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## Exploring the Interplay between Prosocial Behavior, Spirituality and Psychological Well Being among Young Adults

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### ABSTRACT

*Understanding the factors influencing young adults' psychological well-being is crucial for developing effective mental health interventions. This study investigated the relationship between prosocial behavior, spirituality, and psychological well-being among 410 young adults (18-26 years). It was hypothesized that prosocial behavior and spirituality are positively correlated with psychological well-being, and spirituality mediates their relationship. The Prosocial Behavior Scale (Caprara, 2010), Spirituality Measurement Scale (Makkar & Singh, 2018), and Ryff's Psychological Well-being Questionnaire (Ryff, 1994) were employed to assess the variables. Correlational and mediation analyses supported the hypotheses, demonstrating that spirituality significantly mediates the positive association between prosocial behavior and psychological well-being. Additionally, participants from nuclear families reported higher levels of psychological well-being than those from joint families. These findings emphasize the importance of prosocial behavior and spirituality for fostering young adults' mental health and suggest the potential for interventions that target these constructs.*

**Keywords:** Prosocial Behavior, Spirituality, Psychological Well-being, Young Adults.

### Introduction

The effect of pro social behavior and spirituality on a young adult's psychological wellbeing or increasingly important and well interested area of psychology. It is crucial to comprehend the intricate connection between young adults' psychological wellbeing, spirituality, and pro-social behavior in today's quickly evolving society. Young people encounter several obstacles in their quest for personal fulfilment, social connections, and identity creation as they enter adulthood. An outline of the subject is given in this introduction, along with important ideas and factual data that demonstrate how pro-social conduct, spirituality, and psychological health are all inter connected.

Prosocial conduct involves voluntary efforts that benefit others without immediate benefits for the helper (Walker & Carlo, 2015). Prosocial activity can take various forms, such as modest acts of kindness. Lay and Hoppmann (2015) suggest that working with humanitarian organizations might range from informal acts like picking up items to more structured ones. Nelson et al. (2015) state that the terms prosocial behavior, helping, and kindness is synonymous. Prosocial practices can lead to excellent life results. Carlo and Memmott (2018) found a significant drop in prosocial conduct in early adulthood.

Scott (2023) defines spirituality as a broad belief in something beyond oneself. It seeks to answer concerns about the purpose of life, human relationships, the universe, and other aspects of human existence. Spirituality provides a perspective that transcends sensory and bodily experiences. This shows that there is a larger connection between all beings and the universe.

Many young adults place a high value on spirituality, which is often understood to be the pursuit of meaning, purpose, and a connection to something more than oneself (Pargament, 1997). Spirituality offers people a framework for making sense of the world and overcoming obstacles in life, whether via religious activities, meditation, or philosophical inquiry. Research has repeatedly indicated that spirituality is positively correlated with a number of psychological well-being factors, such as enhanced resilience, decreased anxiety and depression, and a higher degree of life satisfaction (Koenig et al., 2012; Smith et al., 2003).

Psychological Well Being is a superordinate construct that includes emotional or psychological wellbeing, as well as social and collective wellbeing. When lives are going well, psychological well-being is achieved. It is the union of well-being with efficient operation. It is not necessary for people to always feel happy or content; experiencing negative or painful emotions (such as disappointment, failure, or sadness) is a natural part of life, and being how to control these emotions is crucial for long-term wellbeing. Negative emotions that interfere with an individual's ability to function in daily life, whether extreme or persistent, jeopardise psychological well-being. Feeling good includes more than just the happy and contented feelings; it also includes interest, engagement, confidence, and affection. In terms of psychology, the idea of functioning effectively entails the development of one's potential, having some control over one's life, having a feeling of purpose (e.g., working towards cherished goals), and having meaningful connections are all components of functioning effectively. (Huppert, 2009).

Psychological study is becoming more interested in the relationship between young adults' spirituality and pro-social behavior. Higher degrees of spirituality have been linked to pro-social behaviors including volunteering and charity giving, according to several studies (Kim & Esquivel, 2011). This shows that people's spiritual practices and beliefs may inspire them to do actions that help others, improving their own wellbeing in the process.

