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University of Wah Journal of Social Sciences

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Our editorial policy is governed by independent quality control, blind peer-review, strict adherence to HEC policy requirements, zero tolerance to plagiarism and adherence to academic ethics in publishing. These guiding principles are guaranteed by our Advisory Board that contains world renowned national and international scholars who have great contribution in the field of social sciences. This issue contains the research related to the areas of social sciences and humanities.

We are grateful to the contributors of this issue. Our team led by imminent scholars and administrators aspire to lead this journal to reach the height of perfection, and authenticity in the field of management sciences. We are pleased to share that we aspire to make this journal a world-class publishing platform by producing original research and getting membership in renowned abstracting agencies. Our goal is to make it recognized journal by all regulating agencies including HEC very soon. It is only possible when the contributors of this journal share their valuable wisdom in the shape of up-to-date knowledge in the form of research papers whether qualitative or quantitative to this journal.

I would like to thank our Vice Chancellor (University of Wah) and all members of our Editorial Board/Advisory Board (National as well as International) and the Contributors for joining us in this fascinating and promising academic project.

Editor-in-Chief

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Image Grammatology and Gender Representation in Digital Illustrations on Honor Killing

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ABSTRACT

The qualitative semiotic study investigates if and how digital illustrations published in Pakistani blogs on honor killing construct identities of the victims and perpetrators of honor killing in Pakistan. Besides analyzing the patterns of the portrayal and representation of Pakistani men and women, it examines if and how this discourse allows only particular kind of seeing for those outside the cultural domain. The framework of image grammatology suggested by Kress and van Leeuwen (2006) has been applied to study the visual grammar of ten digital illustrations selected from 8 different blogs published on the websites of 4 Pakistani newspapers including The Dawn, The Express Tribune, The Sindh Times and The Baluchistan Voices. The results show that women have been represented as victims, while men as perpetrators. Lack of research in this area, multimodal approach and implications of results for blogs, identity construction of Pakistani men and women, visual literacy and institutional education to address the issue make the study a useful contribution to the existing research on multimodality, gender and honor killing.

Key Words: Digital Illustrations, Gender identity, Representation, Blogs, Image Grammatology, Honor Killing

1. Introduction

Honor killing, a premeditated murder of a man or woman is especially associated with killing of women, because in traditional patriarchal societies, honor is vested in female body and sexuality and if she transgresses, the perpetrators deem murdering her essential to restore individual and collective honor (Pahor et al., 2016; Dyer, 2015; Ilic, 2016; Dhiman & Singh, 2017). In Pakistan, a predominantly patriarchal society (Amir-ud-Din et al., 2018), Lari (2011) claims that honor killing “is one of the most prevalent forms of violence against women” (p. 18).

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Though much of the data goes unreported, yet “1096” (1,096 Women Killed, 2016) and “737” (Ali, 2019) women were killed in 2015 and 2017-2018, respectively, while approximately 1000 women are killed for honor in Pakistan every year (Rahim, 2017, p. 260; Gauhar, 2014, p. 10). According to the statistics of Human Rights Commission of Pakistan, “a whopping 620 women have been killed in the name of honor from the time” a bill against honor killing was passed in October 2016 till date (Qadeer, 2018). Considering the seriousness of the issue and its cultural implications, it is important to evaluate gender representation and dynamics to suggest solutions.

The study, therefore, investigates if and how gender roles have been depicted and if and how men and women have been represented as passive or aggressive, oppressive or oppressed, victims or perpetrators, flexible or rigid, or significant or insignificant through visual choices, signs, symbols, patterns and processes. Following is the research question and its sub questions for the present study:

➢ How have men and women been visually represented in the digital illustrations displayed in the news blogs written by Pakistani bloggers on honor killing in Pakistan?
• What are the signs and symbols related to gender in the digital illustrations employed in the blogs on honor killing in Pakistan?
• What are the implications of the visual grammar of honor killing with reference to Pakistani culture?

Understanding authenticity of gender representation in the context of honor killing in digital illustrations is an important aspect to study due to the typical representations of gender roles in Pakistan (Yasmin, et al., 2015; Amjad & Rasul, 2017; Beenish & Jamil, 2015), the false or incomplete representation of gender dynamics on national and international fronts and the misjudgments and misconceptions related to honor killing as a gender-oriented phenomenon among the audiences outside the cultural spheres. Therefore, the present study not only helps understand gender dynamics in the context of
honor killing, enables diverse audiences to “see the pain of ‘Others’ and be implicated in their alien experiences” (Pellicer-Ortin, 2017, p. 51), develops on the grammar of images and social semiotic framework in Pakistani context and explores the cultural notions as well as authentic realities of the representation, but also prompts the viewers, as well as, illustrators and bloggers to evaluate the representations cautiously.

2. Literature Review

So far as studies on honor killing, gender representation and social semiotic analyses are concerned, Pahor et al. (2016) and Bangash & Sami Ullah (2017) studied gender inequality causing honor killing in Pakistan and religious points of view on honor killing, respectively. Ullah et al. (2016), Islam and Asadullah (2018), Amjad and Rasul (2017) and Agha, et al., (2018) examined representation of gender in Pakistani newspapers, gender-based stereotypes in the textbooks in Pakistan, Malaysia and Afghanistan., ideological representation of Pakistani working women in news blogs and gender representation in Sindhi textbooks, respectively.


However, no multimodal or social semiotic study has been carried out on honor killing with reference to gender, blogs or Pakistani context. The present study, therefore, fills the gap in academic literature.
3. Materials and Methods

3.1 Data Collection

Data in the form of digital illustrations given in the blogs written by Pakistani bloggers on the websites of 4 Pakistani newspapers have been collected. The following number of Pakistani blogs was selected:

- The Express Tribune Blogs: 5 blogs (5 illustrations)
- The Dawn Blogs: 1 blog (3 illustrations)
- The Sindh Times Blogs: 1 blog (1 illustration)
- The Baluchistan Voices Blogs: 1 blog (1 illustration)

In total, 10 illustrations have been purposively selected from 8 blogs. The variables of selection include blogs published by Pakistani male and female bloggers, blogs published by Pakistani newspapers, digital illustrations employed by the bloggers or the publishers of newspapers or blogs, prose, the year of publication (2011-2018) and the issue of honor killing in Pakistan.

The Dawn had three illustrations in the same blog while there was no other blog available in The Dawn; however, news and articles on honor killing in the Herald, which is a magazine of the Dawn, were plenty. Considering “The Dawn” as one of the widely read English newspapers in Pakistan, three illustrations given in the same blog have been considered, while the fourth which was more like a collage has been excluded. The blogs selected from The Sindh Times and The Baluchistan Voices were the only blogs available in those newspapers. Most of the blogs on honor killing were written in the Express Tribune; however, 6 have been selected due to their relevance to the topic and data type.

3.2 Data Analysis

Illustrations have been analyzed on the basis of the framework of image grammatology suggested by Kress and Leeuwen (2006). The framework is based on the
application of ideational, interpersonal and textual metafunctions on visual design. According to Kress and Leeuwen (2006), ideational metafunction deals with ‘what is’ in an image, and is realized through the setting, background, foreground, processes, relations between interactive participants in the image and symbolic value of various lines, shapes, curves with reference to a particular culture or issue which the image represents, because “visual language is culture-specific” (p. 4).

“Interpersonal metafunction”, according to Kress and van Leeuwen (2006), is about the social relations between interactive and represented participants, which are explored through studying angle, frame, shot, focus, direction, size, posture, gaze, text, salience and modality (p. 42). Kress and Leeuwen (2006) postulate, “modality” is the “truth value” or “credibility” of the “statements about the world” (p. 155) and it is realized through treatment of colors in the images. Textual metafunction deals with the compositional arrangement or layout. According to Kress and van Leeuwen (2006), textual metafunction is realized through placement of interactive participants at the “center”, “margins”, “top”, “bottom”, left or right side of the frame, through which “Given”, “New”, “Ideal”, “Real” and “key information” are determined (pp. 177-196). In the present study, representational meanings of gender in the metafunctionally organized illustrations used in the blogs on honor killing, as multimodal texts, have been analyzed on the basis of all three metafunctions mentioned above. Multimodality, here, involves employment of multiple discourse types including text, images, videos and sounds etc. to construct meanings (Mehmet & Clarke, 2015, p. 94; Mateo, 2015, p. 231).

Besides this framework for the analysis of illustrations, “politics of representation” (Hutcheon, 1989, p. 33; Burgin, 1986, p. 55; Hall, 1997, p. 19) has been employed as a point of contention to analyze whether gender roles have been misrepresented, hyper-represented or authentically represented. The study, therefore, takes in view the ideological concerns behind gender representation from cultural point of view; because according to Hall (1997), “representation is an essential part of the process by which meaning is produced and exchanged between members of a culture” (p. 15) as well
as people outside the cultural realm; and according to Hutcheon (1989), “ideology is a production of representations” while “our common-sense presuppositions about the ‘real’ depend upon how that ‘real’ is described, how it is put into discourse and interpreted” (p. 33).

4. Analysis and Discussion

Figure 1:

**Semiotic Configuration of Figure 1:**

The “locative circumstance” in Figure 1 as a “dynamic”, “dramatic” and “personal” (Kress & van Leeuwen, 2006, pp. 46-72) illustration consists of a red dupatta, which represents women, a stone, which connotes men and society, and a thread which signifies patriarchal norms of honor. Women are deprived of freedom to enjoy their lives fully; because patriarchal norms of honor hold them back (Hadi, 2017; Dogan, 2018; Gill, 2017). Brown color of the rock as well as the piece of land, representing security, in this painting, paradoxically connotes insecurity and instability, which men offer to women due to exercising power instead of protecting them. Hadi (2017) also supports, “men restrict
women’s freedom of living” and control them, in order to “guard their virginity and chastity” (p. 299) and protect their own honor. Rahim (2017) suggests that “honor killers have more sense of ownership… and try to be dominant and control other people” (p. 260).

In Kress & Leeuwen’s (2006) terms, the processes involved are “transactional” and “symbolic attributive” and the “curved form” of the rock suggests that male dominance is considered as a natural right of men; while “straight” thread suggests that social norms are considered as rule of “law” (pp. 46-105).

The stone is an “actor”, while the woman is a recipient; and the “vector” formed by the thread targeted at the woman connotes that “goal” of the actor is to control the woman (Kress & van Leeuwen, 2006, pp. 46-64). The “possessive attributes” (Kress & van Leeuwen, 2006, p. 90) of red dupatta all its curves and creases signify flexibility, love or murder; while those of the stone signify rigidity, stability and strength. Stone and red color also refer to the tradition of stoning to death in the context of honor killing. Keeping the size of the stone and dupatta in view, it is clear that no matter what the professional position, capability or social stature of the woman, she can be overpowered, controlled and exploited by her male guardian, because social norms give him authority over her (Amjad & Rasul, 2017; Hadi, 2017). Badar (2011), the blogger, asserts that the socially celebrated image of a man as a “glorious muscular superhero”, who can save a woman from burning fire, should be changed to a man who can “save her from himself” (p. 1). Red color also represents strength, which means that women, by utilizing their strength, have chances of seeking freedom.

In Figure 1, a “perspectival”, “offer” image, angle is “high”, in case of the stone, while “low”, “frontal”, “horizontal” (Kress & van Leeuwen, 2006, pp. 119-145) in case of dupatta, thus highlighting the plight of women and giving them power over the interactive participants. For dupatta, “shot” is “medium long” and “distance” is “close social” (Kress & van Leeuwen, 2006, pp. 124-125); however, in case of stone, shot is long, and distance is far social. Therefore, on the one hand, confinement of the woman has been highlighted, while on the other hand, it has been suggested that the interactive participants and society
deal with the issue on an impersonal level. Besides men are also shackled by honor norms to such an extent that they snatch women’s right to live freely. The illustrator, thus, offers the interactive participants an opportunity to contemplate and set men and women free from patriarchal burden. Modality of brown and red color, texture, color contrast, brightness and representation are high.

Dupatta has been made what Kress and Leeuwen (2006) call “salient” (p. 177) by its large size and placement on the top; and freedom has been depicted as an “Ideal” i.e., new, idealized and contested information, while the key information is subjugation of women due to toxic masculinity and honor norms, which have been depicted as the “Real” i.e., existing information (p. 186). The illustrator aspires the freedom of women, which is why, dupatta is “New”, while the stone is “Given” (Kress & van Leeuwen, 2006, p. 181).

Figure 2:

**Semiotic Configuration of Figure 2:**

Figure 2 is a portrait of a social media star, Ms. Qandeel Baloch, who had been smothered to death by her brother in 2016. Though they had issues over money, yet he later
said that he had killed her in the name of honor. The relations and processes involved are “instrumental”, “analytical”, “transactional reactional” and “symbolic attributive”, as suggested by Kress and Leeuwen (2006, pp. 46-105). The man, all black, carrying a gun is the actor, while the woman is a “reactor”, “recipient” and “carrier” (Kress & Leeuwen, 2006, pp. 50-90) simultaneously due to her possessive attributes and vectors formed by her eyes. Goal of the actor, due to vectors formed by his arm and pistol, is to kill the woman, while the vectors formed by the piercing, stunned, disillusioned and aggressive gaze conveys helplessness, anger, shock and disillusionment, simultaneously. Her possessive attributes such as well-kempt high ponytail, pointed nose, deep neck, lipstick and jewelry items, and vectors formed by her eyebrows, eye-liner and nose, represent her as a strong woman. In fact, posting bold videos in revealing dresses, displaying bold and provocative body language, crossing what Nawab and Chaudhry (2017) consider “some class and power boundaries” (p. 1) and challenging “middle-class morality” (Qandeel, 2017, The Guardian) are what made her a social media sensation.

It is not that Pakistani women have never asserted their freedom or individuality, because millions are studying and have studied at colleges and universities, millions are doing or have done valuable jobs in media, judiciary, politics, medicine, teaching, sports, armed forces and the structure is evolving; however, in case of Qandeel Baloch, the assertion of individuality was of a different kind - one that is socially looked down upon due to perceptions of sensuousness and provocation involved. Idriss (2017) notes, Arabic words, “Aurat, Awrah, or Awrat” meaning women, are translated into “nakedness” and that female body and modesty “require covering or protection”; therefore, “honor is perceived as residing within the bodies of women” (p. 322). Social perceptions of female body combined with media blamed for sensationalizing the details of Qandeel Baloch’s personal life, thus according to Chughtai (2016) “increasing the "shame" factor upon her family” (p. 1) instigated her brother to take this heinous step. The black color of the man, targeting her in the illustration represents reality and crime.
Not wearing dupatta connotes loss of honor, though in her case it stands for choosing modern life style. Though not all the women wear dupatta or hijab in Pakistan; yet wearing Dupatta, hijab or abaya or observing parda, are considered dignified choices, especially among those sections of middle class and contexts where honor norms are intact. According to Almila (2018), in the history of various cultures, veil was linked to “urbanization”, “social status and social standing, and was a privilege”; and it was historically practiced by “honorable, elite women” in “urban environments” (p. 4); however, during colonial times, it emerged as a “powerfully political symbol” and “visible marker of oppression” (pp. 4-5), due to what Kassam and Mustafa (2018) term “Orientalist logic of ‘saving or rescue’ of the Muslim female from the oppressive patriarchal values” (p. 75). However, not wearing dupatta in the context of honor killing suggests helplessness and lack of protection; because honor and protection are conditioned with modesty.

In Figure 2, a perspectival demand image, angle is low, frontal and horizontal in case of the woman, while high and oblique in case of the man, thus giving the woman power over the interactive participants and highlighting honor killing as femicide.

Woman and man, represented as Given and New, respectively, draw attention to the oppressive role of men in determining female freedom and choices. Keeping her placement and makeover in mind, it can be said that modernity and freedom have been presented as Ideal, while honor killing, and male dominance have been presented as the Real and key information or core issue.

Figure 3:
**Semiotic Configuration of Figure 3:**

The setting of Figure 3 depicts gun, representing men, as an actor, while woman as a recipient and reactor, whose reaction is nothing but silence. Sun also (2017) notes that women are “depicted as hyperfeminine, submissive, dependent, and sexually available to men, whereas men are frequently assigned a dominant role in gender relations and are associated with hypermasculine characteristics” (p. 2627).

White dupatta signifies simplicity, chastity, loss and death. It’s common in Pakistani culture to wear white Chaadar/dupatta, especially while condoling with someone; however, in elite feminist discourses and western culture, women wearing dupatta are perceived as “oppressed, passive, and uneducated” (Nagra, 2018, p. 276). Red blotches connote killing of women for honor. The vectors formed by the placement of the gun, signify the all-pervasive and overarching nature of toxic male-dominance. Vectors formed by the woman’s eyes display her passivity and disillusionment. The black and brown colors of the gun signify both instability and crime or death. Brown, being the color of earth and trees, signifies shelter, resources, stability and support, but in this context, it represents instability, because men destabilize and kill women in the name of protection. Red color also signifies strength, which the woman, instead of passively suffering, must build as Murshid and Critelli (2017) also clarify that sticking to patriarchal norms, impeccably predicts women’s experiences of intimate partner violence.

The angle in this demand image is low, frontal and horizontal, shot is close and distance in case of the gun is close personal but for woman, it is close social which show that the interactive participants deal with men on a personal but women on an objective level. Men are socially accepted and closely associated in honor-based contexts; while, women are socially challenged and distanced. Arat and Hasan (2017) note that “aggressive and violent behavior is typically associated with manhood treated as a male trait both in popular cultures and gender studies” (p. 2); while MacDonald (2016) notes third world women “are portrayed as perpetually oppressed” (p. 1).
The large size of the gun and its placement on the top makes it salient, while woman, a human figure, is also salient. Margins are white and nothing is being idealized, however, the oppression and penury of women have been highlighted as the Real and key information.

Figure 4:

Semiotic Orientation of Figure 4:

The locative circumstance in Figure 4, a dramatic, personal and dynamic illustration represents the killing of women on a large scale by men. The processes involved are instrumental, analytical transactional and symbolic attributive because vectors are forming by the knife and hand of the man whose goal is to kill the woman. Red color represents murder and the woman with closed eyes, as a recipient, signifies death, resignation and helplessness. The blog is about the real story of sons killing their mother and step sisters and the blogger, Gulfaraz (2014), asserts that “we need to publicly shame those sons, ridicule them, embarrass them… so that the rest of the world knows that we will not accept this in our backyard” (p. 1).
In case of the female face, shot is extreme close, while in case of the woman, it is very long. Distance is close and far personal. Angle is low frontal horizontal which according to Kress and Leeuwen (2006) shows “what you see here is part of our world, something we are involved with” (p. 136). It’s a perspectival offer image which makes the interactive participants brood over the condition of women and stop men from killing them. Female face is the Given, while man carrying a knife is the New, thus male dominance is the key information.

Figure 5:

Semiotic Orientation of Figure 5:

The blogger narrates the story of an innocent girl who was killed by her uncle without confirming if she was actually guilty. The processes in Figure 5, a dynamic, personal and dramatic illustration, are locative, symbolic attributive and transactional. The upside-down crown placed against plain white background represents female victims, and blood represents honor killing. The straight lines formed by the six streaks of blood, show that honor killing is treated as rule of law. The orientation of the crown shows that honor
has been lost and woman who was supposed to be treated as a princess, is not being offered the rights to freedom, life, respect and personal choice.

In this subjective offer image, mood is indicative, angle is low, frontal and horizontal, shot is close, and distance is close personal. Therefore, the illustrator shows involvement and depicts the issue as condemnable actually relevant to the culture.

Female oppression, disrespect, violation of rights and killing in the name of honor are the Given, New, Real and key information in this illustration. Nothing has been idealized as such, however, keeping in view that red also stands for strength, the illustration, as the Ideal, may suggest that if women learn to be strong, they can, gain control over their situation.

Figure 6:

Semiotic Orientation of Figure 6:

The red handprint placed at the center and red spots on all four corners of the frame, in Figure 6, a conceptual illustration, portray killings as a crime. Though the hand appears to be that of a man; yet it cannot be clearly established if men are being killed or women. In this perspectival offer image, shot is extreme close, distance close personal and
angle is low, frontal and horizontal. It shows that honor killing is a serious social evil in Pakistan and the illustrator wants the interactive participants to think about eradicating this evil.

The hand placed at the center is the key information. The illustration is horizontally aligned, therefore, the hand of the perpetrator of honor killing, placed at the center, and blood of the victims, placed on the margins, alternately become the Given and the New, thus highlighting the suffering caused to people in the name of honor. Nothing has been idealized, however, honor killings and victimization of people have been depicted as the Real.

Figure 7:

**Semiotic Configuration of Figure 7:**

The locative circumstance, in Figure 7, which is a dramatic, dynamic and personal image, illustrates heads or necks of ten women but one-eyed faces of six of them can be seen and seventh placed at the center is covered. A few are wearing chaadar, while a few others are bareheaded. Abid (2018) found “burqa can be seen as a dynamic, gendered marker of religious identity in modern Pakistan” (p. 228); and according to Hasan (2018), generally, in orientalist literature, it “is viewed as a symbol of female oppression, a mark
of backwardness and a shroud of invisibility”; but “it is a powerful statement of agency and liberty” of Muslim woman (Hasan, 2018, pp. 26-33). However, in figure 7 and visual discourse on honor killing in general, veil is represented as a superficial but strong oppressive tool to hide, protect and reflect male honor. In this regard, Bouvier (2017) posits, “clothing can regulate and control people in a much more overt way” (p. 191).

