gratitude as an Affective Trait

It includes a person's tendency to have a grateful disposition. When benefit is seen as a trait, it is practiced as a part of daily life, and is considered a character strength by which people maintain positive relationships as well as their personal wellbeing. Also, awareness and practice can enhance this character strength (McCullough et al., 2002).

Gratitude as an Emotion

Gratitude as an emotion is more of a temporary feeling of gratitude or gratefulness that a person might feel after having received a gift or a favor from someone. It involves the feelings of warmth, thankfulness and appreciation towards all the goodness in life and one learns to see and appreciated the beauty of nature. Some people find valuable lessons in their hard times and hence are grateful towards it (McCullough et al., 2002).

Gratitude Stages

Gratitude is felt in three different stages and Dr. Robert Emmons was the one who came up with these stages which are:

For a person to feel a sense of gratefulness, the first step is to recognize the things that he feels gratitude towards. The positive things in his life, the friends who are there to support him through difficult times, his parents and many other blessings that he receives in his life whether it is tangible or not. So in this stage, basically a person is mindful about the good things in his life and is paying active attention to it (Emmons & McCullough, 2003).

The second stage of Gratitude is the acknowledgment of all the good in one's life. In a state of gratitude, a person experiences happiness and tends to get more positive towards life. It makes him think that the life is worth living and that it has elements that make him look forward towards another day. Gratitude is felt when one receives something and realizes that someone has put thoughtful effort into selecting the said gift (Emmons & McCullough, 2003).

The third stage includes recognizing that source of this goodness lies outside the self. A person cannot be grateful to his own self. The sense of Gratitude has to be directed towards outer source; the creator, other people, animals, and the world or any event in his life. This stage includes experiencing deep positive emotion they comes with feeling gratitude along with other array of emotion such as joy, calm or happiness. At this stage, one recognizes the blessings that exist in his life and whom the person should be thankful towards.(Emmons & McCullough, 2003).

Religiosity

The term religiosity is derived from the Latin word religion which means bond, obligation or reverence. From a conceptual point of view, it is related to terms such as godliness

and spirituality. In majority of the existing cultures, religiosity represents a very important fundamental aspect of life and is expressed in different ways across different cultures. People lives are centered on it. Laws and systems are established in societies keeping in point the religion so it is safe to say that religiosity is not just a necessity, but it is a very important part of human experience and has a great influence on our lives directly or indirectly (Angel et al., 2006).

Religiosity impacts our lives culturally and morally. It gives people a sense of purpose (Robson, 2022), fills them with hope thus making it easy for them to get by difficult times so for the very same reasons, it might be difficult for many people to live a life that doesn't contain the idea of God, an idea that there is a divine power that is behind everything and that there is a wisdom to anything that is happening around them. It is no wonder that people who remain sad, gloomy and hopeless are not as connected with the religion as they ought to. The sense that comes with the belief that there is a divine power that will help us in the most miraculous way is out of this world and is the reason that many people hold the quotes like it too shall pass by their heart.

However, there are also people who find it difficult to obey and follow various religious rules and practices that religion encourages and would rather live their lives as they seem fit. They feel like that the religion restricts and limits them and that they should not living according to it. They feel like why something besides their own selves should control their lives, they would rather take the reins of it and do things according to their own liking or how they see fit (Finke, 2013).

Types of Religiosity

Religiosity is either extrinsic or intrinsic. Both differs in one thing and that is motivation.

Extrinsic Religiosity

It is the use of religion; the motive behind which is to gain social reward or approval. Extrinsic religiosity refers to when a person views religion as a means to achieve some goal, such as promoting social morality, social cohesion, or even personal well-being. Someone with extrinsic religiosity is also more likely to engage in religious practices and attend religious gatherings and social events to make social connections or establish social networks. People who hold this attitude are also more likely to interpret and understand religious scripture or adopt such religious beliefs that favor them or allow them to achieve their desired goal others. No internal motivation is involved while performing religious acts (Bergin, 1991).

Intrinsic Religiosity

It is the use of religion; which is free of social or any other external pressures. It could also be referred to as internally motivated religiousness. People with intrinsic religiosity see religious practices as an end in itself. These individuals genuinely believe in their religion and they engage in religious practices to obey the rules and teachings of that particular religion. They practice the religion not because of any social reward rather because they themselves want to. (Bergin, 1991)

Dimensions of Religiosity

There are four dimensions of religiosity as examined by Fukuyama (1960) which he identified as cognitive, cultic, creedal, and devotional

Cognitive Dimension

The cognitive dimension is concerned with what knowledge do individuals have about religion, i.e. religious knowledge. It also involves their knowledge of the history and traditions of their faith and interpretation of sacred texts. This dimension helps provide a framework for the believers to understand the divine nature, the purpose as to why and for what they exist, and the

moral values that are stressed strongly in any religion and that that guide their lives. It makes a person think about many concepts associated with spirituality and explore those truths like how this world is created and how it is being run, how life after death will be like or if there will be any life after all. It is because of cognitive dimension that our view on the world and ability to make decisions is influenced by the religious teachings and wisdom that has been passed down to us by previous generations. Individuals who score high on this dimension are likely to be well-known with religious knowledge and may be able to articulate their beliefs in a clear and rational manner (Fukuyama, 1960).

Cultic Dimension

The cultic dimension involves the practices of the individual that are solely religious, which we also refer to as ritualistic behavior. It also includes how much they practice religious customs and traditions and to what extent, such as dietary restrictions, dress codes, and holy days. These Rituals which are also commonly seen as acts of worship that includes, prayers, fasting, meditation, or other symbolic acts performed by an individual by himself or with others i.e. in a community setting. People involved in rituals may feel a sense of structure and order, it also produces a sense of belongingness which further helps strengthen their connection with others. It doesn't just create a sense of communal cohesion but also serves as a way to communicate with God. A person begins to see the acts of worship as a chance to be near to their Creator. Also, when individuals participate in rituals, they experience a great connection towards their faith which develops even deeper spiritual connection (Villani et al., 2019).

