

ENHANCING LIFE SATISFACTION THROUGH GRATITUDE: AN INTERVENTION STUDY WITH ORPHANED ADULTS IN LAHORE, PAKISTAN

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ABSTRACT

Gratitude journaling promotes a positive mindset by allowing people to focus on positive things in their lives. Which increases overall life satisfaction. Given the potential benefits associated with gratitude practices for mental wellness, this study uses a randomized controlled trial design with an experimental group receiving the gratitude intervention and a control group undergoing no intervention. The intervention consisted of a 7-day gratitude practice with assessments taken before, immediately after and, at 15-day follow-up to assess changes in life satisfaction and gratitude ratings. Data was collected by using a purposive sample 28 orphans (15 men, 13 women; age range 18-25 years) from several hostels in Lahore. The current study's focal construct was measured using the Gratitude Questionnaire (GQ-6) and Satisfaction with Life Scale (SWLS). Both scales revealed satisfactory levels of internal consistency. Statistical analysis was utilized to examine the differences in life satisfaction and gratitude scores between the experimental and control groups; non-parametric tests such as the Friedman test, Wilcoxon signed-rank test, and Mann-Whitney U test were used. It was discovered that practicing gratitude increased both gratitude and life satisfaction significantly. Limitations and implications of the current study were highlighted and suggestions for future research were discussed.

Keywords: Gratitude, life satisfaction, orphans, hostelites.

INTRODUCTION

According to Shin and Johnson (1978), life satisfaction is the subjective assessment of an individual's level of fulfilment in relation to their quality-of-life criteria. Sumner (1996) described life satisfaction as a favourable or at the very least a fair assessment of one's circumstances in relation to one's expectations. To put it simply, Cribb (2000) claimed that a comparison of one's goals and accomplishments serves as the basis for determining life satisfaction.

In general, gratitude is viewed as both a disposition and a state or emotion. As a disposition, gratitude is regarded as a persistent feature of thankfulness that remains across settings and over time (McCullough et al., 2013). Consequently, appreciative individuals experience greater happiness when receiving benefits from others. As a state, gratitude is generally related to the feeling of gaining favour an unearned personal benefit due to another individual's good intentions (Emmons & McCullough, 2003).

Gratitude has been interpreted as an emotion, personality characteristic, moral value, or coping strategy. In recent years, increased focus has been placed on the affective dimension and its conceptualization as a personality disposition (Yüksel & Oğuz Duran, 2012). Gratitude is regarded as a natural and normative characteristic of personality and social life (McCullough et al., 2001). Grateful feelings improve social interactions and help people deal with difficult conditions (Lyubomirsky et al., 2005). Thus, gratitude research has the potential to reveal fresh insights into the interplay of interpersonal connections and well-being. Grateful thinking encourages people to savour positive life experiences and situations, allowing them to derive maximum satisfaction and happiness from their circumstances (Sheldon & Lyubomirsky, 2006).

According to empirical research, orphans experience inadequate psychological well-being. Nyamukapa and colleagues (2010) discovered that orphans are exposed to more psychological suffering than non-orphans. Extensive empirical research highlights that gratitude has one of the strongest connections with satisfaction with life (Park et al., 2004), and this association is causal (Emmons & McCullough, 2003). Better psychological health, physical health, and longevity are among the several benefits of life satisfaction that have been reliably demonstrated in the literature (Beutell, 2006). Diener (2006) suggests that intimacy and emotional support among family members are essential elements influencing life satisfaction, which aligns with the

positive role of gratitude in fostering relationships and emotional well-being.

