Impact of Social Support, Meaning in Life and Religiosity on Resilience among Flood Victims

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Abstract

The main reason for the current study is to explore the impact of social support, meaning in life & religiosity on resilience among the flood victims. A natural catastrophe is a higher crash injurious incident deep-rooted in the usual processes on the ground or earth. Pakistan has faced a regrettable reappearance of natural and synthetic disasters and crises in recent years such as the volcanic movement in 2005, floods in 2007, 2010, and 2013. In this cross-sectional survey study, 400 participants of flood victims were selected from Rajan Pur and Muzaffar Garh areas of the Province Punjab, Pakistan. The data was collected by using the instruments including a) Multidimensional Scale of Social Support, b) Meaning in Life Questionnaire, c) The religiosity Scale, and d) The Ego Resiliency Scale (ER89). The findings indicated a significant positive association of religiosity, social support meaning in life with resilience (p<.01). The results also showed that religiosity, social support, and meaning in life considerably predict the resilience among flood victims (p<.01). The findings of the study urge for a dire need to manage the consequences of disasters by addressing these factors effectively in clinical settings.

Keywords: Religiosity, social support, meaning in life, resilience, flood victims

INTRODUCTION

A natural catastrophe is a high shock destructive incident embedded in the natural procedure of earth; this reflects in terms of volcanic eruptions, flash floods, the earth shakes or earth quacks, tsunamis, and many other geological phenomena (Larson, 2019). Numerous studies proved that such tragedies do not affect human beings in short term but have much longer-term effects on the wellbeing and psyche of people (Esterwood, & Saeed, 2020). Well-being and psychological resilience are important factors among victims of natural disasters as targets of these tragedies suffer from symptoms of low wellbeing and psychological problems that affect them negatively (Kendler & Myers, 2010). Other factors like belief in the religion (Brewin et al., 2000), understanding of life in general (Rutter, 2000), and social networks facilitation (Taylor, 2011) also increase wellbeing and resilience of the disaster affected people (Ehring, et al. /2011; Taylor, 2011).

Humans have been the sufferers of catastrophes throughout documented human olden times (Taylor, 2011). For the period of their lifetime, 51.2 percent of females and 60.7 percent of males are predictable to have exposed in any case one shocking incident (Hussain, 2014), although any distressing episode might have a shock on a particular human being and a disaster is a distressing episode that creates an impact on whole population or community. Different distressing episodes disturbing persons or low amount of disasters can devastate the accessible society property and additionally create pressure on persons and the community's capacity to handle (Taylor, 2011).

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The damage is colossal in areas of the world anywhere disease, poverty, and social strife have previously destabilized the restricted ability for handling misfortunes. Cohen (1998) argued that the latest series of most significant catastrophes and earthquakes damage a number of human beings and they went homeless, poor, and needy. The example is found in the recent history of Venezuela where floods and mudslides killed over 30,000 individuals in 1999 (Blanco et al., 2006).

Pakistan has faced unfortunate recurrence of natural disasters in recent years in 2005 to 2013 and security crises in erstwhile Federally Administered Tribal Areas (FATA) and Khyber Pakhtunkhwa (KP). Different organizations have responded and provided technical, significant information and ability that gives support to the institutions like, Earthquake Rehabilitation and Reconstruction Authority (ERRA) and National Disaster Management Authority (NDMA), other major stakeholders and ministries of the government. Furthermore, United Nation Development Programme (UNDP) supported to undertake comprehensive needs assessment and coordination related activities in response. It was a significant mobilization of resources and implementation of different programmes to facilitate livelihood opportunities, infrastructure development, disaster risk reduction interventions, counseling of psychologically stressed individuals, cash amount for work, skill development activities focused on gender and for more vulnerable groups. Improvement in disaster impact areas of KP and peacebuilding social structure and population-based improvement for the parts that multitude by Afghan refugees were very imperative steps in Pakistan.

Hypotheses

Hypothesis 1: The social support, meaning in life and religiosity will significantly predict resilience among victims of the natural disaster.

METHODOLOGY

A cross-sectional research design was used for the current study and 400 participants of natural disasters victims of flood from two districts of the Province of Punjab, include; Rajan Pur and Muzaffar Garh. The participants were comprised of men and women victims of flood and sampled by using purposive sampling method and contacted individually at their usual settings. The participants were told about the aims and objectives of the study and assured that the data will be used for academic purposes. the consent of the respondents was taken by approaching a person living in the study area known to the researchers.