Creedal Dimension

The creedal dimension is concerned with a religious belief that a person holds. This dimension includes individual's acceptance of religious doctrines and teachings, as well as their

interpretation of religious texts. It also deals with the concepts such a kind and loving nature of God, the nature of humanity, the conceit of death and what happens after death, how the universe came to exists and moral values. It helps provide a structure that makes sense and that people can use to further their religious understanding and beliefs. Those who score high on the creedal dimension might also have a strong sense of conviction in their beliefs and may be less open to alternative viewpoints (Fukuyama, 1960)

Experiential Dimension

The devotional dimension refers to a person's religious feelings and experiences, i.e. the experiential dimension. This includes their sense of awe, wonder, and transcendence in the face of the divine. It also includes responding emotionally to religious events, such as feelings of joy and peace. When someone experiences these, it might be greatly enlightening for them and evoke sentiments of reverence and wonder, or a sense of belonging to something bigger than themselves (Glock and Stark, 1965). Prayer, meditation, or contemplation can enhance this experiential experience, which involves rational comprehension and divine encounter. Some people have the quest for spiritual experiences which leads them to find and form even deeper connections that resonate with their soul and explore the philosophy of life. Those who demonstrate a high degree of this aspect of religiosity are likely to have a profound emotional attachment to their beliefs and may seek solace and comfort through religious encounters. (Cardwell, 1980)

Life Assessment

Life assessment is the extent to which a person positively evaluates the overall quality of his/her life as a whole. In other words, how satisfied the person is with the life he is currently living (1996). Life assessment or Life satisfaction is a feeling of being happy or satisfied with

one's life. When we talk about life satisfaction, there are two keywords from the meaning that is happiness and well-being. Individuals who are thought of as being satisfied with their lives experience sense of happiness and well-being (Maddux, 2018). The term satisfaction is used in two different senses that are used in various accounts: In some, satisfaction refers to the perceived fulfillment of expectations or standards i.e. when one has met a certain expectation or standards, we say that he is satisfied; in other accounts, it refers to feeling pleased with something. It could be as small as getting a candy or as big as buying a new house (Alexandrova, 2008).

It is a process that helps people to think about different aspects of their lives individually as well as on whole level and to evaluate them. When a person is assessing his life, he takes into view his emotional, spiritual and physical wellbeing as well as his goals, how far he has come in his life and how long he has to go for his dreams to be achieved and the quality of his relationships. It also includes assessing and knowing what his strengths and weaknesses are which helps him to know about himself on deeper level. This self-knowledge helps him in various parts of his life and helps deal with the sudden change of events better than those who lacks this self-knowledge (Markus, 1983)

The more the person assesses his life, the more he takes care of his physical health. He knows the point that we are enjoying life to its fullest is because of our body is in good physical shape and so it should be cared about properly e.g. exercising daily, eating a healthy diet, getting proper sleep etcetera. Also, this evaluation of his physical health helps make necessary changes in his lifestyle if he feels that something is affecting his health negatively. As life assessment helps with physical wellbeing, it also encourages the examination of emotional wellbeing which is equally important (Evers et al., 2012)

Emotions play important role in a person's life as in many situations in life, one is guided by his emotions. The experience of positive emotions brings a positive effect on mind and body. It is to note that experiencing positive emotions doesn't mean that negative emotions are bad and is something that should be avoided. The importance of negative emotions lie in the fact that constant suppression of it let's suppose anger leads to more unresolved issue and have negative effect on a person's health. So it's a blessing to feel emotions and it influences how we come about a decision and our relationship with others e.g. an emotionally unavailable person does more harm than good to his partner while in a relationship. It also affects the way we perceive (Izard, 2009)

Life assessment helps us to cope with stress and ways to manage it. It also helps us understand if there is any unresolved emotional issue and encourages us to address it in a healthy way instead of ignoring it because in the end it is only going to benefit us and the people around us all the more. . It also includes thinking about things that are greater than the life itself. The more a person is involved in the assessment of life the more he is likely to explore the purpose of it and to practice mindfulness (Klieman et al., 2017)

Relationships also play important role in one's life. They can either drag him down or encourage him to achieve great things in life. Life assessment helps us understand which relationships are positively contributing to our mental, emotional and physical wellbeing and so to hold on to them and to avoid those that are toxic and are emotionally draining us. This helps to focus on positive people in our lives and give our energy to people accordingly. So, it is safe to say that life assessment is strongly associated with subjective wellbeing which includes what a person thinks and feels about his life and consequently how he evaluates it (Diener, Lucas, & Oishi, 2002).

Positive Emotions, Engagement, Relationships, Meaning and Achievement Model

Positive emotions, Engagement, Relationships, Meaning and Achievement (PERMA) are given by Martin Seligman. Positive emotions includes feeling good about one's own self, how far he has come in his life, his past, present, and the future. It includes having an understanding that life is full of ups and downs yet still choosing to focus on all the positives and blessings in one's life and ignoring what brings him down. Engagement involves finding things that one enjoys to the point that he almost loses track of time because he is so engrossed in what he's doing or experiencing. The third element in PEMRA is Relationship. Relationships play an important part in one's life. Good and healthy relationships enhance your quality of life. Similarly, toxic relationships stress you out. A man has always wanted to feel that he belongs somewhere. This sense of belongingness is filled by one's parents, family members and other important people in his life. So, relationships are also good for one's mental health. Moreover, through meaningful relationships, we can gain valuable insights and perspectives, expanding our horizons and enriching our lives. Therefore, nurturing our relationships and investing in our social connections is vital for our overall well-being and quality of life (Martin, 2011).

The fourth element is meaning which involves purposefulness or having a meaning in life. A person who has a sense of purpose also has direction, motivation, and a sense of accomplishment, which can all contribute to his greater sense of overall well-being. For some, meaning may come from a career or job, while for others, it may be found in hobbies, relationships, spirituality, or community involvement. Achievement refers to feeling a sense of accomplishment especially when there is lot of effort behind something and then finally achieving it followed by being able to recognize and appreciating this achievement. One can feels a sense of achievement in a variety of ways like presenting well on a project, learning to

code, or trying something that is new and then getting complete grasp of it, creating art, reading or writing a book, passing an exam with good grades, getting a degree, starting a business, doing a kind act, etcetera. It all depends on what matters the most to the person at a given time.