Broaden and Build Theory of Positive Emotions

According to the Broaden and Build Theory, experiencing positive emotions broadens people's thought-action repertoires, leading to the development of lasting personal resources (Fredrickson, 2001). For instance, the joy associated with play can cultivate enduring social relationships (Fredrickson, 1998). Short-term positive emotions, therefore, have long-term benefits and can also serve as a buffer against negative emotions (Fredrickson, 1998, 2000b). Positive emotions encourage expansive thinking, not necessarily leading to specific actions, but allowing individuals to engage more freely with their surroundings and aspirations (Fredrickson, 2000b). This adaptive process helps individuals build personal skills and resources, enhancing their ability to cope with future challenges (Fredrickson, 2001). The Broaden and Build Theory posits that positive emotions provide lasting psychological resources, as supported by empirical research (Fredrickson & Branigan, 2005; Strauss & Allen, 2006). In this study, the gratitude intervention aligns with the Broaden and Build Theory by helping participants experience positive emotions, which not only improve their immediate well-being but also contribute to the development of long-term personal resources. For orphans, practicing gratitude may help shift their perspective from focusing on negative aspects of their lives to embracing more positive emotions, thereby building enduring psychological strengths.

Conceptual frame work

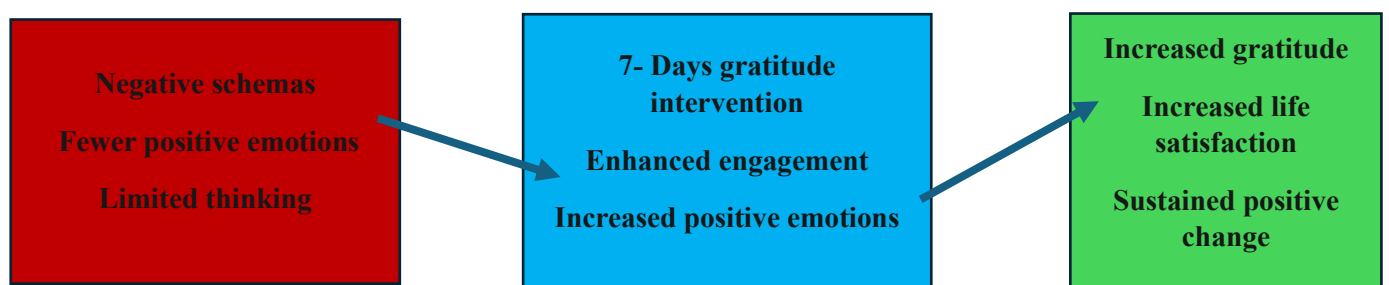


Figure 1: Broaden build theory (Fredrickson, 1998), shows how positive emotions like gratitude opens up new ways of thinking. This shift boosted their gratitude level and life satisfaction.

Gratitude and mindfulness interventions have been widely studied for their effects on stress, self-esteem, and life satisfaction. Shahid and Shoaib (2023) examined the impact of gratitude and mindfulness training on stress and self-esteem among secondary school students in Karachi, finding significant improvements despite a small sample size. Similarly, Sahar et al. (2021) implemented gratitude interventions such as gratitude journaling and loving-kindness meditation, reporting significant increases in positive emotions among adolescents. Majeed and Kamal (2023) found that gratitude and kindness-based interventions enhanced family relations and reduced negative emotions in university students. Najam us Sahar et al. (2023) observed reduced daily stressors among high school students following a four-week gratitude program, while Javid (2024) explored attitudes toward gratitude among college students, highlighting its positive effects on academic performance and stress coping. Additionally, Sagheer and Wazir (2024) found that Quranic verse recitation coupled with gratitude journaling significantly reduced anxiety and enhanced gratitude in college students.

Internationally, gratitude interventions have shown mixed results. Armenta et al. (2020) reported lasting improvements in life satisfaction following a gratitude letter intervention, while Renshaw and Rock (2018) found no significant effects from gratitude reflection. Studies from Brazil, India, and China suggest that cultural and methodological factors influence outcomes, with interventions such as gratitude journaling and letter-writing often yielding better results for participants with low baseline gratitude (Rash et al., 2011). Notably, Koay et al. (2020) and Nawa and Yamagishi (2021) found no significant changes in life satisfaction with short-term or digital gratitude interventions.

