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Editor's Note/From Editorial Desk

Foundation University Islamabad's mission is to nurture creativity and promote research to develop personal and professional growth of its students. Issuance of the Foundation University Journal of Psychology (FUJP) is a step forward towards this direction. The journal accepts and publishes articles, papers and reviews of high quality.

Due to its interdisciplinary nature, Psychology is related to various other fields of study including Sociology, Anthropology, Education, Gender Issues, Organizational Behaviour, Life Sciences and Psychiatry etc. Therefore, all contributions related to these fields of study are considered. As an effective means of knowledge sharing, FUJP encourages articles on theoretical perspectives, grounded theories, innovative measurement tools and procedures.

We are looking forward to an enthusiastic response and active participation of not only students and teachers of Foundation University, but also of all the sister institutions to make this initiative a success.

Influence of Socio-Demographic Features on *Piri-Muridi*: An Experiential Study

Sana Younas & Dr. Anila Kamal

Quaid-i-Azam University, Islamabad

The present study explored the role of socio-demographic factors with *Piri-Muridi* within indigenous context of Pakistan. Participants ($N = 291$) were taken from Islamabad, Rawalpindi, Azad Kashmir, and Mansehra. Their age ranged from 18-73 years ($M = 30.38$, $SD = 10.74$). *Piri-Muridi* scale (Hassan & Kamal, 2010) was used to assess the mean differences across various demographic factors. Results revealed that women are more inclined towards *Piri-Muridi* and have more perception of negative change in *Piri-Muridi* as compared to men. Married individuals scored significantly higher as compared to single individuals on the facets of belief system about *Piri-Muridi*. Non-believers of *Piri-Muridi* have more negative perception of change in *Piri-Muridi* as compared to strong believers and *Murids*. *Ahly hades* sect showed strong negative perception regarding *Piri-Muridi* as compared to *Ahly sunnat brelvi*. Findings are discussed with reference to pertinent literature and suggestions have been given for future researchers.

Keyword. *Murids, Piri-Muridi, socio-demographic factors, situational believers of Piri-Muridi*

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Piri-Muridi relationship is widely been practiced in Indo Pak region (Pinto, 1995; Younas & Kamal, 2019). The relationship has its origin in religion but in order to know the psycho-social perspective of *Piri-Muridi*, it is necessary to understand the yet to understand its psychosocial perspective, there is a need to understand the views of various social scientists. The sociological study of *Piri-Muridi* by Turner (as cited in Deflam, 1991) raised few queries; would belief in any supernatural being (*Pir*) be made part of religious studies. If the answer is yes then how this *Piri-Muridi* relationship should be explained in perspectives of religion, how it could be theoretically explained and what about the interaction between common man and super human beings which we call as *Pir*. For finding the answers to these queries, Turner conducted various sociological studies on religious perspectives, religious beliefs, and religious rituals. He reached to the conclusion that the studies on religious perspectives does not merely require understanding the religious teachings but its main focus is to understand and explain the role of religion in one's life and to compare the conditions and effects religion has on different people with different beliefs.

Another viewpoint was given by Spiro, (as cited in Pinto, 1995) that focuses on influence of *Pir* in one's socio emotional life. Similarly, Horton (as cited in Pinto, 1995) put effort in understanding the dynamics of relationship of man with God and

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interaction between human beings which he named as *Piri-Muridi* relationship. He was of the opinion that superhuman beings (*Pirs*) and God have huge differences as God is the divine power while there also exist some similarities between God and man's traits which are indeed blessed by God to super human beings (*Pirs*). These traits include submission, guidance and support for people, anger, wrath etc. Hence, the theories and assumptions used to explain the relationship of God with man can also be used to explain the relationship of master and disciple or *Pir* (super human being blessed with divine traits) and *Murid* (who have taken bait from *Pir* and is follower of *Pir*). The present research also focuses on the relationship of *Pir* and common man.

Although there is no universally agreed definition of religion and spirituality but the concept of *Piri-Muridi* is difficult to separate from religion. The *Piri-Muridi* relationship is deeply rooted in Pakistani society and culture. It is the central concept in religious life and Sufism (Alario, 2003). The belief in *Piri-Muridi* relationship is central to consider because some people strongly believe in this whereas others strongly disagree and consider it sin and *bid'at* (unnecessary additions in religious practices) in religion. It is the belief system that directs one's strong affirmations towards a certain phenomenon (Zinnbauer et al., 2015). The present research is an endeavor to explore the belief system and role of one's demographic characteristics in attitudes towards *Piri-Muridi*.

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Beliefs provide *a vertical framework for explaining how things should be and are resistant to change. Thoughts, behavior, feelings, attitudes, and decision of people are greatly influenced by widely held beliefs* (Pechey & Halligan, 2012). Beliefs may provide an explanatory framework for understanding attitudes, processing incoming information, and interpreting the world (Wyer & Albarracín, 2005). When people face such situations that threaten their shared beliefs, then people attempt to resolve inconsistencies by seeking to restore the underlying sense of meaning. The consistency and coherence in people's beliefs remains same even if they listen anything contradictory to their belief system, they will try to quickly reconcile and integrate new observations with already held previous observations and may try to give alternative explanations for their beliefs and affirmations. This adaptive function of beliefs allows them to adjust in their environment in greater capacity (Connors & Halligan, 2014). Same is the case with people that they had widely held belief system regarding *Piri-Muridi* practices. Those who strongly believe in *Piri-Muridi* have belief about *Pir* as a positive figure and if they are provided with any information that is contradictory to their positive beliefs about *Pirs*, they attempt to resolve that inconsistency by seeking to restore the underlying sense of meaning. Moreover, people were categorized as strong believers of *Piri-Muridi*, situational believers of *Piri-Muridi*, and non-beliebers of *Piri-Muridi* just on the basis of their belief system. Bhatti, (2013) found that people belonging

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from *Shia* have more favorable attitude towards *Piri-Muridi* and along that also have strong belief on *Piri-Muridi* as compared to people belonging from *Ahlay-Hadees* sect.

***Shia* sect.** A study by Sadique, Gaho, and Bukhari, (2015) found that the *Shia* sect strongly believes in the *Imamat* (leadership) of Hazrat Ali (A.S) Qadam Gah Moula Ali (k w). In order to get spiritual healing, many of the devotees stayed at the shrine. They had a firm belief that Hazrat Ali (kw) was the *Auliya* (friend) of Allah. After they had finished the *Mannats*, these spirituality seekers presented *Nazrana* (xenium) in the form of twinkling flowers, sweets, *Daigs* (caldron), *Bakras* (billy goats), etc. They present the gifts to the *Mutawali (Pir)* with utmost devotion as they considered that it will add more blessings to their life and they will make their way to Paradise. Furthermore, the study also found that most of the rituals are performed at *Qadam Gah* to gain mental and spiritual satisfaction and the followers are of the view that Imams of the shrine is the best way to reach God. In other words, the study revealed that people consider *Pir* as a mediator between them and Allah, the Almighty.

Another study found that people belonging from *Shia* sect who used to visit Sufi shrines more often and in large amount as compared to people of other sects. Moreover, the study found that among the major rituals performed at shrines were touching the tomb, kissing the tomb, tasting the salt, touching the oil lamp, not

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turning back towards the tomb and *Chadar charhana*. Among belief system of people, it was found that participants had perception that God listen to their (*Pir's*) prayers more than ordinary people. *Pir's* are mediator between God and us and *Pir* can change their fate (Khan & Sajid, 2011).

Ahly-Sunat and Ahly-Hadees. People belonging from *Deoband* sect of Islam, in the province of Punjab, are not small in number but also different from the *Pakhtoon* people. Contrary to *Pakhtoons*, they are more welcoming for Sufis and their shrines. Sometimes, even the traditional *mullahs* who were trained in *Deoband madaris* in Punjab adopt typical practices of *Brailvi* sect to save their jobs (Metcalf, 1984). These *mullahs* call themselves as *Ahly-Sunnat* which in Punjabi villages is viewed as *brailvis* while *deobandi* are perceived as *Ahly-Hadees*. Hence, the division between *DeobandiPakhtoon* axis and that of Sufi Punjabi axis is not clear. Rural Punjab has also some influence of *Deobandi* sect. There also exists non *Pakhtoon* population among the *Pakhtoons*, a number of *Pakhtoons* also stick to the Sufis mainly the *Deoband Sufi* (Choudhry, 2010). It is clearly evident that people of *Ahly-Sunnat brelvi*, and *Shia* sect have more favorable attitude towards *Piri-Muridi*(Younas, 2017)but here itis also essential to know the gender differences other than the religious sect that whether women are more inclined towards *Piri-Muridi* or men.

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Gender. As far as gender differences are concerned on the construct of *Piri-Muridi* within Pakistani context, it was found that men were more inclined towards praying and performing different rituals for getting job, promotion in job, and increase in the business whereas women visited *Sufi* shrines for other purposes. These included domestic issues including children education, marriage proposals, domestic disputes and family conflicts. In this regard, Farooq and Kiyani (2012) also found that women visit Sufi shrines for *mannats* (asking of favors through medium of *Pirs*) and other reasons including marriage proposals of their daughters, treatment of medical illness, pregnancy, elimination of conflicts, getting good grades etc. George and Sreedhar (2006) found that gender had a great impact on the belief system towards superstitions variable with women showing more illogical and irrational beliefs as compared to men. With gender, marital status also holds significant importance which needs to be explored and our study is a step forward to analyze the differences across marital status on *Piri-Muridi* for the first time.

Marital status. Married people were found to have more favorable attitudes towards *Piri-Muridi* as compared to unmarried and single (Bhatti, 2013; Malik, 2007). Married participants have more responsibilities as compared to single individuals, they face more problems related to fertility issues, children, economic resources etc. for which they seek more services of *Pirs* more often as compared to unmarried people who do not have such problems.

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With matrimonial status, age is also linked that is explored in our study.

Though recent research (Younas & Kamal, 2017^{a, b}; Younas & Kamal, 2018) provides enough grounds that how *Piri Muridi* acts as medium between a common man and God yet there is much to be explored specifically in our cultural context with reference to *Piri-Muridi*. The scope of the present study is based on demographic data. As it is a well-known fact that demographic characteristics can provide often valuable descriptions of social issues yet the accurate numerical figures are often very difficult to achieve especially in relation to sensitive issues like *Piri-Muridi* and demographic understandings of social patterns and structures are continuously shifting with respect to the availability of better measurement tools and more accurate data (Micklin & Poston, 2006). Our study is a step forward towards understanding the demographic factors will give possible explanations for a psycho-social issue of *Piri-Muridi* and pave way towards building complex theories to explain this sociological phenomenon particularly at the societal levels. Demographic analysis is a powerful tool that can explain a number of sociological phenomena.

The present research in sequel to previous researches on belief system and role of demographic factors with *Piri-Muridi* will add valuable information that how one's beliefs explain people

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attitude towards *Piri-Muridi* and what role psychosocial characteristics play among various categories of religious people. Specifically, the objective of the study was to assess the role of various demographic characteristics (belief system, religious sect, gender, marital status, and age) with attitudes toward *Piri-Muridi*.

Method

Hypotheses

1. Non-believers of *Piri-Muridi* will score high on perception of negative change in *Piri-Muridi* as compared to *Murids*.
2. Participants belonging from *Ahly hadees* sect will score high on Perception of negative change in *Piri-Muridi* as compared to participants of *Ahly Sunnat* sect.
3. Men will score high on perception of negative change in *Piri-Muridi* as compared to women.
4. Married individuals will score high on belief system towards *Piri-Muridi* as compared to single individuals.

Sample

Data collection for the present study was carried out from 20th November, 2016 to 15th January, 2017. The sample consisted of 291 adults from different cities of Pakistan. Their age ranged from 18 years to 73 years ($M = 30.38$, $SD = 10.74$). Data was collected through convenient sampling and snowball sampling technique. *Murids* were assumed to be difficult to find so;

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snowball sampling technique was used to approach towards different *Murids*. Strong believers of *Piri-Muridi*, situational believers and non-believers of *Piri-Muridi* were approached through purposive convenient basis. The detail is given Table 1.

Table 1

Frequencies and Percentages along Demographic Variables (N = 291).

| Demographics | <i>F</i> | % |
|---|----------|------|
| Gender | | |
| Women | 137 | 47.1 |
| Men | 154 | 52.9 |
| Marital status | | |
| Married | 146 | 50.2 |
| Unmarried | 145 | 49.9 |
| Religious sect | | |
| <i>Ahly sunnat brelwi</i> | 95 | 32.6 |
| <i>Ahly sunnat Deobandi</i> | 105 | 36.1 |
| <i>Ahlay hades</i> | 70 | 24.0 |
| <i>Ahly Tashee</i> | 12 | 4.1 |
| Missing | 9 | 3.1 |
| Belief system | | |
| <i>Murids</i> | 74 | 25.4 |
| Strong believers of <i>Piri-Muridi</i> | 62 | 21.3 |
| Situational believers of <i>Piri-Muridi</i> | 74 | 25.4 |
| Nonbelievers of <i>Piri-Muridi</i> | 81 | 27.8 |

*For analyzing purpose the two age categories were merged (Late aged adults, 36-45 years ($n = 32$) and Older adults, 46-73 Years ($n = 30$); f = frequency, % = Percentage;

Table 1 shows the demographic information of the participants of the study. It shows that the study consisted of 291 adult individuals including 137 men and 154 women. The sample

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comprised of participants belonging from three different religious sects' i.e, *Ahly Sunnat brelwi*, *Ahly Sunnat deobandi*, and *Ahly hadees*. Participants were divided into four different categories as per their belief system. Among them (25.4%) are *Murids* who have taken bait from some authentic *Pir*, (21.3%) are strong believers of *Piri-Muridi* having strong belief in *Pirs*, (25.4%) are situational believers of *Piri-Muridi* who approach *Pirs* only at the time of some personal need and (27.8%) are non-believers of *Piri-Muridi* who do not believe in *Piri-Muridi* relationship and consider it fake. The percentages show almost equal proportion of all belief systems in the sample.

Measure: *Pri-Muridi* Scale

The *Piri-Muridi* Scale was developed by Hassan and Kamal, (2010) and validated by Younas & Kamal (2019). It measures attitudes and opinions of people toward *Piri-Muridi*. It consisted of 38 items each item scored on 5 point likert scale, ranging from *strongly agree* (5) to *strongly disagree* (1). The alpha reliability of the scale was reported to be .82. *Pri-Muridi* Scale consists of two major facets. (1) Belief system about *Piri-Muridi*, which shows that people have structured pattern of thought about *Piri-Muridi* relationship and its practices. High score on this subscale means strong belief on *Piri-Muridi*. The alpha coefficient of the subscale was reported to be .95 (Younas, 2017). (2) Perception of change in *Piri-Muridithat* shows people's

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perception of the indicators; factors and consequences of negative changes in the sacred doctrine of *Piri-Muridi*. The alpha coefficient of this subscale was .93 (Younas, 2017).

Procedure

The participants ($N = 291$) were administered self-report measure of Attitude towards *Piri-Muridi* Scale. They were briefed about the purpose of research; informed consent was taken prior to make them research participants. Researcher instructed the participants about how to fill the questionnaires. Confidentiality was ensured and participants had the right to withdraw from participation any time if they do not feel comfortable. After completing the questionnaires, all the participants were appreciated for their cooperation and time. At end, the questionnaires were collected from the participants and data was analyzed by using SPSS 22.

Results

In order to explore the relationship between categorical demographic variables (such as gender, marital status, age, level of education, religious sect, and belief system related to *Piri-Muridi* etc) with all the study variable, t-test and ANOVA was performed.

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Mean differences for belief system

To investigate the mean differences for the belief system (strong believers, situational believers, non-believers, and *Murids*) Analysis of Variance (ANOVA) was performed to compute the results. Results of Analysis of Variance in relation to *Piri-Muridi* along belief system of participants related to *Piri-muridi* is presented in Table 4. Participants were divided into four different categories on the basis of their belief. Group one is comprised of those having strong belief in *Piri-Muridi*, second group constitutes those having situational belief in *Piri-Muridi*, third group is of non-believers of *Piri-Muridi* while fourth group consists of those individuals who are *Murids* of any *Pir*.