(Martin, 2011)

Theories of Life Satisfaction

Bottom-Up Theories

According to Bottom-up theories, a person experiences satisfaction not just overall but in many domains of life. Work, relationship with family and friends, Health and fitness, and personal development are some of domains in which people want to feel satisfaction. The more satisfied the person will be with his life in these areas, the better viewpoint he will have of the life which will only increase his life satisfaction further. In this approach, a person might first ponder about the different aspects of his life like how well he is doing in it e.g. how his marriage life is like which includes his relationship with his spouse and children, whether his work life is stressing him out, how much his income is, and comes at a conclusion about life satisfaction which rests on the average satisfaction that is derived from each of these domains. So if the person is doing well in each of the domains, his life assessment would be more positive which indicated his satisfaction and contentment with life and if he isn't happy with the how the things are going in some of the domains, then the average satisfaction would be a little less. There is also a matter of primary and secondary domains. For some people, family life is more important and some might give more importance to their career. The disturbance in any domain that is more important to the individual will cause him the most stress which will have negative impact on his overall life assessment accordingly (Headey, 2014)

Top-Down Theories

According to top down theories, the satisfaction we feel in different domains of life is determined by the overall satisfaction we obtained from life (Heady, Veenhoven, & Wearing, 1991). It is different from bottom up in that it considers overall life satisfaction first and then arrives at the judgment about satisfaction in different domains. In a top-down approach, a person might think about his life as a whole, he might wonder how happy and satisfied he is overall. He has so many blessings to be grateful for, everything turns out well for him and there is nothing that is currently lacking in his life and, then come to the conclusion that he must have a good life which consists of different domains; wonderful parents and friends, happy marriage life, good work and life balance etcetera (Headey, 2014)

Relationship between Gratitude and Life Assessment

Gratitude and life assessment are positively associated with each other. Gratitude helps people enjoy their lives to the fullest, experience full range of positive emotions more frequently, better their health; physical as well as mental and build strong relationships. When a person is grateful, it shows that he is optimistic and this positive attitude influences the way he looks at his life. His attention is on the positive things in his life instead of the negatives and the more positive outlook he has on life, the more satisfied he will be with his life. A grateful person tends to experience more positive emotions such as happiness, contentment and joy, creating a positive feedback loop. Also, when facing a challenging situation, some people are resilient and look for purpose and meaning in it and this resilience is only further enhanced by gratitude which ultimately contributes to higher levels of positive life assessment. Moreover, practicing gratitude reduces negative emotions such as envy and resentment and fosters an emotional state that is

balanced, further increasing overall well-being and life satisfaction (Emmons & Crumpler, 2000).

The quality of life is enhanced by being grateful and actively expressing one's gratitude in daily life. One also experiences increased life contentment. People who regularly practice gratitude tend to be happier with their lives than those who do not. This is because gratitude helps to focus one's attention on the positive aspects of life, the beautiful memories one creates along with the new experiences, rather than mulling over the negatives thinking about what is missing in one's life, the mistakes that has been made in the past, being anxious about the future as to what if something goes wrongly (Portocarrero et al., 2020)

Gratitude also strengthens the relationships and social ties (Passmore & Oades, 2016). It does so in a way that expression of gratitude leads to a person being humble. He is appreciative of the things that others do for him and openly expresses it. Also, when a person brings a smile to someone else's face, it is natural that he would want to do that again and thus there is increase in prosocial behaviors which develops a society which is helpful and has a sense of harmony. Gratitude is not just limited to what a person does or doesn't do for you. Being appreciative of one's parents, friends and family will make him cherish these beautiful relationships more and hold on to these bonds tightly (Bono et al., 2004).

When a person is grateful, he is less likely to take the good things in his life for granted, and more likely to find joy in the present moment. Those individuals that report higher feelings of gratitude are also those that experience more positive emotions, greater satisfaction with life which is associated with positive life assessment, appreciation, forgiveness, spiritual and mental well-being and extraversion (Cregg & Cheavens, 2021) and reduced negative feelings are

experienced, these include anxiety, depression, envy (McCullough et al., 2002), and perceived stress i.e. individual's own perception of stress (Lee et al. 2018).

Religiosity as a Moderator between Gratitude and Life Assessment.

Religiosity can affect the relationship between both variables. It influences the level of gratitude that a person holds and also overall assessment of life. Gratitude is considered as a sign of emotional maturity which is reflected in the individual's capacity of appreciating the goodness not only in life but also in others (Klein, 1957). Gratitude is also regarded as an element of a broader life orientation which means that it helps to realize and appreciate whatever positive things there are in the world and in one's surroundings (Wood et al., 2010). Many religions emphasize a great deal on gratitude as a form of practice that is spiritual in their teachings, how a person should be thankful towards their creator and how they should not hold back from expressing gratitude to their fellow beings as well and the blessing they receive in general such as getting to home after a long day and finding that the dinner consists of your favorite dish. This stress on gratitude increases a person's connection with spirituality and makes him more religious. People can understand and interpret whatever the act of expressing gratitude makes them feel with the help of structure that the religiosity provides

With religions, come their own texts and teachings, their own values and ideas. These teachings help individuals broaden their viewpoints and enable them to give meaning and context to gratitude. People who are religious are usually of the view that whatever they are thankful or grateful for; it's all because of their creator or higher power. It is because of the divine power that things are going well in their lives and it is only to that, they owe their thanks to. Religious people often have similar mindsets in that they share same beliefs and values. They are involved in religious practices which produces a sense of belonging in them which further

creates a communal cohesion; a community where everyone expresses and share gratitude and are ready to help and support others. This has a positive influence of gratitude on the assessment of life.

As is known that in many religions, Gratitude is something that is highly regarded or valued (Emmons & McCullough, 2003). It is emphasized that one should be grateful or how one should count their blessings. So it is more likely that a religious person tends to be more grateful which will further cause him to have positive assessment of his life. The more religious a person is, the wider or broader perspective he has on life and it is likely that he feels a sense of purpose strongly, is more careful about moral and ethical values. He doesn't just see gratitude as an expression of appreciation for the blessings he receives in his life but also a way with which he can fulfill his religious obligations which ultimately makes him happy and satisfied spiritually and which causes him to assess his life positively (Ferenczi, 2021).

Chapter 2

Literature Review

This part includes the studies that explain the association between Gratitude, religiosity and Life satisfaction.