Existing research largely focuses on the well-being of orphaned children, overlooking the unique challenges faced by orphaned adults, particularly in Pakistan. Studies like Shahid et al. (2023) highlight the effectiveness of gratitude interventions among adolescents but fail to address their impact on young orphaned adults struggling with joblessness, lack of familial

support, and low life satisfaction. This study fills this gap by exploring the effects of a gratitude intervention on the life satisfaction of unmarried, educated, and jobless orphaned adults in Lahore. Using a pre-post intervention design with follow-up, it provides valuable insights into improving the well-being of this under-researched demographic.

Objectives

1. To assess the impact of gratitude intervention on the life satisfaction of orphans through a pre-post comparison.
2. To compare the effectiveness of gratitude between control and experimental group.
3. To assess the impact of gratitude intervention on the gratitude level of orphans through a pre-post comparison.
4. To evaluate the sustainability of any observed improvements in life satisfaction and gratitude 15 days after the completion of the intervention.

Hypotheses

1. There will be significant increase in life satisfaction scores of orphans after receiving 7-days gratitude's intervention.
2. After the 7-days' gratitude intervention, orphans in the experimental group will demonstrate a significant increase in life satisfaction scores, as compared to orphans in the control group.
3. Orphans in the experimental group will show a significant increase in gratitude levels compared to orphans in the control group, following the 7-days gratitude intervention.
4. Improvements in gratitude and life satisfaction scores observed in the experimental group immediately after the 7-days intervention will be maintained 15 days after the intervention, compared to the post-intervention scores.

Methodology and procedure of the study

This study employed a randomized wait-list controlled trial to assess the effectiveness of a gratitude intervention among orphans. Participants were randomly assigned to either the experimental group, which received the intervention, or the control group, which did not

receive any treatment. The randomization process was double-blind and conducted by a third party to ensure impartiality and minimize bias in group assignment.

The study utilized purposive sampling, focusing on individuals who scored low on both the Gratitude Questionnaire Scale (GQ-6) and the Satisfaction with Life Scale (SWLS). A total of 28 participants (15 men, 13 women; age range 18-25 years) were selected, with 14 in each group. Data collection occurred across several orphanages, including AL-Khidmat Foundation, Baqytullah Orphanage, Gharana Orphanage, and Kalafat Ghar, as well as various hostels and homes in societies for both boys and girls. Initially, 98 participants were approached and screened based on their low scores on the SWLS and GQ-6. Out of these, 35 participants met the inclusion criteria. However, due to the small number of participants from orphanages, the focus was shifted to hostel residents. Ultimately, 28 participants from the hostels were selected, with 14 assigned to the experimental group and 14 to the control group. Assessments were conducted at pre-test, post-test, and follow-up stages (15 days after intervention) using standardized self-reported questionnaires in a confidential setting. Informed consent was obtained, and audio recordings were made during the sessions for data collection purposes.

Treatment plan: The gratitude intervention was implemented over a period of seven days, exclusively with the experimental group, as there was insufficient time to apply the same intervention to the control group. The intervention aimed to foster emotional well-being and cultivate gratitude among participants through daily activities of approximately one hour each day.

On the first day, participants were encouraged to create a gratitude list and select one memory to

reflect on deeply, utilizing all five senses. This activity aimed to enhance emotional connection by making participants fully engage with a positive memory. The second day focused on expressing gratitude, with participants instructed to thank others in person, via messages, phone calls, or heartfelt letters. This activity helped participants experience the emotional impact of appreciation, fostering positive emotions.

On the third day, participants were guided to reflect on their day before sleeping and begin a Joy Journal. The journal was designed to capture moments of joy, connection, and personal success, helping individuals focus on positive aspects of their daily experiences. Day four encouraged participants to perform five acts of kindness and write a gratitude letter to someone they appreciate but have not yet thanked. This encouraged participants to actively spread positivity while also acknowledging the influence of others in their lives.

