INTERNATIONAL JOURNAL OF SOCIAL SCIENCES BULLETIN
ISSN: (E) 3007-1917 (P) 3007-1909

Volume 4, Issue 3, 2026

ALEXITHYMIA AMONG DIVORCED INDIVIDUALS IN PAKISTAN: A QUALITATIVE APPROACH

Ayesha Mobeen[1], Zartashia Kynat Javaid[*2], Muhammad Abdullah[3]

[1]*PhD Scholar, Department of Applied Psychology, Government College University Faisalabad*
[*2]*Assistant Professor, Department of Applied Psychology, Government College University Faisalabad*
[3]*PhD Scholar, Department of Applied Psychology, Government College University Faisalabad / Lecturer, Department of Psychology, University of Okara.*

[*2]zartashiakynat@gcuf.edu.pk

DOI: https://doi.org/10.5281/zenodo.23494915

Received	Accepted	Published
01 January 2026	17 March 2026	31 March 2026

ABSTRACT

The purpose of this study is to explore insights and experiences of alexithymia and emotional vulnerability in divorced people in the context of sociocultural environment of Pakistan with qualitative research method. Purposive sampling was used. The study used semi-structured interviews to collect data from 15 divorced individuals aged 25-50 years, while open-ended questionnaires were completed by an additional 10 divorced individuals. A thematic analysis was conducted on the data, which yielded the following themes: Understanding alexithymia, Emotional numbing and suppression, Cultural and religious beliefs relating to emotional expression, Effect on post-divorce adjustment, Social stigma and isolation, Positive effects of emotional literacy, and Difficulty accessing help. Results indicated that social, religious and cultural factors are important factors affecting divorced persons' experience of emotional vulnerability and alexithymia. Notably, alexithymia was identified as a factor that exacerbates depression, anxiety, stress and problems in re-building life after divorce. However, social factors such as stigma, family pressures and 'Sabar' culture, were acknowledged as significant obstacles to emotional processing. The study draws the conclusion that emotionally literate and culturally sensitive interventions can help recovery, but in such a way that takes into account the social environment. Future studies will be aimed at examining alexithymia across varying stages of post-divorce and across time to understand the changing role. This exploratory study gives basic bits of information about alexithymia in the Pakistani divorced population and sets the groundwork for further research on the broader implications of alexithymia.

Keywords *Thematic analysis, Divorced individuals, Pakistan, Cultural silencing, Alexa, Alexithymia, Emotional Vulnerability.*

1. INTRODUCTION

The institutional structure of marriage in Pakistan is not simply a legal document, but also a fundamental aspect of social, religious and moral identity, and its disintegration is considered a devastating life event (Sharieff, 2011; Yousaf & Haig, 2014; Hamdani, 2024). Divorce causes a significant disruption and ripple effect that extends to the larger family system and can manifest itself as a multitude of psychological issues from chronic identity crisis to profound emotional instability (Nawaz et al., 2021;

Hamdani et al., 2025). In the context of Pakistan, recent studies have emphasized the psychosocial impact of divorce, which is further exacerbated by the socioeconomic and cultural factors influencing Pakistanis in the modern world (Hamdani, 2024; Pasha-Zaidi et al., 2021). The socio-economic consequences of divorce are often discussed while the internal mechanisms of processing this trauma, that is, how divorces individuals think and feel are relatively ignored in South Asian literature (Taylor et al., 1999; Lumley et al., 2007; Swart et al., 2009).

At the core of this question lies alexithymia, a personality characteristic that is subclinically characterized by a difficulty in recognizing and describing emotions in oneself (Bagby et al., 1994; Sifneos, 1973; Parker et al., 2001). If the person is alexithymic, the recovery depends on his/her ability to acknowledge and cope with the feelings of grief, yet alexithymic person does not have this "emotional vocabulary" which makes the adjustment difficult and can cause long-lasting distress (Taylor et al., 1999; Krystal, 1988; Honkalampi et al., 2000). Emotion suppression is a socially learnt trait and considered a virtue in the Pakistani cultural context which is often misunderstood as "Sabar" (patience) leading to "socially enforced alexithymia" (Yousaf & Haig, 2014; Pasha-Zaidi et al., 2021; Watkins et al., 2022). Such suppression doesn't remove emotional pain, but rather increases emotional vulnerabilities such as higher levels of depression, anxiety, and stress (Lovibond & Lovibond, 1995; Lumley et al., 2007; Berthoz et al., 2002).

