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Roadway to Self-Sacrifice: The Role of Deviant Association, Passion for Religion and Sensation Seeking

Hayat Muhammad

Assistant Professor, Department of Psychology, University of Peshawar

Ayan Saddique

Department of Psychology, University of Peshawar

Zabih Ullah

Department of Psychology, University of Peshawar

Basharat Hussain

Department of Psychology, University of Peshawar

Yasir Afridi

Department of Psychology, University of Peshawar

Shahzeb

Department of Psychology, University of Peshawar

Bakhtawar Gillani

Department of Psychology, University of Peshawar

Abstract

The present study investigates the predictive role of deviant association, passion for religion, and sensation seeking in relation to self-sacrificial behavior. A total of 354 participants completed a self-report measure. The study hypothesizes that deviant association, passion for religion and sensation seeking effects self-sacrifice. Data were collected through survey method. Results showed that deviant association, passion for religion and sensation all often strengthen the effect on self-sacrifice. The study highlights the need to address of individuals who are involved in the deviant peer groups, high but negative passion for religion and high sensation seeking which ultimately leads to self-sacrifice.

Keywords: Self-Sacrifice, Deviant Association, Passion, Religion, Sensation Seeking.

Introduction

Deviant association is allude to the idea that people learn criminal behavior by correlating themselves with those people who are engage in criminal behavior, Sutherland highlighted in his theory which put forward that criminal behavior is learned through interactions with others people, particularly within intimate groups, and that these interactions teach people the motives, techniques, and rationalizations for criminal behavior (Sutherland, E. H, 1947). In a study deviant association was allude to a lot of labels along counterproductive behavior (Oh et al., 2014), misbehavior in organization (Thomas and Harris, 2021), resistive behavior (Merkle et al., 2020), and anti-immigrant behaviors (Ball et al., 1994; Jelinek and Ahearne, 2010), but all of them allude to the same thing. In one other study it was stated that adolescents who are very often unveil to violence in community may create regulating beliefs about deviant association and slowly convert to the happening of violent behaviors and decrease their negative analysis of violence (Bandura, 1973), which leads to high association with deviant peer. A lot of empirical

researches are in support of the idea that association with deviant peer contributes to the development of the aggressive behavior of adolescents (Brendgen et al., 2008; Zhu et al., 2017). In study a it was concluded that disclosure to neighborhood violence was a crucial positive forecaster of connection with deviant colleagues, which higher the risk of antisocial behavior (Ingoldsby & Shaw, 2002). In a study it was hypothesized that deviant colleague connection can function as a negotiator in the correlation among community violence exposure and aggressive behaviors; even though this mediation model has not been tested till now (Lin et al., 2020). In on other study it was stated that friends' groups give a worthy practice field for deviant behavior and strengthen aggressive behaviors (Dishion et al., 1996). In a study later anger and hostility were correlated with emotional abuse and parental verbal aggression. (Teicher et al., 2006).

There is no single definition that can fully describe the many factors of religion because it is complicated and multidimensional (Malone & Dadswell, 2018). In one study it was described that religion is a set of practices, values and beliefs that connect a person to the nature of existent and the universe, and that very often relate to having faith in one or more heavenly or supernatural beings (Elsayed et al, 2023). In researches religions many times relates to the use of prayers, rituals, and worship to connect with the spiritual or to show an individual's faith, and may also include a set of moral principles and ethical principles that lead the way to decision-making and behavior (Liyanapathirana & Akroyd, 2023). In one study it was stated that in the US, around 96% of youngsters reveal a trust in God (Princeton Religious Research Center, 1996) and 72% identify religion as the only most important impact in their lives (Bergin & Jensen, 1990).

In studies usually analysis shows relationships between psychological adaption and religion to pressure that simplified the form of religion with the help of crude, measures of religion and analyzing it from more usual, temperamental perspective (Ano & Vasconcelles, 2005). In a recent study it was concluded that passion for religion is often linked with leading element to social alienation and hold one's self from social gatherings and environments. Another study concluded that religion can give people a sense of meaning and purpose in life by giving answers to the questions about the nature of the purpose of life, existence and the meaning of distress (Davis et al., 2019). In a study it was concluded that feelings of injustice have been come up as central to both religious and political extremism (Midlarsky, 2011; Van den Bos, 2018).