On the fifth day, participants were asked to reflect on three things: something they were grateful for, someone they connected with, and one personal achievement. This activity helped participants recognize the value of their connections and accomplishments. Day six focused on appreciating nature, with participants reflecting on the blessings of nature and their eco-friendly habits, and writing about a memorable experience in nature. This activity fostered a deeper connection with the environment.

On the final day, participants wrote a gratitude letter to themselves, acknowledging their strengths, values, and positive experiences. This activity helped participants explore how gratitude fosters generosity and nurtures self-compassion. The entire intervention was structured to instill lasting habits of appreciation, connection, and positive thinking among the participants.

Table 1: 7 Days session plan

Day	Session	Activity Highlights
1	Gratitude List & Reflection	List things you are grateful for, reflect on one memory in depth using all senses, share feelings.
2	Say Thank You Day	Express gratitude to people throughout the day, write letters or make calls, reflect on how it felt.
3	End Your Day with Gratitude	Reflect before sleep on what you're grateful for, start a Joy Journal, and reflect on joy, connection, and success.
4	Pay It Forward	Perform five acts of kindness in one day, write a gratitude letter to someone you appreciate deeply.
5	Daily Reflections (Gratitude, Connection, Achievement)	Record three daily reflections: something you are grateful for, someone you connected with, and one achievement.
6	Nature Gratitude	Reflect on environmental elements you are thankful for, list eco-friendly habits, write about a memory in nature.
7	Gratitude Letter to Self	Write a heartfelt letter to yourself, appreciate your qualities, experiences, and moments. Explore the link between gratitude and generosity.

Findings of the study:

Non-parametric tests, notably the Friedman test, Wilcoxon signed-rank test, and Mann-Whitney U

test, were used to test the research hypotheses. The test results are presented in the following tables and explained below.

Table 2: Friedman Test Results for SWLS and GQ-6 across Three Time Points in Experimental and Control Groups (N = 28)

Groups	Measures	M	SD	Chi-square	df	p
Experimental Group	Pre SWLS	14.29	4.79	16.62	2	<.001
	Post SWLS	25.07	4.65			
	Follow-up SWLS	25.64	4.26			
	Pre GQ-6	24.86	6.12	6.49	2	.03
	Post GQ-6	31.00	5.52			
	Follow-up GQ-6	30.43	3.23			
Control Group	Pre SWLS	14.79	4.55	2.47	2	.29
	Post SWLS	15.64	4.45			
	Follow-up SWLS	13.36	3.35			
	Pre GQ-6	22.93	4.99	.760	2	.69
	Post GQ-6	19.79	2.16			
	Follow-up GQ-6	20.29	2.19			

Note. GQ-6 = Gratitude Questionnaire, SWLS= Satisfaction with Life Scale, M=Mean, df =degrees of freedom, p= significance value.

The Friedman test revealed significant improvements in the experimental group for life satisfaction ($\chi^2 = 16.62$, $p < .001$) and gratitude (χ^2

$= 6.49$, $p = .03$) across pre-test, post-test, and follow-up phases. No significant changes were observed in the control group for either life satisfaction ($\chi^2 = 2.47$, $p = .29$) or gratitude ($\chi^2 = 0.76$, $p = .69$). These findings support the effectiveness of the gratitude intervention.

Table 3: Wilcoxon Signed Rank Test for Pre, Post and Follow-up Values of Gratitude Questionnaire (GQ-6) and Satisfaction with Life Scale (SWLS) in Experimental Group (N=14)

Scales	Pre-test M	Post-test M	Follow-up M	(pre- post) Z	(pre-post) p	(post-follow- up) Z	(post-follow- up) p	r
GQ-6	24.86	31.00	30.43	2.415	.016*	0.350	.726	0.6
SWLS	14.29	25.07	25.64	-2.994	.003**	-0.039	.969	0.8

Note. $p < .05$ (*), $p < .01$ (**). M = Mean, r = effect size

Table 3 shows that life satisfaction significantly increased from pre-test (M = 14.29) to post-test (M = 25.07), $Z = -2.994$, $p = .003$, with no significant change at follow-up (M=25.64), $p=.969$. Gratitude also improved significantly from pre-test (M = 24.86) to post-test (M = 31.00), $Z = -2.415$, $p =$

.016, with no significant difference between post-test and follow-up (M=30.43), $p = .726$. The effect sizes were large for both life satisfaction ($r = 0.8$) and gratitude ($r = 0.6$), indicating substantial practical significance.