Instruments

1. Multidimensional Scale of Perceived Social Support was developed by Zimet et al. (1988). The scale comprised of twelve items. The scale is comprised of 7 points Likert type. The answering categories range from 1 for very strongly disagree to 7 for very strongly agree. This scale is validated by the indigenous context (Hussain, 2014).
2. Meaning in Life scale was made by Steger et al. (2006). This scale comprised 10 items. The scale is base on 7 points Likert type. The response categories range from 1 completely untrue to 7 for completely true. This scale is validated by the indigenous context (Bano, 2014).
3. The religiosity Scale was translated into Urdu by Ghayas and Batool (2016). It consisted of 14 items and is based on five points ordinal scale that measured the religiosity among

participants. The answering categories range 1 for completely disagree to 5 for completely agree.

4. The Ego Resiliency Scale (ERS-89) (Block & Kremen, 1996) is a short scale to assess (trait-based) resilience (the capacity of an individual to adjust to the frustration or stressful life). The ERS comprised 14 items and every question required a response on a 4-point scale, ranging from 1, with the answer "does not apply at all," to 4 with the answer "applies very strongly.

Before administering all scales to the participants, they were aware of the aim of the study. Face-to-face interviews were conducted in a natural setting and workplace. Explanatory statistics were implied on all research variables. Alpha reliability was calculated for all study variables. Multiple Regression Analysis and Pearson correlation were applied to test the hypothesis. To draw results and conclusions, Statistical Package for Social Sciences (SPSS) was used to analyze the data.

RESULTS AND DISCUSSIONS

Table 1

Correlation between Social Support, Meaning in Life, Resilience and Religiosity among the Victims of Natural Disaster

Variables	1	2	3	4
1. Social Support	--	.23*	.41**	.50**
2. Meaning in Life		--	.53**	.85**
3. Resilience			--	.50**
4. Religiosity				--

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

Table 1 shows a correlation among social support, meaning in life, resilience, and religiosity among the victims of a natural disaster. Results showed that social support has a significant positive correlation with meaning in life, resilience, and religiosity. Meaning in life has a significant positive correlation with meaning in life, resilience, and religiosity. Resilience has a significant positive correlation with religiosity.

Table 2

Social Support, Meaning in Life and religiosity as a predictor of Resilience among the Flood Victims

Variables	Outcome: Resilience		
	B	R^2	F
Social Support	.23**	.56	7.56***
Meaning in Life	.31**		
Religiosity	.56**		

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

Table 2 shows social support, meaning in life, and religiosity as a predictor of resilience among the victims of a natural disaster. Results showed that social support, meaning in life, and religiosity significantly predicted resilience among victims of the natural disaster.

Hypothesis 1: "The social support, meaning in life and religiosity will significantly predict resilience among victims of natural disaster" (flood victims) was supported by current investigation. Being surrounded in communal association and within societal assets to be receptive to the traumatic

episode that has positive impacts on change but the query still stays behind as to how these two types in nature of sustaining a connected through the avoidance of suffering. The stress-resistance types indicate that holding up a supply of resistance and its functions in the course of straight special impacts on individual perceiving point of view and additional mental behavior otherwise shortest handling during difficulty in facing situations. On the other hand, there is an indecision situation that indicates the potential that is the majority related to resistance special things otherwise regarding the association among communal help and behaviour related handling techniques. This is more appropriate, that to find out the links between communal help along with the connection with distress (Brewin et al. 2000; Lakey & Cronin, 2008). For both males and females, the structural method is helping the powerful intervention impacts on the mutual resource distinctive determination, functional communal support, and pessimistic life measures. Support for mediator special effects with the associations among conflict regions at higher tension stage and resilience & revival factors were nominal (King et al., 1999).