Table 2

Differences on Belief System for All Variables among Study Participants (N = 291).

| Variables | Belief System | | | | | | | | F | η^2 |
|-----------|------------------|-----------|-----------------------|-----------|---------------|-----------|---------------|-----------|---------|----------|
| | Strong believers | | Situational believers | | Non-believers | | <i>Murids</i> | | | |
| | <i>n</i> = 62 | | <i>n</i> = 74 | | <i>n</i> = 81 | | <i>n</i> = 74 | | | |
| | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | <i>M</i> | <i>SD</i> | | |
| PM | 123.16 | 14.95 | 114.22 | 19.74 | 100.16 | 21.51 | 119.00 | 18.83 | 20.46** | 0.17 |
| BF | 70.33 | 12.08 | 47.54 | 15.16 | 32.98 | 10.07 | 69.45 | 14.33 | 143.21* | 0.59 |
| PNC | 52.82 | 13.27 | 66.68 | 14.23 | 67.17 | 18.52 | 49.54 | 15.51 | 25.35** | 0.20 |

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Post Hoc Analysis

| S. No | Variables | Mean difference | | | 95% CI | |
|-------|-----------|--|------------|-----------|-----------|-----------|
| | | <i>M</i> | <i>i-j</i> | <i>SE</i> | <i>LL</i> | <i>UL</i> |
| 1 | PM | Strong believers > Situational believers | 8.93* | 3.29 | .41 | 17.44 |
| | | Strong believers > Non believers | 23.00*** | 3.22 | 14.65 | 31.34 |
| | | Situational believers > Non believers | 8.93* | 3.29 | -17.44 | -.41 |
| | | <i>Murids</i> > Non believers | 18.83*** | 3.07 | -26.70 | -10.88 |
| 2 | BS | Strong believers > Situational believers | 22.79*** | 2.24 | 16.99 | 28.60 |
| | | Situational believers > Non believers | 37.35*** | 2.20 | -43.03 | -31.66 |
| | | <i>Murids</i> > Non believers | 21.91*** | 2.14 | -27.45 | -16.37 |
| | | <i>Murids</i> > Situational believers | 36.47*** | 2.09 | -41.89 | -31.05 |
| 3. | PNC | Situational believers > Strong believers | 13.85*** | 2.69 | -20.84 | -6.89 |
| | | Non believers > Strong believers | 14.35*** | 2.54 | -21.18 | -7.51 |
| | | Situational believers > <i>Murids</i> | 17.14*** | 2.57 | -23.80 | -10.48 |
| | | Non believers > <i>Murids</i> | 17.63*** | 2.52 | 11.11 | 24.14 |

Note. * $p < .05$; ** $p < .01$; *** $p < .001$; PM = *Piri-Muridi*, BS = Belief system about *Piri-Muridi*; PNC = Perception of negative change in *Piri-Muridi*.

Results reveal that strong believers of *Piri-Muridi* scored significantly high on *Piri-Muridi* and belief system about *Piri-Muridi*. Nonbelievers of *Piri-Muridi* scored significantly high on perception of negative change in *Piri-Muridi* as compared to other group members. Table 1 further shows results for post hoc analysis to find out mean differences among various belief systems. The Tuckey's procedure was used in the post hoc as the data is fulfilling the assumption of homogeneity of variance. Post hoc analysis revealed that on the domain of *Piri-Muridi*, strong believers of *Piri-Muridi* scored significantly high as compared to situational believers of *Piri-Muridi*. On the facet of belief system about *Piri-Muridi*, strong believers scored significantly higher than situational believers, situational believers scored high than non-

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believers of *Piri-Muridi*. *Murids* have more strong belief on *Piri-Muridi* as compared to situational believers and non-believers.

On the dimension of Perception of negative change in *Piri-Muridi*, it is observed that situational believers have more negative perception than strong believers and *Murids*. Further, non-believers of *Piri-Muridi* have more negative perception of change in *Piri-Muridi* as compared to strong believers and *Murids*. Here hypotheis (H no. 1) i.e., “Non-believers of *Piri-Muridi* will score high on perception of negative change in *Piri-Muridi* as compared to *Murids*” is accepted.

Mean differences across religious sects

To investigate the mean differences for the religious sect (*Ahly Sunnat brelwi, Ahly Sunnat Deobandi and Ahly Hadees*) in relation with *Piri-Muridi*. Analysis of Variance (ANOVA) was performed to compute the results in SPSS 22.

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Table 3

Differences on Religious Sect for All Variables among Study Participants (N = 291).

| Variables | Religious Sect | | | | | | F | η^2 |
|-----------|------------------------------|-------|--------------------------------|-------|-----------------------|-------|----------|----------|
| | Ahly sunnat brelwi n = 97 | | Ahly sunnat deoband n = 105 | | Ahly hadees n = 80 | | | |
| | M | SD | M | SD | M | SD | | |
| PM | 118.44 | 17.76 | 116.65 | 18.81 | 102.22 | 22.85 | 11.92*** | 0.15 |
| BS | 67.24 | 15.41 | 54.25 | 18.28 | 36.87 | 16.36 | 47.81*** | 0.39 |
| PNC | 51.19 | 15.13 | 62.40 | 15.92 | 63.35 | 18.52 | 12.68*** | 0.11 |

Post hoc

| S. No | Variables | Mean difference | | i - j | S.E | 95% CI | |
|-------|-----------|--|--------|-------|--------|--------|----|
| | | M | | | | LL | UL |
| 1. | PM | Ahly Sunnat brelwi > Ahly hadees | 16.21* | 3.00 | 8.46 | 23.37 | |
| | | Ahly Sunnat deoband > Ahly hadees | 14.43* | 2.94 | 6.80 | 22.05 | |
| 2. | BS | Ahly Sunnat brelwi > Ahly Sunnat deoband | 12.99* | 2.36 | 6.86 | 19.11 | |
| | | Ahly sunnat brelwi > Ahly hadees | 30.37* | 2.54 | 23.80 | 36.94 | |
| 3. | PNC | Ahly sunnat deoband > Ahly hadees | 17.38* | 2.49 | 10.92 | 23.83 | |
| | | Ahly sunnat deoband > Ahly sunnat brelwi | 11.20* | 2.33 | -17.23 | -5.17 | |
| | | Ahly hadees > Ahly sunnat brelwi | 14.15* | 2.50 | -20.62 | -7.68 | |

Note. * $p < .05$; PM = *Piri-Muridi*; BS = Belief system about *Piri-Muridi*, PNC = Perception of negative change in *Piri-Muridi*.

Results of Analysis of Variance in relation to study variables along different religious sects are presented in Table 3. Group one is composed of those individuals who reported to

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belong from *Ahly Sunnat Brelwi*, group two is of those individuals who belonged from *Ahly Sunnat deobandi* and third group is composed of *Ahly hadees* individuals. Results show that among participants belonging from *Ahly Sunnat brelwi* sect scored significantly higher on the domain of *Piri-Muridi* and belief system about *Piri-Muridi* as compared to other group members whereas participants of *Ahly hadees* sect scored significantly higher on Perception of negative change in *Piri-Muridi* as compared to *Ahly Sunnat brelwi* and *Ahly Sunnat Deobandi*.

Table 3 also shows results for post hoc analysis to find out mean differences among various religious sects. Post hoc analysis revealed that participants belonging from *Ahly Sunnat brelwi* scored significantly higher on *Piri-Muridi* than *Ahly Sunnat deobandi* and also from *Ahly hadees*. Moreover, *Ahly Sunnat deobandi* also scored significantly higher than *Ahly hadees* on *Piri-Muridi*. On the domain of belief system, again *Ahly Sunnat brelwi* scored significantly more than *Ahly sunnat deobandi* and also from *Ahly Hadees*. Also, participants of *Ahly Sunnat Deobandi* scored significantly higher than participants of *Ahly Hadees*. Furthermore, on the facet of Perception of *Ahly hadees* sect show strongest negative perception about change in *Piri-Murdi* as compared *Ahly sunnat brelwi* sect and participants of *Ahly Hadees* also scored high as compared to participants of *Ahly Sunnat Brelwi*. Here the hypothesis (H no. 2) i.e., “participants belonging from *Ahly hadees* sect will score high on Perception of negative change in *Piri-*

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Muridi as compared to participants of *Ahly Sunnat* sect” is accepted.

Mean Differences across Gender and Marital status.

To study the mean differences for gender and marital status (single and married), Independent sample t-test was computed in SPSS.

Table 4

Mean Differences across Gender and Marital Status on Piri-Muridi (N = 291).

| Variables | Men (n=154) | | Women (n=137) | | t | P | LL | UL | Cohen's d |
|-----------|----------------|-------|------------------|-------|------|-----|-------|------|--------------|
| | M | SD | M | SD | | | | | |
| PM | 111.00 | 23.99 | 116.16 | 16.61 | 2.15 | .03 | .43 | 9.88 | .24 |
| BS | 53.96 | 20.97 | 53.86 | 20.03 | .04 | .96 | -4.84 | 4.64 | - |
| PNC | 57.03 | 18.02 | 62.29 | 16.61 | 2.59 | .01 | 1.26 | 9.25 | .30 |

| Variables | Single (n=145) | | Married (n=146) | | t | p | LL | UL | Cohen's d |
|-----------|-------------------|-------|--------------------|-------|-------|-----|-------|-------|--------------|
| | M | SD | M | SD | | | | | |
| PM | 111.33 | 19.37 | 115.51 | 22.31 | 1.70 | .08 | -.64 | 9.00 | - |
| BS | 50.73 | 18.80 | 57.08 | 21.66 | 2.67 | .00 | 1.67 | 11.03 | .31 |
| PNC | 60.60 | 16.81 | 58.42 | 18.23 | -1.05 | .29 | -6.22 | 1.87 | - |

Note. *df* = 289; CI = Confidence Interval; LL = Lower Limit; UL = Upper limit; PM = *Piri-Muridi*, BS = Belief system about *Piri-Muridi*, PNC = Perception of negative change about *Piri-Muridi*

Table 4 shows that statistically significant differences were found between *Piri-Muridi*, perception of negative change in *Piri-Muridi*, Religious Orientation, Extrinsic Religious Orientation and Level of content. It is evident from the findings that women scored significantly higher difference ($*p < .05$) on *Piri-Muridi* and perception of negative change in *Piri-Muridi* Here hypothesis no 1, “men will score high on perception of negative change in *Piri-*

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Muridi as compared to women” is not supported. Table 3 further reveals statistically significant differences on belief system about *Piri-Muridi*. Findings show that married individuals scored significantly higher as compared to single individuals on the facets of belief system about *Piri-Muridi*. Here hypothesis no 4, “Married individuals will score high on belief system towards *Piri-Muridi* as compared to single individuals” is accepted.

Discussion

The present study was an endeavor to study the *Piri-Muridi* and belief system: role of socio demographic characteristics within Pakistani context. *Piri-Muridi* scale (Hassan & Kamal, 2010) was used to assess the mean differences of various demographic factors (age, gender, marital status, education, religious sect, and belief system) among *Murids*, strong believers of *Piri-Muridi*, situational believers of *Piri-Muridi*, and non-believers of *Piri-Muridi*. The detail of result findings is discussed in the subsequent paragraphs.

Mean differences on Belief System. In the part about effect of gender there are Religious Orientation, Extrinsic Religion Orientation and Level of content mentioned. This issue is not introduced in the Methodology. So, the Piri-Muridi Scale should have been explained in better way.

On the facet of belief system, strong believers scored significantly higher than situational believers, situational believers scored high than non-believers of *Piri-Muridi*, *Muridis* scored high than non-believers and also *Murids* have more strong belief on *Piri-Muridi* as compared to situational believers. On the dimension of Perception of negative change in *Piri-Muridi*, it is observed that situational believers have more negative perception than strong believers and *Murids*. Further, non-believers of *Piri-Muridi* have more negative perception of change in *Piri-Muridi* as compared to strong believers and *Murids*. The findings are supported by (Bhatti,

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2013; Malik, 2007). *Murids* get bonding to God more appropriately as compared to non-believers of *Piri-Muridi* or those who are situational believers or merely strong believers of *Piri-Muridi*. The results are supported by Khan and Sajid, (2011) who found that followers of the *Piri-Muridi* had strong belief in the blessings of *Sufis* and considered them alive. They considered *Pir* as helping them to create a bond between a common man and God, so they tend to be more satisfied that *Pir's* role as intermediary is a way of connection to God.

Now days, it is a common practice that people visit *Pirs* to get worldly gains, people use to have short cuts in life through medium of *Pirs*. Those people who do not visit *Pirs* have more secure attachment with God as they solely depend on God and view God as Supreme Power, Nearer, Hearer, and All Knowing. Similar results are also supported by qualitative part of the study.

Believers of *Piri-Muridi* think that they get spirituality and bonding with God through *karamaat* and blessed *waseela* (intercession) of *Pirs*. The results are also supported by Bhatti, (2013). This case is quite obvious as non-believers totally negate the phenomenon of *Piri-Muridi* and consider it fake practices and show strong perception of changes in *Piri-Muridi* institute. While situational believers may have belief that they are spiritual healers may help in removing negativity from their life and *Murids* have taken *ba'it* from *Pirs* and are quiet dependent on *Pirs* (Aziz, 2001). They consider them their guidance, role model, teacher, and healer.

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So, *Murids* and strong believers showed strong belief on *Piri-Muridi*. These findings are also supported by qualitative part of the study.

Mean differences on Religious Sect. Muslims are divided into different sects including *Sunnis*, *Shia*, *Wahabi* etc. Although *Piri-Muridi* is a common construct but all these sects have their unique ideology, philosophy, rituals, and belief system about *Piri-Muridi*. The results of the present study revealed that people belonging from *Ahly Sunnat Brelwi* and *Deobandi* sect are high on belief in *Piri-Muridi* as compared to people of *Ahly Hadees* sect. *Ahly Hadees* sect had more strong perception of change in *Piri-Muridi*. Similar findings were supported by previous researchers (Bhatti, 2013; Jilani, 2011). *Ahly Sunnat* group believe in the Sufi's and theology whereas *Ahly hadees* sect do not believe in *Piri-Muridi*, prostration and also on intercession. *Ahly Sunnat brelwi* Muslims frequently visit the tombs of the great saints and perform *tawassul* for getting the blessings of Allah whereas it is considered a great sin for *Wahabi* Muslims (Jillani, 2011). That can be the reason that present study also found the moderating effect of religious sect in the relationship between *Piri-Muridi* and Bonding to God. Where *Ahly hadees* totally negate this relationship while Muslims of *Ahly Sunnat* sect consider it a way of reaching to God through medium of *Piri-Muridi*.

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The strong perception of change in *Piri-Muridi* by *Wahabis* can be because *Wahabis* are said to be fundamentalists and did not believe in coexistence of rituals and tolerance in matters of religion. They might not be opposed to the Sufis or saints but they are opposed to the entry of un-Islamic practices they call “*biddat*” associated with rituals performed at *Khanqahs* of great Sufis. The opposition of *Urs* and shrine attendance is usually dominating in their ideology.

Mean differences across gender. Study findings revealed that women scored significantly higher difference on *Piri-Muridi* and perception of negative change in *Piri-Muridi* as compared to men. The research findings are supported by previous researcher (Hassan & Kamal, 2010). Moreover, Khan and Sajid, (2011) also found that the percentage of women at Sufi shrines was low as compared to men. Only 10% participants present at shrines were female and 90% were male and 84% were *Shia* and 16% were *Sunni*. The low percentage gives the evidence that women may have more negative opinion about *Piri-Muridi*.

It was expected that women will display more positive attitude towards *Piri-Muridi* as to men as gender differences on religious variables were fairly established by previous researchers (Khan, Aslam, & Younas, 2018; Saleem, 2004; Younas, Muqtadir, & Khan, 2018) with women scoring high than men on many measures including those that are planned to measure religion as a

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way of coping and for social support. The above finding may also be due to huge variation in other demographic variables (age, income, belief system etc.) and characteristics of men and women in the sample. Furthermore, women in Pakistani society are thought to be exhibiting irrational, emotionally susceptible, anxious, and intolerant attitude towards everyday life problems. These factors might lead to a label that women frequently visit *Pirs* and sometimes become victim of some adverse happenings.

As reported by (Farooq & Kiyani, 2014) women are now relatively more educated and with the passage of time and the improved literacy rate, awareness regarding every issue including *Piri-Muridi* has increased. Mass media and different TV channels come up with programs that portray these negative images of *Pirs* and housewives and women who watch more programs on awareness than men are more expected to show negative opinion towards *Piri-Muridi*. Inconsistency in results with regard to gender differences may be attributed largely to the differences in either conceptualization of the construct or diversity in sample and its varied characteristics.

According to modernization theory, Margavio and Mann (1989) argued that modern gender roles can be created in traditional societies by having some modifications in existing social institutions. For example, separate schools for female education might be a fundamental element in bringing change in

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traditional gender role of females. Furthermore, as in the present study, purposive convenient sampling was taken and most of the women were teachers, doctors, or students and housewives were also educated. So they may be aware of stigmas and responded in a socially desirable way.