Twelve red circles signify that women are deliberately targeted for killing. The processes involved are transactional and symbolic attributive, therefore, the vectors formed by the eyes aim at questioning the social negligence, silence or insensitivity and possessive attributes of women, such as single eyes, unusual skin colors, covered heads and faces, circular or semicircular shapes of their dupattas, straight lines and vertical bars, connote limited freedom of expression, insignificance, marginalization, social control over their bodies, restraints, hurdles and social challenges.

The straight lines signify that such an oppressive treatment of the women is socially considered as a norm or rule. The blogger, Abro (2013), sarcastically views that we are taught that women are weaker, so we keep maltreating them as a right, while “we hide our honor under “topis, turbans and chadors” (p. 1). Men as actors have not been depicted but the red shooting targets or bullseyes represent men as snipers or killers.

In this demand image, shot is close, distance close social and angle is high fontal and horizontal, thus highlighting the represented participants as victims of social norms and honor killings and inspiring the interactive participants to take action against female suffering. Modality is medium to high because unusual colors have been used for their skin, however keeping in view the inhuman treatment of the women; the symbolic significance of the choice of colors is high.

Both women and shooting targets have been made salient by overlapping, however women, being human figures, are more salient. Overlapping of same patterns represents the magnitude of killings in the name of honor.
Figure 8:

Semiotic Orientation of Figure 8:

Fifteen moustaches, representing what Pascoe and Bridges (2016) call “hegemonic masculinities” (p. 212), while, five decapitated heads with blurred faces, representing female victims of honor killing, have been foregrounded against a pitch-black background. The straight grey line represents the divide between the male world and female world as a norm or rule of law, and draws attention to gender gaps, discrimination and injustice and imply that there is a “sex class system” (Akgul, 2017, p. 32) in the society.

A red Sindh chaadar on the top represents men, especially wadersas (tribal landlords), belonging to the province Sindh. In her ethnographic study on Sindh, Shah (2017) asserts, “in Pakistan, ghairat is firmly linked to honor violence…Ghairat is explained as an instinct in men”, “a reflex action’… a ‘moral justification for violence in honor” (pp. 50-57). According to Shah (2017), while Islamic discourse rejects honor killings, “terming it un-Islamic” but “in upper Sindh, not a single day passes without reports of killing of a woman or a man both under the ostensible karo-kari slogan (p. 15). Karo-literally means ‘black male’ and kari, ‘black female’. The slogan implies that the victims were sexual transgressors… roughly two-thirds of the deaths are those of women”
Processes involved are locative and symbolic attributive. Blurred faces represent loss of identity and life, oppression and death. Grey and black represent traditional values, death, gloom and chaos. In Figure 8 as an offer image, distance is close personal, shot is close, and angle is mainly low horizontal and frontal but slightly high in case of the women shows that women are treated as insignificant.

**Figure 9:**

![Image](image-url)

**Semiotic Orientation of Figure 9:**

In Figure 9, the processes involved are analytical transactional, locative and symbolic attributive because two men, representing men belonging to Pathan clan due to their possessive attributes such as cap, turban and facial features, two hands representing killing of women and floral patterns representing women, have been illustrated. Besides, the vectors formed by the facial expressions of men and their intense and concentrated gazes show anger, vengeance and disturbance. It is important to understand that “individuals are not born violent”, but “so many males are attracted to violence or see violence as a legitimate way to deal with conflict” (Harland & McCready, 2015, p. 3) is because gender is socially constructed and performed through repetition (Butler, 1990, p. 25).
Angle is low, frontal, horizontal in case of men and hands which highlights male dominance; but for flowers, it is high frontal horizontal. Shot is close and distance is close personal in case of men and hands but far social in case of flowers. The texture of the illustration conveys mayhem, disturbance and confusion.

Men are the Real, hands are the key information and floral patterns not having a hand placed over them are the Ideal. The illustrator, while cherishing a sense of freedom for women, depicts their killings and oppression by men. As the painting is horizontally aligned, so the floral patterns and men alternately become the Given and the New, thus portraying men as perpetrators of honor killing and the need to emancipate women.

Figure 10:

Semiotic Orientation of Figure 10:

In Figure 10, instrumental, analytical, transactional and symbolic attributive processes are involved because the vectors formed by the fierce gazes of men and the rods they are carrying are targeted at the girl. Rodrigues (2016) asserts with regard to male gaze and power that, “the moment he stabs, through that look of fear, he, a socially and emotionally disempowered male, immediately gets empowered. He becomes a
necropolitical lord with the power over life and death. He chooses death…A socially powerless male is not a male. He partakes in the symbolic ‘lack’ (p. 126).

Men have been depicted as actors, while, woman is recipient and carrier. Her bare head shows helplessness, while her back towards the interactive participants shows trust, vulnerability and abandonment, because Kress and Leeuwen (2006) pinpoint, “to expose one’s back on someone is also to make oneself vulnerable, and this implies a measure of trust, despite the abandonment which the gesture also signifies” (p. 138).

The possessive attributes of men including beards, turbans and unbuttoned shirts, as well as, the sticks they are carrying and brushstrokes standing for crops and signifying divide between men and the woman, collectively indicate that they have rural background, and they are being othered in the illustration from the cultured society (Lancioni, 2018, p. 155). Beards and turban also signify honor and religious affiliation in this context. The blogger, Mastoi (2018), however, asserts that “there is no place for honor killing in Islam” (p. 1). In addition, “killing one innocent human being is akin to killing the entire human race” (Qur’an 5:32, 6:151, 17:33, cited in Gharaibeh, 2016, p. 123; Bangash & Sami Ullah, 2017). Modality brought by rough texture and use of black, brown and white colors is high from cultural point of view, due to “black and white traditionally indicating reality” (Ravelli & Leeuwen, 2018, p. 278); while the light brown depicting instability and insufficiency of protection that men are expected to offer in this context.

In Figure 10 as a perspectival offer image, shot is close, distance is close personal, and angle is low, frontal and horizontal. It shows the represented participants have power over the interactive participants and male dominance, female subjugation and gender-based violence are actually critical issues in Pakistan.

From the perspective of textual metafunction, the woman at the center is salient and her helplessness, fear and trauma have been depicted as the key information. The layout is horizontal, therefore, men on both the margins and the woman, in turns, become the Given and New, thus highlighting gender-based oppression and violence. Nothing has been
idealized but the celebrated male dominance and misuse of power in the honor-based contexts have been presented as social ideals and the misery of the woman has been presented as Real.

4. Discussion, Conclusion and Suggestions

Analysis shows that women have been represented as oppressed, insignificant, helpless, and marginalized victims, while men have been depicted as aggressive and controlling murderers or oppressors. The existing studies such as those by Chambers et al. (2018), Ullah et al., (2016), Islam and Asadullah (2018), Amjad and Rasul (2017) also confirm varied representations of men and women due to association of hegemonic masculinity and aggression with the former and marginalization and exclusion with the later; however, Ahour and Zafrani (2016) found neutral representation of both men and women. Signs and symbols such as stone, black man pointing pistol, gun, man pointing knife, four red handprints, 12 bullseyes, moustaches, Sindhi chaadar, Pakhtune turban and cap, furious men carrying large sticks have been used to represent men; while red flowing dupatta, women not wearing dupatta, upside down crown, burqa-clad women, decapitated heads, blurred and distorted faces, one-eyed faces, floral patterns and faces with no eyes at all have been employed to represent women. Placement and salience of objects also shows that women are oppressed and killed by men.

Though representation is authentic from the perspective of women in terms of their traumatic experiences; certain “subtle ideological messages” regarding honor killing have been “framed” (Cvetkovic & Pantic, 2018, p. 321) in the illustrations. However, various dimensions of the representation have been neglected. For instance, women also perpetrate honor killing (Dogan, 2018) and men are also killed for honor. In 2015 alone, 88 men were killed for honor in Pakistan (Human Rights Commission of Pakistan Report, 2015; cited in, 1,096 women killed, April 2, 2016; Hashmi, 2018). Shah (2017) also notes that men are killed for honor in Pakistan but two third victims are women.
Besides, suicides are also committed as a legitimate way of restoring honor (Roberts et al., 2018, p. 2), but their representation cannot be found. Patriarchal values and honor norms as well as fear of society are strong forced behind honor killings (Dogan, 2018; Pahor et al., 2016). However, except for thread in Figure 1 and black white or brown backgrounds, there is no significant depiction of social pressure, norms and expectations related to honor.

As we know reality through representations (Hutcheon, 1989, p. 33); and Scott et al., (2017) also assert that “we acquiesce in being made invisible, in our occupying no space…we participate in our own erasure” (p. 13); therefore, misrepresentations or under-representations of men, suicide cases, female perpetrators, male victims, male and female survivors, society and social norms as a perpetrator and men as rescuers will make them invisible, represent the reality differently and give an incomplete, if not inauthentic, picture of gender relations in Pakistani culture.

Killean (2018) notes that visibility of victimhood can easily be manipulated; therefore, reiteration of incomplete representations generates what Gill (2017) terms as “harmful generalizations” (p. 149), which may cause cultural stigmatization and distortion of the “self-image” of women “and the image of the opposite gender group” (Islam & Asadullah, 2018, p. 2). Coll et al., (2018) also highlight that “wars have been waged based on ethnic ethnic cleansing, religious persecution and the role of women in society, among other cultural values” (p. 342). Therefore, as language can be used for “engineering opinion” and “manufacturing of consent” (Chomsky, 2004, p. 13-15) or creating propaganda; and “self is produced through repetitive representation” (Van es, 2017, p. 9), it is important to carefully construct realities in visual or textual discourse.

In addition, “sociologically, the concept of honor affects all societies, classes and religions” (Idriss, 2010, p. 4); and besides Muslim cultures, “honor killing is a common practice in Spain, Brazil, Colombia and Mexico” (Jafri, 2008, in Rahim, 2017, p. 255); but due to its practice coupled with incomplete representations and sometimes false
propaganda, the issue both harms and doubly stigmatizes. Therefore, discourses, through shifting the existing gender boundaries and emphasizing on honor killing as a shame-killing which brings dishonor to male dignity, should create awareness, as Van es, (2017) notes, “stereotypes can be internalized or appropriated by the people stereotyped, but also subverted” by “shifting symbolic boundaries and relocating identities” (p. 3). Comprehensive depictions of honor killing in more blogs and illustrations need to be made.
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List of Illustrations:

**Figure 1:** M Badar. (2011, December 24). Honorably dead [The Express Tribune Blogs]. Retrieved from https://blogs.tribune.com.pk/story/9482/honorably-dead/

**Figure 2:** A Qadeer. (2018, July 15). Two years and two bills, later Qandeel Baloch and honor continue to turn in their graves [The Express Tribune Blogs]. Retrieved from https://blogs.tribune.com.pk/story/69128/two-years-and-two-bills-later-qandeel-baloch-and-honor-continue-to-turn-in-their-graves/

**Figure 3:** F Rehman. (2014, January 2). My lover, her father and the honor that tore us apart [The Express Tribune Blogs]. Retrieved from https://blogs.tribune.com.pk/story/19787/my-lover-her-father-and-the-honor-that-tore-us-apart/

**Figure 4:** U Gulfaraz (Uzi G). (2014, November 12). My beautiful boys, my murderers [The Express Tribune Blogs]. Retrieved from https://blogs.tribune.com.pk/story/24820/my-beautiful-boys-my-murderers/

**Figure 5:** S Ismail. (2016, October 2). Was I a threat? the dead princess [The Express Tribune Blogs, (Pinterest Image)]. Retrieved from https://blogs.tribune.com.pk/story/39415/series-6-was-i-a-threat-part-3-the-dead-princess/

**Figure 6:** T Tehseen. (2017, January 4). Honor killing in Pakistan [The Balochistan Voices Blogs] Retrieved from http://balochistanvoices.com/2017/01/honor-killing-pakistan/

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ABSTRACT

The purpose of the present study was to investigate the mediating role of emotional intelligence between the relationship of parental bonding and social adjustment among students. Data were collected on three instruments; Trait Emotional Intelligence Questionnaire (Petrides & Furnham, 2006), Social Adjustment Scale (Weissman & Bothwell, 1976), and Parental Bonding Instrument (Parker, Tupling, & Brown, 1979) from 376 university students selected through simple random sampling. Employing correlation, regression analyses, and sobel tests, the findings showed the significant relationship of parental bonding with social adjustment and emotional intelligence among students; the findings also indicated the significant association of emotional intelligence with social adjustment. Mediation analyses from sobel tests demonstrated that emotional intelligence played a mediating role between the relationships of parental bonding with social adjustment among students. These findings are useful for parents, teachers, and students in the ways that student’s emotional intelligence can help the students to get socially adjusted in the environment.

Key Words: Emotional intelligence, social adjustment, parental bonding

1. Introduction

Family plays a significant role in a child’s development and is considered very first school for learning of emotional stability and maturity. Parental attitudes and behaviors predict a child’s emotional intelligence and in result these parenting practices determine the social life of a child. Desiandes and Bertrand (2005) described the parent involvement or bonding in terms of a parent’s time and energy which they dedicated to their child during developmental or educational domain. The important component of parent-child relationship is the time that they spend with each other while performing any
joint activity which has been found to be potent and crucial in varying dimensions of a child’s development.

One of the most fundamental domains of development is to employ the ability and skills in regulating emotions whether positively or negatively in different contexts of life such as personal, social, educational, and even professional during the early adulthood (Manzeske & Stright, 2009). Emotion is the function that helps a person in maintaining a balance between demands and the conditions that may affect the fulfilment of these desires. It does mean that everyone is likely to have intellectual and emotional potential by birth that further develops and springs up due to experiences and maturity (Bai, 2011).

One of the concepts related to emotion is the emotional intelligence which enables generally to understand emotions according to situation and to regulate the emotions by employing strategies so that important tasks could be achieved (Falatooni, Maktabi, Mehrabizadeh, et al. 2012). Parenting or child rearing practices have generally been identified as absolutely fundamental factor in determining what a child will be after grownup as an adult. Parents have recognized the adolescence developmental stage as most complex and difficult time period because of highly complex process of emotional development wherein an adolescent perceives his/her emotions as more mature and strong (Biradar, 2006). Hence the adolescence period is difficult and a child has to experience several problems and has to handle difficulties during school and even in university, supportive social environment and parental bonding if available could help in coping with stressed life, and then make possible a successful social adjustment (Chandari, 2007).

A number of factors are involved in developing level and strength of emotional intelligence among children including but not limited to peer relations, family stressors and school demands and most importantly parenting styles, parenting attachments, and parenting bonding. These influential elements have the potency to make children’s emotional growth strong or weak. Among the afore mentioned factors of a child emotional developmental, parental bonding is considered the most influential component for
emotional intelligence in young children (Richburg & Fletcher, 2002). In line with that Alegre (2012) also found that emotional intelligence was pertained to mothers’ time spent with child in several combine activities. They concluded that the time and quality of interaction between mother and her child positively affect the emotional intelligence of child.

Emotions have significant value in our lives and therefore it is important to explore how emotions influence our personal and social adjustments. The construct of emotional intelligence explains individuals as rational and emotional. Emotional intelligence is the repelling drive underlying the factors that influence personal accomplishments and social networking or adjustment to others (Sasikumar & Parimala, 2012). Adjustment is a vital element in completing the goals successfully (Adeyemo, 2005); and thus, the core objectives of parenting and schooling are to grow the children through facilitating them with proper conditions so to avail the greater degree of social adjustment.

Social adjustment has been a focus of research for researchers to examine what factors contribute to social adjustment (Ybrandt, 2008). Research conducted on emotional intelligence has revealed its relevance with many other distinct features of life and also its significant contribution to the healthy interactions and adjustments in life. Frederickson, Petrides and Simmonds (2012) also added that emotional intelligence plays a role in social adjustment.

Social adjustment makes people to adjust with values, demands, and standards of a society for being accepted (Ray & Elliott, 2006). It is now rapidly recognized that parental involvement in relation to interest and help in learning at home has several benefits to a child’s academic achievement and social adjustment (Hong & Ho, 2005). Findings of the studies confirmed the strong association between parental attachment and level of social skills and social competency; children demonstrating higher degrees of communication,
interaction, and trust with their parents are more likely to have better social skills, social competence and social adjustment (Fredricks & Eccles, 2002).

Bean, Lezin, Rolleri, & Taylor, (2004) proposed that parent-child interaction when is high, the emotional context becomes greater within the family in terms of warmth, affection, and trust. When parents and children have a positive connectedness, they may relish by working together in activities and may have healthy and open communication. They are more likely to provide support emotionally and do regard also foreach other. Moreover, they experience less hostility and resentment (Bean et al., 2004). In the context of maternal interaction, mother’s care given to child holds more positive outcomes, greater mother recognition, improved communication and fewer hard feelings.

In respect to overprotection from mother side, when children perceived their mothers over-protective, they experienced pathetic communication, more piteous social skills and more resentment while interacting with mothers. This is reasoned to the parent over protectiveness because when mother or father over protects their children, they are more likely to be perceived as limiting children’s autonomy. Thus children may become more resentful while interacting with parents if are not provided sufficient freedom to be autonomous which in turn results in poorer communication with parents (Bean et al., 2004).

Literature review presents the interconnection among parental bonding, emotional intelligence and social adjustment. This may have been noticed that much of the early work on these variables were intermix, and therefore the current study was planned to affirm the role of parental bonding in emotional intelligence and social adjustment; and to examine the mediating effect of emotional intelligence between the relationship of parental bonding with social adjustment.

**Figure 1: Hypothesized Model**
2. Method

- Participants

Participants of this study were the 376 students aged 19-25 years (mean=22.12, SD=2.98) studying in postgraduate programs at departments of social sciences; psychology, sociology, economics, and statistics from Baha Uddin Zakariya University Multan. Of this sample, 181 (49.45%) were male students and 185 (50.55%) were female students; 166 (45.35%) were from joint family and 200 (54.65%) were from nuclear family system; likewise, 209 (57.10%) were the residing in Urban area while 157 (42.80%) were resident of rural areas. All the students were recruited through simple random sampling technique.

- Instruments

Trait Emotional Intelligence Questionnaire. Emotional Intelligence Questionnaire (Petrides & Furnham, 2006) was used to measure EQ. It is a 30-item scale responded on 7-point Likert options measuring four components of EQ; sociability, emotionality, well-being and self-control. Before computing the total score on scale following items were reversed coded; 2, 4, 7, 5, 8, 10, 12, 13, 14, 16, 18, 22, 26, 25, and 28 items. Alpha reliability coefficient was found .81.

Social Adjustment Scale. Social adjustment was measured using 24 items of four subscales of Social Adjustment Scale (Weissman & Bothwell, 1976) which originally contain 45 items covering seven different areas of one’ life. However, four subscales were used in the present study; extended family (6 items), social and leisure (9 items), housework (6 items) and family unit (3 items). Responses were obtained on 5-point Likert Scale. Low score showed the low level of social adjustment. Internal consistency was found as .84 alpha coefficient.
Parental Bonding Instrument. Parental bonding between child and parent was measured using a scale (Parker, Tupling, & Brown, 1979) containing 50 items; 25 items for mother and 25 items for father measuring two aspects of bonding in terms of mother/father care (12 items each) and mother/father overprotection (13 items each) for mother and father separately. Responses are obtained on 4-point Likert scale. Alpha reliability coefficients were found .82, .79, .77, and .84 for maternal care, maternal overprotection, paternal care and paternal overprotection respectively.

**Procedure**

From a list of total students registered in four departments of social sciences; psychology, sociology, economics, and statistics, a sample of 376 students was selected by employing simple random sampling technique. After obtaining informed consent from the head of the respective departments and recruited students, a booklet comprising three questionnaires along with a demographic information scale was administered to each participant individually. All the students were provided assurance about the confidentiality of their responses on questionnaires and demographic information. Results were then analyzed on SPSS-21 and online Sobel Test.

**3. Results**

**Table 1**

Correlations Coefficients among Emotional Intelligence, Social Adjustment and Parental Bonding (N=376)

<table>
<thead>
<tr>
<th>No</th>
<th>Variables</th>
<th>Mean</th>
<th>S.D</th>
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<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>EI</td>
<td>120.25</td>
<td>17.54</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>SA</td>
<td>79.23</td>
<td>10.05</td>
<td>.134*</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>MC</td>
<td>21.72</td>
<td>5.77</td>
<td>.258**</td>
<td>.298**</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>MO</td>
<td>17.54</td>
<td>4.42</td>
<td>.080</td>
<td>-.219**</td>
<td>-.395**</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>PC</td>
<td>22.45</td>
<td>5.30</td>
<td>.186*</td>
<td>.296**</td>
<td>.460**</td>
<td>-.232**</td>
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</tbody>
</table>
Table 1 shows the means, standard deviations, and correlations coefficients of study variables. Results indicate that parental bonding; maternal care, maternal overprotection, and paternal care were found significantly correlated with emotional intelligence, but paternal overprotection was found unrelated with emotional intelligence. Four components of parental bonding were also found associated with social adjustment. Results also demonstrate the positive relationship between emotional intelligence and social adjustment.