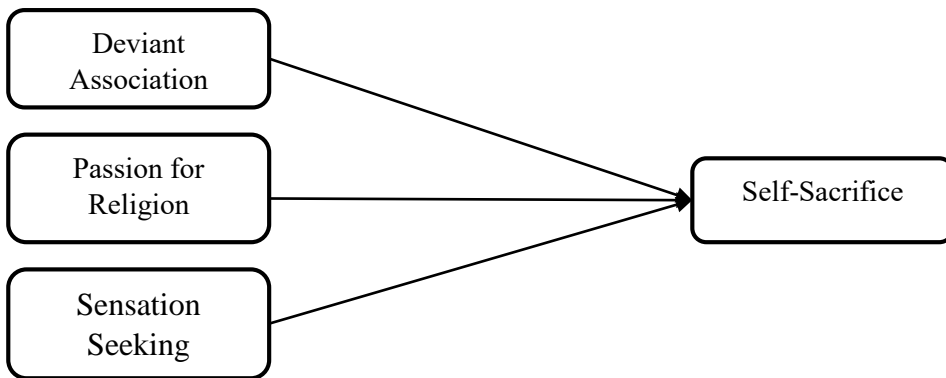
In a research sensation seeking was explained as the need for diverse, innovatory, and profound experiences, combined with the enthusiasm in taking physical and social risks to get such experiences (Useche et al., 2025). In one study it was concluded that people with intense sensation seeking are directed by pursuing of exhilaration and stimulation (Roberti, 2004; Zuckerman, 1994). In one other study it was concluded that sensation seeking is growing and systematically associated with high number of road risk assumption, low risk perception rates, and a intense likelihood to be engaged in traffic crashes (Navas et al., 2019; Wang et al., 2019, 2020). In a research article it was concluded that sensation seeking is an essential quality set up to chase exhilaration, innovatory, and high sensations (Zuckerman, 2014) which has shown to be associated to lower anxiety in non-clinical populations (Vries, Vries, & Feij, 2009). It was concluded on one study that sensation seeking allude to the features of essential new events, excitatory events, and showing in problematic things (Zuckerman, 1979). Sensation seeking is positively correlated with first time consumption and how much of drinking (Heinrich et al., 2016; Zuckerman, 1979). In a research sensation seeking traits has been shown to be crucially associated to health outcomes over a lot of domains, and has been identified as a related individual difference for a lot of psychopathologies with high social cost (Roberti, 2004).

In one study sensation seeking was described as a part of impulsive behavior (Whiteside & Lynam, 2001). In one other research sensation seeking was describe as personality essential

quality that allude to any disposition that looks for new and gladden events and willing to grab activities that a social, physical, law and financial danger are obligatory (Gary, Wilson, 2006). In one study sensation seeking was defined as the need for complicated, new, and different feelings and the leaning for accepting physical and social riskiness for these experiences (Zukerman et al., 1970). In a study according to Zukerman, the strength of these sensations should be integrated in the definition in some way or other (Zukerman, 1984).

Sacrifice is an annoying concept that brings various pre-conception and a lot of biases to the scholarly debate however it would be far over the reach of the current problem to discuss all of its possible definitions (Koci, 2022). In one study an assessment was done that female experience of stress cause by consumption responsibilities and in specific, how a group of mothers with low incomes control this kind of pressure (Cantillon & Hutton, 2020). In a study it was assess low-income black single mothers and their role of self-sacrifice and it was frequently highlighted that protection is what good mothers do for their children (Elliot, Powell, Brenton, 2015). For independent single women it is important to have high income job in order to spoon out their children otherwise they can have bad consequences. Women are assumed as most careless about herself when it comes to spoon out to her family. It usually assumed as women are the creature made full of mercy. In a study it was illustrated a tendency for women, specifically mothers, to utilize their extra resources into household consumption, using material items as a way of getting social acceptance for their dependent children (Hamilton, 2012). In many studies it was illustrated that through the evolution, humans might have become ready to sacrifice their selves if they want to cooperate with other people, specifically with those they depends on, are interdependent with, and expect interactions with them in the future, that is, with those other individual that are consider to be part of an individuals' group (Dreu, Dussel, & Velden, 2015; Balliet et al., 2014).

Study Conceptual Model



Hypothesis

H1: Deviant association, passion for religion and sensation seeking lead to self-sacrifice.