Mean differences on Marital Status. Findings of the study reported that married individuals scored significantly higher as compared to single individuals on the facets of belief system about *Piri-Muridi*. Hassan and Kamal, 2010 also reported that married people have more favorable attitude towards *Piri-Muridi*, and strong belief system than singles. Researchers also reported perception of strong change in *Piri-Muridi* in married individuals as compared to singles but that difference was non-significant. The reason can be attributed that people use to approach *Pirs* in diverse needs, since married people usually have more responsibilities; they have to run families and face greater economic, social, and domestic problems than singles that's why they might frequently seek services of *Pirs* and hold more positive attitudes towards *Piri-Muridi*.

Limitations and Suggestions

The present study is purely quantitative in nature which limits the in depth knowledge of the *Piri-Muridi* practices. Future researchers should focus on mixed method approach to understand the concept of *Piri-Muridi* more comprehensively. Moreover,

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generalization of findings is not possible on whole population of Pakistan as data was small in size and convenient sampling was conducted. Many other socio demographic factors (profession, provinces) were not made part of the study due to time constraints. Future researchers should focus on all socio demographic and cultural factors with *Piri-Muridi* and other related religious variables.

Conclusion

The present study aimed at finding the mean differences of various demographic characteristics on the construct of *Piri-Muridi*. There are weak effects of Belief Systems on PM and PNC and strong on BS, weak effects of Religious Sect on PM and PNC and mild on BS, mild effect of Gender on PM and PNC, mild effect of the marital status on BS, nearly no effect of age on PM and BS and nearly no effect of the educational level on BS and PNC. The reason can be attributed to the fact that certain moderating or mediating factors like individual's personality orientation, role of socialization and cultural practices may be present that resulted into weak effects. Future researchers can analyze the influence of these variables.

It is evident from the findings that women scored significantly higher difference on *Piri-Muridi* and perception of negative change in *Piri-Muridi*. Married individuals scored

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significantly higher as compared to single individuals on the facets of belief system about *Piri-Muridi*. On the facet of belief system about *Piri-Muridi*, strong believers scored higher than situational believers. *Muridis* scored high than non-believers and revealed more strong belief on *Piri-Muridi* as compared to situational believers. Non-believers of *Piri-Muridi* have more negative perception of change in *Piri-Muridi* as compared to strong believers and *Murids*. Lastly, participants belonging from *Ahly Sunnat brelwi* scored higher on *Piri-Muridi* than *Ahly Sunnat deobandi* and also from *Ahly hadees*. Furthermore, on participants from *Ahly hadees* sect show strongest negative perception about change in *Piri-Muridi* as compared *Ahly sunnat brelwi* sect.

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Beggars as Bully Perpetrators and General Public as Victims; A Phenomenological Study

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This qualitative study aimed to explore peoples' experiences of being bullied and victimized while dealing with beggars phenomenological. 14 Adults (7 males, 7 females) were included in the study. The age of participants was 25 years and above. The main objectives of the study were to explore how beggars emotionally victimize the general public, how do people get threatened at the hands of beggars as they exploit the publics' emotions with the help of blackmailing tactics Therefore the Research Questions in this regard were: firstly, how people are entangled in situations and feel threatened while interacting with beggars? Secondly, what tactics are used by beggars to emotionally victimize the general public? Thirdly, how public is emotionally blackmailed by the tricks and tactics used by beggars? Phenomenological research design was used which provided a rich and detailed account of public experiences. The focus was on how people actually perceived the events rather than how the phenomena existed. Open ended questions were put forth which provided the lived experiences of the participants. Responses of the participants were transcribed and themes were generated. The major themes which emerged were named as Anger, Exploitation, Distress, Manipulation, Fraud, Fear, Assault, Fooling public, Emotionally charging, Threatening, Stealing, Target weakness, Harassed, Monitory gain by beggars. Hence the results revealed that people do felt threatened while interacting with beggars who blackmailed them with different tricks and at times also involved in stealing, intimidation unwanted touching, name calling, cursing and even snatching the money from wallets, etc The implication of this study can be at societal or governmental level where authorities and policy makers can adopt some preventive or remedial measures for beggars and their interaction with public.

Keyword. Perpetrators, bully, victim, general public, beggar, phenomenological.

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Bullying is a phenomenon which is studied widely all over the globe. It is a distinctive pattern of harming and humiliating others, and generally speaking the weaker is more vulnerable and it is a deliberate attempt to inflict pain or cause some sort of harm to others. Beggars are always considered as that segment of society who suffers. They are the less privileged people and as an empathetic response people help them.

In Pakistan the number of beggars is increasing day by day and begging is turned out to be a mafia. General public is suffering at the hands of beggars and it is now becoming an anti social behavior, not only in Pakistan but around the world (Broun, 2010). Begging has become a disease that is destroying the economic, educational, religious, social and other structures of the society (Usoro, 2007).

In Pakistan, beggary is increasing rapidly and beggars are commonly found on traffic signals, in markets, hospitals, parks etc. It's not something new but has become very much common in recent times. This rapid and continuous increase of beggars has started creating problems for the country (Zaman, 2016). People are really fed up of their blackmailing tactics and emotional exploitation. They not only beg for money but sometimes intrude the personal space of public, who in turn get intimidated and find no counter action.

Pakistan remains a very favorable place for professional beggars and they keep roaming on public places for their targets

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throughout the year, but around any religious months like Muharram and Ramadan or festivals like Eid-ul-Fitr & Eid ul Adha, cities are flooded with thousands of beggars who exploit these months or festivals. In account of this a drive was also launched by The City District Government of Lahore (CDGL), in order to stop professional beggars from blackmailing the general public.

Begging is seen as a menace with all its complexity for society and usually it's done on choice. Those who do not want to earn by hard work. Reasons are not poverty alone, it can be laziness. Those people who are not disabled/ handicapped can work and earn their livelihood. They play different tricks to exploit common man in order to get alms from innocent and sympathetic citizens. Begging in different countries of South Asia is growing and increasing swiftly, and large segment of society is under its influence. This issue has become huge one as beggars have adopted it as a profession. Beggars do not labor themselves for hard work and hence living a life which is ethically wrong.

Tourists have also been an easy victim in the hands of beggars. India has always been the land of beggars, sadhus, snake charmers etc. Tourists visiting India often believe that poverty forces people to beg. However they are unaware of the fact that often these beggars are a part of criminal activity and the money they are giving them would end up in the hands of the criminal controlling those beggars. At times, these beggars are also victims

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of human trafficking and at several instances children are also stolen, mutilated and then forced to beg. As begging has become an organized business, unfortunately little children are also kidnapped and forced to become beggars and work for organized criminal groups which are termed as 'beggar mafia' (Saif, 2016).

The social learning theory can be used for understanding and describing the act of begging. According to Bandura's Social Learning Theory as human beings we first learn our behavior before attempting to try it out ourselves (Bandura, 1977). Learning results from observing and imitating the behavior of others. People learn their feelings, attitudes, actions and behaviors by looking at how other people are being encouraged or penalized and therefore they copy those actions. Begging on streets is also such behavior pattern which is learnt. Beggars have learnt over time that people show sympathy and provide alms and that is explained by imitation model. This theory can be easily applied to under developed countries especially with the increasing number of beggars observed, perhaps the beggars are empirical representation of the social learning theory and growing in number (Christina, 2018).

According to a study on urbanization, begging is not only considered as a social problem having psychological consequences like inferiority complex in the family members of beggars or their social network, but it also affects the social and geographical structure of urban areas. Presently, begging is seen as an unnoticed problem and social phenomenon so common that it has become a

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daily experience for people to observe and encounter different types of beggars roaming around on the streets (Kongoley, 2017).

Beggars are differentiated on the basis of their approach , tactics, appearance, and method of begging. They are categorized as: (a) Professionals, who are involved in this business due to their physical deficit; (b) Begging due to old age; (c) those who choose this profession voluntarily. Then secondly, on their different techniques of begging, categories include: (a) Passive Begging: Person who acquired a certain place with songs or repeating certain lines for donations. (b) Active Begging: beggars on move, they change their place and reach for the target; (c) Aggressive Begging: these beggars use unpleasant words and threaten the public to get cash or help (Cooke, 2001).

Beggars have been fully trained in their tactics that they are hidden and camouflaged in regular people on the streets. They know who to target and can spot a person even from a distance and succeed in jumping their pathway to tell their story. If they are not pleased to get the amount as it was not up to their expectations they persuade to give more through repeating their story trying hard to emotionally exploit the person. These are Pakistani beggars who have moved to Dubai where they try to trap other Pakistani people and ask them for money. They are sharp enough to scan the Pakistanis in a huge crowd, and can easily differentiate them from the Indians, Iranians etc. calling these Pakistani's as "brother". This new generation of beggars is really getting on public's nerves,

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as they are so successful in getting people's money out of their pockets. Once they start interacting with a person, they look into their eyes and make it very difficult for the person to refuse him (Ali, 2009).

In another study, London city shopping areas were made easy target to intimidate shoppers by the beggars for generating money (Hockaday, 2019). This nuisance has been seen as evoking, justly or unjustly, anxiety or fear among the public (Dromi, 2012).

Rationale of the study

Though the topic of begging is researched on a wide scale and a lot of attention is paid on it in the media (Kennedy & Fitzpatrick, 2001), yet the characters who were part of this phenomenon were not discussed fully. Earlier the main emphasis was on the reasons, causal factors, activities, strategies and experiences of beggars. No or very little attempt was made to search this phenomenon from the point of view of general public. Although a few studies were carried out on beggar tourist encounters (Lozanski, 2013), where tourists were targeted by the beggars and a handsome amount of money is taken out from them but very negligible research is done on general public and how they are trapped in emotional blackmailing of beggars.

People feel threatened while interacting with beggars as there are a lot of miss happenings which can occur during this interaction. For example, stealing, intimidation unwanted touching,

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blackmailing, name calling, cursing and even snatching the money from wallets, etc. Public is being victimized in the hands of beggars now a days so it was very important to take this issue into consideration, for devising some interventions as it is increasingly prevailing in our society and putting public's safety at risk.

Current study is therefore an attempt to explore the experiences of people where they are targeted and victimized by the beggars who use all means and tactics to blackmail the emotions of people. The importance of this study lies in maintaining safety of general public and containing beggars in public places.

Design of the Study and Research Questions

Qualitative, phenomenological research design was used in current study and it provided a rich and detailed account of public experiences. This design helped in describing the phenomenon as accurately as possible avoiding any kind of pre-given framework and remaining true towards the facts. It allowed the researcher to analyze the lived encounters with the help of one-on-one semi-structured interviews, allowing for more freedom to investigate actuality and essence of peoples' own experiences.

The main objectives of the study were to explore how beggars emotionally victimize the general public, how do people get threatened at the hands of beggars as they exploit the publics' emotions with the help of blackmailing tactics.

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The Research Questions for this study were: firstly, how people are entangled in situations and feel threatened while interacting with beggars? Secondly, what tactics are used by beggars to emotionally victimize the general public? Thirdly, how public is emotionally blackmailed by the tricks and tactics used by beggars?

Method

Sample

14 participants (7 males & 7 females) were taken from general public of Rawalpindi and Islamabad who had some previous unpleasant experience while interacting with beggars. The sample belonged to different socio-economic status and educational background. Age of selected participants was 25 years and above.

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Data collection tools

Semi structured interviews were conducted for data collection. It consisted of open ended questions which were used for finding out the answers of our research questions and exploring the objectives of the study. Interview protocol was generated through existing literature and was reviewed by experts. The semi-structured interview was constructed in Urdu language and comprised of twenty-five questions.

Procedure

The procedure started with literature review after which semi-structured interview protocol was constructed on the basis of previous literature. The interview protocol was then reviewed by expert. Demographic characteristics of the sample were identified according to the research objectives. The researcher took consent from each sample participant by providing them a consent form and assuring them that their information would only be used for research purpose and confidentiality will be maintained. Then one-on-one interviews were conducted with general public (14 individuals) including both genders (7 males & 7 females) with different educational background and socioeconomic status. The verbatim of each respondent was recorded with their consent. Those individuals were interviewed who had some previous unpleasant interactions with beggars and were emotionally distressing for them. The people approached were the residents of

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Rawalpindi and Islamabad. Specifically those areas of these cities were targeted where the beggar population was greater in number and people had frequent interactions with them. Before each interview the participants and explained the purpose of the interview. The time duration of each interview was from 6 to 17 minutes. Then further the recorded data was transcribed and various themes were generated from the descriptions given by the respondent.

Analysis plan

Thematic analysis was used for analyzing the transcriptions and generating themes. It is commonly used in qualitative research and helps in identifying, analyzing and reporting patterns within data. The themes generated represent the basic idea about the phenomenon and the concerned questions. After transcribing the data, two kinds of themes emerged, firstly those that were common and consistent across all participants and secondly those that were different and unique to each participant. Then the findings were analyzed to understand the perspective of the participants. After that the general and unique themes generated were summarized reflecting how others experience the phenomenon.

Results

Table 1

Question: "Have you ever faced any kind of fear while talking to beggars?" (N=14)

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| Responses in terms of Codes | | | <i>f</i> (%) <i>N</i> =14 | Verbatim | Themes |
|-----------------------------|--|--|------------------------------|---|----------|
| | Male (<i>n</i> =7) <i>f</i> (%) | Female (<i>n</i> =7) <i>f</i> (%) | | | |
| Yes | 3 (42.8) | 4 (57.1) | 7 (50) | <i>Appearance ko dekhkarkhauf e khuda.</i> | Fear. |
| No | 4 (57.1) | 3 (42.8) | 7 (50) | <i>Mazuri ko dekhkardar.</i> <i>Pakarletayhain, chortay nae.</i> <i>Hamlaaawar, crossing boundaries.</i> <i>Transgenders say dar.</i> <i>Raat ko.</i> <i>Dar nae afsos hota hai.</i> | No Fear. |

Note: f = Frequency, % = Percentage

Table 1 shows 50% of participants responded that they do feel fearful whereas fifty percent responded that they don't feel fear while talking to beggars. The themes emerged among males and females were fear and no fear.

Table 2

Coding of participants' responses about Questions: "Have you faced any fearful situation with beggar?"; Any incident where a beggar forced you for something?"; Was it difficult to come out of that situation?" (N=14)

| Interview Questions | Responses in terms of Codes (male) | Responses in terms of Codes (female) | Verbatim | Themes |
|---------------------|--|--------------------------------------|---------------------------------|--------------------------------|
| 7,8 | Sense of insecurity, entering personal | Forcefully beggar entering | <i>Dar k koi physical na ho</i> | Insecurity. Intrude the |

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| space. | house. | <i>jae.</i> | personal space. |
|---|--|--|--------------------------------------|
| Tried to enter house. I felt uncomfortable. | Distributing meat, group of beggars attacked. | <i>Negative sensation ho rhi thi k ye</i> | Assault/attack. |
| Started touching me. Threatened as well. | Stole phone from pocket. | <i>chori karay gi. Zabardasti baat krnay</i> | Fear. Threatening. |
| Insisted to give more money and tried to snatch my wallet. I Got threatened and scared. | Transgender beggar forcefully tried to talk and hold my hand. | <i>kikoshish ki. Mai emotionally dargae thi.</i> | Manipulation. |
| Hold my leg and asked for money. | My son was crying and a beggar kept manipulating me, I got angry and | <i>Peechay pechay ana shuru ho jatay hain.</i> | |
| Fraud beggars, tried to steal valuables from house. | felt emotional distress. | <i>Cheena jhapti shuru kardi.</i> | |
| Lied and asked for money. | Intruded in our personal space and passed comments. | <i>Mera mun paka rliya aur cheeks khenchnay lag gia.</i> | |
| Unethically asking for money and insisted. I got angry. | Group of beggars were after us, very fearful. | | Distress. Fraud. |
| Pulled my collar and pretended to be mentally unstable. | Felt harassed as beggars snatched food while distribution. | | Harassment. Pretentious attitude. |

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| | | | |
|---|--------------------------------|---------------------------------|-----------------|
| 9 | Gave money and ran for safety. | Ran and sat in the car. | Seek help. |
| | Not letting me go. | People around helped in freeing | Ran for safety. |
| | Pushed them out of the house. | me. Driver helped. | |

Table 2 shows analysis of 3 questions and the themes emerged were insecurity, intrude the personal space, assault/attack, stealing, fear, threatening, manipulation, distress, fraud, harassment, and pretentious attitude, seek help and ran for safety.