Table 2 presents the Regression analysis showing the effect of parental bonding on emotional intelligence and social adjustment. The findings show that components of parental bonding except paternal overprotection have significant impacts on emotional intelligence and social adjustment. Emotional intelligence has also been found significantly associated with social adjustment.
Table 3

<table>
<thead>
<tr>
<th>Paths</th>
<th>BA</th>
<th>SE_A</th>
<th>BB</th>
<th>SE_B</th>
<th>Sobel Tests</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>MC → EISA</td>
<td>.058</td>
<td>.016</td>
<td>.298</td>
<td>.083</td>
<td>2.550</td>
<td>0.00**</td>
</tr>
<tr>
<td>MO → EISA</td>
<td>.136</td>
<td>.025</td>
<td>-.219</td>
<td>.111</td>
<td>-1.854</td>
<td>0.03*</td>
</tr>
<tr>
<td>PC → EISA</td>
<td>.086</td>
<td>.015</td>
<td>.296</td>
<td>.091</td>
<td>5.733</td>
<td>0.00**</td>
</tr>
<tr>
<td>PO → EISA</td>
<td>.019</td>
<td>.014</td>
<td>-.301</td>
<td>.102</td>
<td>-1.233</td>
<td>0.10</td>
</tr>
</tbody>
</table>

Note: MC; Maternal Care, MO; Maternal Over protection, PC; Parental Care, OP; Paternal Over protection, EI; Emotional Intelligence, SA; Social Adjustment, **p>0.01, *p>0.05

Results from sobel tests (Table 3) demonstrate the significant mediation played by emotional intelligence and suggest that relationship of parental bonding; maternal care, maternal overprotection, and paternal care with social adjustment is mediated by emotional intelligence while the mediation is insignificant for paternal over protection and social intelligence.

4. Discussion

The goal of this research was to two folded; first to explore the contribution of parental bonding in emotional intelligence and social adjustment; and second to examine the mediating role played by emotional intelligence between parental bonding and social adjustment. The hypothesized model presented the paths among study variables and the relationship of four components of parental bonding; mother care, mother overprotection, father care and father overprotection with social adjustment was assumed. Findings indicated the significant impact of all elements of parental bonding on social adjustment.

These findings are in line with the study findings of Hong and Ho, (2005) who widely accepted that parental bonding and involvement in the context of support and common interests for learning at home have significant impact on children’s adjustment and achievement. It implies that when a child has strong interaction with mother and father
while participating in any joint activity and parent show greater intimacy, care, and even overprotection in terms of support and help during a task, then a child may well be adjusted with the environment where he or she is working with parent. This thing further extends the social skills and social competency for being socially adjusted (Deslandes & Bertrand).

Consistent with the previous literature (Alegre & Benson, 2007; Bennett et al. 2005; & Eisenberg, Cumberland, & Spinrad, 1998; Steele et al. 1999), parental bonding predicted the emotional intelligence in the present study as well. Findings from the path analyses postulated the significant effects of maternal care, maternal overprotection, and father care on emotional intelligence. However, the path between father overprotection and emotional intelligence was found insignificant (Table 3). Findings are supported by several other researchers’ works such as according to Alegre and Benson (2010), it is evident that dimensions of parenting practices employed by parents during the process of child development and parenting styles adopted by parent are related to children’s emotional intelligence. Particularly, the cares received from parent has demonstrated to be significantly linked to perceiving emotions, understanding emotions, and regulating emotions. There are other empirical studies also indicated that parental control or parental overprotection leads to emotional intelligence; perception, understanding, and regulation of emotions (Morris et al. 2007; Pears & Moses 2003; Perlman et al. 2008).

The assumption that emotional intelligence will predict social adjustment- was also found accepted in the present study. The finding showed that emotional intelligence has significant relationship with social adjustment which is in consistent with the findings of the study Adeyemo (2005) that revealed a strong association between emotional intelligence and social adjustment. It might be concluded that if a person is emotionally strong, he/she may survive better in the society. Emotionally intelligent person can comprehend his/her feelings accurately. So, using his emotions he can adjust in every type of environment. The statistical analysis showed that emotional intelligence orderly played a great contribution in predicting social adjustment (Patel, 2013).
The main significant finding of the present study is related to the mediating role of emotional intelligence played between parental bonding and social adjustment. Results showed the emotional intelligence as a significant mediating factor for the relationship of three components of parental bonding and social adjustment. The maternal care, maternal overprotection, and father care received the mediating effect from emotional intelligence while affecting the social adjustment.

5. Conclusion

The results of this study suggested that parental bonding in terms of mother and father cares and overprotection played significant roles in developing emotional intelligence and increasing social adjustment. Emotional intelligence was also found to be related with social adjustment. The hypothesized paths proved the mediation through emotional intelligence between parental bonding and social intelligence. To conclude, emotional intelligence as mediator is a significant factor for parental bonding while promoting social intelligence among adolescents.

6. Limitations and Suggestions

There are several limitations that must be taken into consideration while interpreting the findings of present study. Firstly, the sample size was relatively small for comparing the hypothesized paths in term of gender, age, and family systems. Secondly, the sample was constituted the students who were selected from only one university; therefore, results cannot be generalized to the adolescents of other areas. Thirdly, the language barrier was faced by students due to lack of language proficiency. It might have influenced the data collected on survey questionnaires that were presented in English language to participants.

Given the findings and limitations, future research should consider a sample from a larger population to ensure the study is a representative one. Besides, translation of language in the measurement should be made for the better understanding of the statements.
on survey measures. Furthermore, different methods of measuring the study variables should be employed to investigate parental bonding and social adjustment to determine if the results still hold the same. Some other variables such as socio-economic status, family system, and size of family should also be considered for future studies in knowing their effects on parent-child bonding and relationship, and social adjustment.

- **Implications of the Study**

  Findings have the greater implications for parents, teachers and students in the manner if students’ emotional intelligence could be maintained and enhanced, they can be better adjusted in their social relations and social environment in the context of parental bonding. Strategies to enhance the emotional intelligence if are employed by parents and teachers can extend the better adjustment with social life and social competencies. Seminars and workshops should be conducted for the awareness of importance of parental bonding, social adjustment and emotional intelligence.
References


Exploring Qur’anic Stance on Mental Health: An Analytical Review

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ABSTRACT
In recent decades, there is a massive increase in mental health issues worldwide. Muslim communities seemingly facing mental health issues at an alarming rate. Traditionally, mental health is an important issue among public health issues. Therefore, religions and social sciences reflect upon its various aspects. Necessarily, religion and mental health have had deep connections and relationships throughout human history. All the Abrahamic religions provide awareness and guidance for mental health issues from a religious domain. Thus, mental health has become a subject of more attention for religious scholars too, which creates a current need for addressing this issue from an Islamic perspective. Islam, being a complete code of life for Muslims, provides a holistic overview of mental health issues for the development of sound masses in society. Islamic teachings describe a vibrant coping mechanism to deal with mental illnesses, psychological problems, and uncertain conditions of life. The present study draws attention specifically on mental health and well-being from the Qur’anic discourse to present possible solutions within an Islamic domain. The presented understanding of Qur’anic stance on mental health incorporates with human needs and requirements to provide a practical framework for the improvement of general health conditions in the contemporary Muslim world, multi-cultural societies, and the multi-religious Western world. The study employs a qualitative content analysis methodology to discuss the topic from the verses of the Qur’an. The current endeavor will be beneficial for the welfare of humanity globally. However, further exploration is needed to integrate the Qur’anic instructions in Muslim culture and society.

Key Words: Qur’anic stance, mental health, Muslims, issues, humanity

1. Introduction

In recent decades, public mental health has become a hot issue to debate in the perspectives of religions and social sciences. Mental health is not considered less than bodily illness (Yousofi, 2011). Nowadays, mental health disorders afflict people of all walks of life worldwide. Mental health has become an essential aspect of human health
representing balanced and moderate states of human personality states, by controlling emotions and desires, to a limit of social adjustment and environmental demands. In history, religion had played a vital role in human life and served as a reliable source of health and disease (Abdel-Khaled, 2011). Every religion has its quest for mental health and well-being. Islam, a Semitic religion, means “peace” and “total submission to Allah (God)”. In essence, a Muslim is someone who glorifies Allah Almighty in His prescribed way and emancipates oneself from sinning (Hankir et al., 2015). In Islamic tradition, there are three aspects of human personality, including “Jismiah aspects (physical, biological), Nafsiah aspects (mental, psychological), and Ruhiah aspects (spiritual, transcendental)” (Rahman, 2015). The Islamic understanding of mental health may help promote interfaith and cross-cultural understanding; eradicating tensions between the Muslims and non-Muslims; and restoring harmony and security globally (Farooqi, 2014). These aspects are significant to human development, particularly for mental health and wellness of the Muslim community.

In Islamic tradition, the concept of mental illness can be categorized as: “theologically derived positions based upon the Qur’an and Prophetic traditions; theoretical concepts developed by Islamic philosophers, religious leaders, and scholars; and the layman beliefs of individuals and groups in traditional Muslim societies” (Bagasra & Mackinem, 2014). The present study mainly focuses on the Qur’anic standpoint to develop a theoretical framework and a practical approach for mental health and well-being. The Qur’an discusses the psychic or spiritual (incorporeal) and the physical (corporeal) dimensions of human health. It is a source of enlightenment and a guide for a human being (Baasher, 2001). More significantly, the Qur’an has been revealed as a guideline, mercy, and healing for all spiritual, psychological, physical, and social sicknesses of humankind. For instance, Allah says: “O mankind! There has come to you good advice from your Lord, and healing of that which is in your breasts, - a guidance and a mercy” (Qur’an, 10: 57). Furthermore, Allah says: “And We send down of the Qur’an that which is healing and a mercy to those who believe, and it increases the wrongdoers (Zâlimûn) nothing but loss”
(Qur’an, 17: 82). Allah Almighty commands humankind to think deeply about the verses of the Qur’an to understand and follow it, as mentioned: “Do they not, then think deeply in the Qur’an or are their hearts locked up?” (Qur’an, 47: 24). Furthermore, the Qur’an declares that “Indeed, in the Messenger of Allah (peace be upon him) you have a good example to follow” (Qur’an, 33: 21). Therefore, the Qur’an and Prophet’s (peace be upon him) Sunnah are primary sources of Muslim mental health. Undoubtedly, the Qur’an holds a central position in the improvement of Muslim mental health in a global context. The subsequent sections present a broad overview of the Qur’anic perspective on mental health.

2. Defining Mental Health

Generally, mental health refers to a state of cognitive health or emotional well-being or an absence of mental illness and disorder. Mental health can be defined in different ways within a cultural context. According to the Australian Health Ministers (1991), mental health can be defined as:

“The capacity of individuals and groups to interact with one another and their environment in ways that promote subjective well-being, optimal development and use of mental abilities (cognitive, affective and relational); and to achieve individual and collective goals consistent with justice”.

The World Health Organization (WHO) (2004) defines positive mental health as follows:

“A state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community”.

Galderisi et al., (2015) proposed a new definition to mental health from a humanistic worldview, which is:
“a dynamic state of internal equilibrium which enables individuals to use their abilities in harmony with universal values of society. Basic cognitive and social skills; ability to recognize, express and modulate one's own emotions, as well as empathize with others; flexibility and ability to cope with adverse life events and function in social roles; and harmonious relationship between body and mind represent important components of mental health which contribute, to varying degrees, to the state of internal equilibrium”.

However, in Muslim culture, perhaps, the most appropriate definition of psychological/mental health can be as provided by Riaz (2004) in the following words:

“It is the ability of the individual to freeing himself from/ riddling himself of desires as well as devotion to Allah Almighty with love, obedience, supplication, fear, hope, and trust; the ability to self-discipline and self-respect by offering obligations which Allah has ordained; likewise, the ability to interact with the environment exhibiting a positive and constructive behavior for himself and society in which he lives, making himself able to face the critical situations and difficulties in a positive way without having any fear or anxiety; hence, he may accept himself and circumstances and compatibility with the society”.

Therefore, in the Western context, mental health refers to a balanced state of human’s physical, psychological, cognitive, and social aspects to achieve individual and collective goals through justice. While in Islamic culture, mental health is seen an individual’s devotion to the obedience of Allah Almighty and Prophet (peace be upon him), offering obligatory worships, the ability of self-disciplining and self-respecting, exhibiting good character in the society, and facing hardships and difficulties of life with patience.
3. **Research Methodology**

The present research employs a descriptive-analytical qualitative methodology. Therefore, content analysis is utilized to explore the relevant verses of the Qur’an concerning mental health and well-being. Content analysis is a typical approach used to make valid inferences from textual data to provide an understanding of the phenomenon under exploration (Bryman, 2012; Downe-Wamboldt, 1992). Moreover, the data analysis is done to make inferences and descriptions about mental health within the framework of Quranic text and its interpretations from the Hadith text. In addition to that the key terms are defined from the relevant data sources.

4. **Conceptualizing Mental Health and Mental Sickness/Illness**

From ancient times till today, there are three underlying trends for the mental disorder, which are: “the organic approach, based on biology and pathophysiology; the psychological which examines and analyzes the intra-psychic processes and conflicts; and the magical or sacred which apprehends insanity through a supernatural and divine scope” (Roccatagliata, 1986; Alexander & Selesnick 1966). In Islam, the concept of mental health and sickness can be traced back to the Qur’anic teachings and Prophetic Sunnah. Muslim cultures have viewed mental illness in different ways including: “Allah causes everything including illness; a way of connecting to Allah; a test or punishment from Allah (God); a result of affliction or possession of evil spirits (Jinn); the effects of evil eye; and the effects of evil in objects that are transferred to the individual” (Ciftci, 2013; Shah et al., 2008; Abu-Ras et al., 2008; Rassool, 2000; Ally & Laher, 2008). Coping strategies may include: reciting the Qur’an, remembering Allah Almighty, supplicating and invoking to Him, giving something in charity (Sulaiman & Gabadeen, 2013).

In Islamic tradition, ultimate healing and cure of mental health issues belong to Allah’s supreme authority. The Prophet (peace be upon him) clarifies in a tradition: “there is no disease that Allah has sent down except that He [Allah] also has sent down
treatment” (Bukhārī, 2007, 7/326). Therefore, the Qur’an provides a conceptual framework of healing and cure from all kinds of mental sicknesses, calamities, and disorders. According to the Qur’an, cure needs Divine intervention that is asking Allah Almighty for cure and healing for all sicknesses, as stated in the story of the Prophet Ibrahīm (peace be upon him) when he said: “And when I am ill, it is He who cures me” (Qur’an, 26: 80). The Qur’an itself is a source of healing, as mentioned: “We sent down in the Qur’an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss” (Qur’an, 17: 82). Likewise, a Prophetic tradition clarifies that sickness means a benediction which expiates the sins: “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that” (Bukhārī, 2007, 7/307.). Muslims firmly believe in the concept of ultimate cure and healing from Allah Almighty for any harm they suffer in their lives. The Qur’an highlights: “And if Allah touches you with harm, none can remove it but He [Allah]. And, if He [Allah] touches you with good, then He [Allah] can do all things” (Qur’an, 6: 17). The above discussion clarifies the Islamic concept of healing from all sicknesses and illnesses, whether mental or physical, which emerges from the notion of cure and healing is from Allah Almighty. Therefore, in the Muslim world, religious imams, mentors, and therapists use Qur’anic instructions to identify suitable approaches and practices for the treatment of mental illness and problems.

5. Understanding and Considering Human Nature from Quranic Perspective

It is pertinent to understand human nature before any description of the concept of mental health as described by the Qur’an. For instance, the Qur’an describes developmental stages of human life starting from the prenatal stage to the old age as a “Nutfah” (mixed drops of male and female discharge), a “clot”, a “little lump of flesh”, “an infant”, a “young age of full strength”, and finally “old age” (Qur’an, 22: 5). Furthermore, the human being is created in the best stature (physique): “Verily, We created man in the best stature (mould)” (Qur’an, 95: 4). Abu BakrAl-Jazāiri (2003) interprets: “This means a beautiful figure in moderate creation and wonderful composition” (5/590). Allah shaped
human with the best shape and due proportion: “And He (Allah) shaped you and made good your shape” (Qur’an, 64: 3). Abu al-Abbas Al-Shazli (2002) explains: “He shaped you in the best figure and incorporated to you, power and external and internal emotions” (8/80). Moreover, Allah says: “O man! What has made you careless about your Lord, the Most Gracious? Who created you, fashioned you perfectly, and gave you due proportion” (Qur’an, 82: 6-7)?

The Qur’an also describes human nature and its characteristics, which may be considered during mental health issues and human well-being. For instance, humankind is ungrateful: “Verily, man is ungrateful to his Lord” (Qur’an, 100: 6), weak: “and man was created weak” (Qur’an, 4: 27-28), hasty natured: “Man is created of haste” (Qur’an, 21: 38), impatient and irritable: “Verily, a man was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him” (Qur’an, 70: 19-29), transgressor: “Nay! Verily, man does transgress” (Qur’an, 96: 6), self-sufficient: “Nay! Verily, man does transgress. Because, he considers himself self-sufficient” (Qur’an, 96: 6-7), and desires to commit sins: “Nay! Man desires to continue committing sins” (Qur’an, 75: 5).

Pondering the above discussion; it is evident that Allah Almighty has created humankind in the best figure, perfect shape, and appropriate proportion. Moreover, human beings are given innate desires and wills, which may influence their health conditions and lead them to suffer from mental sickness and illnesses.

5. Preliminary Quranic Framework for Mental Health

The Qur’anic teachings aim to create a balance in mental health by providing awareness about life matters and harmonizing individual and social relationships. In Muslim cultures, the individuals must possess appropriate Qur’anic guideline to be mentally healthy and emotionally stable in good and bad times. “Seek the life to come by means of what God granted you, but do not neglect your rightful share in this world. Do
good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this” (Quran, 28:77)

Allah Almighty has granted human beings with freedom of will and choice by showing both paths such as straight path and the devil’s path. Likewise, human beings are equipped with cognitive abilities to distinguish right from wrong and good from evil. The Qur’an provides preliminary strategies that assure the protection of individual, family and social life from mental health issues and other hygienic problems. Importantly, the verses of the Qur’an provide cognitive guidance and awareness for human psychological security; while behavioral recommendations promote deeds for individual health and social care. The Qur’an explicitly focuses on maintaining individual mental health and physical well-being; which ultimately leads him/her towards healthy family life that leads to sound social life. The subsequent discussion provides an insight into the Qur’anic discourse on mental health and psychological well-being of humankind:

- **Ultimate Qur’anic Guideline for Mental Health**

  From the very first day of human inception on earth, Allah Almighty has guided human for survival on earth. Allah Almighty has sent the Prophets (peace be upon them) time by time to teach religious beliefs, commandments, ideals, practices, and limits. The Prophets (peace be upon them) performed their duties to heal the souls of humankind and raise their mental health. Finally, Allah Almighty sent the last Prophet Muhammad (peace be upon him) with the truth of Islam, which is complete code for every sphere of life. The Prophet (peace be upon him) modified the personality of ignorant people of Arabia and healed their soul to the level of purity and sincerity so that they acquired a high status of mental health. Therefore, in order to attain high status of mental health, it is pertinent to follow the true teachings of Islam. The Qur’an clearly states:

  “He, Who has sent His Messenger with guidance and the religion of truth (Islam), that, He may make it superior to all religion” (Qur’an, 48: 28).
Indeed! Islam is Allah’s chosen religion for humankind, as cited in the Qur’an:

“Truly, the religion with Allah in Islam…” (Qur’an, 3: 19).

Allah Almighty ordered believers to follow Islam entirely in a practical way. The Qur’an states:

“O, you who believe! Enter perfectly in Islam and follow not the footsteps of Satan. Verily! He is to you a plain enemy” (Qur’an,2: 208).

Islam is without any compulsion and shows both the right and wrong. The Qur’an mentions:

“There is no compulsion in religion. Verily, the right path has become distinct from the wrong path…” (Qur’an, 2: 256).

The believers are ordered to obey Allah Almighty and His Messenger (peace be upon him) and consult them whenever and whatever guidance they required for religious concerns and life issues. For example, Allah Almighty says:

“O, you who believe! Obey Allah and obey the Messenger and render not vain your deeds” (Qur’an, 47: 33).

“And whosoever obeys Allah and the Messenger; then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the truthful (Siddiqūn), the martyrs, and the righteous. And how excellent these companions are” (Qur’an, 4: 69).

“And Allah warns you against Himself (His punishment), and Allah is full of kindness to (His) slaves” (Qur’an, 3: 30).

The Qur’an and the Sunnah are divine sources of guidance for all mental health, as mentioned:
“And hold fast, all of you together, to the Rope of Allah (this Qur’an), and be not divided among yourself, and remember Allah’s favor to you, for you were enemies one to another, but He joined your hearts together…” (Qur’an, 3: 103).

Indeed, the Prophet (peace be upon him) is a practical model of the Qur’an, as cited:

“And Verily, you (O Muhammad, peace be upon him) are on an exalted (standard of character)” (Qur’an, 68: 4).

