RELIGIOUS SECTARIAN INTOLERANCE, PERCEIVED SOCIAL SUPPORT AND LIFE SATISFACTION AMONG MALES OF GILGIT-BALTISTAN

Submitted by:

Hassan Raziq

Enrolment Number:

03-275231-009

Supervisor:

Dr. Fatima Naeem

BAHRIA UNIVERSITY LAHORE CAMPUS

MARCH 2025

APPROVAL FOR EXAMINATION

Scholar's Name: Hassan Raziq

Registration No:83617

Program of Study: Masters of science in Clinical Psychology

Thesis Title: Religious Sectarian Intolerance, Perceived Social Support and Life Satisfaction among males of Gilgit-Baltistan

I hereby confirm that I am satisfied with the completion of the scholar's thesis, and I believe it meets the appropriate standards for examination and submission. The plagiarism test, conducted using the HEC prescribed software, returned a similarity index of 9%, which is within the permissible limit set by the HEC for MS degree theses. Additionally, the thesis adheres to Bahria University's recognized format for MS theses.

Principal Supervisor's Signature: ----------

Date: ----------

Name: ----------

AUTHOR'S DECLARATION

I, Hassan Raziq, hereby state that my MS thesis titled "Religious Sectarian Intolerance, Perceived Social Support and Life Satisfaction among males of Gilgit-Baltistan": is my work and has not been submitted previously by me for taking any degree from this university Bahria University or anywhere else in the country/world. At any time if my statement is found to be incorrect even after my postgraduate the university has the right to withdraw/cancel my MS degree.

Name of scholar: Hassan Raziq

Date: ----------

PLAGIARISM UNDERTAKING

I, solemnly declare that the research work presented in the thesis titled ""Religious Sectarian Intolerance, Perceived Social Support and Life Satisfaction among males of Gilgit-Baltistan" is solely my research work with no significant contribution from any other person. Small contribution/help, wherever taken, has been duly acknowledged and that complete thesis has been written by me. I understand the zero-tolerance policy of the HEC and Bahria University towards plagiarism. Therefore, I as an Author of the above-titled thesis declare that no portion of my thesis has been plagiarized and any material used as reference is properly referred to/ cited.

I undertake that if I am found guilty of any formal plagiarism in the above-titled thesis even after awarding of MS degree, the university reserves the right to withdraw/revoke my MS degree and that HEC and the University have the right to publish my name on the HEC/ University website on which names of students are placed who submitted plagiarized thesis.

Scholar's sign:

Name of scholar: Hassan Raziq

DEDICATION

To my beloved BABA and AMMA

ACKNOWLEDGMENTS

First and foremost, I offer my deepest gratitude to Allah, the Almighty, for His countless blessings. His guidance has supported me throughout my research journey and allowed me to successfully complete this study.

I would like to extend my deepest gratitude to my research supervisor, Dr. Fatima Naeem Malik, for her invaluable support throughout this journey. Her exceptional leadership, insightful guidance, and unwavering encouragement have been a constant source of inspiration. Her dedication and belief in my abilities pushed me to strive for excellence, and it has been both a privilege and an honor to learn and grow under her mentorship. I am truly grateful for her role in shaping my research and this entire experience.

To my dearest parents, Words fall short when I try to express the depth of my gratitude for everything you've done for me. Your constant prayers, endless love, and unwavering belief in me have been my guiding light. Through every challenge and triumph, your support has been my greatest strength and inspiration. I am beyond blessed to have you by my side, and I will forever be thankful for the love and wisdom you've given me. You are the reason I stand tall today, and for that, I am eternally grateful.

I am truly grateful to my siblings for their incredible support during the difficult process of writing this thesis. Having them by my side made this journey not only manageable but also unforgettable. I deeply appreciate their love, understanding, and constant encouragement throughout.

I sincerely thank my friends, especially my Danger, chooha, karela and phool-gobi,for their constant support throughout my thesis journey. Their encouragement, understanding, and shared moments of humor kept me going during the tough times. Their faith in me meant the world. Thank you for being there every step of the way.

Lastly, I want to take a moment to thank myself with heartfelt gratitude. I am proud of the strength, perseverance, and determination I've shown in overcoming the challenges along this journey. Every obstacle faced has been a testament to my resilience, and I am truly thankful for the commitment I made to my goals and grow.