Prosocial behavior and spirituality are interconnected concepts that often influence each other. Research suggests that spirituality can foster prosocial behavior, which involves actions intended to benefit others, while engaging in prosocial behavior can enhance spiritual well-being. Here are some key points on their relationship. Spirituality often involves beliefs in interconnectedness, compassion, and empathy, which can motivate individuals to engage in acts of kindness and generosity towards others. Studies have found positive correlations between spirituality and various forms of prosocial behavior, such as altruism, volunteering, and charitable giving. Compassionate values promoted by spirituality can shape individuals' attitudes and behaviors towards others, leading to increased prosocial tendencies. Practices like meditation and prayer common in spiritual traditions can cultivate empathy and compassion, which are essential for prosocial behavior.

The relationship between prosocial behavior and psychological well-being is well-documented in psychological research. Prosocial behavior, such as acts of kindness, cooperation, and altruism, is positively associated with psychological well-being. Engaging in prosocial acts can lead to increased positive emotions, satisfaction with life, and overall psychological flourishing. Prosocial behavior fosters social connections and supportive relationships, which are crucial for

psychological well-being. Studies have shown that individuals who engage in more prosocial behavior tend to report higher levels of happiness, life satisfaction, and subjective well-being. Life satisfaction is considered to be another factor that may operate as a mediator between spirituality and psychological well-being. It is assumed that those who are very spiritual will also be highly satisfied with their lives. This is even confirmed by one study (Eksi, 2019). Eksi thinks that great psychological well-being may be correlated with high life satisfaction. Since it is said that one factor influencing psychological well-being is life satisfaction (Kermen et al., 2010). Life satisfaction is considered to be another factor that may operate as a mediator between spirituality and psychological well-being. It is assumed that those who are very spiritual will also be highly satisfied with their lives. Good life satisfaction may also be a sign of good psychological well-being (Eksi, 2019).

According to Ozer and Karabulut (2003), life satisfaction is a crucial notion in positive psychology that describes the state that arises when an individual's desires and what they have in life diverge. Our overall opinions and sentiments about our lives make up our sense of life satisfaction. It encompasses the person's happiness with his or her past, present, and future as well as the opinions of others regarding that person's life (Diener et al., 1999).

Pro-social conduct, spirituality, and psychological well-being do, however, have a complicated and nuanced relationship. While some research has shown that these characteristics are positively correlated, other studies have shown inconsistent or even contradicting results (Maltby et al., 2005). The strength and trajectory of these interactions can be influenced by various factors, including individual variances in personality, religious views, and cultural differences.

In conclusion, knowing how young people's pro-social behaviour, spirituality, and psychological well-being interact is crucial to fostering their overall growth and mental health. Through investigating the ways in which these variables interact, scholars and professionals can pinpoint efficacious approaches to cultivating social connectivity, empathy, and resilience in youth.

### **Objectives**

The main focus of the study is to examine the relationship between prosocial behavior, spirituality and psychological well-being among young adults. To identify the role of spirituality as a mediator between pro social behavior and psychological well-being.

### **Rationale**

The rationale behind studying the complex relationship between pro-social behavior, spirituality, and psychological well-being among young adults stems from the recognition of their pivotal transition into adulthood. As they navigate identity formation, social connections, and personal fulfillment, understanding how these factors intersect can provide valuable insights into promoting their well-being. Empirical evidence suggests that pro-social behavior and spirituality can significantly impact psychological well-being, making it essential to explore their interplay in the context of young adults' lives. By examining these dynamics, researchers aim to inform interventions and support systems that nurture positive development during this critical life stage.

This study aimed to contribute to a fuller understanding of human behavior by shedding light on how people's conduct towards others are influenced by their psychological and spiritual states. The study can pinpoint elements that support resilience and healthy development in young adults by looking at the relationships between pro-social behavior, spirituality, and psychological well-being. The results can guide the creation of therapies that incorporate pro-social and spiritual components to improve young adults' psychological wellbeing and mental health. Young people's feeling of community, empathy, and social cohesiveness are vital for the

health of society, and an understanding of the connection between prosocial behavior and spirituality can help to cultivate these qualities in them. The study's conclusions can guide parenting and educational strategies that support young adults' spiritual health and pro-social ideals, promoting their overall development.