When Aisha (R.A.) was asked about the character of the Prophet (peace be upon him), she said: “His character is Qur’an” (Ahmad, 2001, 42/183). Therefore, believers can take into consideration the teachings of Qur’an and Sunnah for their physical protection and mental health care. Allah says:

“Say, O you mankind! Now truth (i.e. The Qur’an and Prophet Muhammad, peace be upon him) has come to you from your Lord. So, whosoever receives guidance, he does so for the good of his self; and whosoever goes astray, he does so to his loss; and I am not over you as a Wakil” (disposer of affairs to oblige you for guidance)” (Qur’an, 10: 108).

It is evident from the verses mentioned above that Islam has a strong relationship with humankind concerning human life and actions. Therefore, Islam can protect the mental health of humankind, who follows its instructions sincerely and honestly. Undoubtedly, Islamic teachings play a pivotal role in developing the mental health of individual, family, and society.

- **Improving Mental Health through the Purpose of Worldly Life**

  The Qur’an highlights the purpose of human life that is Allah’s worship alone without associating partners with him. The recognition of the purpose of life lays a strong foundation for human mental health and supports in eradicating mental sicknesses and illnesses. The Qur’an states the purpose of life:
“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)” (Qur’an, 51: 56).

While Allah Almighty has created the worldly things for humankind, as Allah says in the Qur’an:

“He Who created for you all that is on earth…” (Qur’an, 2: 29).

The Qur’anic injunctions lay sound foundations of life by directing human towards the straight path, as mentioned:

“Guide us to the straightway [path]” (Qur’an, 6:17).

“And for this straightway sent the Prophet Muhammad (peace be upon him) as the best pattern” (Qur’an, 6: 17).

“O, you who believe! Fear Allah as He should be feared. And die not in a state of Islam” (Qur’an, 3: 102).

According to the Qur’anic verses, the worldly life is a pastime, amusement, enjoyment, and playing. The Qur’an directs humankind towards the preparation of Hereafter life that is eternal life for the pious people:

“O, My people! Truly, this life of the world is nothing but enjoyment, and verily, the Hereafter that is the home that will remain forever” (Qur’an, 40: 39).

“The life of this world is but play and pastime, but if you believe, and fear Allah, and avoid evil, He will grant you your wages, and will not ask you your wealth” (Qur’an, 47: 36).

“Know that the life of this world is only playing and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children…… And the life of this world is only a deceiving enjoyment” (Qur’an, 57: 20).
“And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are the pious (Al-Muttaqūn)” (Qur’an, 6: 32).

“Indeed, whosoever purifies himself shall achieve success, and remembers the Name of his Lord, and prays. Nay, you prefer the life of this world, although the Hereafter is better and more lasting” (Qur’an, 87: 14-17).

The Qur’an considers the worldly life as a test and trial for the humankind, as cited:

“Your wealth and children are only a trial, whereas Allah! With Him is a great reward (Paradise)” (Qur’an, 64: 15).

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but glad tidings to the patient” (Qur’an, 2: 155).

The Qur’an warns human about the deception of Satan, who is a chief deceiver:

“O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah” (Qur’an, 35: 6).

The Qur’an assures the reality of death and the coming of the Day of Judgment:

“Everyone shall taste death” (Qur’an, 3: 185).

“Verily, the Hour (Day of Judgment) is surely coming, there is no doubt about it, yet most men believe not” (Qur’an, 40: 59).

To summarize, Islamic stance on different aspects of life promotes sound foundations for mental health issues including the purpose and reality of worldly life, the concept of death, the Day of Judgment, the idea of punishment, and the concept of Eternal life in Paradise.
• **Developing Mental Health through the Key Role of Heart**

Interestingly, in Islamic teachings, human heart occupies a central position in the body. The Qur’an describes the critical role of the heart and its relevance to human health in maintaining and balancing the mental state of the body. The following verses highlight the importance of the heart in the human body:

“He (Allah) it is Who sent down calmness and tranquility (As-Sakīnah) into the hearts of the believers, that they may grow more in faith along with their (present) faith….” (Qur’an, 48:5).

“And We ordained in the hearts of those who followed him compassion and mercy” (Qur’an, 57: 27).

“He (Allah) joined your hearts together…” (Qur’an, 3: 103).

But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. Such are they who are the rightly guided” (Qur’an, 49: 7).

“Who feared the Most Gracious in the unseen (Ghaib) and brought a heart turned in repentance” (Qur’an, 50: 33).

While discussing the qualities of hypocrites, Allah says:

“In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies” (Qur’an, 2: 10).

The disease is referred to doubt, suspicion and hypocrisy because the heart has two types of diseases that disturb its health and balance such as disease of false doubts and disease of destructive (abolish) desires (Al-Saadi, 2000, 42).
“Do they not, then think deeply in the Qur’an or are their hearts locked up (from understanding it)” (Qur’an, 47:24).

“That He (Allah) may make what is thrown in by Satan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off” (Qur’an, 22: 53).

“Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger should wrong them in judgment. Nay, it is they who are the Zalimūn (polytheist, hypocrites and wrongdoers)” (Qur’an, 24: 50).

“O wives of the Prophet! You are not like any other women. If you keep your duty, then be not soft in speech lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner” (Qur’an, 33: 32).

The Qur’an warns humankind and jinn about the proper use of hearts, eyes, and ears to understand, see, and hear the truth; otherwise, both are like animals and will receive punishment.

“And surely, We have created many of the jinn and humankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay, even more astray; those! They are the heedless ones” (Qur’an, 7: 179).

In Islamic tradition, the human heart is considered as the origin of disease (mental disease) as mentioned in the above verses, which is a clear indication that mental health directly related to the condition of the heart. Moreover, there are different states of the heart as mentioned in the Qur’an including, hardened hearts (like stone or worse), sealed hearts, deviated hearts, blind heart (Qur’an, 2: 74, 7: 102, 30: 59, 9: 117, and 22: 46). The individuals containing such type of hearts disturb their mental health conditions, which, in turn, cause them to suffer from psychological disturbances, diseases and disorders.
Determining Mental Health through Piety (Taqwa)

In Islam, piety is the state that promotes healthy individuals in a society not only physically but also mentally. The Prophet (peace be upon him) pointed to his chest to inform about the place of piety in the body (Muslim, 2007, 6/432). Therefore, the Prophet (peace be upon him) highlighted the importance of heart in the body by saying: “if heart becomes good the whole body becomes good, and if heart gets spoiled the whole body gets spoiled” (Bukhārī, 2007, 1/83). Furthermore, Allah Almighty looks at hearts and deeds (Muslim, 2007, 6/432). In order to be mentally healthy, human beings need to correct heart; so that they can accomplish the state of piety through Islamic worships. The principal purpose of human life stems from worshipping Allah Almighty sincerely; whereas the ultimate objective behind all Islamic worships and commandments is the attainment of the state of piety, which promotes positive mental health. The Qur’an states the relationship of worships and commandments with piety in the following ways:

“O mankind! Worship your Lord, Who created you and those who were before you so that you may become the pious (Al-Muttaqūn)” (Qur’an, 2:21).

“O you who believe! Observing the fasting (As-Saum) is prescribed for you, as it was prescribed for those before you, that you may become the pious (Al-Muttaqūn)” (Qur’an, 2:183).

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him” (Qur’an, 22:37).

“The pilgrimage (Hajj) is the well-known months. So, whosoever intends to perform the pilgrimage therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during the pilgrimage. And whatever good you do, Allah knows it. And take a provision for the journey, but the best provision is piety (At-Taqwa). So, fear Ne, O men of understanding!” (Qur’an, 1:197).
“And there is (a saving of) life for you in Al-Qisās (the Law of Equality in punishment), O men of understanding, that you may become the pious (Al-Muttaqūn)” (Qur’an, 2: 179).

After discussing the rights of Allah (worship) and their relationship with piety, the rights of humankind and their relationship with piety is mentioned, the Qur’an states:

“And verily, this (Allah’s Commandments in verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become the pious (Al-Muttaqūn)” (Qur’an, 6: 153).

The humankind adorned with piety and piousness will be honorable and respectful in front of Allah and will enter Paradise. The Qur’an states:

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that who has the pious (At-Taqwa). Verily, Allah is All-Knowing, All-Aware” (Qur’an, 49: 13).

“Verily, the pious will be in Gardens (Paradise) and Delight” (Qur’an, 52: 18).

“Verily, for the pious, there will be a success (Paradise)” (Qur’an, 78: 31).

“And fear Allah, and know Allah is with the pious” (Qur’an, 2: 194).

“The description of the Paradise which the pious” (Qur’an, 13: 35).

The recognition of the purpose of life sets forth strong bases for personal mental health issues.

“Verily, We have created man from drops of mixed semen, to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful” (Qur’an, 76: 2-3).
- **Improving Mental Health through Certain Qualities/Attributes**

The Qur’an mentions the qualities of pious people in different verses and associates such valuable attributes with success. Therefore, Muslim can improve their mental health by attaining these attributes leading to the success in this worldly life and the Hereafter. Here is an overview of these qualities:

a) They believe in unseen, perform obligatory prayers, spend in charity, and believe in the Qur’an, previous books, and the Hereafter. They are successful people (Qur’an, 2: 1-5).

b) They believe in Allah, the Last Day, the Angels, the Book, the Prophets, spend their wealth on kinsfolk, orphans, the poor, the wayfarer, perform prayers, give charity (Zakat) fulfill the covenant, patients in extreme poverty, ailment and fighting. They are people of truth and the pious (2: 177).

c) “And We have made your sleep as a thing for rest. And We have made the night as a covering. And We have made the day for your livelihood” (Qur’an, 78: 9-11).

d) “And performs prayer and give charity (Zakat) and whatever of good you forth for yourselves before you, you shall find it with Allah. Indeed, Allah is All-Seer of what you do” (Qur’an, 2: 110).

e) “Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakāt (Charity). And those who guard their chastity. Except from their wives or that their right hands possess (the slaves) for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and their covenants. And those who strictly guard their prayers. These are indeed the inheritors. Who shall inherit the Paradise [Firdous]? They shall dwell therein forever” (Qur’an, 23: 1-11).
Promoting Mental Health through Islamic Practices

The Qur’an mandated certain practices and deeds, which are supportive in coping with mental health issues and problems. Some of them are as follow:

a) Trust in Allah Almighty

“And whosoever puts his trust in Allah, then He will suffice him” (Qur’an, 65: 3).

b) Remembrance of Allah Almighty

“And the remembering (praising) of Allah is greater” (Qur’an, 29: 45).

 Those who believed, and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest” (Qur’an, 13: 28).

 “Therefore, remember me (by praying, glorifying), I will remember you” (Qur’an, 3: 152).

c) Expressing gratitude to Allah Almighty

“And be grateful to me and never be ungrateful to me” (Qur’an, 3: 152).

d) Making supplications to Allah Almighty

“I respond to invocations of the supplicant when he calls on me” (Qur’an, 3: 186).

“And your Lord said: Invoke me I will respond to your (invocation)” (Qur’an, 40: 60).

e) Supplicating Allah Almighty by his Beautiful Names

“And the most beautiful names belong to Allah, so call on him by them” (Qur’an, 7: 180).

“And remembers (glorifies) the name of Allah and prays” (Qur’an, 87: 15).
f) **Seeking Allah’s Forgiveness**

“And whoever does evil or wrongs himself but afterwards seeks Allah’s Forgiveness, he will find Allah Oft-Forgiving, Most-Merciful” (Qur’an, 4: 110).

“And seek Forgiveness of Allah, verily; Allah is Oft-Forgiving, Most-Merciful” (Qur’an, 73: 20).

“Say, O my slaves, who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most-Merciful” (Qur’an, 39: 53).

g) **Self-Purification**

“Indeed, whosoever purifies himself shall achieve success” (Qur’an, 87: 14).

“Indeed, he succeeds who purifies his own self. And he fails who corrupts his own self” (Qur’an, 91: 9-10).

h) **Repentance of Sins**

“Truly, Allah loves those who turn into him in repentance and loves those who purify themselves” (Qur’an, 2: 222).

“O you believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins and admit you into Gardens under which rivers flow” (Qur’an, 66: 8).

i) **Showing Patience on Hardships**

“O you believe! Endure and be more patient” (Qur’an, 3: 200).
“O you believe! Seek help in patience and prayer. Truly, Allah is with the patient” (Qur’an, 2: 153).

“And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah” (Qur’an, 42: 43).

“And be patient; verily, Allah wastes not the reward of the good-doers” (Qur’an, 11: 115).

“And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient” (Qur’an, 2: 155).

j) Waiting for Ease and Relief

“Verily, along with every hardship, is a relief. Verily, along with every hardship, is a relief” (Qur’an, 92: 5-6).

k) Showing Kindness and Mercy

“Verily, Allah enjoins justice and kindness” (Qur’an, 16: 90).

“Verily! Allah is with those who fear him and those who are Muhsīnūn (good-doers, kind)” (Qur’an, 16: 128).

l) Performing Obligatory Prayers

“Verily, prayers prevent from Al-Fahshā (i.e. great sins of every kind, unlawful sexual intercourse, and immorality) and Al-Munkar (i.e. disbelief, polytheism, wrongdoing, and every kind of evil wicked deed)” (Qur’an, 29: 45).

“O you believe! Seek help in patience and prayer” (Qur’an, 2: 153).

m) Doing Good Deeds

“Verily, good deeds remove the evil deeds. That is a reminder for mindful” (Qur’an, 12: 114).
Stimulating Mental Health through Self-Accountability

The Qur’an introduces self-accountability to secure individual’s mental health. Self-accountability serves as an essential key to control human emotions and desires, which ultimately promotes mental health. The following verses highlight the aspects of self-control and self-accountability in order to secure individual mental health:

a) Record of speech

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it)” (Qur’an, 50: 18).

“There is no human being but has a protector over him (or hers)” (Qur’an, 86: 4).

b) Allah Almighty knows the secrets of the heart

“And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Kindest and Courteous, All-Aware” (Qur’an, 67: 13-14).

“Allah is very nearer even more than the jugular vein (in knowledge), And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein” (Qur’an, 50: 16).

c) Practice first, then delivers

“O, you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do” (Qur’an, 61: 2-3).

d) Ensure piety, then orders piety

“Enjoin you piety on the people, and you forget yourselves…” (Qur’an, 2: 44).

e) Control of Anger for Allah’s love

“Those who spend in prosperity and in adversity, who repress anger, who pardon men; verily, Allah loves the good-doers” (Qur’an, 3: 134).
67

f) **Control of desires**

“O David! Verily! We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allah” (Qur’an, 38: 26).

g) **Avoid making lust a god**

“Have you seen him who takes his lust (vain desires) as his ilah (god)? And Allah knows, left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?” (Qur’an, 45: 23).

h) **Control of lusts**

“Is he who is on a clear proof from his Lord, like those for whom the evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)” (Qur’an, 47: 14).

i) **Tolerate hardship until ease comes**

“Verily, along with every hardship, is a relief. Verily along with every hardship, is a relief” (Qur’an, 94: 5-6).

“… Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease” (Qur’an, 65: 7).

6. **Conclusion**

This paper demonstrates an overview of the Qur’anic perspective on mental health and well-being, focusing on key concepts and strategies for the improvement of general mental health conditions in Muslim societies. The findings of the study highlight that the Qur’anic verses provide strong foundations and vivid framework for the mental health issues Muslim men and women have been facing in contemporary world. Moreover, the Qur’anic strategies for mental health issues are absolutely in lines with human nature and would be imperative in promoting positive mental well-being in Muslim communities. This study provides a contextual understanding of mental health within the realm of Qur’an for
religious therapists and Muslim psychologists. This endeavor will be beneficial for the protection and care of Muslims mental health for the sake of humanity globally.
References


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Relationship between Science Teachers’ Attitude and Students Academic Achievement at Secondary Level in Abbottabad.

Zia Ur Rehman¹, Sadia Naz²

<table>
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<tr>
<th>Article History:</th>
<th>ABSTRACT</th>
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<td>Received: 28 Jun 2019</td>
<td>The target of this study was to uncover the relationship between Science teachers’ attitude and students’ academic achievement. For this purpose, a survey type questionnaire was set to find data regarding science educators’ academic/professional qualifications and experience. To find the attitude of science educators for science, a 50 items’ attitude scale consisting 5 components was formulated and adapted from TOSRA. Present questionnaire was distributed among 80 secondary grade science educators as of 40 institutions consisting gender, urban/rural and private/public secondary institutions. Quantitative analysis of data specified an opposite correlation of educators’ academic as well as professional qualifications/teaching experience with their students’ academic performance. Most of the educators obsessed extremely positive attitude for their respective subjective. Also, a positive relationship was found between science educators’ attitude towards science and academic achievements of their pupils. More studies may be carried out for finding the reasons about a negative correlation of educators’ academic/professional qualification/ experience with their students’ achievements and also to explore definite variables that influence the attitude of educators towards science.</td>
</tr>
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</table>

**Key Words:** Science Educators, Academic and Professional Qualification, Educators’ Experience, Attitude towards Science, Students Achievements.

1. Introduction

Science edification persistently plays a crucial function in the life of human beings. The foundation of our modern society is directly depending on the development of science. This magnificent as well as a strange knowledge we describe as ‘science’, has done numerous works for human beings. As Aggarwal (2010) articulates that science knowledge is constant and endless process i.e. a lifelong practice and advancement. It includes the whole thing that influences persons’ characters. In the same way, Singh (2016)
specified that science edification is like a limitless improvement in receiving most modern knowledge and talents from latest sources. It is understandable that the whole development of the States is united to its science didactic system and its teaching learning process. Ejiogu (2015) has given his idea that for improving science knowledge, it is vital to make an apparent science educators’ educational plan that will get ready the science educators in favor of leadership responsibility they needed.

The science educators must be willful to build a good environment for science seeking as well as learning (Reddy, 2012). In the same way, Singh and Yadved (2010) articulate that appropriate guidance of science educators carries eminent development in science learning which reflects that the science educators are not able to play their roles if not competently skilled. Gupta (2013) uttered that the function of a science educator is linked with science edification; consequently, science educator should pass on to youngsters the information, methods, humanizing of public, customs and feelings as well as learning for science.

Owing to speedily altering circumstances, a science educator is mandatory to get a higher level of specialism. Since the significance of science educator’s skilled development is now deeply expanded. Consequently, Hayon (2015) affirms as the science instructors who attain interpersonal and specialized capabilities are more victorious within their science instructions according to their students’ feelings, abilities and educational attainments. According to Bajah (2014) the achievement of science plan is mostly depending on our science educator because he is the one who converts all our feelings into proceedings. An exceptional science instructor should be devoted to his own occupation and should have the talent as well as knowledge to go ahead (Sparks, 2010).

Science education and the skills of science educator plays an imperative role in teaching however professional edification and teaching is more crucial because a trained science educator is superior as well as beneficial as compared to untrained science instructor. Harris and Sass (2007) specify the effect of the reliability of outcomes about the
influence of science instructors’ period of experience: if the highly experienced and less efficient science instructors mostly leave the teaching job, subsequently it will cause dire need of effective and well skilled science staff. A general supposition concerning the relationship between science educators’ experience and their pupils’ educational attainment is that learners educated by more skilled science educators attain high levels, because their science educators have expertise in the content and obtained teaching as well as administrative practices to face different classroom difficulties (Evans 2005, Gibbons, 2011, Slavin 2013).

Moreover, well skilled science instructors are likely to concentrate on the most specific subject matter of the learners that causes to change their prior information, capabilities and the surroundings (Raudenbush & Williams 2002, Stringfield & Teddie 2012). Similarly, the administrative abilities are also essential for better classroom control and organization. These are the science educator’s capabilities, creativity, proficiency, practice and intelligence in finding fresh ideas to accurately use the proper method, language and accessible coaching equipment to bring out the finest from learners’ educational achievements (Eso, 2003).

An additional key factor that may put in to the educational achievements of the science learners is the attitude of the science educators towards their subject. Zimbardo (2008) describes attitude as a positive or negative estimation of community, matter, event, dealings and opinion or just about something in your environment. Findings of numerous studies have established the assumption that science educators’ attitude either towards science or towards science instructions have an effect on their learners’ educational success (Chidolue, 2012). Equally, Okpala (2006) confirmed, the effect of ‘the attitude of science educators’ towards the checking of their learners’ educational success and their tendency for respective subject was constructive. A good attitude of science educators formed a kind and sympathetic classroom atmosphere; enhance experiences to sustain science learners’ tasks by using time for lessons, set good behavior, promote a get together with science learners and present an encouraging message for them (Eggen & Kauchak, 2009).
Brunning (2007) explained the information concerning the science educators’ attitude: Science educators’ traits like individual science training skills, formation and enthusiasm, good results support learners’ importance and similar traits are also linked with the enhancement of learners’ educational achievements. Eggen and Kauchak (2009) affirmed that for successful science instruction constructive attitude of the science educators is the fundamental obligation. The science educator should suggest the students with profound attention to recognize the latest changes in the refresher lessons. Likewise, science educators’ attitude towards their subject is vital for the expansion of professionalism and educational success of their pupils. The academic achievement of the science learners is an added natural talent linked with intelligence and other civic dynamics (Onocha, 2000). For science coaching and its education to be more consequential and motivating; there have to be input uniformly from the science instructors and the science learners for the rationale to create a positive approach with advanced learning success. Consequently, the attitude of science educators should be for their pupils’ academic achievements. Therefore, once the science learners display the predictable attitude, the results clearly reflected the effect of the learning method in education (Igwe, 2007).