The increasing information on religious-based activities involvement as a protective impact that may assume the major cause of sadness & hopelessness (McCullough & Larson, 1999; Koenig & Larson, 2001). The finding of one hundred and forty-seven researches also indicated comprehensive results and shows a significant association among the participation in religious activities and some sad symptoms in wide-ranging community and clinical population (Smith *et al.*, 2003). Elements that save from harm besides the non-functioning or confusion in most individuals, including special assets (e.g. self-esteem or handling ability), healthy family or friend dealings, and comprehensive support mechanism at work, school, and other social situations. It may also reinforce the person's capacity to handle difficulty; in this manner, it promotes resilience (Werner & Smith, 1992; Rutter, 2000). A higher level of religiosity may increase resilience in positive high-risk persons (Kasen et al., 2012). The current study proposes that cognitive components alone are not sufficient to forge a relationship between religion and resilience (*Annalakshmi & Abeer, 2011).*

Meaning in life and goals is connected with resiliency. Generally resilient people have objectives in their lives, careers, and relationships in almost the whole thing which they have done. Nobody involves in the relations expect it to be unsuccessful, an important person with additional resilience not only inclined to be successful but also to develop mentally, psychologically, and individually while mutually. Targets facilitate people to progress from the "Would not be polite…" level of thoughts about incredible the construction of it more tangible and attainable (Grohol et al., 2014).

Social Support and Resilience

More concentration has been remunerated to the impacts on a family unit, particularly mothers concerning about a kid who has severe bodily symptoms. Normally, mothers of kids with severe bodily symptoms report more psychological pain than common people, but the majority of researches indicates significant individual differences (Kasen et al., 2012). Therefore the meager occurrence in a child with the severe bodily symptom is not adequate to indicate the possibility of sadness in motherly take-cares. Causes that influence parenting-related modification for kid's disabilities are essential to define and make possible handling and solutions for better performance within the members of any family type.

Elements connected with the difference in motherly modification have been hypnotized to survive within a possible-resilience perspective (Wallander et al., 1989). Disturbing elements comprise on

the kid's physical unfitness that damage of concerned kids behaviour of everyday life & psychological stress. Effect of like's threats causes is assumed to be managed through psycho-social elements, inter-personal causes & its handling. This constitutes a position of resilience-related causes that anticipate being relevant variation in both healthy and unhealthy ways. Earlier studies on resilience indicate socio-ecological causes that impacting mothers' regulation, but inter-personal causes are also significant. Inter-personal causes reproduce a person's attitude, thinking style, and behavior. Therefore for two inter-personal causes identified the responsibility and self-assurance. Incorporation of a statistically significant difference in maternal satisfaction, even though more difference leftovers un-accounted (Keith & Wallander, 1988; Wallander & Venters, 1995).

Social segregation along with the lesser intensity of communal involvement has been exposed to be linked with larger co-morbid factors & deaths, cause therapeutic disorders. For instance, in renowned Alameda Country researches indicates that males and females lacking values of others was 1.9 to three times additional possibility to expire by cancer, cerebral vascular, heart disease and other diseases inside 9-year duration as comparison of those persons having more social associations (Berkman, 1995). The outcome of community involvement in life anticipation indicated as physically powerful special impacts on cigarette smoking, level of physical activity, and hypertension (Kendler & Myers, 2010).

The War of Vietnam might be provided as a significant model of unsuccessful social involvement during a period of severe trauma & stress. Johnson et al. (1997) established that several Vietnam practiced home-return as a very stressful occurrence. These veterans claimed "being resentful, alone, insulted and feeling angry." The researcher concluding that without social involvement established the veterans' perceives lead to feelings of detachment and rejection (Johnson et al., 1997). On the other hand, low social involvement indicates a higher amount becomes visible to protect or buffer beside the complete crash of physical and mental problems. The association between social support and executive mental functioning and bodily health has been experiential in different residents, as well as college students, jobless workers, mothers, and parents of those children having severe remedial diseases (Resick, 2001).

Religiosity and Resilience

Strength has been conceptualized as the ability to withstand difficulty or oppose an obligation or inclination that considerably hoists hazard for maladjustment, sadness, or other such negative results (Masten, 2013; Luthar, Cicchetti, & Becker, 2000). Evaluated abilities that indicate flexibility include overall improvement of particular capabilities less than distressing circumstances and absence of a neurotic mechanism using extreme threats or expanded weakness (Masten, 2013; Rutter, 1999; Luthar et al., 2000; Luthar, 2006); On the additional side, quite optimistic statement when the possibility of disorder or dysfunction is high. Elements that save from harm alongside disorder or dysfunction in most of the individuals, as well as special resources (e.g. coping ability and self-esteem) sportive friends or family associations and extensive helping attitude at employment, other society affairs, and school, might also emphasize a person's aptitude to deal with hardship, thereby promoting resilience (Werner & Smith, 1992; Grotberg, 1999; Rutter, 2000).