### **Hypothesis**

Based on literature review and theoretical perspectives following hypotheses of the current study were formulated: Psychological wellbeing would have positive relationship with prosocial behavior among young adults. Spirituality would have positive relationship with prosocial behavior among young adults. There would be a positive relationship between psychological well-being, pro social behavior and spirituality. Spirituality would play role as a mediator among pro social behavior and psychological well being.

### **Literature Review**

In order to decrease bullying and promote prosocial behavior, positive psychology is essential. Nevertheless, only a small number of research have examined the impact of favorable personality traits on the prosocial actions of those who witness bullying. The current study looked at the connections between prosocial bystander behavior in bullying situations, spirituality, happiness, and altruism, both directly and indirectly. 685 students from Northwestern Mexico participated in the study; 49% were female and 51% were male, with ages ranging from 12 to 18 ( $M = 14.3$  years,  $SD = 1.68$ ). It was computed to create a structural equation model (SEM). The findings show a relationship between prosocial bystander behavior and pleasure and altruism. Happiness and spirituality are indirectly related because happiness fosters prosocial bystander behavior through the benefits of altruism. 48% of the variance in the prosocial bystander was explained by the SEM. There is discussion of the implications for enhancing defensive behavior in bullying situations and lowering school violence. (Eur, 2022).

There appears to be a significant difference between laboratory studies and self-reports when it comes to prosociality among religious individuals. There have even been suggestions that religious persons are morally hypocritical in this regard. The four-research presented here, however, operate under the premise that religiosity has a modest but real influence on prosocial behavior and is not the result of self-delusion. When it came to hypothetical everyday problems, religious young adults in Study 1 ( $N = 106$ ) tended not to resort to indirect hostility. The religiosity of female students in Study 2 ( $N = 105$ ) was linked to their willingness to assist in closing targets in hypothetical scenarios, but this relationship did not hold true for unknown targets. Religious targets in Studies 3 ( $N = 315$ , 105 triads) and 4 ( $N = 214,109$  targets) not only reported high levels of altruism empathy, but in three of the four instances, peers (friends, siblings, or coworkers) also thought the same of them. Additional study findings revealed that religious people's prosociality is not a product of their gender, social desirability bias, sense of security in their affiliation, empathy, or integrity. (Saroglou, Pichon, Trompette, Verschueren & Dernelle, 2005).

Spirituality is viewed as a way of life that shapes people's reactions to experiences in life, as well as how it motivates them to collaborate and act in more socially and responsibly. The current study postulated that there would be a substantial gender difference and a significant association between prosocial behavior, spirituality, and teenage psychological well-being. A total of 110 data points from adolescents between the ages of 16 and 19 were gathered for the study's objectives. The following measures were used: the Ryff's Psychological Well-Being Scale, the Spirituality Scale by Delaney, and the Prosocial Tendencies Measure by Carlo & Randall. The results of the correlation study indicated a non-significant association between psychological well-being and prosocial behavior and a strong positive relationship between

psychological well-being and spirituality. What Effects Interventions Would Have and Techniques to support adolescents' pro-social behavior and overall wellbeing are covered (Vinothkumar, 2015).

Happiness can be purchased with money, but not nearly as much as most people think. Happiness can only be purchased with money if it is used wisely. People are happier, for instance, when their purchasing habits are linked to postponing pleasure and engaging in pro-social spending. The primary goal of the study is to assess how pro-social spending benefits individuals' personal lives. A framework was provided by Hill and Howell (2014) that connected Pro-Social Spending to Subjective Well-Being (SWB), Psychological Need Satisfaction (PNS), and Self-enhancement (SE) with Self-transcendence (ST) acting as a moderator. We included Happiness as an extra outcome and adjusted Hill & Howell's model to incorporate Donations, Income, and Personal Spending as additional factors affecting SWB and PNS. We contend that happier people have higher levels of SWB, PNS, and income when pro-social expenditure is increased in conjunction with higher donations and income. Furthermore, these relationships become more prominent with improved Self-transcendence and Self-enhancement. To establish empirical validity, a survey with a closed-ended questionnaire was used. The quantitative study is regarded as the main technique for gathering data. Out of 500 participants who received the questionnaire, only 303 responded, representing a 60% response rate. Confirmatory factor analysis (CFA), structural equation modelling (SEM), and blindfolding techniques are the data analytic methods employed in this study. According to the findings, pro-social and interpersonal sending appears to have a major and advantageous impact on happiness and SWB. Happiness, PNS, and SWB appear to be favorably impacted by self-improvement and self-transcendence (ST). According to the moderation study, ST appears to increase pro-social spending's impact on PNS while decreasing it on SWB. In a similar vein, donations appear to lessen SWB in Pakistan. This may be due to the fact that SWB is sensitive to income levels as well, and spending appears to lower it while increasing happiness and SWB, which appear to be unrelated to money. (Khan & Siddiqui, 2021).