The study conducted by Unanue & Esteban (2019) focused on the relationship between gratitude and life satisfaction in two adult populations from Chile. The study utilized a sample at three different points in time and compared the results of each, with one month between waves in study 1 ($n=725$) and three months between waves in study 2 ($n = 1,841$). The findings from the study demonstrated, for the first time, a long-term relationship between satisfaction of life and gratitude. The findings of the study showed a reciprocal relationship between gratitude and life satisfaction, suggesting that the more the person is grateful, the more satisfied with life he is. The study's results showed that higher levels of gratitude were strongly related with increased life satisfaction, and vice versa. This reciprocal relationship suggests that when people experience higher levels of gratitude, the result is the increase in life satisfaction, which in turn can lead to even higher levels of gratitude

Khaing & Phyoe (2020) conducted a study. The specific objectives of the study included investigating gratitude as a trait and life satisfaction of the students, differences in gratitude and life satisfaction level of students due to differences in gender, grade and university; what is the relationship between life satisfaction and gratitude and examining the extent to which gratitude has effect on life satisfaction of the students. 480 University students from three different universities were selected in the study; 240 of which were males and 240 were females. The research design used was Descriptive and the method of research used in the study was survey. The results showed that trait gratitude and life satisfaction had significant positive association

($r=.489$). The regression analysis of the data revealed that 24% of the variance in the variable satisfaction with life can be explained by the gratitude as a trait in students. Thus, the study results showed that students that have gratitude as a trait also have their satisfaction with life significantly influenced.

Khan et al., (2019) conducted a study, the aim of which was to investigate the relationship between religiosity and life assessment as indicated by influence of religion, engagement in religion, and the hope that comes with religion. 298 participants were selected from Karachi University for the study. Their age range was from 18 to 24 years. To measure religiosity and life satisfaction, two scales which are measure of religiousness and life satisfaction scale. The findings showed a significant association between religious influence and religious hope and life satisfaction.

Whisman & Robustelli (2016) conducted a study to investigate the relationship between Gratitude and life Satisfaction. 945 participants were included in the study. These participants belonged to two age groups one was middle age and the other was that of older adults. They were either USA or Japan nationals. The four life satisfaction ratings and gratitude showed substantial positive bivariate relationships. Moreover, gratitude was specifically and positively related with life contentment when demographics, extraversion, neuroticism, and the other measures of pleasure were adjusted

A study was conducted by Gulia (2021) in which 110 participants (55 males and 55 females); age range between 18 and 25 participated in the study. The research design used in the study was correlational research design and for the collection of data Purposive sampling technique was used. On the analysis of results, it was indicated that there is a notable difference ($p<0.01$.) between males and female when gratitude and satisfaction with life is in the question.

Women had higher level of gratitude ($x = 32.09$) as compared to men ($x = 27.17$). However, when life satisfaction was considered, men ($x = 27.57$) reported to be more satisfied with life than women ($x = 24.617$). As the sample included in the study was of young adults so the overall assessment of results showed that there exists a positive relationship that is significant ($p < 0.01$.) between gratitude and life satisfaction in this particular population.

Ayten (2017) conducted a study which included total of 230 participants. These participants were taken from only one area as per convenience but belonged to different districts of Istanbul (Turkey). A Non-random sampling technique was used which included snowball sampling. Out of 230 participants, 47% ($n = 108$) were men and 53% ($n = 122$) were women. Participants had the age range from 15 to 70; the average mean of which is 28.5 ($SD = 10.8$). Four scales have been used in the current study which are Brief Islamic Religiosity Scale, Helping Behaviors Scale, Inclination towards empathy Measure and Life Satisfaction scale. Regression Analysis revealed that religiosity had an effect on life satisfaction and behaviors that are prosocial nature and that this effect is significant and positive. Results also showed that both empathy and religiosity are variables that act as mediators in the relationship between helping behaviors displayed by individuals and their satisfaction with life.

Gocen (2016) conducted a study in order to examine gratitude by qualitatively analyzing the gratitude diaries of children. The research used convenience sampling and selected children from lower and middle socio-economic backgrounds who attended a school situated in a developing neighborhood. The sample consisted of 70 children aged between 11 and 12 years old ($SD = .25$). These children were requested to maintain a gratitude diary for three weeks after being informed about the study's objective. The children noted their daily experiences in written form at the end of each day, and the author collected the data in 2012. The study employed

content and frequency analyses, which revealed that the most common themes of gratitude among the children were having a family and fulfilling their basic needs, while their own happiness emerged as the third most common theme. The diaries' expressions and drawings suggested that gratitude was associated with the children's spirituality and life satisfaction. The study found that spiritualism also increased as gratitude increased.

A study was conducted by Perez et al., (2021) which included 415 participants aged 13 to 28 from the Philippines, with a majority identifying as Roman Catholic or from other Christian denominations. The study found that gratitude had a positive relationship with both spirituality and life contentment, and that spirituality acted as a mediator between gratitude and life satisfaction. Specifically, gratitude was shown to have a positive impact on spiritualism, which in turn had an impact on life satisfaction which is positive. This study also backs the otherworldly i.e. transcendental view of gratitude which means that gratitude is a feeling of connection to something that is beyond us and outside ourselves. It also provided empirical evidence that these variables have a relationship in the Philippine context. Implications as to how to improve the satisfaction of life were also offered.

In a qualitative study conducted online by Ferenczi & Tanyi (2022), a sample of 54 men and 169 women having a mean age of 39.13 was taken. 54.1% respondents were those that identified themselves as religious also mentioned the religion they identified with, 24.8% as religious in their own way, and respondents that were non-religious made up 21.2% of the participants. The study had an experimental group consisting of 103 individuals. These individuals kept a gratitude diary for four weeks. To compare the results of experimental group, a control group is taken. In this study, the control group consisted of 120 individuals. The participants in the control group had the same age and gender and there was no difference in the

level of religiousness. Both groups completed questionnaires before and after the intervention, and the Gratitude Resentment and Appreciation Test and Measure of Subjective Well-being were used for comparison. The results indicated that religious individuals had higher levels of gratitude ($F(2,219) = 23.66, p < 0.001$) compared groups that were not religious, but the same level of well-being ($F(2, 219) = 1.97, p = 0.142$).