Table 4: Wilcoxon Signed Rank Test for Pre, Post and Follow-up Values of Gratitude Questionnaire (GQ-6) and Satisfaction with Life Scale (SWLS) in Control Group (N=14)

Scales	Pre-test M	Post-test M	Follow-up M	(pre- post) Z	(pre- post) p	(post-follow- up) Z	(post-follow- up) p	r
GQ-6	22.93	19.59	20.29	1.428	.153	0.491	.623	0.1
SWLS	14.79	15.64	13.36	-1.105	.269	-1.296	.195	0.3

Table 4 shows no significant changes in life satisfaction for the control group between pre-test (M = 14.79) and post-test (M = 15.64), $p = .269$, or between post-test and follow-up (M = 13.36), $p = .195$. Gratitude scores also showed no significant

changes from pre-test (M = 22.93) to post-test (M= 19.59), $p = .153$, or from post-test to follow-up (M = 20.29), $p = .623$. Effect sizes were small ($r = 0.1$ to 0.3), confirming the absence of meaningful change in the control group.

Table 5: Mann-Whitney U Test Showing Differences Between Experimental (N=14) and Control (N=14) Groups on the Focal Variables (GQ-6 and SWLS)

Scales	Experimental Group Mdn.	Control Group Mdn.	z	U	p	r
Pre SWLS	14	13	-0.3	91	.76	.05
Post SWLS	25	14	-3.9	15	.000	.7
Follow-up SWLS	26	13	-4.5	1	.000	.8
Pre GQ-6	23	21	-1.1	76	.30	.1
Post GQ-6	30	20	-4.5	2	.000	.8
Follow-up GQ-6	30	20	-4.6	0	.000	.8

Note. $*p < .05$, $Z = z$ scores, SWLS = Satisfaction with Life Scale, GQ-6 = Gratitude Questionnaire, Mdn. = Median, r = Effect size, U = Mann Whitney test value, p = significance value.

Table 5 highlights between-group differences across all stages. No significant difference was found at pre-test for life satisfaction ($p = .76$) or gratitude ($p = .30$), confirming that both groups were equivalent before the intervention. However, the experimental group showed significantly higher scores at post-test and follow-up for both

life satisfaction ($p = .000$, $r = .7$ to $.8$) and gratitude ($p = .000$, $r = .8$), indicating the strong effectiveness of the intervention.

Summary of Findings

The results of the non-parametric tests revealed statistically significant differences in the

experimental group across three time points. Specifically, the experimental group showed a significant increase in life satisfaction and gratitude levels from pre-test to post-test, and these gains were sustained at 15-day follow-up. In contrast, the control group showed no significant changes across any time point. Between-group comparisons further confirmed that post-test and follow-up scores were significantly higher in the experimental group compared to the control group, with large effect sizes indicating strong practical significance. Therefore, all research hypotheses are accepted, confirming that the gratitude intervention was effective in enhancing the life satisfaction and gratitude of orphans. Consequently, the null hypothesis stating no significant difference between the groups is rejected.

Discussion

The first hypothesis, which predicted a significant increase in life satisfaction scores after the intervention, was supported. Significant increases in life satisfaction were observed from pre-test to post-test in the experimental group (Friedman $p = .03$; Wilcoxon $p = .003$), with large effect sizes ($r = 0.8$) indicating substantial practical significance. This finding aligns with the work of Emmons and McCullough (2003) and Wood et al. (2010), who demonstrated that gratitude practices enhance subjective well-being. The mean life satisfaction score increased from 14.29 (pre-test) to 25.07 (post-test), moving participants from the "dissatisfied" range to the "slightly satisfied" range on the Satisfaction with Life Scale, representing a clinically meaningful improvement.