The expanded awareness of religion-oriented involvement as a caring control might be preventive moderate role-playing in the increase of sadness (McCullough & Larson, 1999; Koenig & Larson, 2001). Meta- investigations for 147 self-sufficient reaches established diffident important contrary

relationship among presence in spiritual participation and a sad feeling among the general residents, clinical samples, and convenience (Smith *et al.*, 2003). A group of people found a less likelihood for lifetime Mental diffident problem with a strong individual viewpoint of religious significance differences between mothers of present research on children (Miller et al,. 1997), indicated parallel relationships among religiosity aspects and lifelong externalizing and internalizing disorders (Kendler *et al.*, 2003; Kendler & Myers, 2010). Relationship among religious thinking and reduction of Mental diffident problem has been reported in a scientific population (Koenig *et al*. 1998) and few other pieces of research maintain a potential association among religiosity and sad feeling and symptoms (Krause, 2009).

Few other researchers have tested a major impacting assumption, comparing relationship among religiosity and sadness in high and low menace classes; parents inexperienced the current bereavement of a kid *versus* parents whose kids die additional than two years in the past (Maton, 1989), in partner care-takers of memory loss clients *vs* couples of having good physical character adults (Robinson & Kaye, 1994) and individual at this time having a feeling of anxiety with a comparison of individuals without such feelings (Kendler *et al*, 1999). Even though few researchers are likely to sustain control of the sadness and stress connection by religion-oriented activities and attitudes, few other researchers have indicated diverse and insignificant results (Krause, 2009).

Meaning in Life and Resilience

Meaning in life is the expressive appearance of unambiguousness (Antonovsky, 1984). Although the directness of resources that life makes intellectual sense, meaning-fullness is a capital that life is psychologically meaningful and sagacious. In this mode, meaning-fullness accounts for a person's enthusiasm that hooks up in complicated life situations and circumstances (Antonovsky, 1997). To say that life is meaningful is to say that one cares (Antonovsky, 1984). In difficult circumstances were perceived as significant, one chooses to provide psychological vigor in handling with it and one can see the complexity as a confronting in which it is important investing force and dedication, slightly than as trouble. A person having a weak intellectual consistency would thus: recognizing external and internal stimulus as noise, not in sequence, as incomprehensible confusion disorder, and as impulsive potential, he would understand the proceedings of life as regrettable effects that occur to her or him and discriminate against her or him un-justifying and he would experience that not anything in life mattered more or worse, are undesirable stress and frustrating stress. By comparing, an individual having strapping SOC, (Cederblad et al., 1994).

Confronting stressors is a skill that helpful and restructuring the environment. The stressor believes that the suitable assets are accessible and can be activated to treat effectively with the confronting and is forced to contract with it. Any direction to life … permits the choice of suitable psychological handling techniques that gives concrete support for the protection and intensification of health & well-being (Cederblad et al., 1994).

CONCLUSION

The current study explored the impact of social support, meaning in life, and religiosity on resilience among the flood victims. Disasters are traumatic occurrences and these experiences are perilous, overpowering, and classically unexpected. Any catastrophe is also a collective episode, in which survivors deal out an enormous incident and come with the view that the world something like with

them in a dissimilar and new behavior. These earth quacks, flashy floods, and other catastrophes are overwhelming procedures as this experimentation the potential of the individuals, community to act in response and for the time being lead to enormous disturbance. The findings of the study urge for a dire need to manage the consequences of these disasters by addressing these psychological factors effectively in clinical settings.

The present nature of the study is very important to manage the problems of flood victims in the disaster areas of Pakistan and other developing countries as well. It will provide a guideline to the policymakers, researchers, health practitioners, psychotherapists & forthcoming students and may become a part of libraries for academic purposes. Similar nature of researches should be conducted at a large level to give recommendations to resolve the conflict by counseling the victims of natural disaster through clinical settings practically.

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