Method

Measurement Instruments

Participants

The population of this study where we collected data from different location and different people i-e from prisoners, drug addicts and college students. Total 354 individual were involved in participation; data was collected from four different place. The data collected from individuals out of which prisoners were 33.1% (n=117), drug addicts were 13.8% (n=49), students were 24.9% (n=88) and online participants were 28.2% (n=100). Out of all the participants 79.7% (n=282) were males and 20.3% (n=72) were females. Based on education 23.4% (n=83) were bachelors students, 70.6% (n=250) have done FSc, 5.1% (n=18) have done Matric, 0.8% (n=3)

were masters students. Of the participants 34.7% (n=123) were married and 65.3% (n=231) were unmarried. From the participants 105 individuals were prisoners and only 2.5% (n=9) participants mentioned that they have some kind of mental illness. The treatment of participants, their anonymity, the acquisition of their free and informed consent, and the maintenance of complete confidentiality were all conducted following ethical principles. The purposive sampling method was used in the study and collected data.

1. Deviant Association

Deviant association was measured by 8 item scale developed by (Moyano, 2011) deviant associations scale. To test people association with deviant peers. Sample was "My friends talk about fights and violence all the time. The scale scored on these items on a 5-point Likert scale, ranging from (1=Not agree at all) to (5=strongly agree). The value of Cronbach alpha was .78.

2. Passion for Religion

Passion for religion was measured through a 16 items passion scale developed by (Vallerand et al., 2003). It used to test two dimensions, 8 item measures harmonious passion and 8 items measures obsessive passion. The passion scale scored on a Likert format with (1=not agree at all) to (7=very strongly agree). The Cronbach alpha value for harmonious passion .84 and for obsessive passion was .79.

3. Sensation Seeking

Sensation seeking was computed through a 6 items sensation seeking scale developed by (Zuckerman et al., 1964). The SSS scored on a Likert format with (1=not agree at all) to (7=very strongly agree). The Cronbach alpha was .58.

4. Self-Sacrifice

Self-sacrifice was measured through the 10-item Self-Sacrifice Scale developed by (Bélanger et al, 2014). A sample from test is "I would be ready to give my life for a cause that is extremely dear to me" and was given to participant to tick mark on a scale to be completed on a 7-point Likert scale ranging from (1=not agree at all) to (7=very strongly agree.) The Cronbach alpha value was .79.

Procedure

In first stage we took taking permission from the authorities of the concern organization\institution. Purposive sampling technique was used to approach students, prisoners and drug addicts in the second step of the study. In the third step, individuals were provided with a detailed explanation, emphasizing the voluntary role of their participation and clarifying that no academic credit would be granted as an incentive for participating in the research survey. Questionnaires were distributed among participants, with which spending approximately 15 to 20 minutes on completion. Following the conclusion of data collection, all questionnaire responses were concluded, and the data were inputted into data management software, namely SPSS and AMOS, and subsequently subjected to analyzation.

Analytic Approach

SPSS was used to examine statistical studies. Descriptive statistics were computed based on the sample's characteristics. Regression analyses were used to determine whether the deviant association, passion of religion and sensation seeking significantly predicted self-sacrifice. For this study, the reliability of scales according to Cronbach's alpha was satisfactory.

Ethical approval

Informed consent was taken from the participants, and explained the participants about the purpose of our current research. No such committee exists in our institution; therefore, all the ethical procedures were taken into account during the entire process.

Result Study

Table 1. Regression Analysis between Deviant Association, Passion for Religion, Sensation Seeking and Self-Sacrifice.

Variables	B	95%CI		SE B	β	R ²	ΔR ²
		LB	UB				
						.206	.206***
Constant	10.87	[2.09	19.65]	4.45			
Deviant Association	.264***	[.142	.386]	.062	.307***		
Passion for Religion	.237***	[.137	.338]	.051	.383***		
Sensation Seeking	.247*	[.018	.476]	.116	.160*		

Note. CI = Confidence Interval

***p*<.001.

Table 1 shows the impact of deviant association, passion for religion and sensation seeking on prisoners, drug addicts and students' self-sacrifice. The *R*² value of (.206) revealed meaning in life reveals a 20% variance in self-sacrifice level of drug addicts, prisoners and students with *F*=16.36, *p*<.001. The findings revealed deviant association (β= .307, *p*<.001), passion for religion (β= .383, *p*<.001), sensation seeking (β= -.160, *p*<.05) all positively predicted self-sacrifice.