Rationale of the Study

The topic of gratitude, religiosity, and life assessment is a highly relevant and significant area of study in psychology and social sciences. There have been a few numbers of studies that have previously been conducted to examine the relationship between Gratitude, religiosity and Life assessment. The majority of the studies has either focused on religiosity and life satisfaction (Khan et al., 2019) as variables or has explored the link satisfaction with life and gratitude (Goolia, 2021). Also, the topic hasn't been explored much in local context.

Religiosity is an important factor that needs to be explored especially in a country such as Pakistan with majority of population identifying as Muslims. How it affects Gratitude and life satisfaction of religious people. The Previous researches have consistently shown that people who practice gratitude on daily basis are more likely to be happy and tend to be more content with their lives. However, there are still questions about how gratitude and life satisfaction are related, and what factors might mediate or moderate this relationship. This study will help by examining the role of religiosity in this relationship which will further help understand the factors that contribute to life satisfaction.

Study Objectives

1. The objective is to investigate the relationship between gratitude, religiosity and life assessment with religiosity taken as a moderator.

Hypotheses of the study

1. Religiosity is positively associated with gratitude and life assessment.
2. Religiosity acts as a predictor of gratitude and life assessment in young adults.
3. Religiosity will act as a moderating factor between gratitude and life assessment.

Chapter 3

Methodology

Research Design

The design used in the study is the correlational research design as it investigates the relationship between variables. In this research, three variables; religiosity, gratitude and life satisfaction are considered and the relationship between these three constructs is explored.

Sampling Strategy

The participants included in this study were young adults from Pakistan; age ranging from 18 to 25. These Participants were from three different Universities and the total number of participants in the current research was 500 out of which 250 were men and 250 were women. The data was collected through convenience sampling strategy. Each participant was approached directly and was asked to fill the questionnaire. Majority of them filled it happily while some said they were simply not interested and would like to not take any part in it. Also, there were some that were initially not interested but on learning the topic of research, they decided to fill in.

Operation Definitions of study variables

Gratitude

Gratitude is defined as something which includes a feeling of thankfulness and a sense of appreciation that comes with recognizing all the good that a person has in his life (Emmons & Shelton, 2002). Gratitude is an attitude which is directed towards someone that brings us a gift or helps us in any way or make our life easier. It also includes using it well and in a way that the giver had intended for you to use (Harned, 1997).

Religiosity

Religiosity is a concept which includes an individual's behavior that reflects his religion, the principles and the moral values laid down or defined by it and the strength of their religious convictions (Cornwall et al., 1986).

Life Assessment

Life assessment refers to cognitively thinking about subjective wellbeing, it involves the assessment of one's life and coming to a conclusion by comparing what the individual perceives about the way he is living and what is the standard he has set for himself (Pavot & Diener 1993).

Measures

To collect the data, four measures were used. These are demographic form Contentment with Life assessment Scale (CLAS), the dimension of Religiosity Scale (DRS) and The Gratitude Questionnaire Six item Form (GQ-6). In addition to these scales, demographic form was also used.

Demographic Form

The demographic form was included in order to collect the basic information about the participant in the study. The basic information that was required included Age, Gender (Male/ Female), Marital status (Single/ Engaged), Family system (Joint/Nuclear) and Employment status (Employed/ Unemployed).

Contentment with Life Assessment Scale (CLAS)

Contentment with Life Assessment Scale developed by Lavalley, Michalos, Hatch, & McKinley (2007) consists of 5 items with the responses on a 7 point scale. It is used to assess wellbeing of an individual and to what extent the individual is satisfied with the life. It also contains items that measure whether a person is meeting his goals in life or if there something

that he feels is currently lacking in his life. Participants have to respond with whether they agree with statement or not. The responses vary from strongly agree to strong disagree. The reliability of the scale is .80 to .89. The sample item of the scale is I feel dissatisfied because I am not doing everything that I want to be doing in my life. Those that rate higher on this scale are contented with their life than those who score lower.

The Gratitude Questionnaire (GQ-6)

The Gratitude questionnaire is self-report questionnaire which is developed by Emmons, McCullough & Tsang (2002). It is a 7 point Likert scale which is designed to assess gratitude that is experienced by different people in daily life and the level of gratitude felt that varies from person to person. The responses of participants range from strongly agree=1 to strong disagree=7. The scale consists of 6 items and these items on the scale reflects 4 facets. These are the gratitude intensity facet (the intensity with which the gratitude is felt), the gratitude span facet (The duration of the gratitude felt), the gratitude frequency facet (how often the feeling of gratefulness is experienced), and the fourth facet which is gratitude density. The Cronbach's alpha value for the total of six items is from .76 to .84. The sample item of the scale is, as I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history. GQ-6 scale is positively linked with variables; optimism, hope, life contentment, spiritualism and religiosity, empathy, forgiveness, compassion and prosocial behaviors such as altruism, and negatively associated with anxiety, materialism, depression and envy.

The Dimensions of Religiosity Scale (The DR Scale)

The DR Scale developed by Joseph (2007) is a 20 items scale which assesses the level of religiosity felt by the person. It measures 4 dimensions of religion namely Guidance, Conviction, Preoccupation, and Emotional Intelligence. Guidance includes how much a person tries to obey

the teachings that are stressed in the religion. Conviction means how strong the faith a person has on the Creator. Preoccupation includes being occupied by the thoughts of religion. And Emotional Involvement involves how a person feels about his religion or any aspect of his religion. The scale is 5 point Likert Scale and responses of that participants range from strongly agree to strongly disagree and the Cronbach's alpha reliability ranges from .87 to .92. Some sample items of the scale are I feel happy when I think of God I will always believe in God

Procedure

First, the topic of the study was approved by the supervisor before the collection of data. Then the scales were finalized to use in the study. Permission letters were taken from the department of the University and then these letters were presented to the head of other universities so as to continue with the process of data collection. The data was collected through convenient sampling. Each participant was assured of their confidentiality before they were asked to fill the form. Participants were asked to give informed consent and then they were asked to fill the demographic form which included all the basic information about the participant like his name, gender, his educational background, marital status, family system etcetera. The participants were then asked to fill Gratitude scale (GQ-6), Contentment with Life assessment scale (*CLAS*) and the *DR* scale. After the data was collected, it was analyzed with the help of SPSS.