Table 3

Question: “What tricks and tactics are used by beggars to emotionally exploit the public?” Question: “What emotional effect does this have on you?” Question: “How do people get blackmailed by beggars?” Question: “how beggars play with people’s emotions?” (N=14)

| Interview Questions | Responses in terms of Codes (male) | Responses in terms of Codes (female) | Verbatim | Themes |
|---------------------|---|--------------------------------------|---|--------------------|
| 11, 13, 15 | Holding a baby for generating sympathies. | Talking in English to impress. | <i>Mazoor ban jatayhain.</i> <i>“Allah tenobuhatdeway,</i> | Emotionally charge |

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| | | | | |
|----|------------------------------|---|--|---------------|
| | Asking for transport rent. | Blackmail through prayers. | <i>putardeway"</i> | Monitory gain |
| | Using money for drugs. | Asking for rent. Repeating same demands every time. | <i>Bechargi show kartayhain. Humdardiyantortayhain.</i> | God fearing |
| | Tearing their own clothes. | People are not blackmailed but are afraid of God. | <i>Khudawastaydetihun, denawalamangnaywalay say behtarhai.</i> | Exploitation |
| | Lying and cheating people. | Target person's weak points. | <i>Jitnapityness show karain gay utnamilayga.</i> | |
| | Breaking trust. | Pretend disability. | <i>Buzurg baba babi ko adaypar bethadetayhain.</i> | |
| | Pretending handicapped. | Blackmail holding their own babies. | | |
| | | Making the aged people to beg. | | |
| 12 | Feel angry. | Religious and traditional training to empathize. | <i>Bharosauthjatahai.</i> | Anger |
| | Uncomfortable. | Get triggered so you give. | | Trust issues |
| | Unable to trust. | Feel distressed to see their pain. | | Being cheated |
| | Get exploited and help them. | Emotionally disturbed. | | Bad feelings |
| | Feel bad being cheated. | | | |

Table 3 shows analysis of 4 questions and the themes emerged were emotionally charged, monitory gain, God fearing, exploitation, anger, trust issues, being cheated and bad feelings.

Discussion

The purpose of the present study was to explore the public experiences of being bullied and victimized at the hands of beggars. It aimed to explore how interacting with beggars can be an unpleasant emotional experience for public. Previously studies have generally focused on reasons or causal factors related to begging, like unemployment, parent's death, poverty, family disintegration and physical challenges etc. (Namwata, Baltazar, Mgabo, Maseke &Dimoso, 2012). On the contrary current study explored this phenomenon from public as how they are victimized, bullied or harassed by the beggars. Following emotional, psychological and social consequences emerged as a result of beggars' bully behaviors.

Emotional Exploitation

Addressing the issue of emotional exploitation, firstly the respondents were asked about beggars' curse if their desire to get money was not fulfilled. Majority of respondents confided that they feared being cursed by the beggars, (males feared more than females) whereas one female participant responded by saying that she feared hurting any beggar. Majority of the participants responded that they have never been cursed by a beggar or if at all they were cursed they usually did not care and females responded that they felt angry, scared, or regretful. This is indicative of the fact that though there is an element of fear and anger among people towards beggars hence they were not scared they ignored and displayed indifference towards beggars.

Begging is observed as a common act in less developed countries and in Pakistan there seems to be no restriction on this activity. Due to this, it has become a profession in which not only the poor and disabled are involved but it has become a choice by

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many individuals who take it as a booming business. It shows that this social curse is not just a result of poverty but rather a tendency, attitude or outlook of using concealing tricks and tactics of emotionally exploiting the public aiming to fleece money (Shaukat, 2014). Present study also explored how beggars emotionally exploit the public and what are those tricks and tactics that are used by beggars in order to gain money. They use such a language which can induce guilt in people if they are not granted money. The results of our study revealed that after refusing a beggar, females in general as compared to males experienced bad feelings and guilt which persisted for some time and then fade away but that is emotionally disturbing.

When asked about beggars rote learned sentences, results of majority participants showed that such lines and sentences do pressurize public to help them but usually people ignore and don't pay attention towards them. Previously a model of public-beggar interaction was discussed according to which there were certain factors that influence the public to donate or give money to the beggars. Those factors included firstly the income of the giver, secondly the amount of money the person has already thought of giving someone, then their perception regarding the deserving beggars and their sense of humanity and altruism (Munoz & Potter, 2014). Whereas current study shows that beggars use multiple ways to pressurize public and force them to the extent that they have to help and give money to them. One such factor is threatening tactics.

Threaten Public

Another important factor addressed was beggars threatening the public. Results revealed that fifty percent respondents experience fear while talking to beggars. Two participants said that they don't fear beggars that they might harm

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them but they feel scared by their appearance and disabilities.

Results regarding bad incidents experienced at the hands of beggars revealed that public not only feel threatened but also feel insecure as beggars try to enter their personal space, they attack them into groups are even involved in stealing. Interpretation of interviews revealed that beggars manipulate public through fraud and lying. Regarding transgender beggars it was reported that they harass the public through touching and by crossing the physical boundaries.

This finding can be explained through a psychological theoretical account which explains the reason of people giving money to beggars. According to an explanation, person's self-awareness has a relation with anxiety which is caused due to beggar's violation into person's personal space. This in effect influences the person and leads to helping behavior. When a beggar invades into the personal space of an individual, he for the sake of his comfort and security and as a reaction of defense helps the beggar (Abbate & Ruggieri, 2008). The present study has focused on how such an invasion can become threatening and fearful for the person.

People also reported about feeling unsafe and uncomfortable as beggars even tried to enter their houses forcefully. People trapped in such situations require help from others or run for their safety. Results show that repeatedly asking for money or manipulating public leads to anger among the people and they feel emotionally distressed due to the bothersome behavior of beggars.

Consequences of Public-Beggar Interaction

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Another important factor which was studied was the interaction of beggars and public. According to results public do help beggars by giving money and one female reported that she prefers giving food instead of money. Whereas the majority of participants reported that they give if the person seems deserving to them otherwise they ignore the beggar.

This finding is supported by a previous research according to which people analyze the beggar's condition or situation, for example the old and disabled ones, and to what extent they seem needy or in an emergency condition. If the condition is perceived as worth helping, the person considers it his responsibility to help the beggar and give him some goods or money (Kurniadi, Fresty, Kwan, Sharron & Abraham 2014).

Public-beggar encounter also lead to negative and positive consequences. According to results there are more negative consequences, firstly the deserving and non-deserving beggars cannot be differentiated, kids and younger generation is negatively affected, begging has become a profession, public feel uncomfortable, risks of rape, kidnapping and theft have raised. Country's wrong societal policies has encouraged the profession of begging, one of the respondent said: "*Puri families ajati hain aur ye cheez khandanon maiphel rhi hai.*"

On societal level begging has become a habitual act and as a result general public has lost trust among these beggars, a participant said: "*Apni skin save krnay kay liye dena parta hai.*"

It is supported by a previous study according to which public-beggar encounter was observed as an ambiguous experience for the person giving the money. It was considered an abnormal social interaction because such an exchange among strangers was not reciprocal in nature. Secondly the giver had a feeling of uncertainty of how and for what purpose the beggar would be

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using their money which leads to creating anxiety among the public. Experiencing anxiety is an expression of doubt regarding whether the beggar's needs are authentic or not (Hansson & Jansson, 2019).

Whereas the positive consequences reported by respondents included empathy for poor people (*"Ghareebon ki mushkilaat ka pata chalta hai"*), having satisfaction and good feeling after helping someone and religion also promotes concept of charity so believers help poor in this regard. One female participant reported that beggars have decreased recently and said, *"Beggars kam huay hain, mulk mai khushhaali ai hai."*

Regarding the truthfulness of beggars, results showed that both types of beggars (deserving and fooling around) exist, but the majority participants reported that beggars make public a fool and ask for help. Majority participants have offered job or education invitation to beggars to which majority reported that beggars ran away or refused and only a few of them accepted the offer: *"Nokri k ibaat karo to bhaag jatay hain"*. This is supported by a study by Cook (2008) who pointed out that the main problem is that beggars have become so used to this profession that they don't prefer to find a job or work for their living, as they can even make more money through begging than any other wage job.

Emotional Tactics

Lastly, another important factor is the emotional tricks and tactics used by beggars for exploiting the public. Results revealed that beggars emotionally charge the public, gain sympathies through pretending being innocent and helpless, holding small babies, tearing their own clothes, pretending disability and tactfully targeting and exploiting the weak points of people, as reported by a participant: *"Bechargi show kartay hain, hamdardiyen batortay hain."* Resultantly people feel angry, disturbed, feel bad and

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cheated and are unable to trust the beggars: “*Logon ka bharosa uth jata hai.*” Findings of a previous study showed that children are involved in begging activities where they learn and adopt various functioning strategies in order to gain public’s sympathy. They are working under adult beggars owning the business who are observed counting the money brought up by those child beggars (Owusu-Sekyere, Jengre, & Alhassan, 2018). Current study also found that such strategies become an emotional discomfort for public.

Globally it is observed that with the profession of begging, the major social costs include segregation, conflict, and diminished sense of community, social interaction and discernment. Psychological consequences include stress, depression, hopelessness, abuse, suspiciousness etc. (Reda, 2011).

Limitations and recommendations

The results of current study should be generalized with caution as the homogeneity of sample does not allow the farfetched results. Age of selected sample only included individuals of 25 years and above (adults only). Other age groups e.g. adolescents were not included in this study. Comparisons were not made with reference to gender; responses were not compared on the basis of educational background or socioeconomic class. So, further studies can be conducted taking account of other age groups, different educational background and socioeconomic classes. Urban and rural population can be compared and different other cities of Pakistan can also be incorporated in further research. Quantitative research can be conducted and based on the generated themes a questionnaire can be developed and validated.

Implications

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The findings of this study are useful and helpful at societal level where this can help generate new and better policies for maintaining safety of general public and containing beggars in public places. Also improving and creating fundraising institutions and more work opportunities for the poor which would help in reducing the number of beggars and begging mafia. Secondly current study would help in generating awareness among people regarding the increase in professional beggars that would lead to taking strict actions and law implementation against them. It is recommended that in order to address the phenomenon of begging, the local government authorities and policy makers should adopt some multi-targeted approaches as approachable, precautionary and preventive interventions.

Conclusion

To conclude, beggary is a phenomenon which has a twofold impact on society. This is a less privileged segment of society and the most down trodden. The reasons and factors which led them to beg are enormous and widely studied but very few studies tried to explore if beggary can impact negatively and the present study is one such effort. In Pakistan people generally have less trust on those who beg and think that it's more of a nuisance rather than these beggars really deserved to get attention of those who really are privileged and can donate to their fellow citizens.

The major themes which emerged negatively were Anger, Exploitation, Distress, Manipulation, Fraud, Fear, Assault, Fooling public, Emotionally charging, Threatening, Stealing, Target weakness, Harassed, Monitory gain. There were some positive comments by the respondents and the themes included deserving beggars, God Fearing, Helping.

Results of present study come up with many question marks for policy makers to create an environment which can facilitate those

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who are needy and the wealth of rich can be distributed to poor and beggary which has taken a shape of a profession should be discouraged.

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Effect of Marital Status on Positive Psychological Functioning of Young Adults

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The present paper aimed to investigate the effects of relationship status on positive psychological functioning among adults with different marital statuses. The sample comprised of N = 246 Pakistanis, 95 males and 151 females, with their age ranging from 20 – 30 years ($M=21.17$, $SD=3.10$). The objectives of the current study were achieved through demographic information form and Positive Psychological Functioning Scales (PPF), which were administered to participants through online channels. It was hypothesized that there would be a significant difference among different relationship status on positive psychological functioning. The findings of the study showed that different relationship statuses do not have a significant effect on positive psychological functioning, which do not support the current hypothesis, due to the presence of factors such as Pakistan being a collectivistic culture has already a strong social support system existing prior to marriages, also the sample consisted of educated individuals, an uneven sample in terms of gender, also the critical aspect of religion. Factors such as these played a key role in influencing the participants' positive psychological functioning. The results have important implications for further researches as it opens up the notion that positive psychological functioning in collectivistic cultures may operate according to different principles as compared to individualistic cultures especially where religion is of fundamental importance in the community.

Keyword. Positive psychological functioning, relationship status, Pakistan, collectivistic culture, religion

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Throughout history, philosophers considered happiness to be the highest good and ultimate motivation for human action. Yet for decades psychologists largely ignored positive subjective well-being, although human unhappiness was explored in depth. Well-being in the wide sense is considered to be the multicomponent construct of cultural, social, psychological, physical, economical, and spiritual factors (Tvorogova & & Kuleshova, 2017). Psychological well-being is defined *asa system of personal traits which is evolved during person's life and manifests in profound feeling of the life importance in general as an instrument for achieving inner socially oriented purposes and is the condition for realization of capabilities and potentials* (Voronina, 2002, p. 5).

Knowledge of psychological well-being lags behind knowledge of psychological dysfunction. The imbalance is evident in magnitude of research studies of psychological problems being more in number than the literature on positive psychological functioning. A person is viewed mentally sound if he or she does not suffer from anxiety, depression, or other forms of psychological symptomatology. Despite the tendency for researchers to view positive and negative subjective experiences as polar ends of a continuum, evidence suggests that these domains are largely independent and may be evaluated separately (Huta & Hawley, 2008; Kern, Waters, Adler & White, 2015; Watson, 2000).

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Positive psychological functioning can be defined as a high frequency of positive subjective experiences, such as being challenged, experiencing autonomy, feeling good, and exercising human strengths such as courage, wisdom, and a sense of humor (Seligman, 2002).

Positive psychological functioning encompasses multiple indicators of psychological well-being and can be characterized as the positive feelings and cognitions of individuals who evaluate their lives favorably and function effectively. Two main constructs of positive psychological functioning are:

Eudaimonic. It is defined as fulfilling one's potential and identifying meaningful life pursuits (Waterman, 2007). Eudaimonia occurs when people's life activities are most congruent or meshing with deeply held values and are holistically or fully engaged. According to this construct, those under such circumstances would feel intensely alive and authentic, existing as who they really are.

Hedonism. It is defined in relation to the pursuit of pleasure and happiness (Waterman, 2007). Hedonism well-being consists of subjective happiness and concerns the experience of pleasure versus displeasure broadly construed to include all judgments about the good/bad elements of life. Happiness is thus not reducible to physical hedonism, for it can be derived from attainment of goals or valued outcomes in varied realms (Diener, Oishi, Schimmack & Suh, 1998).

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Ryff (1989) is one of the pioneers who has worked on psychological well-being. She stated that one of the dimensions of positive psychological functioning is having positive relations with others. She indicated that warm and trusting interpersonal relationships are important for psychological well-being and are also a sign of maturity. People capable of self-actualization show empathy and have strong feelings of affection toward others, and they're able to give more love and have deep friendships. (Adsera, 2018)

Marriage is a legal category that may or may not reflect underlying social attachments (Weitzman, 1981). Theoretically marital status is relevant to well-being because it indicates attachment to a significant other (Ross, Mirowsky, & Goldstein, 1990). Marital status may reflect an outdated set of categories. When asked whether they are married, widowed, separated, or never married, more and more people find none of these categories accurately describe their situation (Bumpass, Sweet, & Cherlin, 1991).

There are various views as to why an individual would chose to be in a relationship than staying single. One view states that healthy individuals are more likely to be in and stay in a relationship (Wood, Goesling, & Avellar, 2007). There are also social benefits which include increase in social support resulting in an increase in serotonin levels thus elevating mood and engaging in healthy behaviors (Stimpson & Lackan, 2007). Economic

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benefits of marriage include shared responsibilities, living expenses and even spouse insurance (Bernstein, Brett, Bush & Cohen, 2008).

Andrews and Withey (2012) conducted a study which shows that individuals who live in families were more satisfied and positive psychological function and make life more meaningful. Individual with relationship would appear more mentally healthy, and physically healthy. Another study found that positive relationship has positive effect on psychological functioning for psychological wellbeing environment mastery, purpose in life and self acceptance. Analysis revealed that individual who were in any positive relationship response significantly higher scores in positive psychological functioning than those who were single (Ryff, 1989). When studying the relation between marriage and well-being among different cultures, it was found that the association is very similar across the world. Satisfaction, in those individuals who are married over cohabitation, was greater in collectivistic nations than individualistic nations (Diener, Oishi, Schimmack & Suh, 1998).

Dush & Amato (2005) conducted a study which illustrated that relationship status was associated with an individual's subjective well-being. After a longitudinal analysis, they suggested that moving into a committed relationship resulted in improvements in an individual's well-being.

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Scott et al. (2010) found that the relationship between marital status and life satisfaction is much stronger for men than for women. The strength of the relationship between marital status and mental health is relatively comparable form men and women, although it is worth noting that married males appear to be in slightly better mental health than married females.