The second hypothesis, which predicted that the experimental group would show significantly higher life satisfaction than the control group post-intervention, was also confirmed. Post-intervention scores were significantly higher in the experimental group ($Mdn = 25$) than in the control group ($Mdn = 14$) (Mann-Whitney U, $p = .000$, $r = .7$), echoing the work of Watkins et al. (2004), who found that grateful individuals report greater life satisfaction. This between-group difference demonstrates that the observed improvements were specifically attributable to the

gratitude intervention rather than to extraneous factors such as time or testing effects.

The third hypothesis, which predicted a significant increase in gratitude levels following the intervention, was supported. Gratitude scores increased significantly from pre-test ($M = 24.86$) to post-test ($M = 31.00$) in the experimental group ($p = .016$, $r = 0.6$), consistent with research by O'Connell et al. (2017) and Froh et al. (2008), who documented the effectiveness of gratitude interventions in enhancing grateful dispositions among adolescents and young adults. The Gratitude Questionnaire scores post-intervention fell within the "high gratitude" range, indicating that participants developed a more grateful outlook on life.

The fourth hypothesis, which predicted that improvements would be maintained at 15-day follow-up, was partially supported. Life satisfaction was not only maintained but showed a slight, non-significant increase at follow-up (from 25.07 to 25.64, $p = .969$), indicating sustained benefit. However, gratitude levels showed a slight, non-significant decline from post-test (31.00) to follow-up (30.43, $p = .726$). This pattern highlights the importance of consistent practice, as noted by Davis et al. (2016), who emphasized that the benefits of gratitude interventions may diminish without ongoing engagement. The fact that life satisfaction continued to rise even as gratitude slightly declined suggests that the initial gratitude practice may have catalysed other positive changes such as improved relationships or enhanced coping skills that continued to support well-being independently.

Conclusion

The current study demonstrated the effectiveness of a 7-day gratitude intervention in enhancing life satisfaction and gratitude levels among orphaned adults in Lahore. The statistical analysis revealed significant differences in participants' life satisfaction and gratitude scores before and after the intervention, with large effect sizes indicating strong practical significance. Both gratitude and life satisfaction increased substantially in the experimental group immediately following the intervention, and these gains were largely maintained at 15-day follow-up. In contrast, the

control group showed no significant changes across any time point, confirming that the observed improvements were attributable to the gratitude intervention rather than to extraneous factors.

This study makes a unique contribution to the literature by focusing on orphaned adults a population that has been largely overlooked in gratitude research, particularly in the Pakistani context. The findings demonstrate that simple, low-cost gratitude practices can yield meaningful improvements in psychological well-being for individuals facing significant life challenges, including the absence of parental support, economic hardship, and social isolation. The qualitative reflections from participants provided rich insight into the mechanisms through which gratitude enhanced well-being, including strengthened relationships, increased self-compassion, greater appreciation of nature, and improved emotional regulation.

The theoretical framework of the Broaden and Build Theory was supported by the findings, as participants who experienced positive emotions through gratitude practices developed enduring personal resources that persisted beyond the intervention period. The sustained life satisfaction at follow-up suggests that gratitude may catalyze ongoing positive changes in individuals' lives, creating an upward spiral of well-being.

In conclusion, this study provides empirical support for the effectiveness of gratitude interventions as a practical, accessible, and culturally appropriate approach to enhancing psychological well-being among orphaned adults in Pakistan. The findings have important implications for mental health practitioners, social workers, and policymakers working with vulnerable populations.

Limitations

The current study has several limitations that should be acknowledged. First, the small sample size ($N = 28$) limits the generalizability of the findings and reduces external validity. Although the effect sizes were large, replication with larger and more diverse samples is needed to confirm the robustness of these results. Second, the use of purposive sampling from hostels in Lahore may

limit the applicability of findings to orphaned adults in other settings, such as formal orphanages, foster care, or rural areas with different cultural and economic contexts.