Science educators’ attitude and their students’ educational achievements may be examined by gender dissimilarities. Explaining the attitude Dodeen (2003) described as attitude of science educators towards their subject has been changed by gender; as further stated that female educators have more positive approach for their subject as compared to male educators. Studies on the differentiation within attitudes towards science of gender educators are repeatedly carried out, that have found significant results; moreover, a number of researches have declared that male science educators have more attitudes towards their subject as compared to female science educators, and also male are more probable to carry on learning science (Weinburgh, 2000). Women science educators have tendency towards their institutions as well as learning, however men have positive attitudes towards their subject and are likely to be successful in science (Oliver & Simpson, 2009).
Concluding the above discussion, it is reflected that the function of science educator as facilitator of education as well as the contributions to learners’ educational achievements is extremely large. Our nation’s fortune is based on its didactic organizations with classrooms that reflect a science instructor, who as an organizer and administrator of the school, is mainly responsible for the new generation of our nation and also, he is a real founder of coming generation of engineers, scientists as well as good citizens. Richardson (2013) observed that the instruction of science is like a nation building job and supremacy of science teaching depends on the competence as well as efficiency of science instructors, which showed that if science instructors are occupationally expert, educated, motivated and devoted then science teaching will be better. Since science educators’ attitude towards their respective subject means their manners, approach, commitment and dedication to their field; so, having such dedication and also a constructive approach for science reflects that science instructor’s presentation will be superior and his struggle hard will be victorious. Consequently, it was very vital to work out the relationship between science teachers’ attitude and students’ educational success for the purpose to have profound consideration of base for more exploration as well as policy formulation for the brilliance of science education.

2. Theoretical Framework

Nowadays, learning of science has become very important and learning science in a more interactive way through the usage of communication technology is highly encouraged. Moreover, learning science is also very beneficial as it has been linked with other subjects such as History, Geography, Mathematics, English and other languages. This will certainly help the children in many ways as they get to learn many things simultaneously. Teachers should try to make learning of science an enjoyable experience, the one that the children will remember for a life time as science is an on-going process and it will continue even when these children have stepped out of primary school. The future of our society will be determined by citizens who are able to understand and help shape the complex influences of Science and technology on our world (Ungar, 2010).
By definitions of the behavior and attitude change, according to studies and related test subject, usually it is the collection of a people’s negative or positive manner (mode) to a specific object or position or any event. Petty (2007) showed the attitude as well as the behavior comprehensively as “separate common findings about himself/herself, about others, objects, situations and different problems”. On the bases of many affective, behaviors and cognitive bases, these common evaluations affect the progress and alterations as well as the formations.

Similarly, attitude should be clear like an understandable propensity on the way to response within a unique system habitually constructive or unconstructive towards some situation as well as the matter. So, attitude has both cognitive as well as the emotional parts. Eggen and Kauchak (2001) identified attitudes related to science teachers that produced a caring as well as the very supportive classroom environment and are energetic, looking forward, firm, democratic experiences to support science student’s responsibilities by using time for course correctly, made good activities, meet freely with science students and give supportive message for them. For effective science teaching positive attitude of the science teachers is the basic requirement. A science teacher should be so interesting that he must work his pupils into such a position of deep interest in what the science teacher is going to teach them that every other thing of attention is stopped in his mind. And the science teacher must convey the pupils with deep interest to know about the coming steps in relation with the course are them High grades of academic achievements may be obtained as well as the students think better about themselves and the course they are reading and searching when science teachers pass teaching time excellently.

In a conceptual sense attitude is related with a unique way of acting, thinking, observing and behaving. Also, it has very serious inferences for the science students, the science teachers, the society with which the science students are directly relate and the whole institution. Learning experiences also build the attitudes and these are learned by examples, thinking of parents, science teachers as well as the class fellows or friends. The same copy style is a role to perform in science teaching as well as in science learning’s. By
following the inclination of the science teacher, the science students’ draws their own attitude, and this may nearly to affect the science students’ academic achievements.

Bandura (2010) in his theory showed clearly that attitudes are copied by watching others (the structures, parent, science teacher, mentor, class fellows) that indicate the behavior. As the structure or model express it and the science students observe and make copies of the same models and styles. Similarly, the science teachers are role models whose attitudes are often copied by their science students. The science teachers’ willingness, styles, feelings about their studies, could have a considerable effect on their science students. But unfortunately, most of the science teachers do not realize that how they teach science, how they behave with their science students because it’s very important instead of what they teach. Very briefly, the attitude of the science teachers towards science and science teaching directly affect the student’s academic achievements and their own science attitudes are affected by their beliefs as well as the culture.

Academic achievements of the science students could be defined as the expressions of science knowledge and study, attained or the techniques improved at school level, reflected by exam or test and the marks given by the science subjects’ teachers. And it may be expressed as any expression used to reflect science students’ scholastic standings. The science students’ academic achievements are a separate inherent potential in the line of intelligence connected with other sociological variables. And psychologist, educators and researchers have found different variables that have effects on science students’ academic achievements. Ford (2013), firmly stated and claimed that science students with greater abilities got better scores in comparison to those with low intelligence and the science students with negative self-concept had poor academic achievements.

One of the major causes of concern is the enduring ‘swing away from Science’ in many countries. Since only those students, who take Science, or Science and Mathematics, are able to pursue further in scientific education and scientific careers, the decline in the number of Science-based students as a proportion of all students eligible for higher
education in the country has raised concerns about the nation’s economic future (Roberts 2002). At the core of such concerns is recognition that the nation’s standards of ‘achievement and competitiveness, is based on a highly educated, well trained and adaptable workforce’, and that the low uptake of Mathematics and Science and the negative attitudes towards these subjects poses a serious threat to economic prosperity.

- **Objectives**

  The research in hand was to find out the relationship between science teachers’ attitude and students’ academic achievement at secondary level in Abbottabad.

  The research objectives were (i) to determine the attitude of science educators towards their subject (ii) to compare the attitude of gender of science educators towards science (iii) to find the relationship between science educators’ qualification and students’ academic achievement (iv) to find the relationship between attitude of science educators towards science and students’ academic achievement.

- **Hypothesis**

  Based upon the objectives of the study, four null hypotheses have been formulated as (i) the attitude of science teachers’ is negative towards science (ii) there is no significant difference between the attitude of male and female teachers’ towards science (iii) there is no significant relationship between the science teachers’ qualification and experience with academic achievement of their students (iv) there is no significant relationship between attitudes of science teachers’ towards science and their students’ academic achievement

- **Delimitation**

  Due to limited time frame the study work was enclosed to the subsequent part only: To find the attitude of science educators towards their subject, only five components of TOSRA were selected.
This research was imperative for numerous reasons as it presented knowledge, of the association of qualification, as well as attitude of science educators with educational attainments of their pupils. This study is anticipated to give a clear print of science educators’ qualifications compulsory to achieve substantial increase in academic achievements of the learners. Present research differentiates the performance of well experienced and highly qualified educators that is helpful for administration to select right team for different levels of the science learners. This study is helpful for the public, the administration, the nation, the curriculum schemers and the scholars to consider and appoint suitable science educators for future.

3. Materials and Methods

This research was descriptive, and its main purpose was to determine the relationship between science educators’ attitude towards science and students’ academic achievements. For finding this relationship, subsequent measures were taken on.

- **Population**

  The population of this research was consisted of 197 male and 135 female secondary level science educators and 5026 male and 1775 female (10th grade) science students of the year 2016 in district Abbottabad.

- **Sample**

  An appropriate sample of respondents was taken from total population. 40 secondary institutions (20 each public/private sector) consist of equivalent portion of gender / rural and urban (each sector 10 institutions) were taken by a technique as stratified random sampling. By using random sampling technique two science educators and 20 science students were taken from each sample institute. By this method 80 science educators (40 from each gender private and public sector /urban as well as rural) and 800
students (each gender / private and public sector / urban and rural consist of 400 each) were sample of present research.

3.1 Data Collection

Three tools were developed for collecting data as (i) for collecting the results of 10th grade students in their science subjects a questionnaire was setup (ii) for science teachers qualification/experience another survey type questionnaire was formulated and (iii) for determining attitude of educators towards science, an attitude scale i.e. 5 point Likert scale was formulated and adapted from TOSRA (Test of Science Related Attitude) consisted of 50 items and 5 parts was given to the respondents.

The reliability of Test (Attitude Scale) Cronbach Alpha was found as 0.886 and tools were passed through judgmental validation; the research tools were improved and accomplished with pilot testing. The academic scores of 800 students of yearly exam of the year 2016 were taken from B.I.S.E Abbottabad Pakistan. The enthusiastic attitude and collaboration of the respondents made it feasible for the researcher to have a return rate 100 % from the respondents.

3.2 Data Analysis

For the process of analyzing the collected information in the form of data, the SPSS software was applied for percentage, frequency, arithmetic mean, correlation, t-test. Standard deviations and regressions were applied as numerical instruments. T-test was applied for finding the significance of the difference between the mean scores of genders. Histograms were used to show the value of attitude of educators for their respective subjects. In the same way the association of attitude of educators for science with ‘students’ academic achievements’ was found by applying respective correlations. Same correlation was also used for the relationships between qualifications of science educators and student’s academic achievements. The differentiation as well as the comparison of the
attitude of gender was established. Findings and conclusions were drawn, and some suggestions were also made in the end.

4. Results and Discussion

The results of the study were tabulated and the variables i.e. academic as well as professional qualifications and ‘educators teaching experience’ have been assigned proper scores. Analyzed data is given in the subsequent tables.

Table 1

“Demographic data of the respondents”

<table>
<thead>
<tr>
<th>Characteristics</th>
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<th>Female</th>
<th>Total</th>
<th>Percentage</th>
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<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>B.A/B.Sc</td>
<td>20</td>
<td>21</td>
<td>41</td>
<td>51.2 %</td>
</tr>
<tr>
<td>M.A/M.Sc</td>
<td>19</td>
<td>20</td>
<td>39</td>
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</tr>
<tr>
<td>Professional qualifications</td>
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<tr>
<td>Untrained</td>
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<td>10</td>
<td>22</td>
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<td>B.Ed</td>
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<td>M.Ed</td>
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<td>05</td>
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<tr>
<td>Experience (years)</td>
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<td></td>
<td></td>
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<tr>
<td>01–05</td>
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<td>24</td>
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<tr>
<td>06–10</td>
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<td>14</td>
<td>24</td>
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</tr>
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<td>11–15</td>
<td>01</td>
<td>01</td>
<td>02</td>
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<td>16–20</td>
<td>01</td>
<td>01</td>
<td>02</td>
<td>2.5 %</td>
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</table>

Above table 1 gives percentage/frequency of qualifications and teaching experience of gender of science educators of the chosen institutions. “It was found that 51.2 % science educators had B. A/B.Sc. qualifications whilst 48.8 % science educators were M.A/M.Sc. Similarly, 66.2 % of the science educators had professional qualification B.Ed. whereas 6.2 % of science educators had M.Ed. qualifications.”

On the other hand, 27.5 % of the science educators did not acquire any professional qualification. Also, majority of science educators (65 %) had lowest teaching experience as between 01–05 years and 30 % of the science educators had experience
between 06--10 years whereas only 2.5 % educators had teaching experience each 11-15 years and 16--20 years.

Table 2

<table>
<thead>
<tr>
<th>Variable</th>
<th>Comparison group</th>
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</tr>
<tr>
<td>Students’ academic achievement</td>
<td>Male</td>
<td>40</td>
<td>50.268</td>
<td>6.638</td>
<td>0.126</td>
<td>0.900</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>40</td>
<td>50.486</td>
<td>8.671</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 2 indicates as at significance level (0.05) $p > 0.05$ that means no significant difference is found between academic qualification mean values of male (1.90) as well as female (2.05) educators, mean values for professional qualification of male (0.725) and female (0.850) educators, mean values of educators’ experience of male (1.425) and female (1.425), mean values regarding ‘social implication of science’ of male (41.80) and female (41.025) educators, mean values regarding ‘attitude towards scientific inquiry’ of male (42.050) and female (40.975) educators, adoption of scientific attitude mean scores of male (41.825) and female (42.675) teachers, enjoyment in science learning mean scores of male (41.750) and female (43.475) teachers, career interest in science mean scores of male (42.950) and female (41.325) teachers and students’ academic achievement, mean scores of male (50.268) and female (50.486) teachers of the required field respectively.

Table 3 with histogram shows the attitude factor as “social implication of science” of the educators with numerical values (mean = 41.41, median = 42. mode = 44, std.dev = 3.804 and N = 80 respectively).

The histogram and values of mean, frequency as well as percentage reflects that higher numbers of educators have score above the mean score. Consequently, most of science educators have positive attitude concerning social implication of science.”
Table 4 and histogram shows the attitude towards scientific inquiry of the science educators. The numerical values (mean = 41.51, median = 43, mode = 44, std.dev "= 3.735 and N = 80 indicates as larger number of educators have higher scores in comparison to mean score which reflects that most of educators have positive attitude towards science concerning attitude towards scientific inquiry.”

Table 4

“Attitude towards scientific inquiry”

<table>
<thead>
<tr>
<th>Range</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>27—40</td>
<td>24</td>
<td>30%</td>
</tr>
<tr>
<td>41</td>
<td>09</td>
<td>11.2%</td>
</tr>
<tr>
<td>42—47</td>
<td>47</td>
<td>58.8%</td>
</tr>
<tr>
<td>Mean = 41.51</td>
<td>Median = 43</td>
<td>Mode = 44</td>
</tr>
</tbody>
</table>
Both table 5 as well as histogram shows “adoption of scientific attitude” of educators and values of attitude score with percentage/frequency. “Most of science educators have high scores in comparison to mean = 42.25, that indicates the greater number of educators have positive adoption of scientific attitude.”

Table 5

“Adoption of scientific attitude”

<table>
<thead>
<tr>
<th>Range</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>30—41</td>
<td>31</td>
<td>38.8 %</td>
</tr>
<tr>
<td>42</td>
<td>07</td>
<td>8.8 %</td>
</tr>
<tr>
<td>43—50</td>
<td>42</td>
<td>52.5 %</td>
</tr>
</tbody>
</table>

Mean = 42.25  Median = 43  Mode = 45
Table 6
“Enjoyment in science learning”

<table>
<thead>
<tr>
<th>Range</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>27—41</td>
<td>20</td>
<td>25 %</td>
</tr>
<tr>
<td>42</td>
<td>15</td>
<td>18.8 %</td>
</tr>
<tr>
<td>43—50</td>
<td>45</td>
<td>56.2 %</td>
</tr>
</tbody>
</table>

Mean = 42.61  Median = 43  Mode = 42

Above table 6 with arithmetic values as mean (42.61), median (43) and mode (42) indicate that “the educators’ attitude factor as the enjoyment in science learning. Mean values, percentage and frequency shows that higher number of educators has scores more than mean score; thus, most of the educators have enjoyment in science learning”.
Table 7 as well as the histogram indicates the educators’ attitude regarding ‘career interest in science’. Statistical scores reflect (mean = 42.14, median = 43, mode =44,
Relationship between Science Teachers’ Attitude and Students Academic Achievement at Secondary Level in Abbottabad.

std.dev = 4.336 and N = 80) that most of educators have higher scores as compared to mean values which reflects the positive attitude of educators towards science career.

![Career interest in Science](image)

**Table 8**

"ANOVA showing significance of correlation of various factors with students’ academic achievement scores"

<table>
<thead>
<tr>
<th>Model</th>
<th>Sum of squares</th>
<th>df</th>
<th>Mean square</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>1111.175</td>
<td>5</td>
<td>222.235</td>
<td>4.644</td>
<td>0.001</td>
</tr>
<tr>
<td>Residual</td>
<td>3541.300</td>
<td>74</td>
<td>47.855</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4652.475</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Predictors (Constant)</td>
<td>Total Attitude Score, Gender, Professional Qualification, Experience, Academic Qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Dependent Variable: Students Academic Scores
Table 8 shows that “p = 0.001 and F value = 4.644. Consequently, it is clear that there is a significant relationship of constant variables (predictors) with dependent variable (academic scores of students). More details of the said relationship are given in below table.”

The table 9 below, reflects that genders of educators has no significant (b= 0.879, p = 0.575> 0.05) correlation with “independent variable” i.e. very low positive correlation indicates that gender is not a significant contributor to the academic achievements. Similarly, “variable academic qualification’ of science educators is not significantly (b = -0.972, p > 0.05) correlated with students’ academic achievements”. On the other hand, negative scores indicate that educators’ higher academic qualification reflects lower achievements of their pupils. The aspect as professional qualification’ is not a significant (b = -2.392, p = 0.124 > 0.05) contributor for academic achievements of students. Yet the value of “b” indicates its negative correlation with academic scores of students. Educators’ teaching experience (b = 0.164, p =0.894 > 0.05) has no significant relation with academic scores of their students. The aspect as “educators’ total attitude” towards their respective subject is a significant (b = 0.240, p = 0.001 < 0.05) contributor in favor of achievements of students. The positive value of coefficient “b” indicates that higher attitude of educators towards science reflects good academic results of students.

Table 9

Regression analysis showing relationship of independent variables with dependent variable

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>2.636</td>
<td>15.457</td>
<td>0.171</td>
<td>0.865</td>
</tr>
<tr>
<td>Gender</td>
<td>0.879</td>
<td>1.560</td>
<td>0.058</td>
<td>0.563</td>
</tr>
<tr>
<td>Academic</td>
<td>-0.972</td>
<td>0.833</td>
<td>0.127</td>
<td>-1.167</td>
</tr>
<tr>
<td>Qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Professional</td>
<td>-2.392</td>
<td>1.539</td>
<td>-0.170</td>
<td>-1.555</td>
</tr>
<tr>
<td>Qualification</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Experience</td>
<td>-0.164</td>
<td>1.223</td>
<td>-0.014</td>
<td>-0.134</td>
</tr>
<tr>
<td>Total Attitude</td>
<td>0.240</td>
<td>0.069</td>
<td>0.369</td>
<td>3.486</td>
</tr>
<tr>
<td>Score</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dependent</td>
<td>0.240</td>
<td>0.069</td>
<td>0.369</td>
<td>3.486</td>
</tr>
<tr>
<td>Variable</td>
<td>Students Academic Achievements</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Discussion

This was a descriptive type research and was done to observe the relationship between science educators’ attitude and academic achievements of their students. Results as well as the numerical values of the research have been discussed below:

**HO 1:** The data regarding the attitude of science educators towards their respective subject was reflected by tables 3, 4, 5, 6 and 7 as well as with relevant histograms i.e. attitude factors as ‘social implication of science’ (mean = 41.41, median = 42, mode = 44, std.dev = 3.804), ‘attitude towards scientific inquiry’ (mean = 41.51, median = 43, mode = 44, std.dev = 3.735), ‘adoption of scientific attitude’ (mean = 42.25, median = 43, mode = 45, std.dev = 3.866), ‘enjoyment in science learning’ (mean = 42.61, median = 43, mode = 42, std.dev = 4.011) and ‘career interest in science’ (mean = 42.14, median = 43, mode = 44, std.dev = 4.336) which shows that higher number of science teachers had positive attitude towards their respective subject i.e. science.” So in the light of the above results the hypothesis “The attitude of science teachers is negative towards science” was rejected. Consequently “these results as well as findings were in line with the results and findings of the studies conducted by Demir, Pekel and Yildiz (2006), and Josephw, Majanga, Nasongo and Vundi (2009).”

**HO 2:** The statistical dimensions (table 2) showed the outcomes for the significance of difference between the attitudes of ‘genders’ of teachers. “Social implication of science’ mean score of male (41.80) and female (41.025) teachers with p > 0.05 indicated that difference between ‘social implication of science’ mean score of gender of teachers was not significant. The difference in ‘attitude to scientific inquiry’ mean scores of male (42.050) and female (40.975) teachers with p = 0.200 > 0.05 was not significant. As well the ‘adoption of scientific attitude’ means scores
of male (41.825) and female (42.675) educators with $p = 0.329 > 0.05$ showed no significant difference for the teachers of specific grade. In the same way no significant difference ($p > 0.05$) was found between ‘enjoyment in science learning’ mean scores of male (41.750) and female (43.475) educators. Results (table 2) reflected ‘career interest in science’ mean scores of ‘gender’ of educators with $p > 0.05$, which indicated that the difference between ‘career interest in science’ mean scores of male (42.950) and female (41.325) teachers was not significant. Thus in the light of these findings the hypothesis “There is no significant comparison between the attitude of male and female teachers towards science” was accepted. As a result, these outcomes as well as findings were in line with results and findings of studies carried out by Bahar, Cavas, Pinar and Tarik (2009), and Emine selcen (2011).”