In the light of past literature, Verbakel (2012) conducted a study to examine the relationship between subjective well-being and partnership status. The results confirmed that married individuals have the highest level of well-being, followed by (in order) cohabiting, dating, single, and finally widowed and divorced individuals. A study was conducted to see relationship between marital status and happiness that use data from 17 national surveys, result of the study shows that marriage influence an individual's wellbeing and contentment by two prevailing ways: one is endorsement of economic satisfaction and other is improvement of healthiness(Stack, 1998).In another study, Hagerty et. Al, (1996) reported that sense of belongingness not only influences an individual's health but also impact their social and psychological functioning.

Social causation theory states that marriage itself increases happiness by providing emotional and financial support. This will preserve or increase well-being, in turn, increasing positive psychological functioning (Mastekaasa, 1994). Financial support in marriage can provide economic protection or a "safety net".

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Persons who share a household generally can gain from economies of scale (Joung et al., 1997; Rogers, 1995). Physical health in marriage also may affect well-being. The underlying relevant mechanisms include increasing the likelihood of early detection of symptoms, encouraging medical treatment, discouraging risky behaviors such as smoking and drinking, helping with recovery process and encouraging a spouse to follow a healthy diet. (Rogers, 1995; Ross, Mirowsky & Goldstein, 1990; Umberson, 1992). Lastly, married persons are more likely than others to report a higher degree of emotional support. Married couples are higher in their degree of mutual support than other couples (Joung et al., 1997; Stroube & Stroube, 1987). This indicates that through marriage people get and give emotional support, take care of their partner's health and contribute to household income which affects people's positive psychology functioning.

This research would attempt to fill the gap in literature as marital status along with positive psychological functioning has been studied less together prior to this study. Moreover, the literature reviews highlight studies largely conducted in individualistic cultures as well as cultures where Pakistan's major religion, Islam isn't widely practiced, which could reveal new avenues regarding factors influencing positive psychological functioning, as Islam has a different overview for marital roles and responsibilities, hence this study will provide new information regarding indigenous culture.

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Thus, the main objective of this study is to investigate the effect of relationship status on positive psychological functioning. The following hypothesis was formulated that “*There would be significant differences in the positive psychological; functioning of individuals with different marital statuses.*”

Method

Research Design

This is a Quantitative Comparative Research Design. In which positive psychological functioning was compared across different marital statuses.

Sample

The participants of the current study includes young adults ($N=246$) , comprising of ($n=95$) males and ($n=151$) females with different marital statuses. It was done by using convenience sampling technique. The age range of participants was between 20 to 30 years old. The sample was taken from Karachi, Pakistan.

Table 1

Table of Participants' Demographics (N = 246).

| Characteristics M(SD) | f % |
|--------------------------|-----|
| Age 21.17 (3.10) | |

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| | |
|---|-----------|
| No. of Children | |
| 0.73(0.90) | |
| Years of Marriage | |
| 02.80(1.67) | |
| Gender | |
| Male | 95(38.6) |
| Female | 151(61.4) |
| Relationship Status | |
| Committed | 46(18.7) |
| Divorced | 06(2.4) |
| Just Nikkah | 09(3.7) |
| Married | 65(26.4) |
| Single | 120(48.8) |
| Occupation | |
| Students | 0(0) |
| Professional | 20 (8.1) |
| Full time Professional Part time Student | 79 (32.1) |
| Full time Students Part time Professional | 19(7.7) |

The above-mentioned table provides the details of the participants regarding their demographic variables.

Instruments

Following measures were used in the current study.

Informed Consent. Informed consent was used to take the permission from participants, informing them briefly about the research, all their personal information would remain confidential with no deception involved and that they can leave the research at any time.

Demographic Form. Demographic form was constructed to gather information about the participants. It included name, gender, qualification, occupation and relationship status i.e single (who is not involved in any romantic relationship), committed (who is involved in dating based romantic relationship), just *nikkah*

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(who is officially married but do not reside with the partner), married (who is officially married and resides with the partner), widowed (who was in an official romantic relationship but the partner has died), divorced (who was in an official romantic relationship but the partner has officially left him or her). If they were married on in relationship ever than further questions were asked like how many years have been passed after divorce or death of spouse, duration of relationship, number of children if married, top 3 expectations from partner, how much they feel their expectations have been fulfilled from partner.

Positive Psychological Functioning Scale. The Positive Psychological Functioning scale (PPF) is a newly developed measure in Spain. It consists of 11 psychological resources: Autonomy, Resilience, Self-esteem, Purpose in life, Enjoyment, Optimism, Curiosity, Creativity, Humor, Environmental mastery and vitality. All of them are grouped into a second order factor called Positive Psychological Functioning. This measure has adequate validity and reliability. In addition, the confirmatory factor analysis showed a good level of adjustment. The PPF contains 33 items covering all the aspects mentioned above. Respondent answer on a 5-point Likert scale corresponding to various levels of agreement (i.e. Completely disagree, Disagree, Neutral, Agree, Completely agree). The overall scores of positive psychological functioning are divided into 3 ranges. Low (33-77),

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Moderate (78-121) and High (122-165; Merino, Privado, & Gracia, 2015).

Procedure

For the conduction of the survey research, permission was taken from the Institute of Professional Psychology, Bahria University Karachi Campus to conduct this study and also by acquiring permission via email correspondence from the author of the scale to use their tool in the survey research. The data was collected online. 'Google Forms' was used to post the questionnaire along with the consent form. The participants were contacted through posting the survey link online on different groups and social websites and before filling the questionnaire they were assured confidentiality and anonymity of their information.

After the completion of data collection process, forms that contained incomplete data were excluded and the rest of the collected data was entered in the statistical tool that is SPSS, then tabulated and analyzed to reveal the relationship between the positive psychological functioning and relationship status

Results

The scores on the sub scales of positive psychological functioning were compared for each relationship status using ANOVA for which the results are as follows.

Table 2

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Mean and standard deviation, skewness and kurtosis of study variable.

Table 3

Analysis of Variance (ANOVA) For Positive Psychological Functioning Sub Scales

| | | Committed (n=46) | | Divorced (n=6) | | Nikkah (n=9) | | Married (n=65) | | Single (n=120) | | F | P |
|-----------------------|--------------|---------------------|-------|-------------------|--------|-----------------|------|-------------------|----|-------------------|----|---|---|
| | | M | SD | M | SD | M | SD | M | SD | M | SD | | |
| Scale | No. of Items | M | SD | Range | | Sk | K | | | | | | |
| | | | | Potential | Actual | | | | | | | | |
| Autonomy | 3 | 11.43 | 1.96 | 3-15 | 4-15 | - | 0.24 | | | | | | |
| Resilience | 3 | 12.15 | 1.95 | 3-15 | 5-15 | - | 0.43 | | | | | | |
| Self-esteem | 3 | 11.05 | 2.23 | 3-15 | 4-15 | - | 0.31 | | | | | | |
| Purpose in life | 3 | 11.80 | 1.97 | 3-15 | 6-15 | - | - | | | | | | |
| Enjoyment | 3 | 11.38 | 1.85 | 3-15 | 5-15 | - | 0.62 | | | | | | |
| Optimism | 3 | 11.44 | 1.88 | 3-15 | 4-15 | - | .636 | | | | | | |
| Curiosity | 3 | 11.66 | 1.80 | 3-15 | 6-15 | - | - | | | | | | |
| Humor | 3 | 12.00 | 2.00 | 3-15 | 5-15 | - | 0.46 | | | | | | |
| Environmental Mastery | 3 | 10.05 | 1.79 | 3-15 | 4-15 | - | 0.00 | | | | | | |
| Vitality | 3 | 10.95 | 2.10 | 3-15 | 4-15 | - | 0.33 | | | | | | |
| PPF | 33 | 113.98 | 13.07 | 33-165 | 66-146 | - | 0.75 | | | | | | |

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| | | | | | | | | | | | | |
|-------------|-------|------|-------|------|-------|------|-------|------|-------|------|------|------|
| PPF | 114.2 | 13.2 | 112.6 | 12.2 | 120.1 | 8.68 | 112.7 | 12.6 | 114.1 | 13.5 | 0.6 | 0.62 |
| Autonomy | 11.43 | 1.88 | 11.33 | 2.73 | 10.77 | 1.98 | 11.32 | 2.00 | 11.55 | 1.95 | 0.4 | 0.80 |
| Resilience | 12.30 | 1.95 | 12.50 | 2.34 | 12.44 | 2.12 | 12.09 | 2.14 | 12.10 | 1.83 | 0.2 | 0.93 |
| Self-esteem | 11.00 | 2.52 | 10.83 | 2.13 | 11.00 | 1.50 | 10.98 | 2.08 | 11.13 | 2.27 | 0.07 | 0.99 |
| PL | 12.06 | 2.08 | 13.16 | 1.60 | 12.33 | 1.58 | 11.30 | 1.90 | 11.87 | 1.97 | 2.18 | 0.07 |
| Enjoyment | 11.39 | 1.83 | 10.66 | 2.65 | 12.88 | 1.05 | 11.35 | 1.81 | 11.32 | 1.86 | 1.75 | 0.13 |
| Optimism | 11.21 | 1.96 | 10.33 | 1.21 | 12.00 | 1.87 | 11.35 | 1.76 | 11.60 | 1.93 | 1.13 | 0.34 |
| Curiosity | 11.65 | 1.91 | 11.16 | 2.48 | 12.66 | 1.32 | 11.30 | 1.73 | 11.81 | 1.76 | 1.68 | 0.15 |
| Humor | 12.10 | 1.72 | 12.33 | 2.16 | 13.22 | 0.97 | 11.72 | 2.05 | 12.01 | 2.11 | 1.22 | 0.30 |
| EM | 10.08 | 1.89 | 9.83 | 1.47 | 10.22 | 1.71 | 10.36 | 1.61 | 9.87 | 1.87 | 0.83 | 0.50 |
| Vitality | 11.02 | 1.91 | 10.50 | 3.01 | 12.55 | 0.88 | 10.93 | 1.97 | 10.85 | 2.23 | 1.46 | 0.21 |

Note. PPF=Positive Psychological Functioning, PL=Purpose in Life, EM= Environmental Matery

The results show that for positive psychological functioning and its each sub scale, differing relationship status has no significant effect as $F > 0.05$ for each subscale in each relationship status.

Table 4

Frequency and Percentage of relationship status against ranges of positive psychological functioning

| Low | | Moderate | | High | |
|---------------|----------------|---------------|----------------|---------------|----------------|
| Frequen cy | Percent age | Frequen cy | Percent age | Frequen cy | Percent age |

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| | | | | | | |
|-----------|---|------|----|-------|----|-------|
| Committed | 1 | 2.2% | 31 | 67.4% | 14 | 30.4% |
| Married | 0 | 0 | 50 | 76.9% | 15 | 23.1 |
| Single | 3 | 2.5% | 80 | 66.7% | 37 | 30.8% |

Table 4 shows that distribution of relationship status; Committed, married and single against ranges of positive psychological functioning. The scores indicate that majority of the participants regardless of their relationship status predominantly have moderate levels of positive psychological functioning.

Table 5

Mean, standard deviation and t-value for male and female's positive psychological functioning

| Variables | Males (n=95) | | Females (n=151) | | t (df) | P | 95% CL | |
|------------------------------------|-----------------|-------|--------------------|-------|-------------------|------|-----------|------|
| | M | SD | M | SD | | | LL | UL |
| Positive Psychological Functioning | 113.07 | 14.14 | 114.57 | 12.38 | - 0.85(180.21) | 0.29 | - 4.99 | 1.99 |

Table 5 shows the Mean, standard deviation and t-value of positive psychological functioning of males and females.

Discussion

The present study was conducted to assess the effects of relationship status on positive psychological functioning in Pakistani population as there has been no literature highlight this

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particular area of research. The results of this current study do not support the hypothesis of the study which allows us to conclude that Pakistan, especially Karachi where the population was sampled from is a multi-cultural city where many elements might be simultaneously at work. The hypothesis is that *there will be a significant difference among different relationship status on positive psychological functioning* was not accepted due to many factors which can be cultural, religious, spiritual or psychological.

One of the prime reasons for obtaining this result could be explained as majority of the participants did in fact had their expectations met from their partner which could explain heightened responses in terms of Positive Psychological Functioning. A research by Johnson (2015), concluded that fulfillment of expectations for married individuals are positively correlated to marital satisfaction.

Another findings of the study include no significant difference in terms of different age ranges in terms of positive psychological wellbeing could suggest that this construct is not impacted by age. A study conducted by Al- Attiyah and Nasser (2016) found no gender differences in terms of positive psychological wellbeing, a construct similar to the one addressed in the study. Furthermore, no gender differences were also found in positive psychological functioning which also validates the construct to be gender neutral as well. A study by Perez (2012) investigated gender difference on dimensions that included positive affect, negative affect, environmental mastery, personal growth, and self-acceptance and found no significant difference thus further validating that the phenomenon being investigated in the study may not be influenced by gender itself and thus independent of it.

Further explanation of the results could be due to the fact that the data was collected through online survey platforms.

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Internet access is largely if not all, is used by individuals who are educated enough to operate a computer, access the internet and have basic reading skills to identify and answer the questions. A study that of Veenhoven and Bakker (1975), concluded that the effect of happiness on education is significant in developing countries, Happiness has strong correlations with Self-Acceptance and Environmental Mastery (Ryff & Keyes, 1975) both of which are the part of the theoretical constructs of the scale used. The population targeted hence may have, due to their education status, already possessed moderate levels of positive psychological functioning, thus making relationship status redundant as a single major contributor of positive psychological functioning.

Moreover, the discrepancy from the hypothesis could also be accounted for the fact that only 95 males responded compared to 151 females. Both males and females reacted oppositely to the study. As females are more likely to discuss their feelings to their friends than males as mentioned in a study conducted by Walker (1994). That can be the reason that might be most of the males did not respond to the questionnaire. This could be explained by findings of a study conducted by Mcnelles & Connolly (2010) in which they concluded that females were likely to establish intimacy through usage of self-disclosure as compared to males

On top of that, as Pakistan is an Islamic country, a research conducted by Raza, Rasheed & Yousaf (2016) on a Pakistani population found religiosity to be a significant positive predictor of mental wellbeing within both males and females which could explain for their attained level of positive psychological functioning independent of their marital status. Further supporting literature concludes to states that spiritual and religious based practices tend to play an integral role in psychological functioning of adults (Hathaway et al., 2004).

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Regarding the cultural variables, Pakistan in terms of individualism, obtains a low score of 14/100 on one of six cultural dimensions established by Hostede. This leads to conclude that the Pakistani culture is collectivist in nature. In collectivist culture, social supports systems are vital and the results of the present study could be explained by a pre-existing social support system that enhances positive psychological wellbeing regardless of the relationship status. A study supporting this claim found that sense of belonging to be significant indicator of psychological wellbeing. Hagerty, Williams, Coyne & Early (1996). Further literature findings state social support to be a buffer for individuals facing stressful situations. (Dahlem, Zimet & Walker, 1991)

To state that a combination of the factors stated above could also together influence positive psychological functioning would be fair. A study by Husain, et al. (2014) concluded in its findings that low socio-economic status as well as lack of social support were strongly associated with psychological distress, which is the theoretical opposite of the construct included in the present study which also strengthens the argument that the participants' education which is a determinant of socio-economic status (Winkleby, Jatulis, Frank, & Fortmann, 1992) as well as their support system may well account for the measured levels of positive psychological functioning.

Limitations and Suggestions

The limitations of the study would be the unequal representation of participants in terms of gender. Moreover, the study at present did measure a component of relationship satisfaction by asking the participants regarding their expectations being met through their partner, which could be a vital component in predicting and possibly influencing positive psychological functioning.

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Furthermore, as the participants were reached out through online surveys, the population who do not have access to internet are left out, it would be recommended to include them in the study in the future.

Conclusion

The present study investigated the effects of differing relationship status on positive psychological functioning. The data was collected from 246 participants, 95 males and 151 females. The findings of the study show that in Pakistani culture specifically, relationship status does not play a significant role in determining positive psychological functioning as there are other indicators that are simultaneously at work in terms of religion, social support systems, preferred or perceived gender differences in intimacy, education level and the socio-economic status. Further researches in which demographic variables are studied in isolation along with positive psychological functioning may shed more light. Moreover, the study also takes note that Pakistani culture is a complex cultural phenomenon where multiple agents seem to play their role possible in the presence of each other.