The purpose of this paper is to examine how spirituality affects the mental health of consumers who engage in reuse as a form of sustainable consumption (SCB). Furthermore, the study looks into how reusing as SCB mediates the relationship between psychological well-being and spirituality. Research on the relationship between spirituality and reusing has also considered the moderating influence of religiosity. Consumers in the garment business were surveyed using a convenience sample technique and a structured questionnaire in order to gather data. The 286 respondents' usable data was analyzed using PLS-SEM. The findings support the notion that spirituality significantly and favorably affects psychological well-being. Additionally, it was discovered that reusing (SCB) was a significant mediator and that religion had a strong and significant moderating effect on the relationship between spirituality and reusing. This study adds to the body of literature by focusing on factors that are detrimental to psychological well-being. To the best of the authors' knowledge, this is among the first research to examine how spirituality affects consumer psychological well-being, with a focus on reuse (SCB) as a mediator between the two constructs. Additionally, it looked into how religiosity moderated the relationship between spirituality and reuse. The results of research have ramifications for social activists, marketers, ecologists, legislators, researchers, and practitioners. Such a contribution will open up new possibilities for research students to think about conducting more research. Supervisors will receive assistance in managing these elements that promote reuse and boost psychological health. (Iqbal & Khan, 2023).

The pursuit of psychological well-being is a top priority in an ever-changing and complex environment, especially for young adults facing the difficulties of emerging adulthood. This group, which is characterized by changes in relationships, work, and education, frequently struggles with issues of meaning and purpose for the future. A vast array of practices and ideas make up spirituality, which is gaining more and more recognition as a possible element affecting psychological well-being. This study's goal was to determine whether young adults, aged 19 to 35, who identify as spiritual have higher psychological well-being. The instruments used to measure spirituality and psychological well-being include the Spirituality Scale (Delaney, 2003) and the Psychological Well-Being Scale (18 questions) (Ryff, 2007).

### **Methodology**

The present study was conducted to explore the interplay among pro social behavior, spirituality and psychological well-being among university students. This section focuses on research design, sampling strategy to select samples, statistical analysis, measuring instruments administrated and ethical consideration.

### **Participants**

A purposive sample of 410 university students was recruited through data collection from different universities. The age range was included between 18-26 years. The minimum level of education was interred and they all belong to different backgrounds, lower, upper and middle socioeconomic status with joint and nuclear family setups.

### **Research Design**

A survey research design was used in this current study to explore the relationship between prosocial behavior, spirituality and psychological wellbeing among university students.

### **Inclusion Criteria**

Individuals who meet the criteria included in this study; Age Range 18- 26 Years included.

### **Exclusion Criteria**

Those who have any psychological problem or any medical condition were excluded from this study.

### **Measuring Instruments**

The following measuring instruments used in the study.

### **Demographic Questionnaire**

A demographic sheet was prepared to gather personal information about the participants. The demographic questionnaire was comprised of questions related to the participants age, Gender, Any psychological disorder and any physical disorder, Family system, year of education, birth order, No. of siblings, Socio economic status and occupation.

### **Prosocial Behavior Scale (PBS)**

Prosocial behavior was rated using a scale developed by Caprara and Pastorelli (1995). It comprises 16 items spanning helping, in terms of how often children help classmates, sharing in terms of how often they share objects with peers, and consoling in terms of how often they console classmates who are sad or hurt (3point Likert scale, from 1 = never to 3 = often).

### **Spirituality Measurement Scale**

Spirituality Measurement Scale was developed by Makkar & Singh (2018). Spirituality Measurement Scale measures the individual's spirituality. The scale is comprising of 38 items. SMS is developed to covering five dimensions of spirituality i.e.; Transcendence, Self-Engagement, Self-Awareness, Self-Efficacy, and service towards others. The scales statements describe individual attitude, feeling or behavior with a five-point Likert Scale. (From 1=Strongly Disagree to 5= Strongly Agree).