**HO 3**: The numerical information reflected that no significant association was found between educators’ qualifications and achievements of their pupils. Results (table 9) reflected that “the variable academic qualification of educators was not significantly correlated ($b = -0.972$, $p = 0.247$ i.e. $p > 0.05$) with their ‘students’ academic achievements”. Equally the statistical results in favor of “professional qualification” of the educators ($b = -2.392$, $p = 0.124 > 0.05$) reflected, as there is no significant relationship between the ‘professional qualification’ of teachers and ‘academic achievements’ of their students”. Moreover, the mathematical value ($b = -0.164$, $p = 0.894 > 0.05$) in favor of “teaching experience” of educators indicated no significant relationship between educators’ “teaching experience” and academic achievements of their students. In these results there is negative correlation between dependent variable and independent variable, but the correlation is not significant. Conversely, coefficient ‘b’
has negative value which reflects that high academic qualification of science educators gives low academic achievement of students. So, the above results showed that the hypothesis “There is no significant relationship between the science teachers’ qualifications and academic achievements of their students” was accepted. So “these outcomes as well as findings were same as the results and findings of studies accomplished by Abell, Chual, Musikul, Pareja and Ritzka (2008), and Callahan, Mackin and Wenning (2009).”

**HO 4:** Further results (table 9) indicated “the variable ‘attitude’ of educators towards their respective subject; which was significantly correlated (b = 0.240, p = 0.001 < 0.05) with their ‘students’ scores. It showed a significant relationship between educators’ attitude and students’ achievements. As ‘attitude’ of the science educators is positively correlated with students’ achievements; which means greater academic results depends on the higher attitude of the educators for their respective subjects. Hence the above results indicated that the hypothesis “There is no significant relationship between attitude of science teachers towards science and their students’ academic achievements” was rejected. Therefore “these findings were also in line with the results as well as findings of study conducted by Josephw, Majanga, Nasongo and Vundi (2009).”

- **Findings**

The main findings of the study have been reflected below.

Regarding the academic qualification 51.2 % educators were B. A/B.Sc. and 48.8 were M. A/M.Sc., while considering the professional qualification 27.5 % educators were untrained, 66.2 % with B.Ed. degree and 6.2 % M.Ed. Finding the teaching experience 65 % of the science educators had 1-5 years’ experience, 30 % educators had 6-10 years’
experience while only 2.5% educators had teaching experience either 11-15 years or 15-20 years. Majority of the science educators (53.8%) had positive attitude towards science while 43.8% educators had below average attitude towards science. No significant difference (p > 0.05) was found between academic qualification mean scores of male (1.90) and female (2.05) science educators of the target area.

Similarly no significant difference (t = 1.293, p > 0.05) was found between the mean scores of male (42.050) and female (40.975) science educators with respect to attitude towards scientific inquiry, and also no significant difference (p > 0.05) was found between the mean scores of male (50.268) and female (50.486) science educators with respect to students’ academic achievement. The histogram (Total attitude score) indicated that majority of the science educators (53.8%) had positive attitude towards science while 43.8% had below average attitude towards science. The variable gender had very low positive correlation (b= 0.879, p > 0.05) with students’ academic achievements. The variable of total attitude of the science educators (b = 0.240, p < 0.05) was significantly correlated with students’ academic achievements and the correlation between dependent and independent variable was positive with large value.

- **Conclusions and Recommendations**

Study outcomes indicated that majority of science educators of preferred group have their academic/professional qualifications as B.Sc./B.Ed. respectively which means a large number of science educators were well qualified. A bulk of the science educators was bright with least experience of their profession. Further it was concluded that the gender of science teachers of specific area has equivalent grade of qualification. Science educators have positive attitude towards their respective subjects and also concluded that the educational achievements of the students are improved by raising the attitude of science educators towards their respective subjects. A negative correlation was found between science teachers’ academic as well as professional qualifications, respective experience and academic achievements of their students.”
It is suggested that further research may be carried out to investigate the causes of a negative correlation between science teachers’ education/qualification, teaching experience and academic achievements of their pupils. Students’ performance may be improved by putting into practice fresh science lessons and guidance with rationalizing the positive attitude of science teachers for their subjects; for the reason that the educational accomplishment of science students signifies a nation’s success in area of science. Further it is recommended that a thorough qualitative study may be done to expose definite variables disturbing the attitude of science teachers towards science. There should be equal opportunities for gender of science teachers to learn and improve their science comprehensions and knowledge; especially female science educators should be encouraged to participate in science related activities.
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ABSTRACT

The study was planned to determine the psychometric properties of New Active Procrastination Scale and Passive Procrastination Scale. The phenomenon of procrastination has not been extensively explored in Pakistani setting. Most of the available scales in local setting focused on negative aspect of procrastination so as there was a need to have a sound measure to assess level and type of procrastination. Overall 80 adolescents selected through convenient sampling approach participated in study. Findings revealed high internal consistency of NAPS and PPS and also substantiated the theoretically predicted relationship of NAPS and PPS with other variables. Study not only highlighted the significance of the construct and measures but also discussed the potential limitations and future recommendations of the study.

Key Words: active procrastination, passive procrastination, reliability, construct validation, adolescents

1. Introduction

Procrastination has been viewed as delay in behavior or delay in decision making. The phenomenon of procrastination has existed throughout the history but with industrial revolution the term gained popularity as people have number of commitments and deadlines to meet. Procrastination is generally viewed in negative context but Chu and Choi (2005) forwarded a new perspective known as active and passive procrastination. They viewed that not all delays lead to negative consequences rather some delays are intentional and functional such as active procrastination. The concept of active procrastination is quite
nascent and needs to be explored extensively. General population including students are negatively influenced in case of passive procrastination. With reference to Pakistan there is dearth of research focusing on procrastination and its consequences in daily life, academic and work setting. In a study by Aziz and Tariq (manuscript submitted for publication) an effort was done to find a measure that can explore the phenomenon in both positive and negative dimensions. Their study focused on translation, adaptation and cross language validation of New Active Procrastination Scale and Passive Procrastination Scale. Findings of their study indicated that translated versions of both NAPS and PPS had test-retest reliability of .90 and .86 respectively.

Present study is planned to determine the psychometric properties of Urdu translated versions of NAPS and PPS for use in indigenous context. So, the psychometric properties in terms of reliability and validity of the Urdu version of NAPS and PPS was determined. To ensure that the scale is a coherent and reliable measure of a construct it should have a sound internal consistency (Chen et al., 2004). As reliability indicates the degree to which the scale scores are free from measurement error, it is considered a basic requirement of a sound measure (Hinkin, 1998). For present research the minimum acceptable Cronbach alpha level was decided as .50 as according to Kline (2000) alpha below this level is unacceptable for psychological researches.

Construct validity, the extent to which the test assesses a theoretical construct or trait and its relationship with operationalization or measure so, keeping in view the purpose behind validating a scale is to see the extent to which operationalization of a construct are consistent with the theoretical expectations (Chen et al., 2004). The process of construct validation entails the gradual accumulation of information from multiple sources and any data illuminating the nature of trait and its manifestations provides evidence for the validation (Anastasi & Urbina, 1997). It is always desirable to validate the translated scale before using in a new context with cultural variation to enhance its validity. Therefore, present study deals with validating the translated scales of NAPS and PPS. To meet the objective of providing empirical evidence for validation of measures, internal
consistency through Cronbach alpha and construct validation via convergent and discriminant validity was determined. Time Management Behavior Scale (Macan et al., 1990: Akhtar, 2005-U) and Satisfaction with Life Scale (Diener et al., 1985; Zahid, 2002-U) were used for above mentioned purpose.

Procrastination has been frequently studied in negative connotations (Ferrari, 2001). A new form of procrastination known as active procrastination was introduced by Chu and Choi (2005) that has associated positive outcomes for individuals such as high self-efficacy, use of positive coping strategies, better performance and low level of depression, anxiety, and stress. Active procrastinators keep themselves free from a fixed time schedule and rigid time structure by shifting their attention from routine schedules to effective accomplishment of the goal. Active procrastinators are less vulnerable to stress and take more effective steps to manage work related pressures that in turn leads to better performance and high level of life satisfaction.

To demonstrate the convergent and discriminant validity of NAPS and PPS it was proposed that active and passive procrastination are two distinct types of procrastination characterized by their different attributes such as time control and outcomes of their behavior. As an evidence of convergent validity, it was presumed that active procrastination will be positively related to purposeful usage of time in terms of time management and time control and will be negatively related to time structure. As active procrastinators have preference for time pressure, so they frequently postpone and reprioritize their activities because they have less rigid time conceptions and are more sensitive regarding their use of time and goals that gives them a greater liberty of action and more sense of time control. Macan (1994) noted that those who prefer having to-do lists and strictly adhere to their rigid schedules perceive less control over their time. So, it was proposed that traditional or passive procrastinators perceive less control over their time and prefer to adhere to their rigid schedule. Findings of Wolters, Won, and Hussain (2017) concluded that academic time management is a key element of self-regulated learning and
provide a better understanding of college student procrastination while engaged in academic activities.

Another defining feature of active procrastinators is cognitive decision to procrastinate. Since active procrastinators had high perception of time control so they intentionally postpone their activities and reprioritize their schedules. Therefore, instead of being fixated to the routine, they deliberately resettle their plans in response to varying external demands (Chu & Choi, 2005). On the other hand, traditional or passive procrastinators are less likely to procrastinate intentionally. Further it was assumed as active procrastinators are well capable of motivating them under taxing conditions, making intentional decisions to procrastinate, and timely task completion, as a result they experience positive outcomes such as more satisfaction with their lives despite their procrastination while passive procrastination is marked by, an inability to focus on the task and to drift down to the activities which are more enjoyable than the task itself (Tice & Baumeister, 1997). Passive procrastinators go for immediate fulfillment of their desires and gratification of pleasures which alleviate stress in the shorter run but in longer run they experience low level of life satisfaction (Harriott & Ferrari, 1996; Knaus, 2000). Abdullah (2017) while exploring the procrastination and its relationship with mental health among children and adolescents found that adolescents procrastinate significantly more than children and noted a significant negative correlation between procrastination and trusts in one’s self and others, freedom of winless, perception of reality and objects, love of the self/others, and straightness. Considering the distinct personality characteristics an orthogonal nature of relationship was expected between active and passive procrastination. Seo (2013) substantiated the idea that, active procrastination is likely to be related to relatively autonomous forms of motivation, and form of delay that might be distinct from passive procrastination.
2. Materials and Methods

2.1 Sample

With an objective to have an insight regarding the usefulness of scales and establishing psychometric properties in local context it was decided to determine sample size for the study through G-Power analysis. To estimate Pearson product moment correlation ($r = 0.3$) of $N$ observations, 5% level of significance ($\alpha = 0.05$) with 80% power ($\beta = 0.2$), the required sample size was approximately 80. So, the scales were administered to a sample of 80 late adolescents who were approached through convenient sampling (52 girls and 28 boys: $\text{Mage} = 20.23$ years: $\text{SD} = 1.31$: age range = 17-22 years). Response rate for the study was 100 percent. Education level of participants ranged from first to fourth year of college.

2.2 Instruments

New Active Procrastination Scale: New Active Procrastination Scale was developed on the basis of 12-item measure of Active Procrastination Scale (Chu & Choi, 2005). For the development of NAPS a new expanded scale comprising of 40 items was constructed. Choi and Moran (2009) examined the content coverage and face validity of all the items in pilot-testing of the scale and on the basis of feedback from ten undergraduate students. Slight modifications were incorporated in the scale after running a series of EFA’s that resulted in a balanced representation of the four underlying dimensions of active procrastination. New Active Procrastination Scale is in a Likert-type format. It uses 7-point scale as a response format for all the items ranging from 1 (not at all true) to 7 (very true). There are four dimensions measured through NAPS; outcome satisfaction, preference for pressure intentional decision to procrastinate, and ability to meet deadlines. Scoring of all the items is in reversed form except items no. 9, 10, 11, and 12. The score range of total NAPS lies in 16 to 112 and for each dimension it ranged from 4 to 28. Cronbach’s alpha coefficient of scales assessing the four dimensions lie between .70 and .83 providing support of acceptable internal consistency whereas alpha coefficient
for total NAPS (.80) was also satisfactory. Urdu translation of NAPS (Aziz & Tariq, 2018) was used in present study. Alpha reliability coefficient of Urdu version of NAPS total was .82 (N = 80) and it ranged from .55 to .88 for four dimensions of the scale.

**Passive Procrastination Scale:** Passive Procrastination Scale was adopted by Chu and Choi (2005) to assess the level of traditional/passive procrastination. It comprises of six items belonging from two already existing measures of procrastination “Decisional Procrastination Scale” (Mann, 1982, as cited in Ferrari et al., 1995; Schouwenburg & Lay, 1995) and “Academic Procrastination: Theoretical Notions, Measurement, and Research,” as cited in Ferrari et al. (1995). The alpha reliability of the English version of the scale was .82. It is a 7-point scale in a Likert type format. It offers response categories ranging from 1 “not at all true” to 7 “very much true’. All items are positively scored except item no. 1 which is scored in a reverse manner. To get a total score of an individual on passive procrastination, scores on all the items are summed up. The score ranges from 6 to 42. Urdu translation of PPS which was completed through process of decentering and forward and back translation (Groves, 2007; McGorry, 2000) was used in this research. Alpha reliability coefficient of Urdu version of PPS is .75 (N = 80) which is reasonably satisfactory

**Time Management Behavior Scale:** Time management behavior scale was originally developed by Macan et al. (1990) and was translated by Akhtar (2005). The scale assesses time management behavior of students. It is a 5-point scale comprising on 34 statements (1 = never true and 5 = always true). It has four subscales: setting goals and priorities, mechanics of time control, preference for organization, and perceived control of time. The possible score range of TMBS is 34 to 170. Alpha reliability of TMBS is .60 and for subscales it ranges from .60 to .83 (Macan et al., 1990). For present study Urdu version of TMBS was used to study the time management behavior of adolescents.

**Satisfaction with Life Scale:** For validation of NAPS and PPS Satisfaction with Life Scale (Diener et al., 1985) was also used. SWLS is a measure of global life satisfaction. It is a short and reliable instrument. SWLS measures satisfaction in five domains such as,
Determining Psychometric Properties of New Active Procrastination Scale and Passive Procrastination Scale
(Running Head: “psychometric properties of NAPS and PPS”)

living situation, social relationships, work, self, and present life. The scale comprises five statements and is in Likert type format with 5-point response options (1 = strongly disagree and 5 = strongly agree). A total life satisfaction score is obtained by summing the responses on all the items. Score of SWLS ranges from 5-25. Low score indicates low level of life satisfaction and high score indicates high level of life satisfaction. The scale had sufficient alpha reliability (i.e., .87) and with two months interval it was .82. The Cronbach’s alpha coefficient for SWLS based on the responses of the Asian respondents was found .92. (Diener et al., 1985). For present research Urdu version of the SWLS (Zahid, 2002) was used.

2.3 Procedure

For this part of the research respondents were personally approached by the researcher in their respective institutions and were requested to participate in the study. They belonged to different educational institutions of Islamabad and Rawalpindi such as Govt. Post Graduate College (W), 6th road, Rawalpindi; F. G. Boys Higher Secondary School, No. 15, Islamabad. After having their consent, they were given a set of questionnaires including demographic information, NAPS, PPS, TMBS, and SWLS. They were given some general instructions regarding how to respond on questionnaires. Then the specific instructions pertaining to each questionnaire were also made clear to them. They were requested to read each statement carefully and select the appropriate response option that they think well represents them. Any query by the respondent regarding the comprehension of words/statements in the scales was satiated by the researcher. After getting the filled-out questionnaires, respondents were thanked for their voluntary participation in the research.

4. Results

For the purpose of determining the reliability and validity of Urdu versions of NAPS and PPS following statistical analysis were run.
1. Cronbach’s Alpha Coefficient

2. Item Total Correlation

3. Correlation Coefficient (for convergent and discriminant validity)

**Cronbach’s Alpha Coefficient.** To determine the internal consistency of all the measures, Cronbach’s alpha coefficient was computed. Results show the alpha reliability coefficient of NAPS and PPS which is considerably high (i.e., .82 and .75 respectively). Alpha for four dimensions of NAPS ranges from .55 to .88 which indicates that it is a reliable measure for assessing the level of active procrastination in Pakistani sample. The other scales such as Time Management Behavior Scale and Satisfaction With life Scale used for purpose of validation of NAPS and PPS were also found to have sufficient reliability with this sample. Alpha for TMBS ranges from .64 to .81 and for SWLS it was .90.

**Item-Total Correlation of Scales.** Item total correlation is an indication of the internal consistency of the scale. For this purpose, all the items of the scales were correlated with their respective total scale scores. Findings revealed that all the items were positively correlated with their total scores on the respective scales. The value of item total correlation of NAPS ranges from .40 to .96 (p < .05 and p < .01), for PPS the range was .78 to .93. Similarly, item total correlation of TMBS ranged from .26 to .89 (p < .05 and p < .01) and for SWLS it was .69 to .91(p < .01). Item total correlation of scales showed the sound internal consistency of all the scales.

**Validation of New Active Procrastination Scale and Passive Procrastination Scale.** The validation of Urdu version of NAPS and PPS was determined by providing the empirical evidence related to convergent and discriminant validity of the instruments. Convergent validity refers the extent to which a measure correlates with the other indicators of the construct because they are all converging on the same thing (Mitchell & Jolley, 2001). TMBS and SWLS were used for establishing the convergent and discriminant validity of the scales. The scores on New Active Procrastination Scale and Passive
Procrastination Scale were correlated to scores on TMBS, and SWLS as an evidence of convergent and discriminant validity.

Regarding the convergent validity of NAPS and PPS, which is the extent to which scale scores should correlate with other measures with which it should theoretically correlate, and for discriminant validity, it is the extent to which scale scores should not correlate with other measures it should theoretically not correlate, was examined. It was expected that active and passive procrastination are two entirely different constructs so theoretically they should not correlate and their pattern of relationship with other variables will also be different from each other. It was likely that NAPS and PPS scores will not correlate with each other as an indicator of discriminant validity. The relationship pattern of both the constructs with other variables will also be different such as, NAPS scores will correlate positively to time management and time control subscales of TMBS and will be negatively related to setting goals/priorities and organization. In addition, NAPS scores will positively correlate to SWLS as an index of convergent validity. Regarding PPS scores, negative correlation with time management, time control, and positive correlation with setting goals/priorities, and organization subscale of TMBS will be an indicator of discriminant validity. Moreover, a negative correlation of PPS with SWLS will indicate the discriminant validity of the scale construct.

Findings of Table 1 revealed that NAPS total and its four dimensions scores positively correlated with TMBS, and SWLS which indicated the convergent validity of the scale. No significant correlation was observed between NAPS and its four dimensions with PPS which showed the existence of discriminant validity. Regarding Passive Procrastination Scale significant negative correlation was observed with only SWLS. The relationship pattern of NAPS and PPS with time management and life satisfaction indicates the distinct nature of both types of procrastination marked with specific features.
Table 1

**Correlation of NAPS and its Factors with PPS, TMBS, and SWLS (N = 80)**

<table>
<thead>
<tr>
<th>Scales</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. NAPS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2. OS</td>
<td>.96**</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3. PP</td>
<td>.91**</td>
<td>.82**</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4. ID</td>
<td>.98**</td>
<td>.95**</td>
<td>.90**</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5. AD</td>
<td>.95**</td>
<td>.90**</td>
<td>.82**</td>
<td>.89**</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6. PPS</td>
<td>.03</td>
<td>-.05</td>
<td>.04</td>
<td>.02</td>
<td>.02</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7. TMBS</td>
<td>.29**</td>
<td>.28**</td>
<td>.29**</td>
<td>.27**</td>
<td>.24*</td>
<td>-.02</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8. SWLS</td>
<td>.68**</td>
<td>.68**</td>
<td>.78**</td>
<td>.58**</td>
<td>.76**</td>
<td>-.13**</td>
<td>.22**</td>
<td>-</td>
</tr>
</tbody>
</table>

*Note.* NAPS= New Active Procrastination Scale; OS=Outcome Satisfaction; ID=Intentional Decision; PP=Preference for Pressure; AD=Ability to meet Deadlines; PPS=Passive Procrastination Scale; TMBS=Time Management Behavior Scale; SWLS=Satisfaction with Life Scale.

*p < .05. **p < .01.

To be more specific regarding the characteristic features of active and passive procrastinators in their time management behavior, correlations of NAPS and PPS scores were also computed with subscales of TMBS in Table 2 and Table 3. Findings of Table 2 revealed that there was a significant negative correlation of NAPS with setting goals and priorities and organization subscale of TMBS. On the other hand, significant positive correlation was found between NAPS scores with time control and time management subscales of TMBS indicating that those respondents who report high level of active procrastination are more capable of managing their time and have more perceived time control.
Determining Psychometric Properties of New Active Procrastination Scale and Passive Procrastination Scale
(Running Head: “psychometric properties of NAPS and PPS”)

Table 2

Correlation of NAPS with TMBS Subscales (N = 80)

<table>
<thead>
<tr>
<th>Scales</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>NAPS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>GP</td>
<td>-.17**</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>TM</td>
<td>.22**</td>
<td>.13**</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Org</td>
<td>-.19**</td>
<td>.22</td>
<td>.75**</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>TC</td>
<td>.21**</td>
<td>.14**</td>
<td>.92**</td>
<td>.81**</td>
</tr>
</tbody>
</table>

Note. NAPS = New Active Procrastination Scale; GP = Setting Goals and Priorities; TM = Mechanics of Time Management; Org = Preference for organization; TC= Perceived Control of Time.