Table no	List of Tables	Page no
4.1	*Demographic Characteristics and Distribution of Participants (N=300)*	48
4.2	*Internal Consistency, Descriptive Statistics, and Distribution Characteristics of Study Variables (N = 300***)**	49
4.3	*Interrelationships Among Religious Intolerance, Communal Orientation, and Life Satisfaction (N = 300)*	51
4.4	*Hierarchical Regression Analysis of Predictors of Communal Orientation and Life Satisfaction among Males of Gilgit-Baltistan (N=300)*	52
4.5	*For the Direct effect of Sectarian Intolerance and Indirect effect of Communal Orientation on Life Satisfaction*	54
4.6	*Independent Samples **t**-Test for Mean Differences Between Shia and Sunni Groups on Study Variables with **t** and **p** Values (N = 300)*	56

Figure no	List of Figures	Page no
1	The conceptual framework explains the relationship between religious sectarian intolerance, life satisfaction, and perceived Social support.	34
2	Statistical Model of Mediation	55

List of Symbols

Symbols	Definitions
α	Cronbach's index of internal consistency
k	Number of items
f	Frequency
n	Total sample
t	Ratio
M	Mean
SD	Standard Deviation
%	Percentage
p	Significance Value
R	Correlation Coefficient
R^2	Coefficient of Determination
β	Standardized Beta
B	Unstandardized Beta
SE	Error
Z	Standard Score
LL	Lower Limit
UL	Upper Limit
Cl	Confidence Interval

Table of Content

Title	…….	I
Approval for Examination	…….	I
Authors Declaration	…….	II
Plagiarism Undertaking	…….	III
Dedication	…….	IV
Acknowledgment	…….	V
List of Table	…….	VI
List of figures	…….	VII
List of Symbols	…….	VII
Table of Content	…….	IX
Abstract	…….	XII
Chapter 1	…….	01
Introduction	…….	01
Background of the study	…….	01
Research Question	…….	20
Aim and Objectives	…….	21
Chapter 2	…….	21
Literature Review	…….	23
Introduction	…….	23
Origin	…….	24
Historical overview	…….	26
Prevalence	…….	27
Sectarian Intolerance	…….	29

Social Support	…….	30
Life satisfaction	…….	31
Theoretical Framework	…….	33
Social Mediation Theory	…….	33
Constructivism theory	…….	33
Dominance Theory	…….	33
Conceptual Framework	…….	34
Empirical studies	…….	34
Research gap	…….	34
Chapter 3	…….	37
Research Methodology	…….	37
Research Design	…….	37
Population	…….	38
Sample	…….	38
Inclusion	…….	38
Exclusion	…….	39
Operational Definition	…….	39
Religious sectarian intolerance	…….	39
Perceived Social support	…….	39
Life satisfaction	…….	40
Measure	…….	40
Informed Consent	…….	40

Demographics	…….	40
Religious sectarian intolerance scale	…….	40
Perceived Social support	…….	41
Life satisfaction scale	…….	42
Data collection	…….	43
Procedure	…….	43
Ethical Consideration	…….	45
Analysis	…….	46
Chapter 4	…….	47
Results	…….	47
Chapter 5	…….	59
Discussion	…….	59
Conclusion	…….	65
Implementations	…….	65
Limitations	…….	67
Recommendation	…….	68
Chapter 6	…….	70
References	…….	70
Appendices	……..	74

ABSTRACT

The research investigates the psycho influence of religious sectarian intolerance on males' life satisfaction in Gilgit-Baltistan, Pakistan, and the role of perceived Social support as a mediator. Religious and Social pluralism characterize the region of Gilgit-Baltistan, yet it has seen increasing sectarian tension, especially among Shia and Sunni communities, and this has direct implications for both cohesion and personal well-being. With a quantitative, correlational design, the study investigates the intercorrelations between religious sectarian intolerance, perceived Social support, and life satisfaction among 300 male Shia and Sunni sect participants. Self-administered questionnaires were used to collect data, and statistical analyses such as correlation, regression, and mediation analyses were performed using SPSS. The results show a strong negative correlation between sectarian intolerance and life satisfaction, suggesting that increased intolerance is linked with decreased well-being. Perceived Social support was identified as a protective factor, which was positively correlated with life satisfaction and partially mediated the adverse effects of sectarian intolerance. The research points to the value of Social support networks in building resilience and well-being in the context of sectarian conflict. It also highlights the necessity of policy interventions, educational change, and grassroots initiatives to foster interfaith dialogue, cohesion, and mental health care in Gilgit-Baltistan. The study adds to the knowledge of the intersection of sectarian conflict, Social identity, and psychological well-being and provides insights for analogous contexts around the world.

Key words, *Religious Sectarian Intolerance, Perceived Social support, Life Satisfaction, Gilgit Baltistan*