Ethical Considerations

Thesis Committee approved the present study of the Department of Humanities, COMSATS University Islamabad, Lahore campus. The participants that were included in the study were briefed about the objective of the current study, its purpose. Informed consent was also taken from the participants. They were informed that there was no pressure to participate in

the study whatsoever and that it was totally up to them and at any point during the study, if they didn't want to participate in the study anymore, they were free to do so without any penalty thus giving them the sense of autonomy. They were assured of confidentiality and were told that whatever personal information they share would be respected and will be kept private and would only be used for research purposes. Also, the safety and respect of the participants were also taken into consideration. It was ensured that there was no risk or harm involved in any way and no such measure or step was taken that could compromise the safety and dignity of Participants in the research or that could make the participant feel as if their safety is being compromised.

Statistical Analysis

For the analysis of data, IBM SPSS statistics 23 was used. Descriptive analysis was run for the study. It included Mean (*M*), Standard Deviation (*S.D*), Frequency (*f*), Skewness and Kurtosis, Percentages (%) and alpha coefficients then inferential statistics was carried out which included Pearson Product Moment Correlational Analysis

Chapter 4

Results

Analysis Plan

In this part of the study, preliminary analysis, descriptive analysis and inferential analysis are included. The random responses that were identified, the outliers and the missing values were cleaned out in preliminary analysis. Descriptive analysis was run to calculate the frequencies, percentages, standard deviation, mean, minimum and maximum, skewness, kurtosis and alpha coefficients. Then, inferential analysis was carried out which included Pearson Product Moment Correlation.

Preliminary Analysis

In the preliminary analysis, the data was cleaned out; it was ensured that there is no missing value in our data as it can affect the results of the study. The random responses were removed and the outliers were identified. Data was collected by hands. The response rate of the participants was also checked which was 100 percent and so now the current study is a study with no data missing.

Descriptive Analysis

Descriptive analysis was run and the frequencies and percentages were calculated. The mean, standard deviation, skewness and kurtosis and alpha coefficients were also calculated. Mean shows the average of the values taken into consideration, skewness shows to what extent the data is deviated from a perfectly symmetrical distribution and alpha coefficient shows the reliability. It shows how much internal consistency the scale has. Table 1 deal with the descriptive characteristics of sample in the current study. The total sample of the study was 500 (men= 250, women=250) which consisted of young adults; age ranging between 18 to 25 years.

The mean age ($n=500$) was 21.24 and the standard deviation was 1.66. Participants either had an education level of Undergraduate or M.S/M.Phil. Out of which 95% ($n=477$) were undergraduates and 5% ($n=23$) were M.S/M.Phil. Students. The marital status was divided into two categories. One was single which was comprised of 86% ($n=429$) and the other was engaged which included 14% ($n=71$) of the participants. Family system was divided into two categories; one is joint and the other is nuclear. According to the results reported, participants that had joint family system were 27% ($n=135$) and those that had nuclear family system 73% ($n=365$). Two categories of employment status emerged from which those that were employed consisted of 22% percent ($n=111$) of the participants and unemployed were 78% ($n=389$). Those that regularly performed prayers consisted of 30% ($n=151$) of the participants. Participants that offered their prayers often were 42% ($n=209$). Those that perform their prayers sometimes i.e. not often made up 24 % ($n=118$) of the sample and those that performed rarely made up 4.4% ($n=22$) of the sample.

Table 1: *Descriptive Characteristics of Study Participants*

<i>Variables</i>	<i>M</i>	<i>SD</i>	<i>Min-Max</i>	<i>f</i>	<i>%</i>
Age (years)	21.24	1.663	18-29		
Gender					
Female				250	50%
Male				250	50%
Education					
Undergraduate				477	95%
M.S/M.Phil.				23	5%
Marital status					
Single				429	86%
Engaged				71	14%
Family System					
Joint				135	27%
Nuclear				365	73%
Employment status					
Employed				111	22%
Unemployed				389	78%
Performing Prayers					
Rarely				22	4.4%
Sometimes				118	24%
Often				209	42%
Always				151	30%

Table 2: *Cronbach's alpha reliability of Study Variables*

<i>Variables</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>A</i>	<i>Min-Max</i>		<i>S</i>	<i>K</i>
					Actual	Observed		
Religiosity	20	93.00	8.22	.90	20-100	51-100	-2.24	6.17
1- Emotional Involvement	5	23.68	2.25	.79	5-25	11-25	-2.33	6.06
2- Conviction	5	22.76	2.64	.79	5-25	10-25	-1.57	2.84
3- Preoccupation	5	23.88	2.19	.76	5-25	12-25	-2.86	9.33
4- Guidance	5	22.66	2.41	.54	5-25	10-25	-1.22	1.72
Gratitude	5	31.93	5.41	.61	5-42	19-42	-.19	-.83
Life Assessment	5	21.11	5.05	.41	5-33	6-33	.14	.62

Table 2 shows Cronbach's alpha reliability, the number of items, mean, standard deviation, actual and observed maximum and minimum scores of the variables, skewness and kurtosis. To measure the internal consistency, alpha coefficients for all scales and subscales were assessed. The alpha coefficient for the study variables ranged from 0.41 to 0.90. If the value of alpha coefficient is above 0.90, it is considered excellent. If the value is from 0.75 to 0.9, it is considered good and if the value is from 0.5 to 0.75 then it is said that it is moderately reliable. The alpha value below 0.5 shows poor reliability. The cronbach's alpha reliability value for religiosity is .903 which is excellent. It shows that the items in the scale are closely related. For one of its subscales i.e. emotional involvement, it is .797 which shows good reliability. For conviction and preoccupation, it is .79 (good), .76 (good). And for Guidance subscale the alpha coefficient value is .544 which shows its moderate reliability. The cronbach's alpha reliability for gratitude is .517 and it is moderately reliable. It shows that there is not much internal consistency between the items of the scale and for life assessment .41 is the alpha coefficient value which shows its poor reliability. It indicates that the items in the scale are not closely related and the questions in the scale are not enough to measure the construct as accurately as we want.