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Moderating Role of Gender on the Relationship between Cognitive Errors and Anxiety among Adolescents

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Widespread social paradigms on which the status variances are grounded in any society, gender plays pivotal role in manifestation of mental health problems (Rutter, 2007). A hefty volume of research has addressed the issue in adults nonetheless, little is vividly known about the role of gender in adolescent psychopathology. The present study was carried out on a sample of 240 adolescents (125 boys, 115 girls) aging 12-18 years. Sample was amassed from various secondary schools of Islamabad with the approval of the Federal Directorate of Education (FDE), relevant authorities of the schools and the adolescents themselves. Taylor Manifest Anxiety Scale (Taylor & Spence, 1953) and Children's Negative Cognitive Errors Questionnaire (CNCEQ) by Leitenberg et al., (1986) were applied in the present study. Multiple regression analysis revealed that cognitive errors jointly accounted for 78% of variance in predicting anxiety among adolescents. Findings also exhibited that gender significantly moderated the relationship between cognitive errors and adolescent anxiety. Implications of the findings are discoursed for future research and clinical practice.

Keyword. Cognitive errors, anxiety, gender, adolescents

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Anxiety is commonly envisaged as a multifaceted system constituting of physiological, behavioral and cognitive responses (Barlow, 2002). Cognitive models of psychopathology predominantly focus their attention on the maladaptive, biased and inaccurate cognitive functioning and judgmental biases (Beck, 1976; Ellis, 1977; Rehna, Hanif, & Nagra, 2019) in the etiology and perseverance of anxiety and its disorders (Beck, 1976; Weems & Stickle, 2005; Weems & Silverman, 2006). These pejorative biases have been denoted to as cognitive errors (Beck, 1976) and can be defined as the maladaptive and negative ways of attending to and drawing meanings from the environmental stimuli (Ward, Gannon, & Keown, 2005).

Relationship between cognitive errors and developmental psychopathology has been well documented. Predominantly, anxious youth has been discovered to negatively construe the equivocal and threatening situations (Barrett, Rapee, Dadds, & Ryan, 1996; Bogels & Zigterman, 2000; Rehna & Hanif, 2017) because of their perceived inability to cope with these situations effectively (Weems & Silverman, 2006). Previous studies have disclosed that anxious adolescents incline to magnify the importance of negative and stressful experience by taking its responsibility, overgeneralizing it to all other similar and dissimilar spheres, and assuming the worst possible outcome of that situation (Beck et al. 1979; Pereira, Barrosa & Mendonça, 2012). Bogels and Zigterman (2000) also divulged that youth with anxiety symptoms construe ambiguous situations negatively more often in

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comparison to youth with externalizing problems and non-clinical sample.

Research has found evidence for age moderating the association between anxiety and cognitive errors, however, inconsistent findings have been reported regarding the moderating role of gender i.e., Weems et al. (2001) examined the moderated effect of age and gender in the association between cognitive biases and anxiety. Overall, cognitive errors were more strongly related to anxiety levels in older youth. However, they did not find that gender moderated the link between self-reported anxiety and cognitive errors. In a later study Cannon and Weems (2010) found a significant moderated effect of gender on the association between adolescents' anxiety and cognitive errors.

Nonetheless, the aforementioned researches have been conducted in American and Western cultures while little research exists for Pakistani youth. Authors' memory reckons only one study conducted by Rehna, Hanif and Tariq (2012) which examines the role of cognitive errors in anxious youth with a comparative sample of depressed and non-depressed adolescents. Whereas, no research has been carried out to study the impact of cognitive errors on anxiety amongst Pakistani adolescents. The present study was targeted to examine the impact of cognitive errors on anxiety and further purported to explore whether gender moderates the relationship between cognitive errors and anxiety.

Method

Objective

To investigate the moderating role of gender on the relationship between cognitive errors and anxiety in adolescents

Hypotheses

1. Cognitive errors lead to anxiety among adolescents
2. Gender moderates the relationship between cognitive errors and anxiety among adolescents

Sample

Sample of the present study consisted of 240 adolescents (of whom 125 were girls and 115 were boys) with an age range of 12 to 18 years ($M = 16.38$, $SD = 1.75$). Adolescents were attending 7th, 8th, 9th and 10th grades in their schools and 37% of the subjects were belonging to joint family system. Overall data was collected from secondary schools of Islamabad.

Instruments

Children's Negative Cognitive Errors Questionnaire (CNCEQ). Urdu version of Children's Negative Cognitive Errors Questionnaire was used in the present study to measure cognitive errors among adolescents. The questionnaire was originally developed by Leitenberg, Yost, and Carroll-Wilson in 1986 and translated into Urdu by Rehnaand Hanif in 2012. CNCEQ is a Likert-type 5-point rating scale with the score range of 1-5. CNCEQ measures four types of cognitive errors and each type

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consists of 6 items i.e., Catastrophizing (items: 1, 9, 11, 18, 20, 22), Personalizing (items: 2, 4, 6, 7, 16, 21), Selective Abstraction (items: 3, 10, 12, 13, 15, 23) and Overgeneralization (items: 5, 8, 14, 17, 19, 24). Alpha coefficients for the present study are .87, .84, .81, .84 and .89 for Catastrophizing, Personalizing, Selective Abstraction, Overgeneralization and total scale respectively.

Taylor Manifest Anxiety Scale (TMAS). Taylor Manifest Anxiety Scale was used to measure adolescents' anxiety. The scale was originally developed by Taylor and Spence in 1953 and later was translated into Urdu by Farooqi (1978). TMAS consists of 50 dichotomous items with 'true' or 'false' responses. True answer is given a score of 2 and a false answer is given a score of 1. Alpha coefficient of TMAS for the present study is .85.

Procedure

The subjects approached with the approval of Federal Directorate of Education and the concerned authorities of the schools. A consent was also taken from the subjects themselves and they were briefed about the nature and purpose of the study before administering the questionnaires. Adolescents were also assured of their right of privacy and confidentiality and they were given the right to withdraw from the study at any time.

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Results

Based upon the entire sample a summary of descriptive statistics, inter-scale correlations and alpha coefficients of the study variables are presented in Table 1. Internal Consistencies of the study scales were estimated using Cronbach's alpha coefficients and the findings indicate that all the subscales of CNCEQ showed a high index of internal consistency ranging from .81 to .86. Internal consistency of CNCEQ is further endorsed by the significant positive inter-scale correlations (.81 to .88, $p < .001$). Findings further indicate that TMAS is also internally consistent with a high alpha coefficient of .85.

Table 1

Inter-scale correlation, alpha coefficients, and descriptive statistics of the study variables (N=240)

| | 1 | 2 | 3 | 4 | 5 |
|------------|-------------|-------------|-------------|-------------|--------------|
| 1. CATA | - | .81** | .83** | .87** | .83** |
| 2. PERS | - | - | .81** | .88** | .83** |
| 3. SA | - | - | - | .84** | .80** |
| 4. OG | - | - | - | - | .84** |
| 5. Anxiety | - | - | - | - | - |
| α | .87 | .84 | .81 | .84 | .85 |
| M(SD) | 19.28(6.07) | 22.00(5.53) | 18.93(6.10) | 21.05(5.92) | 82.72(10.10) |
| Skewness | -.52 | -.56 | -.20 | -.47 | -.44 |
| Kurtosis | -1.05 | -.85 | -1.05 | -.89 | -1.08 |

Note: CATA = Catastrophizing, PERS = Personalizing, SA = Selective Abstraction, OG = Over Generalization. ** $p < .01$

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Regression Analysis

Results in Table 2 show the impacts of cognitive errors on adolescents' anxiety. Results indicate a strong fit of association between cognitive errors and anxiety among adolescents ($R=.88$, $F = 212.32$, $p <.001$). Model accounted for 78% of variance in Anxiety ($\Delta R^2 = .78$). Among the sub-dimensions of the self-serving cognitive errors, personalization was the strongest predictor of anxiety ($B = .58$, $\beta = .32$, $p <.001$) reflecting that increasing self-debasing cognitive errors by one unit will increase anxiety by .47 units. Catastrophizing explained .31 units increase ($B = .55$, $\beta = .31$, $p <.001$) in anxiety while selective abstraction and overgeneralization dimensions contributed .15 ($B = .26$, $\beta = .15$, $p <.05$) and .16 ($B = .24$, $\beta = .16$, $p <.05$) units increase in anxiousness among adolescents.

Table 2

Multiple Regression Analysis on Adolescents' Anxiety by Cognitive Errors (N=240)

| | Anxiety | | | | |
|-------|----------|-------------|----------|---------------|-----------|
| | <i>B</i> | <i>SE B</i> | <i>B</i> | <u>95% CI</u> | |
| | | | | <i>LL</i> | <i>UL</i> |
| PERS | .58 | .12 | .32** | .34 | .81 |
| CATAS | .55 | .11 | .31** | .32 | .78 |
| SA | .26 | .11 | .15* | .05 | .48 |
| OG | .24 | .12 | .16* | .003 | .49 |

$R=.88$, $R^2=.78$, $\Delta R^2=.78$ ($F=212.32^{**}$)

Note: CATA = Catastrophizing, PERS = Personalizing, SA = Selective Abstraction, OG = Over Generalization. ** $p <.001$, * $p <.05$

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Moderating Effect of Gender

The moderating impact of gender was explored using multiple regression analysis. Interaction term was computed for gender with each of the cognitive error separately. Results in table 3 show that gender significantly moderated the relationship between cognitive errors and anxiety among adolescents. The interaction term of ‘gender x personalizing’ produced 71% of variance ($B = .38, \Delta R^2 = .71, **p < .01$) to explain adolescent anxiety. The interaction effect of ‘gender x catastrophizing’ was also statistically significant producing 70% variance ($B = .36, \Delta R^2 = .70, **p < .01$) in anxiety.

Table 3

Moderating effect of Gender on the Relationship between Cognitive Errors and Anxiety (N=240)

| Variable | B | Anxiety | |
|---------------|--------|---------|----------------|
| | | p | 95%CI |
| Constant | 77.87 | .000 | [77.04, 78.71] |
| PERS | 1.49 | .000 | [-1.62, -1.37] |
| Gender | 2.64 | .002 | [-4.32, -.96] |
| PERS × Gender | .38 | .003 | [.13, .63] |
| R^2 | .72 | | |
| ΔR^2 | .71 | | |
| F | 202.08 | .000 | |
| Constant | 77.84 | .000 | [76.63, 78.63] |
| CATA | 1.45 | .000 | [-1.57, -1.32] |
| Gender | 1.19 | .17 | [-2.89, .52] |
| CATA × Gender | .36 | .004 | [.12, .60] |

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| | | | |
|--------------------|-------|--------|----------------|
| R^2 | | .71 | |
| ΔR^2 | | .70 | |
| F | | 194.85 | .000 |
| <hr/> | | | |
| Constant | 77.87 | .000 | [76.95, 78.78] |
| SA | 1.43 | .000 | [-1.56, -1.29] |
| Gender | 2.77 | .003 | [-4.61, -.94] |
| SA \times Gender | .31 | .024 | [.04, .57] |
| R^2 | | .67 | |
| ΔR^2 | | .66 | |
| F | | 157.17 | .000 |
| <hr/> | | | |
| Constant | 77.81 | .000 | [76.96, 78.66] |
| OG | 1.29 | .000 | [-1.40, -1.18] |
| Gender | 1.58 | .068 | [-3.29, .119] |
| OG \times Gender | .23 | .037 | [.01, .45] |
| R^2 | | .71 | |
| ΔR^2 | | .70 | |
| F | | 194.41 | .000 |

Note: CATA = Catastrophizing, PERS = Personalizing, SA = Selective Abstraction, OG = Over Generalization. ** $p < .01$, * $p < .05$

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Findings further reveal that, although moderate but significant interaction effect was found for ‘gender x selective abstraction’ ($B = .31, \Delta R^2 = .66, **p < .05$) and ‘gender x over generalization’ ($B = .23, \Delta R^2 = .70, **p < .05$) on adolescent anxiety.

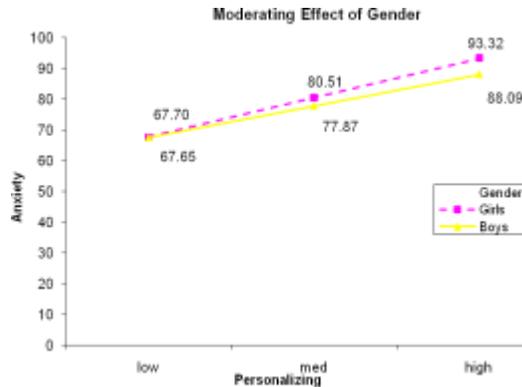


Figure 1. The moderating role of gender on the relationship between personalizing subscale of cognitive errors and anxiety in adolescents.

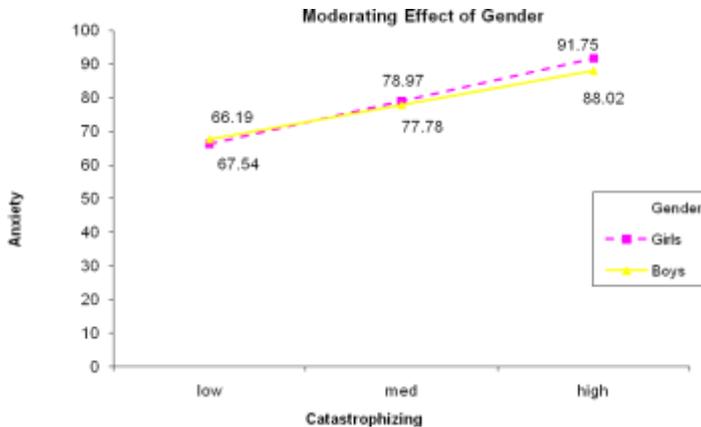


Figure 2. The moderating role of gender on the relationship between catastrophizing subscale of cognitive errors and anxiety in adolescents.

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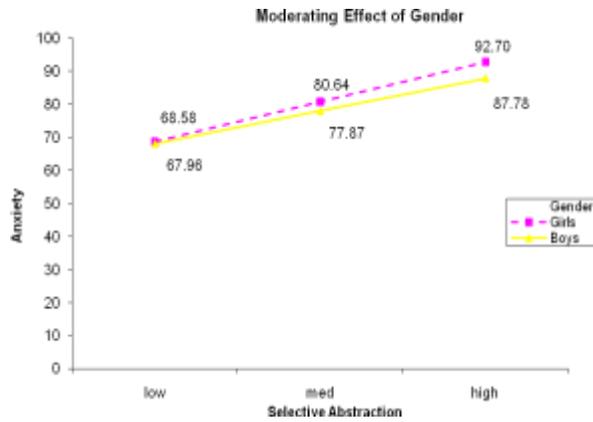


Figure 3. The moderating role of gender on the relationship between selective abstraction subscale of cognitive errors and anxiety in adolescents.

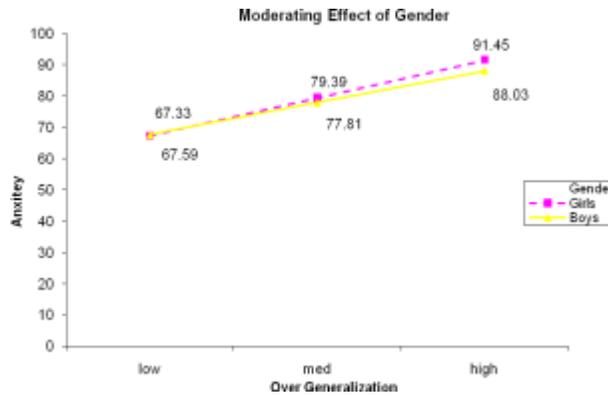


Figure 4. The moderating role of gender on the relationship between over generalization subscale of cognitive errors and anxiety in adolescents.

Discussion

The present study contributed in the existing literature by examining the effects of cognitive errors on adolescent anxiety and by exploring the moderated effect of gender on the relationship between cognitive errors and anxiety among adolescents. Findings showed that each of the cognitive errors (personalizing, catastrophizing, selective abstraction and over generalization) was significantly positively correlated with adolescent anxiety. These findings are congruent with the previous researches showing a positive relationship between negative cognitive errors and anxiety symptoms in youth (Leitenberget al., 1986; Rehna et al., 2019; Weems, Berman, Silverman, & Saavedra, 2001; Weems et al., 2007). These findings have endorsed Beck and Clark' s (1997) notion that anxious individuals have a greater tendency to involve in a faulty and negative interpretations of their experiences by personalizing and magnifying the negativity in the environment.

The first hypothesis and objective of the study that cognitive errors are the significant predictors of anxiety has been supported by the data. Consistent with the existing literature (Weems et al., 2001; Weems et al., 2007), personalizing and Catastrophizing were the stronger predictors of anxiety symptoms in adolescents whereas relatively a less significant impact was found for selective abstraction and over generalization. As proposed by Epkins (1996), selective abstraction, characterized by a propensity to selectively extract minute negative information while ignoring more salient and positive aspect of the situation, is a

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more prominent feature of depression as compared to anxiety. According to Beck's (1997) hypothesis of specificity, anxious individuals intend to involve in personal vulnerability more often by attributing any negative event to themselves with an elevated level of self-threat and exaggerated sense of responsibility.