**p < .01.

Results shown in Table 3 revealed significant positive correlation between PPS and setting goals and priorities subscale of TMBS but no significant correlation was observed between PPS and time control, time management and organization subscale. This finding indicates that those respondents who score high on passive procrastination set their goals and priorities in advance yet unable to meet the deadlines.

Table 3

Correlation of PPS with TMBS Subscales (N = 80)

<table>
<thead>
<tr>
<th>Scales</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>PPS</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>GP</td>
<td>.14*</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>TM</td>
<td>-.05</td>
<td>.13</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Org</td>
<td>.12</td>
<td>.22**</td>
<td>.75**</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>TC</td>
<td>-.03</td>
<td>-.14</td>
<td>.92**</td>
<td>.81**</td>
</tr>
</tbody>
</table>

Note. PPS = Passive Procrastination Scale; GP = Setting Goals and Priorities; TM = Mechanics of Time Management; Org = Preference for Organization; TC= Perceived Control of Time.

*p < .05. **p < .01.
5. Discussion

The research was carried out to determine the psychometric properties of NAPS and PPS for use in indigenous context. Initially alpha reliability coefficient and item total correlation of scales was determined to check the internal consistency of the translated versions of NAPS and PPS. Results revealed sound internal consistency of the scales. To check the construct validity of the scales, its relation to the existing theoretically relevant measures was explored. For purpose of convergent validity, consistent high correlations between measures designed to assess the same construct or related to that construct is taken as an evidence, and for discriminant validity pattern of divergence such as consistent low correlation between measures supposed to differ is expected (Urbina, 2014). As the target measures (i.e., NAPS and PPS) were already available in Urdu translated form so to keep the uniformity in the language of all the measures, it was decided to use the Urdu translated versions of TMBS and SWLS that are widely used in indigenous context, to determine the convergent and discriminant validity of NAPS and PPS.

To check the theoretically predicted relations of New Active Procrastination Scale and Passive Procrastination Scale with other existing constructs such as, time management and life satisfaction, correlation coefficients were computed. It was found that NAPS scores were not related to passive procrastination indicating active procrastination as a separate construct other than traditional or passive procrastination which further confirms its distinct nature. This finding also supported the previous results found in Chu and Choi (2005) and Choi and Moran’s (2009) study of procrastination. Results further indicate that significant positive correlation of active procrastination with time management and life satisfaction. This shows that those who actively procrastinate experience greater life satisfaction have more time management skills. As active procrastinators are more capable of estimating the time in an accurate manner, the minimum amount of time required to complete a task, so they can sustain last minute pressures. This can be attributed to their unique way of dealing with stressful situations (Chu & Choi, 2005). Concerning passive procrastination, a significant negative relationship was found between passive
procrastination and life satisfaction however no significant relationship was observed between overall time management skills and passive procrastination.

In order to determine the relationship of active procrastination and time management skills more precisely, correlation coefficient between NAPS and TMBS subscales was computed. Findings reveal significant negative correlation of active procrastination with setting goals and priorities, and organization subscales of TMBS and significant positive correlation with time management and time control subscales of TMBS. These findings support the previous study of Chu and Choi (2005) and Choi and Moran (2009). As active procrastinators have distinct characteristics, they find themselves capable of managing their affairs timely because of more perceived time control. Due to being capable of managing their routines timely in an effective manner, active procrastinators do not set their goals in a prior manner and are being less organized in this sense because they are flexible in their routine and can mold it accordingly. This further indicates the convergent validity of NAPS as it relates to those subscales of TMBS positively to which it should theoretically relate. Previous study of Wolters et al. (2017) also indicated that time management is a key element in understanding students’ academic procrastination. Significant positive correlation between passive procrastination and setting goals and priorities indicated that passive procrastinators set their goals in advance and if they have to shift from their routine schedule, they are unable to manage the things timely, cannot reshuffle their plans according to situational demands. Findings of Waschle et al. (2014) also revealed that high procrastinators were low on goal achievement that in turn reinforce academic procrastination. This was further substantiated by the absence of any significant relationship between passive procrastination, time management, and time control. Pychyl and Flett (2012) and Fernie et al. (2017) had the same view regarding procrastination as a meta-cognitive failure and inability to have self-control. As the research was aimed at determining psychometric properties of the scales, some of the findings are not significant though they are in expected direction like relation of passive procrastination and life satisfaction however no significant relationship was observed between overall time management skills and passive procrastination.
procrastination scale with time management, organization, and time control subscales which may be attributed to small sample size.

Procrastination though being widely studied phenomena yet needs further exploration due to complexity of construct as it entails cognitive, affective and behavioral elements. Previously most of the studies related to procrastination are carried out in West as it was assumed that only technologically advanced societies are afflicted through this menace, but now it is considered an issue for developing countries as well due to globalization and advancement in technology has hardly left any culture not being influenced by others. With reference to Pakistan very few studies have explored the construct of procrastination and most of these have focused only on its negative view. The study paves the way for further explorations pertaining to active procrastination tendencies in general as well as specific population such as students and employees, use of translated measures of active and passive procrastination in indigenous setting, and its implications/outcomes.

6. Limitations

Though findings of the study enhance our understanding of the construct and psychometric properties of measures, yet it is not free from limitations. Small sample size and employing only student population may be a potential limitation. Any future attempt to establish construct validity may employ larger and diverse sample to enhance the validity of the findings. Confirmatory Factor Analysis may also be run to validate the factor structure of NAPS in Pakistani setting. The findings pave the way to use scales in indigenous context and to determine their relationship with other study variables.
References


Determining Psychometric Properties of New Active Procrastination Scale and Passive Procrastination Scale
(Running Head: "psychometric properties of NAPS and PPS"


Socio-Economic and health Status and the social Protection of the Ageing Population in Pakistan

Sabahat Hussain

ABSTRACT

The aim of this study is to scrutinize the socio-economic status of the ageing population in Pakistan. All these factors are in the context of socio-economic protection of the ageing population, which is a neglected area in our country. The methodology of this study has two main components: (1) a quantitative analysis using the micro data of Pakistan Social and Living Standards Measurement (PSLM) Survey 2012-13, and (2) a qualitative analysis by conducting In-depth interviews (IDIs) with doctors in both the public and private sectors to investigate their perspectives. The ageing population in this study is defined as population age 60 and above, a standard set by the World Health Organization (WHO). The findings from both the quantitative and qualitative studies reveal that the ageing population in Pakistan is very vulnerable to poor health and physical care. There is no proper mechanism for their socio-economic protection with very few government and non-governmental agencies providing them health services with a very limited coverage. This situation demands for a proper system of socio-economic protection for the ageing population to protect them from socio-economic and health vulnerabilities.

Key Words: Ageing, Health Status, Socio-Economic Protection, Pakistan

1. Introduction

The Ageing population is a result of the demographic transition which is a shift from high fertility and high mortality to low fertility and low mortality. As fertility declines the proportion of population shifts towards older ages and at one time period the proportion of ageing population becomes higher, the shift we are observing in most of the developed countries. Developed countries experienced population ageing after long stretches of time but what developing countries are experiencing currently is a rapid rise towards the proportion of ageing population. This rapid change in age structure is accompanied by huge
challenges to developing countries. According to Nayab (2008) the proportion of the elderly in Pakistan is projected to show a substantial increase only after 2025, which would raise dependency ratios than in the 20th century when it was mainly young dependency that contributed to the total dependency ratio.

Pakistan being the sixth most populous country of the world also stands as one of the top 15 world countries where ageing population is over 10 million. According to the UN “World Population Prospects 2019” the current ageing population in Pakistan is about 14 million. Until Pakistan reaches replacement level fertility, the ageing population will rapidly be increasing and creating a dependency burden on family members as well as on the health sector. The proportion of ageing population is increasing every year followed by the ongoing fertility transition in Pakistan. According to Sathar and Casterline, (1998) “fertility has started to decline, and life expectancy has been increasing, resulting into increase in the ageing population in Pakistan.

Social protection is an important area of government policy that aims to ensure that vulnerable groups of a population such as elderly, receive an effective and appropriate support to safeguard their financial security and health (Bloom, Jimenez & Rosenberg 2012). Social protection enhances the social status and rights of vulnerable groups with the objective of reducing the social and economic vulnerability of the poor (Devereux & Sabates 2004). For the ageing population, according to the United Nations Population Fund (UNFPA 2012), a system of social protection must be implemented to insure or guarantee income security and access to essential social and health services and provide a safety nets that contribute to the prevention of impoverishment and disability in later ages.

The Government of Pakistan is almost unaware of the consequences of this demographic change. Pakistan lacks a national policy to safeguard the fundamental rights of the elderly. In 2014, a national policy was designed by the government for promoting better health among older people; unfortunately, the implementation of this policy is still awaited.
The elderly population in Pakistan is vulnerable to health insecurity and lack of physical care. There is no mechanism or policy for their socio-economic protection. The Global Age Watch value for Pakistan is 12.7 (out of the ideal values of 100) and the country ranks 92nd in this respect, in comparison, Switzerland, which ranks first, has a value of 90.1 (Help Age 2015).

The primary objective of this study is to scrutinize the socio-economic and health status and the social protection of the ageing population in Pakistan. Social protection in this study covers the living arrangements and health care financing for the elderly at government as well as household level. The study also aims to know the elderly’s perception about the quality of care they receive and the importance of old age healthcare. Although the traditional family system in Pakistan has looked after the elderly, in the long run, these family norms may change with the worldwide trends in declining birth rates and increased migration for jobs, and eventually communities may replace joint family roles (Khan and Ghosh 2003).

2. Literature Review

In developing countries like Pakistan, the population ageing is on its way due to decline in fertility and mortality rates and increase in life expectancy (Mahmood and Nasir 2008). In both developed and developing countries, the elderly face a lot of vulnerabilities like health insecurity, lack of income, and need for physical care (Bloom Jimenez & Rosenberg 2012). The elderly in Pakistan are expected to face serious insecurities owing to their poor health status and inadequate public support services. All these areas will add to their vulnerabilities and constrain familial transfers. It may also create a conflict between the public objectives of downsizing the families and the socially desired family size or its composition (Alam and Karim 2005).

The ageing population in Pakistan is not completely healthy and is not getting its due share in health and social services (Baig, Hasan and Iliyas 2000). In the absence of any state planned old-age security system and the existing low saving patterns in Pakistan, the
A demographic dividend can turn into a demographic nightmare for most of the elderly, if they do not increase their savings during their prime working age (Nayab 2008).

Elderly people in Pakistan face significant levels of social, physical, and psychological health issues that lead to increase in burden of disabilities, chronic diseases, and psychiatric illnesses. Respiratory and cardiovascular diseases, visual and hearing problems, osteoporosis, and cognitive problems are very common among elderly people. Depression among the elderly is a growing and major public health problem in both developed and developing countries (Cassum 2014). In Pakistan, most of the policies address the economic sector with minor attention given to the health sector (Westly 2000). The findings of Alam and Karim (2005), shown in Table 1, indicate that living arrangements for the elderly are totally dependent on family members. Elderly men as well as women are mostly dependent on family members. Some elderly live alone, even without spouses. Male elderly are found to have spouses more commonly than elderly females. Most of the elderly report sons do not provide the support while those who provide support, are mostly partially supporting. Work status of the elderly indicates that most of them do not work. However elderly females are less likely to work as compared to elderly males. The major reasons for not working are reported as sickness and weakness.

Table 1: Status of Elderly in Pakistan

<table>
<thead>
<tr>
<th>A Social and housing arrangements for elderly:</th>
<th>Female (%)</th>
<th>Male (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Living alone</td>
<td>11.6</td>
<td>9.1</td>
</tr>
<tr>
<td>Living with spouse</td>
<td>19.2</td>
<td>30.9</td>
</tr>
<tr>
<td>Living with spouse and children</td>
<td>6.3</td>
<td>14.0</td>
</tr>
<tr>
<td>Living with married son</td>
<td>51.6</td>
<td>37.0</td>
</tr>
<tr>
<td>Others including daughters and relatives</td>
<td>11.3</td>
<td>9.0</td>
</tr>
<tr>
<td>Total (N)</td>
<td>473</td>
<td>465</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B Do/does adult son/s provide support?</th>
<th>Female (%)</th>
<th>Male (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provide support</td>
<td>18.2</td>
<td>13.1</td>
</tr>
<tr>
<td>Do/does not provide support</td>
<td>72.1</td>
<td>73.5</td>
</tr>
<tr>
<td>No response</td>
<td>9.7</td>
<td>13.3</td>
</tr>
<tr>
<td>Total (N)</td>
<td>473</td>
<td>465</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C Proportion of support provided by son/s</th>
<th>Female (%)</th>
<th>Male (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full support</td>
<td>18.2</td>
<td>13.1</td>
</tr>
</tbody>
</table>
In Pakistan, elderly care is primarily provided by the family, which results in an increase in the level of satisfaction. Some of the elderly are still not satisfied because of shortfalls in the fulfillment of their needs. This situation demands efforts to strengthen the family support system by increasing awareness on old age care and starting a support system by the government (Ashfaq and Mohammad 2014). Support from family members and care giving among generations mostly runs in both ways. Elderly mostly provide care for a variety of other family members (spouses, grandchildren children, and nonfamily members), while family members, especially young adults, are the major source of care and support for elderly relatives (World Health Organization 2011).

In Pakistan, the joint family system provides an opportunity to family members to play their role as care givers to older people in their families. This type of care leads to greater satisfaction of the elderly and might be the reason that the government is not taking any steps to make any policies for elderly care in Pakistan (Qidwai, and Tabinda 2011). This phenomenon is also captured by Crampton (2009), according to whom, “The reality is that the state often relies upon families and informal networks for most old age care. Long-range aging policy, then, requires consideration of the social contract between the state and family.”

The majority of the elderly can take care of most of their routine needs; however, for some of the daily activities, they need assistance. The difference between elderly people in urban and peri-urban settings in terms of assistance for daily activities reflects the differences in the lifestyle of these communities. Among the urban middle-income
residents, assistance is provided by hired domestic help, and in the peri-urban residents, the family members provide care. The majority remains happy and satisfied with life when they have a feeling of control on life and family decisions. This means that if the elders are frequently independent, they can stay happy and satisfied with life (Baig, Hasan and Iliyas 2000).

The elderly in Pakistan, particularly the females, face issues of rising morbidity and impaired wellbeing. Social participation is strongly associated with elderly’s health and their life quality. The main associated factors with social participation of elderly in Pakistan are identified as their socio-economic status, presence of severe chronic diseases, widowhood, and gender. Chronological age is highly associated with reduced social participation (Ahmad and Hafeez 2011). In Pakistan a very small proportion of the ageing population receives any pension and benefits from social security programs. The majority of the elderly continue to work beyond age 60, especially in rural areas (Mahmood and Nasir 2008).

The health protection of the elderly population is directly associated with spending. Pakistan is spending only 0.42 percent of its GDP on healthcare services (Pakistan Economic Survey 2014-15), and this very low level of health spending deprives most of the elderly of proper health protection. The serious budgetary problems currently confronting health delivery systems in developing and developed countries relate to the availability of only moderately effective or expensive treatments which may prolong the life of elderly patients (Westerhout and Pellikan 2005). A detailed and coherent package of socio-economic protection measures can help a development trajectory that helps in reduction of both inequity and poverty, without affecting the government budgets (Devereux and Sabates 2004).

3. Materials and Methods

The research methodology of this study includes two main components: (1) A quantitative analysis using the micro data of Pakistan Social and Living Standards
Measurement (PSLM) Survey 2012-13, to find out the health status and health seeking behavior of elderly by different socio-economic subgroups. (2) A qualitative analysis by conducting in-depth interviews (IDIs) with 12 doctors in both the public and private sectors to investigate their perspectives regarding socio-economic and health status and the social protection of the ageing population in Pakistan. The IDIs were conducted in Islamabad, Pakistan with 8 public doctors and 4 at private doctors. All the doctors provided rich, experienced-based information, perspectives and suggestions regarding the study topic of socio-economic protection of the elderly population in Pakistan. Regression Model

Binary logistic regression was run to test the multivariate analysis outputs of elderly health status. Health status is the dependent variable which is converted into dichotomous variable, i.e., Health Status = 0 (Did not get sick in past two weeks) and health status =1 (Got sick in past two weeks).

\[
\log \left( \frac{Y}{1-Y} \right) = \alpha + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \ldots + \beta_kX_k
\]

“Y” is the dependent variable “health status”, \(\beta\)s are the coefficients; \(k\) represents number of independent variables and \(X\) represents all the independent variables, that includes: \(X_1 = \) Gender of elderly, \(X_2 = \) region (urban/rural), \(X_3 = \) Marital status of elderly, \(X_4 = \) Province, \(X_5 = \) Pensions or benefits, \(X_6 = \) Household income, \(X_7 = \) Elderly Income, \(X_8 = \) Source of drinking water, \(X_9 = \) Educational level of elderly, and \(X_{10} = \) Occupation of elderly.

- **Findings of the Quantitative Study**

The quantitative study on the impact of socio-economic variables on health status and health seeking behavior among the elderly in Pakistan selected independent variables such as region, gender, marital status, source of drinking water, education, employment, income and occupation. Looking at the level of impact of the dependent variables on health status and health seeking behavior will help in finding out the area of high interest to be focused from policy perspective.
According to results of this study, 21 percent of elderly in Pakistan got sick or injured in the two weeks preceding the survey. Elderly people in urban areas are more vulnerable to becoming sick as compared to their peers in rural areas. Elderly women are more vulnerable to becoming sick as compared to elderly men in each province. Around 37 percent of elderly women in Baluchistan got sick—the highest level among all provinces—while Punjab had the lowest rate, i.e., 20 percent.

Social subgroups are closely associated with health outcomes. Comparison by marital status of ageing population indicates that widowed people in Pakistan are much more vulnerable to illness and poor health as compared to married elderly. Around 26 percent of widowed elderly had been ill in the couple of weeks preceding the survey, compared to 17.7 percent of married elderly.

Level of education is also found to affect health outcomes. There is negative relation between level of education and getting sick: elderly people with no education are most vulnerable, and in the same way, elderly people with primary education are more vulnerable to becoming sick (20 percent) than those in the highest educational groups (17 percent).

Safe drinking water is a prerequisite for a healthy life and access to it is therefore a key aspect of health protection of the elderly population. The impact of available sources of drinking water on the health of the elderly population is very strong. The safer the source of drinking water the better the health of elderly population is protected. Elderly people who drink safe water, e.g., water from filtration plants, are less vulnerable to becoming sick (10 percent) than those who drink piped water (24 percent).

The elderly population in Pakistan working for any income was found to be less at risk of getting sick than the elderly population that does not work. According to the findings of this study, 12 percent of working elderly had been sick in the last month compared to double the proportion—24 percent—of the non-working elderly. The income of elderly people also has a strong impact on their health: as the level of income increases,
the proportion of elderly getting sick decreases. Among elderly people whose income was just up to 3,000 rupees, 17 percent had fallen sick in the past two weeks compared to only 8 percent of those whose monthly income was 30,000 rupees or more.

The elderly who receive pension or benefits are less likely to get sick (18 percent) as compared to those who do not receive any pension (21 percent). The impact of occupation on the health of ageing population shows variations. Among occupational groups the least vulnerable group is skilled workers. Among this group 11 percent elderly got sick in past two weeks. The group most vulnerable to diseases is that of service workers (19 percent).

- **Health Seeking Behavior**

The findings of this study show that 5 percent of the elderly in Pakistan did not consult anyone for treatment even once when they got sick. Overall, the proportion of those who did not consult anyone was slightly higher in rural areas (6 percent) than in urban areas (4 percent). In rural Khyber Pakhtunkhwa (KP) and Balochistan, the elderly are less likely to consult a healthcare provider than those in urban areas; in Punjab and Sindh, there is no urban-rural differences. Gender differences in health consultation show that elderly males are less likely to consult compared to elderly females. Unlike Punjab provinces have the same trends as well.

The elderly state different reasons for not consulting any health service provider for care (Figure 1). One of the main reasons is lack of awareness among elderly about the need to consult a healthcare provider when they get sick: 41 percent stated they did not seek a consultation because there was no need for it. The second main reported reason by elderly people was the high expense of the treatment (32 percent).
Figure 1: Reasons Given by Elderly People who Needed Health Services for Not Consulting a Provider

<table>
<thead>
<tr>
<th>Reasons for not consulting a provider by elderly who got sick</th>
</tr>
</thead>
<tbody>
<tr>
<td>Others</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Source: Pakistan Social Living Measurement Survey (PSLM) 2012-13

The results show that the majority of elderly went to the private sector for health consultation when they got sick (68 percent); the rest consulted providers in the public sector (20 percent), at basic health units or rural health centers (BHU/RHC) (3 percent), hakeems (5 percent), and other sources (4 percent). From the perspective of gender and marital status, there are no differences in sources of healthcare consultation. Elderly males and females, whether married or widowed, have almost the same proportions consulting with the private and public sector (68 and 21 percent, respectively). Despite the difference in income levels, the majority of elderly go to the private sector for health consultation; however, the average proportion of consultation from private sector does increase with increase in level of income. At every level of education most of the elderly go to private sector for health consultation. Again, however, the average proportion of consultation from private sector increases with increase in level of education (see Table 2).