Table 3: *Relationship between Religiosity, Gratitude and Life Assessment*

Measures	1	2	3	4	5	6	7
1. Religiosity	–	.92**	.86**	.85**	.82**	.37**	.10*
2. Emotional Involvement		–	.78**	.72**	.70**	.34**	.08
3. Conviction			–	.64**	.60**	.42**	.14**
4. Preoccupation				–	.55**	.27**	.13**
5. Guidance					–	.25**	.01
6. Gratitude						–	.25**
7. Life Assessment							–

Note: * = $p < .05$, ** = < 0.01

Table 3 demonstrates variables and the correlation between them. Religiosity has a weak positive relationship with Life assessment ($r=.10^*$, $p=0.5$). Conviction ($r=.14^{**}$, $p=0.01$), Preoccupation ($r=.13^{**}$, $p=0.01$), subscales of religiosity also has a significant but weak positive association with Life assessment. Gratitude has a weak positive relationship with Life assessment ($r=.25^{**}$, $p=0.01$)

Table 4: *Relationship between Demographic Characteristics, Religiosity, Gratitude and Life Assessment*

Variables	1	2	3	4	5	6	7	8	9
1. Age	-	-.04	.20**	.24**	.05	.29**	.16**	.006	.59
2. Gender		-	.12**	.07	-.02	.10*	.02	.17**	.50
3. Education level			-	.10*	.06	.29**	-.10*	.70	.78
4. Marital Status				-	.13**	-.18**	.06	-.06	-.01
5. Family System					-	.12**	-.01	.93	.12**
6. Employment						-	-.06	-.13**	.06
7. Life Assessment							-	.25**	.10*
8. Gratitude								-	.37**
9. Religiosity									-

Note: * = $p < .05$, ** = $p < .01$

Table 4 shows the correlation between variables. The correlation between Family system and religiosity is positively significant but weak ($r=.12^{**}$, $p=0.01$). Life assessment has a positive significant relationship with religiosity ($r=.25^{**}$, $p=0.01$) and Gratitude also has a significant positive relationship with Religiosity ($r=.37^{**}$, $p=0.01$).

Chapter 5

Discussion

The current study's objective was to investigate the relationship between variables; religiosity, gratitude and life satisfaction in young adults. The results of the current research showed the link between gratitude, religiosity and life assessment. However the link between the variables is weak positive which means that it is not much significant. This part of the current research aims to discuss the current results in the light of the previous studies, theories, and local content.

One of the study hypothesis is religiosity is associated with life satisfaction. The results proved an association between these two variables however the association was weak positive. One such study by Kozaryn (2010) explored the association between life satisfaction and religiosity across 82 countries. The results showed a significant positive association between the constructs: religiosity and satisfaction of life, which further tells that countries that exhibit higher levels of religiosity tend to have life satisfaction that is also higher.

Meta-analysis by Sanders et al., (2003) synthesized data from numerous studies to investigate the relationship between religiosity and well-being, including satisfaction of life. The findings of the study revealed a modest but notable positive association between religiosity and life satisfaction, revealing that higher levels of life satisfaction was reported by those individuals that were high on religiosity compared to their non-religious counterparts.

Another study's hypothesis is Increase in religiosity will increase gratitude and life satisfaction in young adults. A study was conducted by Wood et al., (2008) in order to understand the relationship between religious orientation, gratitude, and well-being. The goal of the study was to examine whether higher levels of gratitude is experienced by religious

individuals and thus also experience greater life satisfaction and wellbeing. It was indicated from the study results that those who were religious also has higher levels of gratitude. Thus the study also shows that gratefulness is increased when a person is engaged in religious practices.

The current study's results were also justified with the help of different theories. The meaning making theory (1970) suggests that knowledge is something that people actively create when they experience new things in life and the information they come across while having new experiences is integrated in their current existing knowledge. The findings of the study align with the Meaning-Making Theory in a way that religiosity provides people with a sense of purpose, meaning, and coherence in life meaning it helps them make sense of things. By engaging in religious beliefs and practices, individuals may find a framework for interpreting life events, cultivating gratitude, and ultimately experiencing higher levels of life satisfaction.

The study can also be justified within the framework of Self-Determination Theory, which suggests that individuals have psychological needs for independence, relating with others, and a sense of competence that are inherent. Religious beliefs and practices may fulfill these needs, leading to increased well-being and satisfaction of life through the cultivation of gratitude and a sense of connectedness to something larger than oneself.

The local context of Pakistan also tried to explain the religiosity and its association with gratitude and life satisfaction as it is a country with majority of its population being Muslim so religiosity plays a main role in the lives of many individuals. Islam is not only a religious belief system but also an integral part of the cultural fabric of Pakistani society. Sheikh & Iqbal (2016) conducted a study that investigated the association between gratitude, religiosity and satisfaction of life among university students in Pakistan. The results showed a positive association between religiosity and life satisfaction, and gratitude was found to mediate this relationship. The study

stressed the importance of religious beliefs and practices as to how it increases life satisfaction through gratitude expression.

Another study hypothesis was that Religiosity will act as moderating factor between gratitude and life assessment. This hypothesis was rejected because the results weren't significant so as to run the moderation though it has been showed from the past studies that there exists a positive associate between gratitude, religiosity and life assessment. Dauley (2022) conducted a study to examine the moderating effect of religiosity on relationship between gratitude and life assessment. The research was conducted during the covid-19 pandemic. The findings of the study revealed a significant positive association between religiosity, gratitude and life assessment.

Limitations and Suggestions

This study has its own drawbacks and limitations like all other studies. One such limitation is that the target sample for the study was young adults which limit the generalizability of our results to other age groups as for the results to be applied broadly, different people from different age groups can be taken into the study.

Also, the data was collected from three different Universities of Lahore which pretty much doesn't even fully represent the particular population in our sample so again the question of generalizability arises and it also shows that the current study has a sampling bias which should be avoided by using different random sampling techniques

Also, it is not just a prayer that determines how religious a person is. Religiosity is a complex concept. It consists of a person's beliefs, attitudes, and various different acts that might be motivated by the religion he identifies with. Everyone expresses their love for God in

different way and so it is difficult to compare the findings because of the subjectivity involved and the accuracy of the results tends to get limited.

On analysis, it was revealed that some of the scales such a contentment with Life assessment had poor reliability. A poor reliability indicates poor internal consistency i.e the items in the scale are not closely related. This reliability can be increased if some of the items are discarded and are revised and more items are added to the scale.