Table 2 - Evaluation Table of Correlation among Variables of the study model (N=354)

Variables	Mean	SD	1	2	3	4	5
Deviant Association	33.14	9.46	-	-	-	-	-
Passion for Religion	68.23	12.95	-.435**	-	-	-	-
Sensation Seeking	21.26	5.18	-.206**	.507**	-	-	-
Self-Sacrifice	41.11	8.02	.118	.330**	.288**	-	-

p<.001 *. Correlation is significant at level of 0.01 (2-tailed).

The table 2 showed that passion for religion was not significantly negatively correlated with moral disengagement (*r* = -.435, *p*<.01). Sensation seeking positively correlated with passion for religion (*r* = .507, *p*<.01) which means that individual with high sensation seeking tend to have high passion for religion. Also, self-sacrifice significantly associated with deviant association (*r* = .118, *p*<.01) and passion for religion (*r* = .330, *p*<.01) which shows that high level of deviant association and passion for religion are correlated with a high sense of self-sacrifice. Also there was a correlation between sensation seeking and self-sacrifice (*r* = .288, *p*<.01) which means that people with high sensation seeking also exhibit a high sense of self-sacrifice. These findings suggests that self-sacrifice is significantly associated with deviant association, passion for religion and sensation seeking.

General Discussion

The present study examined the data collected from 354 individuals from different institutions i.e. prison, drug rehab center, through online platforms and college. The sample consisted of both male and female.

To test our hypothesis, a model was presented where it was hypothesized that people with deviant association, passion for religion and sensation seeking will increase or affect self-sacrifice. The findings of the study support our hypothesis. Our study showed that people with high deviant association, passion for religion and sensation seeking directly increase self-sacrifice.

In our research it is highlighted that people who hold a high interest for religion may be more prone to sacrifice their life. In recent research it was concluded that people who are exposed to an intense level of identity alliance with their religion, see their group as emotionally unique and would therefore be more likely to involve in pro-group behavior even if it needs a personal expense (Swann et al., 2012).

Our findings indicate that there is a positive correlation between deviant association and self-sacrifice. This means that people who are a part of any deviant peer group may have extreme behaviors like self-sacrificial tendencies which may make the person sacrifice their life for their group to correlate or be attached with them. This will lead them to feel the shared identity and feeling of being a part of the social group.

Passion for religion also has an effect on self-sacrifice. This idea suggests that people who have high religious commitment are more prone to sacrifice their life even at the cost of their own life which will benefit their group at any point. For example, research on extremists in the Libyan revolution highlighted that warriors were more loyal with their fellow extremists than their own family members. These strong strings were formed to explain a willingness to risk an individual's life for their group (Whitehouse et al., 2014). In a recent study it was concluded that acclaim of radical Islamist groups forecasts higher identity integration and support of self-sacrifice for religion among people of jihadists that are in prison in Spain (Gómez et al., 2021). If you want to assess self-sacrifice for an individual's religious group, we involved a self-report tool of willingness to harm others for the individual's group benefit (Swann et al., 2009), a more deducible battery of pecuniary sacrifice for religious causes and charities (Clobert & Saroglou, 2013; Van Cappellen et al., 2016), and a repetition of the ethical dilemma to analyze willingness to kill themselves for a member of an individual religious group (Swann et al., 2010).

Sensation seeking also showed a significant correlation with self-sacrifice. People with high sensation seeking may be more prone to self-sacrifice. This emotional decision was because of the desire for a noble and intensive experience. Our study showed the importance of social, emotional and personality factors that influence behavior. This study highlights the important role of deviant association, religious passion and sensation seeking in effecting self-sacrifice. These findings can give insight in preventing radicalization and understanding the basic role behind extreme behavior.

Conclusion

The present study examined that deviant association, passion for religion and sensation seeking predicts self-sacrifice. People who are closely associated with deviant colleagues, those with high passion for religion and those who seek sensation from others are more likely engaging in self-sacrificial behaviors. These findings suggest that how social factors, personal belief and personality characteristics lead towards extreme actions of behaviors. By understanding these factors it can help us in making or designing different interventions and prevention programs that will alter radicalization and promote healthy and identity-making behaviours.

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