The 7-day intervention period, while sufficient to produce significant changes, may be too brief to establish lasting gratitude habits. The slight decline in gratitude scores at follow-up suggests that booster sessions or longer intervention periods may be necessary to maintain gains. Additionally, the study did not assess whether participants continued gratitude practices on their own after the intervention ended, which could have influenced follow-up scores.

The study did not examine potential mechanisms or mediators of change, such as increased social connection, positive affect, or meaning in life. Understanding why gratitude interventions work would help refine and optimize interventions for maximum benefit.

Finally, cultural factors specific to Pakistani orphaned adults such as religious beliefs about gratitude, collectivist values emphasizing family connections, and the stigma associated with orphanhood may influence how gratitude interventions are received and experienced. Future research should explore these cultural dimensions more deeply.

Recommendations

Based on the findings and limitations of this study, several recommendations are offered for future research and practice.

For Future Research:

First, future studies should include larger and more diverse samples, including orphaned adults from different cities, orphanages, foster care settings, and rural areas of Pakistan. This would enhance the generalizability of findings and allow for examination of contextual factors that may moderate intervention effectiveness.

Second, researchers should employ mixed-methods designs that combine quantitative measures with in-depth qualitative interviews or focus groups. The participant quotes in this study provided valuable insights that enriched the quantitative findings; future research could build on this by systematically exploring participants'

experiences, challenges, and meaning-making processes.

Third, longitudinal studies with longer follow-up periods (e.g., 3 months, 6 months, 1 year) are needed to assess the durability of intervention effects and to identify factors that predict sustained change. Understanding whether and how participants continue gratitude practices over time would inform the development of maintenance strategies.

Fourth, future research should investigate the mechanisms through which gratitude interventions exert their effects. Mediation analyses could examine whether changes in social connection, positive affect, coping strategies, or self-compassion account for improvements in life satisfaction.

Fifth, comparative studies examining different types of gratitude activities (e.g., gratitude lists vs. gratitude letters vs. behavioural expressions of gratitude) would help identify the most potent intervention components. Similarly, research comparing different intervention durations and formats (group vs. individual, in-person vs. digital) would inform optimal delivery methods.

Sixth, researchers should consider including diverse age groups, such as orphaned children, adolescents, and elderly orphans, to examine developmental differences in responses to gratitude interventions. Each age group may face unique challenges and may benefit from tailored gratitude activities.

Seventh, cross-cultural comparative studies examining gratitude interventions with orphaned populations in different countries would illuminate how cultural values, religious beliefs, and social structures shape the experience and expression of gratitude.

For Practice and Policy:

First, gratitude interventions can be integrated into existing psychosocial support programs for orphaned adults in institutional settings. The simple, low-cost nature of these activities makes them feasible to implement even in resource-constrained environments.

Second, training caregivers, social workers, and mental health practitioners in facilitating gratitude practices could extend the reach and sustainability

of interventions. These individuals can serve as ongoing sources of support and encouragement for gratitude practice.

Third, gratitude activities should be culturally adapted to resonate with Pakistani values and traditions. For example, incorporating gratitude expressions rooted in Islamic teachings, local customs of hospitality and reciprocity, and family-centered values may enhance engagement and effectiveness.

Fourth, policymakers and orphanage administrators should consider creating structured opportunities for gratitude practice within daily routines, such as morning reflections, gratitude circles, or journaling activities. Normalizing gratitude as a regular practice rather than a time-limited intervention may promote lasting change.

Fifth, given the slight decline in gratitude at follow-up, booster sessions or ongoing support groups may help participants maintain their gratitude practice. Peer support models, where participants encourage each other to continue grateful habits, could be explored.

Sixth, addressing the broader systemic challenges faced by orphaned adults such as unemployment, lack of familial support, and social stigma remains essential. Gratitude interventions are not a substitute for structural solutions but can complement them by building psychological resources that help individuals navigate adversity.

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