Table 2: Distribution for source of health consultation by elderly who got sick by subgroups (%)

<table>
<thead>
<tr>
<th></th>
<th>Private dispenser/hospital</th>
<th>Govt. dispenser/hospital</th>
<th>BHU/RHC</th>
<th>Hakeem</th>
<th>Homeopath</th>
<th>Chemist</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>68</td>
<td>21</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>2</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td>Females</td>
<td>68</td>
<td>20</td>
<td>3</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td><strong>Place of Residence</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>70</td>
<td>20</td>
<td>0</td>
<td>5</td>
<td>3</td>
<td>1</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td>Rural</td>
<td>67</td>
<td>21</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td><strong>Marital status</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

125
The findings of the study show that quite a high proportion of elderly people in Pakistan are not satisfied with the care they received during a recent health consultation. About 31 percent at the national level were not satisfied with the consultation with the healthcare provider. The urban elderly, as expected, are more satisfied with health consultations as compared to their rural counterparts (79 percent and 64 percent, respectively). Gender makes no difference in reported level of satisfaction. These high levels of dissatisfaction with health consultations indicate a need to improve the quality of health services being provided to the elderly population in Pakistan.

Among reasons cited by elderly people for dissatisfaction with their recent health consultation, the most frequently cited reason is expensive treatment (34 percent), and the second major reason is unsuccessful treatment (31 percent). Other reasons reported include unavailability of doctor, long wait, unavailability of medicines, and non-cooperative staff. These findings about the reasons for dissatisfaction with health consultation indicate poverty among elderly and poor quality of health services (see Figure 2).
Looking at the reasons for dissatisfaction with health consultation among elderly people by subgroups reveals that expensive treatment mostly remains the major reason. By gender, expensive treatment and unsuccessful treatment remain the main reasons (32 percent each) followed by unavailability of doctor (11 percent). Among provinces, expensive treatment remains the major reason for dissatisfaction except in Punjab where the major reason is unsuccessful treatment. The elderly in Sindh reporting expensive treatment as major reason (50 percent). In urban areas, expensive treatment is the major reason (44 percent) but in rural areas unsuccessful treatment remains the major reason of dissatisfaction with health consultations (32 percent).

Viewing responses by source of health consultation shows that among elderly people consulting public sector sources, doctors’ unavailability is reported as the major reason of dissatisfaction (22 percent). On the other hand, among the elderly who consulted a private healthcare provider, expensive treatment is the major reason for dissatisfaction (43 percent) (Table 3).
Table: 3 Reasons for Dissatisfaction from Consultation by Subgroups (% Elderly)

<table>
<thead>
<tr>
<th></th>
<th>Treatment expensive</th>
<th>Unsuccessful treatment</th>
<th>Doctor not available</th>
<th>Long wait</th>
<th>Staff not cooperative</th>
<th>Medicine not available</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>32</td>
<td>32</td>
<td>11</td>
<td>8</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Female</td>
<td>35</td>
<td>31</td>
<td>11</td>
<td>6</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td><strong>Region</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>44</td>
<td>30</td>
<td>8</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>Rural</td>
<td>30</td>
<td>32</td>
<td>12</td>
<td>7</td>
<td>5</td>
<td>7</td>
<td>7</td>
<td>100</td>
</tr>
<tr>
<td><strong>Source of healthcare provider</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Private Disp/Hosp</td>
<td>43</td>
<td>37</td>
<td>5</td>
<td>6</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>Govt. Disp/Hosp</td>
<td>17</td>
<td>20</td>
<td>22</td>
<td>11</td>
<td>11</td>
<td>15</td>
<td>4</td>
<td>100</td>
</tr>
<tr>
<td>Hakeem</td>
<td>30</td>
<td>40</td>
<td>5</td>
<td>2</td>
<td>0</td>
<td>4</td>
<td>19</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>34</td>
<td>31</td>
<td>11</td>
<td>7</td>
<td>5</td>
<td>6</td>
<td>6</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Pakistan Social Living Measurement Survey (PSLM) 2012-13

- **Result of Binary Logistic Regression**

Binary logistic regression was run to test the multivariate analysis outputs of elderly health status. Health status is the dependent variable which is converted into dichotomous variable, i.e., Health Status = 0 (Did not get sick in past two weeks) and health status =1 (Got sick in past two weeks). The Binary logistic regression model is developed as below

\[
\log \left[ \frac{Y}{(1-Y)} \right] = \alpha + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_3X_3 + \ldots + \beta_kX_k
\]

The results of binary logistic regression with confidential interval 95% are presented in Table 4 using Level of Significance and Odd Ratios.
<table>
<thead>
<tr>
<th>Explanatory variables</th>
<th>B Coefficients</th>
<th>Level of Significance</th>
<th>Odd Ratios</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender vs. “Female”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Males</td>
<td>-2.937</td>
<td>.000</td>
<td>.053</td>
</tr>
<tr>
<td>Region vs. ”Rural”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>.546</td>
<td>.000</td>
<td>1.726</td>
</tr>
<tr>
<td>Marital status vs. “Widow”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>.416</td>
<td>.000</td>
<td>1.515</td>
</tr>
<tr>
<td>Pensions or benefits vs ”Elderly not receiving”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elderly receiving</td>
<td>-.373</td>
<td>.000</td>
<td>.689</td>
</tr>
<tr>
<td>Household income groups (excluding elderly’s) vs. ”30,000 and above”</td>
<td>1.110</td>
<td>.000</td>
<td>3.035</td>
</tr>
<tr>
<td>Up to 3000</td>
<td>.787</td>
<td>.000</td>
<td>2.196</td>
</tr>
<tr>
<td>3001-6000</td>
<td>.955</td>
<td>.000</td>
<td>2.599</td>
</tr>
<tr>
<td>9001-15000</td>
<td>.534</td>
<td>.000</td>
<td>1.706</td>
</tr>
<tr>
<td>15001-30000</td>
<td>.651</td>
<td>.000</td>
<td>1.917</td>
</tr>
<tr>
<td>Elderly income groups vs. ”30,000 and above”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Up to 3000</td>
<td>-1.020</td>
<td>.000</td>
<td>.361</td>
</tr>
<tr>
<td>3001-6000</td>
<td>-.255</td>
<td>.000</td>
<td>.775</td>
</tr>
<tr>
<td>6001-9000</td>
<td>-.425</td>
<td>.000</td>
<td>.654</td>
</tr>
<tr>
<td>9001-15000</td>
<td>-.271</td>
<td>.000</td>
<td>.763</td>
</tr>
<tr>
<td>15001-30000</td>
<td>-1.126</td>
<td>.000</td>
<td>.324</td>
</tr>
<tr>
<td>Source of drinking water vs. ”Filtration plant”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Piped water</td>
<td>-.536</td>
<td>.000</td>
<td>.585</td>
</tr>
<tr>
<td>Hand pump</td>
<td>-.541</td>
<td>.000</td>
<td>.582</td>
</tr>
<tr>
<td>Motorized pumping</td>
<td>-.908</td>
<td>.000</td>
<td>.403</td>
</tr>
<tr>
<td>Level of education vs. ”Higher secondary and above”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Under primary</td>
<td>.644</td>
<td>.000</td>
<td>1.904</td>
</tr>
<tr>
<td>Primary</td>
<td>.840</td>
<td>.000</td>
<td>2.316</td>
</tr>
<tr>
<td>Middle</td>
<td>.296</td>
<td>.000</td>
<td>1.345</td>
</tr>
<tr>
<td>Secondary</td>
<td>-.018</td>
<td>.539</td>
<td>.982</td>
</tr>
<tr>
<td>Occupational groups vs. “Elementary occupations”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Legislators, senior officials and managers”</td>
<td>.408</td>
<td>.000</td>
<td>1.504</td>
</tr>
<tr>
<td>Service workers and shop and market sales workers</td>
<td>.479</td>
<td>.000</td>
<td>1.615</td>
</tr>
<tr>
<td>Skilled agricultural and fishery workers</td>
<td>.306</td>
<td>.000</td>
<td>1.339</td>
</tr>
<tr>
<td>Craft and related trades workers</td>
<td>.432</td>
<td>.000</td>
<td>1.540</td>
</tr>
<tr>
<td>Constant</td>
<td>-.012</td>
<td>.921</td>
<td>.988</td>
</tr>
</tbody>
</table>

Source: Pakistan Social Living Measurement Survey (PSLM) 2012-13
The results in Table 4 are significant and most of the independent variables show a strong impact on dependent variable. According to the results elderly males are 0.9 times less likely to get sick than elderly females. By place of residence, elderly in urban areas are 0.7 times more likely to get sick than those in rural areas. By marital status, married elderly are 0.5 times more likely to get sick than widows. As compared to Baluchistan, elderly in both Punjab and KP are 0.1 times less likely to get sick, while the elderly in Sindh are 0.4 times more likely to get sick.

The household income, excluding elderly’s, has a strong impact on health status of elderly, and while the elderly’s their own income has less impact. As the household income level increases, elderly people are less likely to get sick. Those who receive pensions or benefits are 0.7 times less likely to get sick as compared to elderly who do not receive any pension or benefits. By source of drinking water, elderly who use water obtained from motorized pumping are less likely to get sick, while those who use piped water are more vulnerable.

Level of education has a strong impact on health status of the elderly: with increase in level of education, elderly are less likely to get sick. As compared to higher secondary and above level of education, elderly with under primary level are 0.9 times more likely to get sick, but with middle level they are 0.3 times less likely to get sick. As compared to elementary occupations, elderly people with all other occupations are more likely to get sick, especially the service worker (0.6 times). The results of binary logistic regression show that socio-economic background has a strong impact on the health status of the elderly.

The findings of quantitative study provide evidence of poor socio-economic protection of elderly in Pakistan. There is no any concept of geriatric health in Pakistan, which is a broad area in the health sector in western countries. Health insurance is another missing element that is unknown to the majority of the elderly. Only 8 percent of the country’s elderly receive pensions or benefits (PSLM 2012-13) and the amount of these
pensions or benefits are insufficient to meet their basic needs. Socio-economic background matters a lot. We can see from the results that a higher level of education reduces the chances of getting ill and is associated with higher awareness about healthcare utilization. A high proportion of elderly people even do not consult service providers for treatment when they get ill. Those who consult health providers mostly go to the private sector. The satisfaction level after consultation is also high in the private sector. This indicates poor healthcare service delivery at government level. Family care is the main source for health protection of the elderly in Pakistan as stated in the previous chapter. The qualitative study in the next chapter, based on in-depth interviews with healthcare providers, provides rich findings to complete our picture of the status of socio-economic protection of the elderly in Pakistan.

4. Findings of the Qualitative Study

This section presents the findings of the qualitative study regarding healthcare providers’ views on the health status, health seeking behavior, and social and state level arrangements for socio-economic protection of the elderly in Pakistan. The providers’ recommendations for the socio-economic protection of elderly and the challenges providers face in serving the elderly are also captured in this study. While the qualitative study was conducted with the purpose of getting information that was missing from the quantitative picture, to a great extent, its findings also support the findings of the qualitative study.

When the interviewed healthcare providers were asked about the health status of elderly patients based on their examinations, most of the providers said the health status of these patients is mainly poor. Some providers from the private sector said elderly patients have better health status but public sector health providers considered elderly to have a very poor health status. The elderly who have worked in the government sector, such as the army, have access to good facilities for healthcare. Military hospitals, for example, can
be a source of free treatment for them. However, the people who have not worked in any government sector, especially those living in villages, are very vulnerable to poor health.

According to healthcare providers the state of both mental and physical health of elderly people is poor. The state of individuals’ health is greatly determined by their socio-economic background. Distance from a health facility is another important indicator: according to healthcare providers, elderly people who come from far-flung areas are mostly in a more critical state as compared to elderly who live near a health facility. All the providers have a common consensus that improvement is possible even within the present setup of health service delivery. Increase in resources will further bring improvements.

“The health status of the elderly could be better. I’m not saying it’s all that bad, but improvement could definitely be made.” Female nephrologist, age: government hospital

“In our country not only the ageing population but every one’s health condition is less than satisfactory.” Male orthopedic surgeon, age: 40, private hospital

“The elderly patients who come to the hospital from areas nearby are found to be at initial stage of disease but those who come from far-flung areas are in a worse condition.” Female nephrologist, age: 50 years, government hospital

Some providers said that there is a lack of data about elderly people’s health in Pakistan; therefore, it is difficult to comment on their health status. Some providers closely linked the health status of the elderly with their economic and social background. According to healthcare providers some of the elderly even do not seek healthcare in times of illness; the quantitative study also reported a significant proportion of elderly not getting a health consultation when they get sick (5 percent). One of the public sector healthcare providers was of the view that elderly people in Pakistan are in moderate health conditions due to the widespread joint family norms. Another healthcare provider from the private sector had the perspective that there has been improvement in general although there is
scope for plenty more. Compared to previous generations, for example from 50 years ago, life spans have increased, indicating this improvement.

“We don’t have any data that would tell us about the health status of the elderly in Pakistan but the elderly patients who come to us mostly do not have a satisfactory health status. Not all the elderly come to hospital when they get ill; some stay at home.” Female nephrologist, age: 50 years, government hospital.

“Now there is media to create awareness, and therefore patients come from the countryside to cities for medical treatment. If they do not have money, they borrow from someone.” Male consultant surgeon, age: 81, private hospital

When asked about the awareness of elderly people for healthcare utilization, most of the providers were of the opinion that elderly people are generally less aware of their needs for proper healthcare. Unless there is a severe problem, they do not go to the doctor and ignore the illness. Only the educated and rich elderly have some awareness about what the precautions and preventive measures are to follow when they suffer from any illness. Poor and uneducated elderly people remain vulnerable to poor health all the time.

“The educated have awareness but not the poor class. The rich people who come to us know everything about their medicines and healthcare, so they have proper awareness.” Male Causality Medical Officer (CMO), age: 28, private hospital

Some healthcare providers are of the view that elderly people consider themselves to be less important and a burden on their family. Therefore, they do not take good care of their health; they ignore the illness and do not go for health consultation. One provider was of the view that in old age or at any age as a nation, health is not our priority and we do not think about saving some money for any future medical emergency. One of the private sector health providers pointed out that, typically, in household budgets, people include house rent, utility bills, food expenses, and educational expenses. In that budget we do not
keep any share for health expenses. Our mindset as a nation is that this is the government’s duty. Ageing is like useless part and it is considered as a burden.

“They are very careless about themselves because most of them are at an age where they consider themselves to be less important for their families. A few of them are very careful, but this is like one in a thousand.” Male physician (medicine), age: 38, government hospital.

5. Socio-Economic Issues of Elderly

The socio-economic issues faced by the elderly population in Pakistan are enormous. Based on interviews with healthcare providers, this study finds that elderly people in the country comprise a neglected part of the age strata. There are no any arrangements for their socio-economic protection. Most of our elderly population lives in rural areas; the family is the only source of socio-economic protection and otherwise there is no concept of geriatrics at the government level. Most of the elderly are financially weak, less educated, and dependent on other family members. These findings of the qualitative study are supported by the quantitative study as well.

Most of the healthcare providers consider poverty as the first main reason for elderly people’s poor health, which is directly associated with malnutrition. Elderly people’s health depends on resources, access to healthcare, proper diagnosis, and proper treatment. Elderly people mostly lack resources because they are dependents. Capturing the social issues, one of the healthcare providers said that the concept of old age homes is emerging in Pakistan, which means that the norm of family support for the elderly is diminishing.

“When I used to work at a military hospital (“CMH”), the OC CMH used to tell us not to admit any elderly patient on weekends unless there was a genuine case. People have started a trend that if they have to go somewhere on the weekend, they admit their
elderly family members in the CMH.” Male dermatologist/venereologist, age: 45, private hospital

“At state level, the elderly are a neglected part of age strata; they are only taken care of by household members in our family system.” Female nephrologist, age: government hospital

The findings of the interviews present another important issue that most of the time there is no one who can take elderly people to the hospital and if there is someone who can bring them to the hospital, financial constraints emerge. If they are financially stable then they can go to the hospital but if they are not or if they belong to any far-flung area, it becomes very difficult for them to visit a hospital. Degenerative diseases are mostly costly and therefore poor elderly people are unable to meet the expenses.

Government hospitals are mostly free, and there is negligible spending by people, mainly for medicines that are not available and have to be bought from outside. The population that goes to public hospitals mostly belongs to the lower middle class. From this angle we can guess that economic issues are the biggest issues. Affordability is a prime issue and that is why patients go to a government hospital--they cannot afford private hospitals. Affordability is directly linked to distance as well.

“If we write something that has to be bought from outside, that is torture for patients: they insist that we prescribe the medicine that is available within the hospital.” Female associate radiologist, age: 37, government hospital

According to the healthcare providers, the government sector is lacking in offering the necessary facilities and resources and therefore elderly patients prefer to go to private hospitals. The quantitative study also revealed that most of the elderly go to the private sector for health consultation (68 percent) and a small proportion go to the public sector (20 percent). Most of the elderly are poor and remain un-served; family care remains the only hope and source for them. Most of the providers are of the view that the joint
family system is breaking down in Pakistan. However, it continues to be considered the main source of care for the elderly and that is the reason the state is not considering any socio-economic protection arrangements for elderly. Until the government sector is able to offer better healthcare facilities, the elderly will remain vulnerable to poor health because most of them, being poor, cannot afford the private sector.

“Joint family was an asset for elderly people but now this family structure is getting weaker. Due to this family breakdown the elderly are becoming prey to loneliness and depression.” Male consultant surgeon, age: 81, private hospital

“Even at very old age, elderly are earning members of their family. Their health status definitely becomes poor and they become a burden on the society, family, and themselves.” Male physician (medicine), age: 38, government hospital

The interviewed doctors were asked about the types of disease elderly people typically suffer from Pakistan. All the doctors reported diseases related to their field of specialization and in this way a large number of diseases were mentioned but some diseases were commonly reported by all the sampled healthcare providers, including heart and bone related diseases, and diabetes.

According to the providers, elderly people suffer from both physical and mental diseases. Physical issues include heart diseases; Parkinson’s disease; and diabetes. Among mental health issues, the number of dementia patients is higher. Elderly people with dementia are harder to take care of because they are entirely dependent on care for routine minor activities, e.g., going to the wash room, eating food, etc. One of the healthcare providers from a physiotherapy department said that elderly patients most commonly have joint pain and muscular diseases and face spinal abnormalities of degeneration.

“Elderly mostly suffer from osteoclasis and osteoarthritis (joints pain, back pain, bones pain). Other than that, our common elderly diseases are diabetes, hypertension, pneumonia, and so on.” Female nephrologist, age: 38, government hospital
Gender also determines the types of degenerative diseases elderly patients suffer from. One of the private sector healthcare providers said that among males, diseases associated with the prostate gland are very common. Among female patients, symptoms associated with menopause and hormonal changes can lead to complaints like heavy sweating at night and many other problems.

“Most of the diseases or issues elderly patients present accrue from age-related changes in the body, like liver fatty, diabetes, and hypertension. Secondly, there is osteoporosis--very common among females--and other changes in bones. These are all degenerative diseases.” Female (associate radiologist), age: 37, government hospital.

6. Conclusions

Findings from both the quantitative and the qualitative study reveal that aged people in Pakistan are neglected at government level and are dependent on their families. Unlike western countries, the concept of socio-economic protection for senior citizens is totally missing. The health status of the elderly varies across different socio-economic subgroups, but gender and urban-rural differences remain huge. Women, especially those living in rural areas, are more vulnerable to ill health. The quantitative results also show higher levels of education to be associated with lower chances of getting ill and with higher awareness for effective healthcare utilization.

In the absence of government institutions, some local social welfare organizations are trying to meet the needs of the elderly but unserved senior citizens are much higher in numbers. The elderly in rural areas remain totally unserved. All the providers noted that there is no separate government institution to cater to the needs of the elderly, but some non-governmental charities, either belonging to religious groups or social welfare groups, do focus on the elderly, usually as part of wider efforts to help poor and vulnerable groups. The government does not have sufficient funds available to provide adequate healthcare to the elderly, but this limitation is also associated with the fact that people do not pay taxes
in our country. If people would pay taxes, the government would have enough money to spend on social welfare of the general public.

- **Policy Implications**

Based on the findings of the quantitative and qualitative study, the following policy measures are recommended:

a. First of all, the state needs to consider senior citizens as its responsibility because they have spent their life serving the state. Arrangements should be made according to the needs of the elderly for their better socio-economic protection.

b. Government will have to do from the beginning because the current health setup that our government is running is nothing.

c. Every elderly person, regardless of whether or not he or she has served any government institution, should be eligible for and provided monthly old-age benefits in the shape of social pensions, as in western countries.

d. The NGO sector should be brought up and existing social safety nets, like the Edhi Foundation’s network, should be financially supported by the government to provide socio-economic protection to the elderly.

e. All public and private hospitals should establish a geriatrics department so that the elderly are properly treated, with special attention to malnutrition, poor mental health, and weak memory.

f. If some hospitals are not able to set up a full-scale geriatric care unit, at the very least separate wards for the elderly should be introduced.

g. Medical care of the elderly should be free for elderly or subsidized by the government.
References


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