The study further contributes to the literature by studying the effects of gender on the relationship between cognitive errors and adolescent anxiety. Interaction effect of gender was computed with each of the cognitive errors. Results of the study revealed that gender significantly moderated the association between cognitive errors scores and the level of anxiety among adolescents. Moderation effect was significant for both boys and girls. These findings are in line with Cannon and Weems's (2010) study that used a comparative sample of clinically diagnosed anxious and non-anxious youth. Their findings revealed that gender accounted significant moderation in the covariation of cognitive errors and anxiety status of adolescents. Further illustrated by Figures 1, 2, 3, and 4, greater effect size for girls reveal that girls scored significantly higher on each of the cognitive errors and anxiety symptoms as compared to boys. These findings have been empirically supported in the previous studies (Karakaya et al., 2007; Rehna et al., 2019) indicating significant gender differences on anxiousness and cognitive distortions with a greater ratio for girls as compared to their counterparts.

Limitation, implications and conclusion

The understanding of the cognitive biases, which have not been used in any diagnostic tool of measuring youth anxiety even have not been a part of DSM-based clinical interviews, may shed light on the important aspects of vulnerability factors of youth anxiety and would likely yield treatment implications for possible prevention of recurrences.

Notwithstanding the important contributions, the study also holds some limitations i.e., the study was conducted on anxiety among school children using single informant for data collection. Thus, it would be encouraging to assess clinical sample by using multiple informants to further the understanding of cognitive errors in the development of adolescent anxiety. Moreover, being the core indicators of development, age and family system play significant role in shaping psychopathology in children and adolescents. Thus, it is important to study the impact of age, family system and other demographic variables in studying childhood anxiety and its cognitive mechanisms.

Note: This paper is a part of a PhD dissertation “Adverse Life Events and Adolescents’ Emotional and Behavioral Problems: Cognitive Factors and Personality Traits as moderators” whose plagiarism report is attached with the submission.

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Phubbing Behavior and Romantic Relationship: Mechanism of Mental Health among Married Couples

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Does Phubbing Behavior and Romantic Relation leads to Mental Health issues among married couple? The present study intended to explore the effect of how phubbing behavior and romantic relationships are affecting mental health of married couples. For the study purpose a sample of 120 Married couples were taken between the age ranges 20-60 years of age. Partner Phubbing Rating Scale developed by Roberts and David (2015) was used to measure phubbing behavior among married couples. Romantic Partner Scale (RPS) developed by Zacchilli, Hendricks, and Hendricks, (2012) was applied to assess the romantic relationship between both partners and the third scale used was short form of Mental Health Continuum developed by Keyes (2005) in order to assess the mental health issue among married couples. Phubbing behavior positively predicted interactional activity and negatively predicts compromise, avoidance, separation, dominance and submission. Phubbing behavior negatively predicts mental health among married couples. Gender difference indicates that males are higher on romantic relationship as well as mental health as compared to females. As far as demographic variables are concerned, based on the findings of current research, it was concluded that there was no gender differences found in phubbing behavior, romantic relationship, and mental health of married couples. Phubbing behavior is significantly higher in love marriage couples in comparison with arranged marriage couples.

Keyword. Phubbing behavior, compromise, interactional activity, avoidance, separation, dominance and submission, emotional wellbeing, social wellbeing, psychological wellbeing

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Phubbing Behavior and Romantic Relationship: Mechanism of Mental Health among Married Couples

Smart phones have enabled individual to get connected to other individuals anywhere, help to enhance the social relation with close ones and well as individuals living far away across the globe. However, use to smart-phone to external world sometime creates ignorance in contact with people who are physically available (Turkle, 2012). This phenomenon is labeled as phubbing, that is occurring in daily communication pattern, which is major concern for social psychologist working on social interactions (Chotpitayasunondh & Douglas, 2016). Recent prevalence have highlighted that 90% of respondents do phubbing using means of smart phones while during social activity, and 86% of the others interacting individuals respond in same manner (Karadağ et al., 2015). On other hand (Cizmeci, 2017; Karadağ et al., 2015) defined phubbing as the careless behavior toward the other individual and constantly checking/concentrating on smart phones while having a discussion and conversation. Recent studies have showed that phubbing behavior in new generation can gravely influence the family relations, association with couple, individual are unable to satisfy his/her obligations, ergonomically hurt, the uncontrollable urge to check the smart phone is leading to restlessness and other habits that are greatly effecting the social relations (Gonzales & Wu, 2016; Ugura & Koc, 2015). For that recent study by (McDaniel & Coyne, 2016) highlighted that the act of phubbing/snubbing in social gathering is becoming an epidemic phenomenon 89% of the respondents were involved in phubbing

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behavior. Further, results revealed that phubbing behavior affected spouse and peer relationship with that phubbing behavior increased depression and decreased overall life satisfaction among the respondents. For that the present study is an attempt to explore the effect of phubbing behavior on romantic relationship among married couples.

Romantic relationship according to Farooqi (2014) is defined as supportive attitude and good communicational relation between spouses. Furman and Simon (1991) defined romantic relationship as the selection of one's partner on basis of likeness and liked characteristics. In romantic relation they provide social support, compassion, emotional support, strength, mental support to their partner and they have better ability to resolve conflicts (Furman & Shomaker, 2008). Knoll (2012) highlighted that in romantic relationship couple experience more respectability that is major factor behind expecting better relationship quality, more positive social control that is major indicator of self-appraised happiness. Romantic relationships are affected by number of socio-psychological variables. According to World Health Organization (2001) mental health is individual state of well-being in which each person has capacity of recognition of one's potential, have ability to cope up with life stresses, is productive in society and bring positive change in her/his community. Merchand-Reilly (2012) showed that previous attachment with parents have significant influence on young couple romantic relationship and

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often lead to depressive symptoms if new relation is seen problematic. As in romantic relationship couples share beliefs, aims, attitude, fantasies and strengths and weakness (Cameron & Webster, 2011).

Partner phubbing behavior refers to phubbing behavior that significantly occurs between the couples and the excessive use of cell phone during time spends with couple (David, 2017). Number of studies, have highlighted that when technology is adding up more communication in romantic relation it enhances the couple relationship. But, individual excessive use of technology can damage the relationship satisfaction (Abeeel, Schouten, & Antheunis, 2015; Krasnova, Abramova, Notter, & Baumann, 2016; Polezoes & Shannon, 2017; Roberts & David, 2016). Oliveira (2016) explored the relationship between mobile device usage and couple satisfaction. Relationship satisfaction was negatively related with partner usage of mobile during time spent together. Roberts, Williams, and David (2015) focused on exploring the effect of phubbing on relationship satisfaction and personal well-being and attachment styles. Cell phone usage mediated in relation between phubbing's and relationship satisfaction. Couples with higher anxious attachment styles reported higher phubbing behavior. Study highlighted that phubbing had significant impact on increasing depression through decreased relationship satisfaction and life satisfaction.

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Hartanto and Yang (2016) found that phubbing had significant relation with mental health. Females were lower on phubbing behavior and higher on mental health whereas male had vice versa results. Kuang-Tsan and Fu-Yuan (2017) findings suggested love-affair stress and academic stress of students positively predicted phubbing behavior. The stress of interpersonal relationship, career, family life, and stress of time management had significant influence on life satisfaction of students. Recently, Tan, Hsiao, Tseng, and Chan (2018) evaluated that the smart phones users with interactive and daring, open and wide-ranging, interesting and attractive, and principled and wholesome had diverse relations with smart-phone application. Romantic relationship among the couples have significant influence on overall wellbeing and feeling of happiness with marital life (Smetaniuk, 2014). Braithwaite and Lunstad (2016) concluded that couple with better mental health had better romantic relationships for longer years. Yingliang (2013) highlighted that traditional values effected martial relation as social-psychological factor were major factor behind divorce and increasing depression in couples. Gender differences across culture highlighted that Chinese women were mostly affected by cultural values. Thomas (2016) found that individuals with mental health difficulties had issues in involving in romantic relationship e.g., marriage, committed relationship and they had higher stress in adulthood.

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Recently number of studies have been conducted on variable of phubbing behavior with independent and diverse variables e.g., life stress, life satisfaction, personality of smart phone users (Tan et al., 2018; Kuang-Tsan & Fu-Yuan, 2017; Waqar, 2010). Although number of other researches has proved the link between the marital relation and phubbing behavior (Wang at al., 2017). Recently, Phubbing behavior is getting recognition in western research domain but the none of the research has catered effect of phubbing behavior on romantic relationship among married couples in indigenous culture. This research will help to open the domain related to effect of phubbing in our society and will help to extend our understanding in relation to unexplored variables. But, researches on the effects of phubbing in relation to romantic relationship and mental health, are still unexplored. The effects on romantic relationship and mental health issues may be identified to improve the relationship of married couples. The awareness regarding worse effects of phubbing behavior may be helpful in building up strong relationship which results in mental satisfaction.

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Method

Objective

The main objective of the study variable are as follows;

1. To examine the relationship between Phubbing behavior, romantic relations and mental health among married couples.
2. To investigate the predictive effects of Phubbing behavior on romantic relations and mental health among married couples.

Instruments

Partner Phubbing Rating Scale. The scale was developed by Roberts and David (2016) that helped to assess level of phubbing among the married partners. The scale consisted of 9 items with reliability estimate of $\alpha=.93$ (Roberts & David, 2016). The scale is 5-point Likert scale with responses ranging from (*1= never, 3= sometimes, 5= all of the times*). The minimum score of the scale was 9 and maximum score was 45.

Romantic Partner Scale (RPS). The scale was originally developed by Zacchilli, Hendricks, and Hendricks (2012). The scales comprised of 39 items. The scale measures six subscales. Compromise consists of 14 items from item number 1-14 with alpha reliability ($\alpha = .95$), avoidance comprised of 3 items from item number 15 to 17 with alpha reliability of ($\alpha = .87$). The

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interactional reactivity consisted of 6 items from item number from 18 to 23 items with ($\alpha = .82$). The separation subscale consisted of 5 items from item no 24 to 28 with ($\alpha = .83$), domination subscales comprised items from 29-34 with ($\alpha = .87$), the sixth subscale is submission have reliability of ($\alpha = .82$) with items number from 35-39. The scale is 4 point Likert scale with responses ranging from (0= *strongly disagree with statement*, 1= *moderately agree with the statement*, 2= *neutral*, 3= *moderately agree with the statement*, 4= *strongly agree with the statement*). With score ranges from (0-156).

The Mental Health Continuum - Short Form. The Mental Health Continuum (Keyes, 2005) assessed mental health issues among the married couples. The contains 14 items rated on 6 point rating scale with response ranging from (0= *never*, 1= *once or thrice*, 2= *about once a week*, 3= *about 2 or 3 times a week*, 4= *almost every day*, 6= *every day*). The instrument measures three sub-scales. 3 items measure emotional well-being, 6 items measure represent psychological well-being, 5 items represent social well-being. The scale score ranged from 0-83. High score of the married couple in subscale represent dominance in particular domain. Keyes (2005) found reliability values of composite scale was $\alpha = .80$.

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Sample

The sample was selected on basis of purposive sampling. For that two hundred and forty couples ($n = 240$) were taken out of which husband were ($n = 120, 50\%$) and wife were ($n = 120, 50\%$). The sample zone was limited to twin cities of Rawalpindi and Islamabad. The couples only below the age of 60 were included >60 age couple were excluded. Couples education was limited to graduation so couples had no issue in comprehending language of the instruments.

Procedure

In the first step after the official requirements were fulfilled the author's permission was taken to complete the ethical procedure. The inclusion and exclusion criterion was determined. Those married couples were approached who filled the inclusion criterion they were debriefed about study objectives. As both of the couple had to fill up the form the time and their availability was communicated. As couple had to share personal information the couple consent was taken and they were also ensured about their confidentiality. Couples before the data collection were given general instructions to complete the instruments to clear any doubt. It took 30 minutes to complete one set and after the completion the participants were appreciated for their time and assistance.

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Results

The present study aimed to study the relationship among phubbing behaviour and romantic relationship on mental health among married couple. The second objective of the study was to explore the predictive effect of phubbing behaviour and romantic relationship between on mental health among married couple. Exploration of year of marriage difference was also explored in further analysis. To test the study objectives Pearson Moment Correlation and Moderation using Process Model was carried out, using SPSS-21. The results of the study are depicted in tabular form with detail description.

Relationship between phubbing behavior, romantic relationship, and mental health

Relationship between phubbing behavior, romantic relationship, and mental health along with subscales was computes using Pearson Moment Correlation. The results are highlighted in Table 1.

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Table 1

Correlation between phubbing behavior, compromise, avoidance, interactional reactivity, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing (N=242)

| Sr.No | Scales | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | | |
|-------|-------------|-----|-------|-------|------|-------|-------|-------|-------|-------|-------|-------|-------|
| 1 | Pb | - | - | - | .15* | - | - | -.13* | - | - | - | | |
| 2 | Com | | .19** | .18** | | .19** | .20** | | .37** | .35** | .37** | | |
| 3 | Avo | | | .89** | - | .13* | | .52** | .91** | .28** | .22** | .31** | |
| 4 | IR | | | | - | .12* | | -.16* | -.13* | .40* | -.10* | -.16* | -.08* |
| 5 | Sep | | | | | - | | .71** | .42** | .34** | .33** | .42** | |
| 6 | Dom | | | | | | - | .38** | .29** | .29** | .35** | | |
| 7 | Sub | | | | | | | - | .25** | .23** | .25** | | |
| 8 | EW | | | | | | | | - | .92** | .69** | | |
| 9 | SW | | | | | | | | | - | .72** | | |
| 10 | PW | | | | | | | | | | - | | |
| | No of items | 9 | 14 | 3 | 6 | 5 | 6 | 5 | 4 | 4 | 4 | 6 | |
| | <i>a</i> | .85 | .82 | .55 | .61 | .74 | .73 | .79 | .82 | .76 | .87 | | |

Note. 1= Phubbing behaviour, 2= Compromise, 3= Avoidance, 4= Interactional reactivity, 5= Separation, 6= Domination, 7= Submission, 8= Emotional wellbeing, 9= Social wellbeing, 10= Psychological wellbeing (* $p < .05$, ** $p < .01$)

In Table 1, alpha reliabilities of the phubbing behaviour, compromise, avoidance, interactional reactivity, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing were found to be adequate representing high internal consistency. This table also illustrates the results of correlation between phubbing behaviour, compromise, avoidance, interactional reactivity, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. The results showed that phubbing behaviour has significant positive correlation with interactional reactivity whereas significant negative correlation with compromise,

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avoidance, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. The results further explained that compromise has significant positive correlation with avoidance, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing whereas significant negative correlation with interactional reactivity. The values of correlation coefficient explains that there is significant positive correlation of avoidance with separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing whereas significant negative correlation with interactional reactivity. The table also indicates significant positive correlation of interactional reactivity with submission whereas significant negative correlation with separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. On the other hand, the results describe significant positive correlation of separation with domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. Similarly, the table indicates significant positive correlation of domination with submission, emotional wellbeing, social wellbeing and psychological wellbeing. Submission also has significant positive correlation with emotional wellbeing, social wellbeing and psychological wellbeing. Significant positive correlation also exists between emotional wellbeing, social wellbeing and psychological wellbeing.

Regression effect of phubbing behavior and romantic relationship on mental health

The predictive effect of phubbing Behavior and romantic relationship on mental health among married couples. Predictive effect was analyzed using hierarchical regression analysis using SPSS-21. Table 2 highlighted the values of regression in tabular form.

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Table 2

Multiple regression analysis to test effects of phubbing behavior on emotional wellbeing across couples (N=242)

| Emotional Wellbeing | | |
|-----------------------|----------|------------------|
| Model 1 | | |
| Variables | <i>B</i> | <i>95 % CI</i> |
| Hust Constant | 26.030 | [23.155, 28.906] |
| Phubbing Behavior | -.308 | [-.41 , -.199] |
| <i>R</i> ² | | .208 |
| <i>F</i> | | 31.214 |
| Emotional Wellbeing | | |
| Model 1 | | |
| Variables | <i>B</i> | <i>95 % CI</i> |
| Wife Constant | 22.552 | [19.557,25.548] |
| Phubbing Behavior | -.192 | [-.306 ,-.079] |
| <i>R</i> ² | | .087 |
| <i>F</i> | | 11.247 |

Note. CI = confidence interval.

**p < 0.05, **p < 0.01*

Predictive effect of phubbing behavior was explored on emotional wellbeing across husband and wife's using linear regression analysis. Table showed phubbing behavior of husband ($\beta = -.45, p < .000$) and wife ($\beta = -.29, p < .001$) negatively

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predicted emotional wellbeing. The value of R^2 showed phubbing behavior of husband explained 20.8% change in emotional wellbeing and phubbing behavior of wife explained 8.7 % change in emotional wellbeing.