### **Ryff's Psychological Well Being Scale (PWB), 18 Items Scale**

The Ryff’s Psychological Well Being Questionnaire (PWB) was employed. The 18 version of Ryff’s Psychological Well Being Scale (Ryff & Keyes, 1995) is a self-report instrument that comprises 18 items measuring six dimensions of psychological well-being: Autonomy, Environmental Mastery, Personal Growth, Positive relations, Purpose in Life and Self-Acceptance. The items are rated on a 7-point Likert type scale with a range of 1 (strongly disagree) to 7 (strongly agree). Therefore, the total score in the range of 18-108, with higher scores representing great wellbeing.

**Results**

This study aimed to explore the relationship between pro social behavior, Spirituality and Psychological Well Being among young adults. This chapter presents the main statistical findings of the current data. In order to interpret the data descriptive statistics, Pearson product coefficient correlation method was applied through statistical package for social sciences (SPSS, 21). Percentages, means and standard deviations of demographic variables and characteristics were calculated by using descriptive statistics. Further, the role of Spirituality in the current study was a mediator, for interpreting the results of mediation relationship of spirituality with other model variables i.e., prosocial behavior and psychological well being with the mediation model by Hays (2022) was applied.

**Reliability Testing**

The study indicated that individuals engaged in moderate amounts of prosocial behavior (mean = 37.95, SD = 6.077). Participants scored an average of (M = 135.45, SD = 26.929) on the Spirituality Measurement Scale, indicating a high level of spirituality among the group. Psychological well-being scores averaged (M = 77.92, SD = 10.934), indicating a moderately pleasant psychological state. Furthermore, the ranges for each scale differed, showing varying degrees of dispersion among the data points.

Table 1 Reliability Statistics

Variables	k	M	SD	a	Range
Prosocial Behavior Scale	16	37.95	6.077	.663	.461
Spirituality Measurement Scale	38	135.45	26.929	.927	1.022
Psychological Well Being Scale	18	77.92	10.934	.452	2.227

**Pearson Correlation**

The provided table describes the outcomes of correlational analysis piloted using statistical program (SPSS) to access the correlational between the variables.

Variables	1	2	3	M	S
1. Prosocial Behavior	-	.367**	.111*	37.95	6.076
2. Spirituality	-	-	.175**	135.44	26.929
3. Psychological Well Being				77.91	10.933

The table shows the Pearson Product Moment Coefficient of Correlation analysis for the model variables in young adults. Three variables were investigated: prosocial behaviour (M = 37.95, SD = 6.076), spirituality (M = 135.44, SD = 26.929), and psychological well-being (M = 77.91, SD = 10.933). The correlation coefficients revealed strong correlations between variables. Prosocial behaviour has a positive correlation with spirituality (r =.367, p < 0.01) and psychological well-being (r =.111, p < 0.05). Spirituality showed a positive correlation with psychological well-being (r =.175, p < 0.01). This implies that there is a significant positive relationship between Prosocial Behaviour, Spirituality, and Psychological Well Being in young adults, with Prosocial Behaviour and Spirituality showing greater correlations than Prosocial Behaviour and Psychological Well Being.

**Independent Sample T-Test**

Independent Sample T-Test was conducted to compare the prosocial behavior, spirituality and psychological well being in young adulthood of university students. The result revealed that family system has great influence on psychological well being of young adults. Results revealed significant difference of psychological well being among young adults. Nuclear Family system has an effective psychological well being rather than joint family system. The table presents the means and standard deviations for two family systems (Nuclear and Joint) across three variables: Prosocial Behavior, Spirituality, and Psychological Well-Being.

Variables	Nuclear (N=122)		Joint (N=288)		t (410)	p	Cohen's d
	M	SD	M	SD			
1. Prosocial Behavior	38.15	5.751	37.475	6.785	-.970	.333	0.107325
2. Spirituality	136.26	29.111	135.01	23.603	-.454	.650	0.047169
3. Psychological Well Being	78.98	11.147	75.393	10.009	-3.213	.001	0.33861

For Prosocial Behavior, the mean (M) for the nuclear system is 38.15 with a standard deviation (SD) of 5.751, and for the Joint system, the mean is 37.475 with a standard deviation of 6.785. The t-value comparing the two systems is -.970 (df = 410, p = .333), indicating no significant difference between the two groups (t (410) = -.970, p = .333, Cohen's d = 0.107).