It is also possible that the participants might have provided the responses that were socially desirable thus not actually conveying what they are truly feeling or it could be that they feel that they might expose themselves (the idea of being exposed is scary for some people). This is also called social desirability bias and it could have affected the results of the study. This bias could be avoided by anonymity; ensuring participants that their responses will be anonymous, questions could be phrased in a way that don't indicate that a certain response is desired thus leading questions should be avoided. Other measures in addition to self-report measures can be used such a behavioral observation for more objective study of the construct.

There are other factors not considered in the study that can also affect the relationship observed between religiosity, gratitude and life satisfaction. Like someone going through a mental health problem such as depression might have given negative responses as compared to if he was in right mental state because people who are depressed usually see the world with negative lenses. This constant negativity affects their thoughts, feelings and behavior and so there is a vicious cycle of negativity at its play regardless of the thing being neutral or positive.

Implications of the Study

The significant but weak correlations that is observed in this study shows that while there exists a relationship between religiosity, gratitude, and life assessment however it is not a strong

one. This finding indicates that the constructs used in the study are complex and highlights the need to understand their interplay. It demonstrates that even if religiosity and gratitude contributes to the life satisfaction of an individual or make them assess their life positively, that doesn't make these variables the sole determinants. There could be other factors, such as personality traits, socio-economic status, and social support that may have a noteworthy influence on life assessment.

Furthermore, the weak correlations also stressed the importance of individual differences; that these differences should be taken into consideration when examining the association between religiosity, gratitude, and life assessment. The study findings suggest that these constructs may have different amount of influence on different individuals. So the future research could dive deeper in order to understand the moderating factors that might explain why some individuals experience stronger correlations between these variables than others. For instance, exploring factors such as age, gender, cultural background, and religious denomination could provide valuable insights into the nuances of this relationship.

The findings of the study also have practical implications, especially when it's a question of mental health and well-being interventions. Even though the correlations are weak, the significant associations in this study suggest that if religiosity and gratitude are promoted, they would still have positive impact on the life satisfaction of individuals. This will help Psychologists to consider integrating interventions that will further help develop religious and grateful attitudes as part of a holistic approach to increase well-being. These interventions may include activities that have been proved beneficial time and time again such as practicing mindfulness, gratitude journaling, or engaging in religious rituals and community involvement.

By including these elements into therapeutic interventions, practitioners may be able to provide a more comprehensive approach and as a result details to address clients' life satisfaction concerns

Conclusion

The results of the study indicated that there exists a relationship between religiosity, Gratitude and Life assessment although this association is not much significant i.e. weak. The Positive response rate on Emotional involvement and Guidance items were low. The studies that have been conducted previously investigated the association between religiosity, life assessment and Gratitude have also supported the results of the current study. Their findings also reveal important relationship between the said variables.

The topic has not been explored much in local context so the study will add to the literature in that way. The study emphasizes the importance of religiosity and Gratitude and how it positively influence life assessment and help people understand that if religiosity and gratitude are promoted, they would still have positive impact on the life satisfaction of individuals.

Chapter 6

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Appendices

Appendix A

Informed Consent and Demographic Form

I need your cooperation for the psychological research. The research is being conducted by the student of BS Psychology for the purpose of collecting data on the Relationship between Life Assessment, Gratitude and Religiosity. You will be asked to fill a questionnaire that has four parts. The information given will be kept confidential and will only be used for research purpose.

Thank you for your cooperation.

Signature: _____

Age _____

Gender: Male Female

Education Level: Undergraduate M.S/M.Phil

Marital Status: Single Engaged

Family system: Joint Nuclear

Employment Status: Employed Unemployed

Appendix B

Contentment with Life Assessment Scale (CLAS)

Instructions: Please read the statements below and answer accordingly.

No	Statements	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
1.	I am content with my life	1	2	3	4	5	6	7
2.	I am living my life to the fullest	1	2	3	4	5	6	7
3.	When I examine my life as a whole, I feel I am not meeting my aspirations	1	2	3	4	5	6	7
4.	I feel dissatisfied because I am not doing everything that I want to be doing in my life	1	2	3	4	5	6	7
5.	Nothing is currently lacking in my life	1	2	3	4	5	6	7

Appendix C

The Gratitude Questionnaire (GQ-6)

No	Statements	Strongly Disagree	Disagree	Slightly Disagree	Neutral	Slightly Agree	Agree	Strongly Agree
1.	I have so much in life to be thankful for	1	2	3	4	5	6	7
2.	If I had to list everything that I felt grateful for, it would be a very long list.	1	2	3	4	5	6	7
3.	When I look at the world, I don't see much to be grateful for.	1	2	3	4	5	6	7
4.	I am grateful to a wide variety of people.	1	2	3	4	5	6	7
5.	As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history.	1	2	3	4	5	6	7
6.	Long amounts of time can go by before I feel grateful to something or someone.	1	2	3	4	5	6	7

Appendix D

The Dimensions of Religiosity scale

No	Statements	Strongly Disagree	Disagree	Neither disagree or agree	Agree	Strongly Agree
1.	I feel happy when I think of God	1	2	3	4	5
2.	I will always believe in God	1	2	3	4	5
3.	My thoughts often drift to God	1	2	3	4	5
4.	Being Muslim is a joyous way to live	1	2	3	4	5
5.	I am sure that God exists	1	2	3	4	5
6.	I think about God all the time	1	2	3	4	5
7.	I pray for guidance	1	2	3	4	5
8.	My thoughts turn to God every day	1	2	3	4	5
9.	God does not help me to make decisions	1	2	3	4	5
10.	I know that God hears my prayers	1	2	3	4	5
11.	Prayer lifts my spirits	1	2	3	4	5
12.	Everything that happens to me reminds me of God	1	2	3	4	5
13.	I try to follow the laws laid down in the Quran	1	2	3	4	5
14.	I know that God will always be there for me					

15.	I cannot make important decisions without God's help	1	2	3	4	5
16.	I am certain that God is aware of everything I do	1	2	3	4	5
17.	When I am feeling miserable, thinking about God cheers me up	1	2	3	4	5
18.	I like to talk about God	1	2	3	4	5
19.	Prophet (P.B.U.H)'s life is an example to me	1	2	3	4	5
20.	God fills me with love	1	2	3	4	5

Appendix E

Appendix F