Table 3
Multiple regression analysis to test effects of phubbing behavior on social wellbeing across couples (N=242)

| Social Wellbeing | | |
|-------------------|----------|------------------|
| Model 1 | | |
| Variables | <i>B</i> | 95 % <i>CI</i> |
| Husl Constant | 25.274 | [22.360, 28.189] |
| Phubbing Behavior | -.299 | [-.409 , -.188] |
| R^2 | | .193 |
| <i>F</i> | | 28.532 |
| Social Wellbeing | | |
| Model 1 | | |
| Variables | <i>B</i> | 95 % <i>CI</i> |
| Wifè Constant | 21.577 | [18.592,24.562] |
| Phubbing Behavior | -.181 | [-.294 ,-.068] |
| R^2 | | .078 |
| <i>F</i> | | 10.011 |

Note. CI = confidence interval.

**p < 0.05, **p < 0.01*

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Predictive effect of phubbing behavior was explored on social wellbeing across husband and wife's using linear regression analysis. Table showed phubbing behavior of husband ($\beta = -.440$, $p < .000$) and wife ($\beta = -.280$, $p < .000$) negatively predicted social wellbeing. The value of R^2 showed phubbing behavior of husband explained 19.3% change in social wellbeing and phubbing behavior of wife explained 7.8 % change in social wellbeing.

Table 4

Multiple regression analysis to test effects of phubbing behavior on psychological wellbeing across couples (N=242)

| Psychological Wellbeing | | |
|-------------------------|----------|-----------------|
| Model 1 | | |
| Variables | <i>B</i> | 95 % <i>CI</i> |
| Husl Constant | 37.197 | [32.91, 41.476] |
| Phubbing Behavior | -.398 | [-.560 , -.235] |
| R^2 | | .165 |
| <i>F</i> | | 23.500 |
| Psychological Wellbeing | | |
| Model 1 | | |
| Variables | <i>B</i> | 95 % <i>CI</i> |
| Wife Constant | 34.356 | [30.235,38.476] |
| Phubbing Behavior | -.315 | [-.471 ,-.159] |
| R^2 | | .119 |
| <i>F</i> | | 15.947 |

*Note. CI = confidence interval. *p < 0.05, **p < 0.01*

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Predictive effect of phubbing behavior was explored on psychological wellbeing across husband and wife's using linear regression analysis. Table showed phubbing behavior of husband ($\beta = -.406, p < .000$) and wife ($\beta = -.345, p < .000$) negatively predicted psychological wellbeing. The value of R^2 showed phubbing behavior of husband explained 16.5% change in psychological wellbeing and phubbing behavior of wife explained 11.9 % change in psychological wellbeing.

Table 5

Multiple regression analysis to test effects of romantic relationship on emotional wellbeing across couples (N=242)

| Variables | Emotional Wellbeing | |
|--------------------------|---------------------|------------------|
| | Model 1 | |
| | <i>B</i> | <i>95 % CI</i> |
| Hus Constant | 8.553 | [3.034 , 14.073] |
| Compromise | .217 | [-.056 ,.489] |
| Avoidance | -.824 | [-1.830 , .182] |
| Interactional Reactivity | -.084 | [-.258, .089] |
| Separation | .150 | [-.235 ,.536] |
| Domination | .306 | [-.401, 1.012] |
| submission | .146 | [-.055, .347] |

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| | | |
|--------------------------|--------|----------------|
| R^2 | | .209 |
| F | | 5.058 |
| Emotional Wellbeing | | |
| Model 1 | | |
| Variables | B | 95 % CI |
| Wif Constant | 11.377 | [5.427,17.327] |
| Compromise | .058 | [-.267 , .382] |
| Avoidance | .295 | [-.949 ,1.539] |
| Interactional Reactivity | -.039 | [-.218, .140] |
| Separation | .408 | [.020 , .796] |
| Domination | -.298 | [-1.113, .517] |
| Submission | .096 | [-.105, .296] |
| R^2 | | .109 |
| F | | 2.297 |

Note. CI = confidence interval.

** $p < 0.05$, ** $p < 0.01$*

Multiple regression analysis was computed to explore the effect of emotional wellbeing across husbands and wife's to test the study hypotheses. Table showed romantic relationship of husband explained 20.9% change in emotional wellbeing. Whereas, romantic relationship of wife positively predicted($\beta = .31, p < .05$)emotional wellbeing. The value of R^2 showed romantic relationship of wife explained 10.9 % change in emotional wellbeing.

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Table 6
*Multiple regression analysis to test effects of romantic relationship
on social wellbeing across couples (N=242)*

| | | Social Wellbeing | |
|-----------|--------------------------|------------------|------------------|
| | | Model 1 | |
| Variables | | <i>B</i> | <i>95 % CI</i> |
| Husba | Constant | 7.931 | [2.516 , 13.345] |
| | Compromise | .268 | [.001 , .536] |
| | Avoidance | -1.072 | [-2.059 , -.086] |
| | Interactional Reactivity | -.131 | [-.302,.039] |
| | Separation | .155 | [-.223 , .533] |
| | Domination | .387 | [-.306, 1.080] |
| | submission | .100 | [-.098, .297] |
| | <i>R</i> ² | | .248 |
| | <i>F</i> | | 6.316 |
| | | Social Wellbeing | |
| | | Model 1 | |
| Variables | | <i>B</i> | <i>95 % CI</i> |
| Wife | Constant | 13.168 | [7.205,19.131] |
| | Compromise | .030 | [-.295, .356] |
| | Avoidance | .110 | [-1.137, 1.357] |
| | Interactional Reactivity | -.109 | [-.288, .071] |
| | Separation | .303 | [-.086, .692] |
| | Domination | -.134 | [-.951, .683] |
| | Submission | .094 | [-.107, .295] |
| | <i>R</i> ² | | .090 |
| | <i>F</i> | | 1.867 |

*Note. CI = confidence interval. *p < 0.05, **p < 0.01*

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Multiple regression analysis was computed to explore the effect of social wellbeing across husbands and wife's to test the study hypotheses. Table showed romantic relationship of husband on compromise ($\beta = .429, p < .05$) and avoidance ($\beta = .429, p < .05$) explained 24.8% change in social wellbeing. Whereas, the value of R^2 showed romantic relationship of wife explained 9 % change in social wellbeing.

Table 7

Multiple regression analysis to test effects of romantic relationship on psychological wellbeing across couples (N=242)

| Variables | Psychological Wellbeing | |
|--------------------------|-------------------------|------------------|
| | Model 1 | |
| | <i>B</i> | 95 % <i>CI</i> |
| Hus Constant | 12.208 | [4.204 , 20.212] |
| Compromise | .296 | [-.099 , .692] |
| Avoidance | -.218 | [-1.677,1.241] |
| Interactional Reactivity | -.109 | [-.361, .142] |
| Separation | .514 | [-.044 , 1.073] |
| Domination | -.219 | [-1.244, .806] |
| submission | .216 | [-.076, .507] |
| R^2 | .213 | |

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| | | |
|--------------------------|-------------------------|----------------|
| | <i>F</i> 5.177 | |
| | Psychological Wellbeing | |
| | Model 1 | |
| Variables | <i>B</i> | 95 % <i>CI</i> |
| Wif Constant | 10.737 | [2.977,18.496] |
| Compromise | .111 | [-.312, .534] |
| Avoidance | 1.338 | [-.284, 2.961] |
| Interactional Reactivity | .051 | [-.183, .284] |
| Separation | .961 | [.454, 1.467] |
| Domination | -.920 | [-1.983, .143] |
| Submission | .042 | [-.219, .303] |
| <i>R</i> ² | | .227 |
| <i>F</i> | | 5.533 |

Note. *CI* = confidence interval. **p* < 0.05, ***p* < 0.01

Multiple regression analysis was computed to explore the effect of psychological wellbeing across husbands and wife's to test the study hypotheses. Table showed romantic relationship of husband *r*² explained 21.3% change in psychological wellbeing. Whereas, romantic relationship of wife positively predicted ($\beta = .521, p < .000$) psychological wellbeing. The value of *R*² showed romantic relationship of wife explained 22.7 % change in psychological wellbeing.

Discussion

In today we are occupied with excessive use of smart phone that interferes with the daily personal interactions. For that the present study was intended to explore the predictive effect of phubbing on mental health among married couples. The regression effect showed that phubbing negatively predicted subjective, psychological and emotional wellbeing among married couples. The result of the current study supported the first hypothesis that the phubbing behavior has negative effect on mental health of couples is supported by study data. The results of the study are supported by previous research by Geser (2006) who highlighted that phubbing had negative impact on impact of phubbing behavior and romantic relationship on mental health among newlywed couples. It refers to decrease in person-to-person interaction because of too much use of mobile phone. Another research carried out by (Brown et al., 1999; Furman & Collins, 2008) showed that romantic relationships refer to close bonding or attraction toward someone. It implies to sharing and accepting all the positives and negatives of one another. A study “the dark side of Mobile Phone” carried out by Baren (2010) showed the extent of phubbing behavior among the university students of Sweden, Japan, U.S, Italy and Korea. The results of the study highlighted that on one-side mobile phones has made it convenient for people to connect to each other in seconds but on the other hand it is

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creating a large distance of real interaction among them. The study also showed that increase in mobile usage is also affecting person's social as well as mental health. To test the first objective correlation was carried out between phubbing behaviour, compromise, avoidance, interactional reactivity, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. The results showed that phubbing behaviour has significant positive correlation with interactional reactivity whereas significant negative correlation with compromise, avoidance, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. The results further explained that compromise has significant positive correlation with avoidance, separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing whereas significant negative correlation with interactional reactivity. The values of correlation coefficient explains that there is significant positive correlation of avoidance with separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing whereas significant negative correlation with interactional reactivity. The correlation coefficients also indicate significant positive correlation of interactional reactivity with submission whereas significant negative correlation with separation, domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. On the other hand, the results describe significant

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positive correlation of separation with domination, submission, emotional wellbeing, social wellbeing and psychological wellbeing. Similarly, the correlation coefficients indicate significant positive correlation of domination with submission, emotional wellbeing, social wellbeing and psychological wellbeing. Submission also has significant positive correlation with emotional wellbeing, social wellbeing and psychological wellbeing. Significant positive correlation also exists between emotional wellbeing, social wellbeing and psychological wellbeing. A research was conducted by (David, 2017) that showed that the increase in phubbing behavior among the married couples is creating distance between the couples, and affecting their romantic life negatively. Western have showed the reciprocal relationship between Perception of phubbing and romantic relationships. Waqar (2010) explored the impact of excessive mobile usage (phubbing) on romantic relationship. The results of the study revealed that parents respond aggressively to 48% of the adolescents who are always busy on their phones. Most of the adolescent who show phubbing behavior lack interpersonal interaction with their social circle. Thus, the research showed that with the increase in mobile usage there is seen a significant fall in the close relationship among the friends. A research was conducted in order to access the impact of romantic relationship on the psychological health of adolescents. For this study 80 participants were taken that included females, Caucasian, African American

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and some people from other races. Controlling for sexual orientation, family salary, and benchmark psychological well being, accomplice announced threatening clash at age 17 anticipated relative increments in disguising behaviors from age 17 to 27. Conversely, watched adolescent help with their accomplice amid an assistance looking for errand at age 17 anticipated relative reductions in externalizing behaviors after some time. The deciphered outcomes proposed that immature sentimental connections have positive long haul mental wellbeing suggestions. Daniel and James (2017) conducted research on the topic of "Texting's consequences for romantic relationships: and its analysis highlights risks ". A cross-lagged analysis of the two-wave panel demonstrates that frequency of texting leads to lower levels of perceived quality in relationships. This relationship was against the argument that individuals in unhappy relationships turn to the phone to avoid being together with the partner. Results support the proposed model suggesting that both mediators -lack of intimacy and conflicts- have negative effects on perceived relationship quality over time.

The second hypothesis of the current study is supported by research data which showed that compromise had positively predicts subjective, psychological and emotional wellbeing. The second objective of the study was carried out in order to explore the effect of Independent variable on dependent variables (mental health). Romantic relationship (compromise, avoidance,

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interactional reactivity, separation, domination, and submission) was found to be predictor of mental health (emotional wellbeing, social wellbeing and psychological wellbeing). Romantic relationship e.g., avoidance and interactional reactivity were negatively predictors of emotional wellbeing, meaning that with the increase of variables such as avoidance, interactional reactivity mental health decreases. The other variables of romantic relationship such as compromise, separation, domination, and submission were positively predicted emotional wellbeing. Polezoes and Shannon (2017) conducted a research on adult couples in which the moderating role of attachment between phubbing behavior and romantic relationship contentment was explored. It was find to be inverse relationship between relationship satisfaction and excessive mobile usage. Another research was conducted in order to explore the relationship between the relationship satisfaction and mobile phone usage among married couples. A negative Relation was predicted between relationship satisfaction and phubbing behavior among married couples. Partners who spend more time on their phone rather than spending quality time with their partners are less satisfied with their relationship (Oliveira, 2016).The Preacher and Hayes (2008) Model 7 was utilized to test the forecast that attachment anxiety directs the relationship and phubbing expands phone strife. There was seen that the fundamental impact of phubbing was critical, however the primary impact of attachment

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anxiety was not huge. The three critical examinations were uncovered by the Post-hoc tests. In particular, phubbing expands strife between both safely and tensely appended people. The outcomes additionally demonstrated that phubbing ($p < .05$) and clashes due to mobile phone ($p < .05$) are noteworthy indicators of relationship fulfillment. Importantly, the outcomes show that PDA strife intercedes the connection among phubbing and relationship fulfillment, and the intervening impact of mobile phone struggle is more grounded among tensely appended people. James, Roberts, and David (2016) conducted a research that highlighted the relationship between life satisfaction, relationship satisfaction and depression. The results revealed that relationship satisfaction positively predicts life satisfaction and in return life satisfaction negatively predicts depression. A research named "Texting's consequences for romantic relationships" highlighted that Increase in the texting habit while spending time with their partner decreases or weakens the relationship satisfaction. Spending more time on phone Rather than paying attention to the partner leads to conflicts in relationship and results in unhappy relationship (Daniel Halpern and James E.Katz, 2017). Hanna, Olga, Isabelle and Annika (2016) explored that why phubbing is toxic for your relationship: understanding the role of Smartphone jealousy among "generation Y" users ". Partner phubbing is associated with heightened feelings of jealousy, which is inversely related to couple's relational cohesion. Moreover, jealousy plays a mediating

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role in the relationship between partner's smartphone use and relational cohesion, acting as a mechanism behind this undesirable link.

The third hypothesis of the study is also supported by the current study data. Avoidance, interactional reactivity, separation, domination, submission negatively predict mental health. The variable of romantic relationship such as interactional reactivity and domination were negatively predicted psychological wellbeing, meaning that with the increase of variables such as interactional reactivity and domination mental health decreases. The other variables of romantic relationship such as compromise, avoidance, separation, and submission were positively predicted psychological wellbeing. Another study was conducted to find out the effect of phubbing behavior on romantic relationship and how excessive use of mobile phone causes depression. The results of the study highlighted that 46.3 % of the people responded that their partner do have phubbing behavior. 22.6% of them were facing problems in their romantic life. 36.6% were having depressive symptoms and only few were satisfied with their life. Wang, Xie, Wang, Wang, & Lei (2016) conducted a research on married couples who are married more than seven years. The research highlighted that Partner phubbing leads to depression the married couples who have spent at least seven years of their life together. A study "How Do Romantic Relationships Impact Mental Health?" was carried out by a research Centre that studied the effects of

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breakups on depression among the Chinese students. The exploration demonstrates that conventional qualities fill in as a noteworthy social-psychological instrument affecting Chinese students. As far as sex and national examples, the most imperative finding is that the unqualified primary impact of conventional qualities varies crosswise over sexual orientation and countries and Chinese ladies are for the most part hurt by those qualities. The outcomes somewhat bolster the hypothetical development and furthermore add to both the importance ponders in the pressure procedure and the substantive research of sentimental connections and emotional Well-being. Liang, Ying (2013) investigated that how do romantic relationships impact mental health. The role of traditional values-a cross-cultural comparison. The research shows that traditional values work as a major social-psychological mechanism influencing Chinese students only by exacerbating the impacts of breakups on their depression. The most important finding is that the unconditional main effect of traditional values differs across gender and nations and Chinese women are mostly harmed by those values. The results partially support to both the meaning studies in the stress process and the substantive research of romantic relationships and mental health.

Conclusion

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