For Spirituality, the means are 136.26 (Nuclear) and 135.01 (Joint), with standard deviations of 29.111 and 23.603 respectively. The t-value is -.454 (df = 410, p = .650), suggesting no significant difference (t (410) = -.454, p = .650, Cohen's d = 0.047).

For Psychological Well-Being, the means are 78.98 (Nuclear) and 75.393 (Joint), with standard deviations of 11.147 and 10.009 respectively. The t-value is -3.213 (df = 410, p = .001), indicating a significant difference between the two groups (t (410) = -3.213, p = .001, Cohen's d = 0.338).

These results suggest that while there are no significant differences in Prosocial Behavior and Spirituality between Nuclear and Joint family systems, there is a significant difference in Psychological Well-Being, with the nuclear system scoring higher than the Joint system

**Mediation Analysis**

Hayes (2022) Mediation Model Formula was utilized to analyze the mediational effects of spirituality on pro social behavior and psychological well being in young adults. Findings indicate that spirituality mediated this relationship. Spirituality role as a role of mediation is supported.

Effect	B	SE	p	95%C	
				LL	UL
<b>Total</b> Pro Social Behavior(X) →PWB(Y)	.2001	.0855	.0243	.0261	.3741
<b>Direct</b> Pro Social Behavior(X) →PWB(Y)	.0979	.0943	.2994	-.0874	.2833
<b>Indirect</b> Pro Social Behavior(X)→ Spirituality (M)→ PWB(Y)	.1022	.0408	.0269	.0154	.1010

The table presents the total, direct, and indirect effects of Prosocial Behavior (X) on Psychological Well-Being (PWB) mediated by Spirituality (M).

For the total effect of Prosocial Behavior on Psychological Well-Being mediated by Spirituality, the coefficient is .2001 (SE = .0855), indicating a significant positive relationship ( $p = .0243$ ). This suggests that Prosocial Behavior has a direct and indirect influence on Psychological Well-Being through Spirituality.

For the direct effect of Prosocial Behavior on Psychological Well-Being without mediation by Spirituality, the coefficient is .0979 (SE = .0943), but it is not statistically significant ( $p = .2994$ ). This suggests that there is no significant direct relationship between Prosocial Behavior and Psychological Well-Being when Spirituality is not considered.

For the indirect effect of Prosocial Behavior on Psychological Well-Being mediated by Spirituality, the coefficient is .1022 (SE = .0408), indicating a significant positive relationship ( $p = .0269$ ). This suggests that Spirituality partially mediates the relationship between Prosocial Behavior and Psychological Well-Being.

Overall, these results indicate that Spirituality plays a significant role in mediating the relationship between Prosocial Behavior and Psychological Well-Being.

### **Discussion**

This study was aimed to comprehensively explore the relationship between pro social behavior, spirituality and psychological well being among young adults.

This section elaborates the significant findings of the current research regarding the pro social behavior, spirituality and psychological wellbeing among young adults. By examining these variables, we sought to gain a deeper understanding of how experiences of pro social behavior and spirituality affect individual's mental health and overall sense of wellbeing.

Demographic characteristics showed a sample of 410 participants which includes 295 Females and 115 Males residing in Sialkot were recruited in present study. These were selected from University of Sialkot, Murray College, University of Management and Technology, Aspire group of college Sialkot and Government college for women university Sialkot. Age Range of the sample is categorized into two i.e.; 18-22 and 23-26. Most of the participants are Muslims, educated and from private institutes. Most of the participants belongs from middle class family. Most of the participants belongs to the joint families.

Descriptive Analysis found that most of the participants are Muslims, educated and they are all from private universities and they belong to middle class family. Descriptive analysis also found that most of the participants are belonged from nuclear family and most of the participants are students and unemployed.

Firstly, it was hypothesised that there is likely a positive relationship between prosocial behavior and psychological wellbeing. Findings of this current study supported the hypothesis. It is obvious from the study that there is a significant positive relationship between Prosocial Behavior and psychological wellbeing which means that if pro social behavior increase, psychological wellbeing will also increase and vice versa. These findings agree with revelations to prior study. A study by Nelson, Kumar and Hoppmann (2015) whether prosocial behaviour is associated with psychological well-being among university students, and the findings suggested that there is a positive association between the two, albeit a modest correlation. This study demonstrated that prosocial behavior has a relationship with psychological well-being, which is consistent with prior research conducted in various groups (Nelson et al., 2015; Kumar, 2014; Lay & Hoppmann, 2015).

Secondly, it was hypothesized that there would be a positive relationship among young adults. It is obvious from the study that there is a significant positive relationship between Spirituality and psychological wellbeing which means that if spirituality increase, psychological wellbeing will also increase and vice versa. These findings agree with revelations to prior study. In support

of the above result, following literature can be taken into consideration-The study was conducted on Relationship Between Spirituality and Psychological Wellness: A Serial Multi-Mediation Analysis by Kurtuluş et al. (2022), in result of the research, it was seen that there were positive and significant relationships between the spirituality of adults and their psychological well-being.

Thirdly, it was hypothesized that there be a positive relationship between pro social behavior, spirituality and psychological wellbeing. It is obvious from the findings of the study these three variables have a positive significant relationship among each other and they are inter correlated with each other.

It was also hypothesized that spirituality would mediate the relationship among prosocial behavior and psychological wellbeing. It is obvious from the findings of the study that spirituality has mediated the relationship among pro social behavior and psychological wellbeing. Findings of the study have supported the hypothesis.

Hayes (2022) Mediation Model Formula was utilized to analyze the mediational effects of spirituality on pro social behavior and psychological well-being in young adults. Findings indicate that spirituality mediated this relationship. Spirituality role as a role of mediation is supported. Overall, the results of direct, indirect and total effects indicate that Spirituality plays a significant role in mediating the relationship between Prosocial Behavior and Psychological Well-Being.

Moreover, Independent sample t-test have applied for comparing the mean differences, standard deviations between two family systems i.e.; joint and nuclear family system. The result revealed that family system has great influence on psychological wellbeing of young adults. Results revealed significant difference of psychological wellbeing among young adults. Nuclear Family system has a good psychological wellbeing rather than joint family system.

### **Conclusion**

The present study was aimed to find the relationship between pro social behavior, spirituality and psychological wellbeing among university students. Finding of the study revealed that all these variables have a Positive significant relationship and they are correlate with each other. Moreover, the result revealed that family system has great influence on psychological wellbeing of young adults. Results revealed significant difference of psychological wellbeing among young adults. Nuclear Family system has a good psychological wellbeing rather than joint family system. And Spirituality has played a role of mediator in this whole study.

### **Strengths of Study**

Strengths of present study are as follows; The present study was designed and conducted by keeping in mind all the ethical considerations. Comprehensive analysis of multiple variables including pro social behavior, spirituality and psychological wellbeing and demographic factors. Exploration of the mediating role of in the relationship among pro social behavior and psychological well being. Large Sample size of 410 participants, ensuring robust statistical power and generalizability. Standardized tools were used in the study. Analysis of family system and demographic factors contributing to psychological wellbeing. The three variables under study have not been studied collectively before. All three measures were orally spoken for better understanding and to facilitate participants and to reduce ambiguity and no questionnaire was discarded and excluded. The results from the study variables were line in with the hypothesis. Implications for interventions by identifying relationship between variables and informing targeting interventions for promoting mental health among young adults.

### **Limitations of the Study**

In addition to the strengths of the study there were certain limitations as follows; Initially, participants were hesitant to participate in the research by declining to complete the questionnaire. Communication Barriers, stemming from a lack of understanding of the questionnaire, existed between researcher and participants. As a result, researcher verbally presented the questions. Students, leading to costly reprinting of forms, wasted significant resources due to incomplete form submission. Students' responses were influenced by biasness and inaccuracies, attributed to difficulties in providing accurate answers. Data were comprised of more female than males and it was not possible to explore gender difference. Moreover, due to smaller number of males the results are not generalizable on both genders.

### Future Directions

Future studies may replicate the study on male population too for gender differences. Future studies may include some other factors such as, personality factors etc. Equal randomization of the data is important to be considered in future researches for better generalizability of the findings.

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