Empirical evidence in the South Asian context indicates that divorced people with high alexithymic tendencies are more likely to develop psychological problems that are resistant to treatment than those with high emotional literacy (Nawaz, 2025; Mattila et al., 2006). When people do not have access to words to express their feelings of betrayal, loss or rage, it becomes manifest through somatic complaints or dysregulated emotional states (Lumley et al., 2007; Moriguchi et al., 2007; Swart et al., 2009; Javaid et al., 2024). Moreover, the "Externally Oriented Thinking" (EOT) aspect of alexithymia is destructively affecting the post-divorce life. People tend to 'look somewhere else' to avoid a painful look inside at external logistics, at legal issues, at social commentary. This results in 'emotional numbing' and heightened risk for chronic psychiatric illnesses and deficient social functioning (Lumley et al., 2007; Tantam et al., 1992; Besharat, 2007). Recent meta-analyses have confirmed that this combination of cultural silence, religious interpretations of patience and psychological alexithymia yields a unique vulnerability profile that demands targeted, culturally sensitive therapeutic interventions (Rohan, 2025; Wood et al., 2010; Kashdan et al., 2009).

This study has emerged as a crucial instrument to explore the complexities of alexithymia and experiences of emotional vulnerabilities among the divorced population in Pakistan amidst the growing interest. By efficiently recognizing repeating themes and subthemes within qualitative data, thematic analysis permits researchers to uncover the basic cycles and systems at play in people's discernments and articulations of emotional deficits (Braun & Clarke, 2006; Wood et al., 2010; Froh et al., 2014). From this perspective, analysts can acquire further experiences into the multi-layered nature of alexithymia and its suggestions for human prosperity, family relationships, and social attachment in the post-divorce phase (Seligman et al., 2005; Algoe et al., 2013; Froh et al., 2010).

In Pakistan's social and stringent values, the concept of emotional suppression stands firmly established. Some of the participants, being Muslim, view emotions through the lens of religion and believe that "Sabar" is a fundamental part of faith, but this can also lead to alexithymic features and longlasting emotional distress (Pasha-Zaidi et al., 2021; Watkins et al., 2022; Emmons & Kneezel, 2005). To fill this gap, the current study aims to explore lived experiences of alexithymia and emotional vulnerability among divorced people in Pakistan through the lens of thematic analysis, which will add to the local and international literature pertaining to trauma and regulation of emotions in psychology.

1.1.Theoretical Framework

Theories can be used to investigate alexithymia. According to the broaden-and-build theory, positive emotions expand awareness and an absence of emotional processing reduces social resources and resilience (Fredrickson, 2004). Gratitude and emotional awareness have a buffering effect while alexithymia limits these benefits. Besides, as indicated by social exchange theory (Blau, 1964), human collaborations depend on reciprocal exchanges. In relation to divorce, dysfunction in the ability to express emotions can result in isolation, as social support networks are affected. These systems effectively portray the many kinds of emotional difficulties and how they happen in the Pakistani post-divorce setting.

1.2. Objectives of the Study

This study has three objectives:

- To explore understanding and the expression of alexithymia in divorced people.
- To reflect on cultural silencing and social stigma in shaping emotional vulnerability.

To understand the effect of alexithymia on post-divorce adjustment, on relationships, and on personal well-being.

1.3. Research Question

The key research question for this research is: How is alexithymia understood, experienced, and expressed by divorced persons in Pakistan?

1.4. Purpose and Scope

The purpose of this examination is to understand the way divorced people in Pakistan are able to cognize and articulate alexithymia and emotional vulnerability and to focus on the religious, cultural and social influences that shape these practices. The extension seeks to look at three aspects of emotions: firstly, how divorced people perceive and manage emotions in everyday life, individually and in family contexts; secondly, the role of cultural silencing and social stigma on emotional expression (Yousaf & Haig, 2014) ; thirdly, the implications of alexithymia in post-divorce adjustment, relationships and personal well-being (Taylor et al., 1999; Lumley et al., 2007). The study aims to uncover understanding about the ways alexithymia is lived by divorced people, and to provide knowledge about the potential benefits that may be derived from alexithymia in the healing process when emotional literacy becomes a focus. Moreover, the study plans to fill the gap in the writing by focusing on a non-Western setting wherein religious beliefs and social elements impact emotional processing. The results could assist with molding instructive policies, counseling practices, and psychological well-being administrations for divorced population, at last encouraging a culture of emotional awareness and well-being.

1.5. Significance of the study

This study is momentous in light of the fact that it can possibly add to the comprehension of alexithymia in post-divorce scholastic and social conditions. This study that fills a gap in the literature on divorced people and their emotional vulnerability has common sense implications for therapists, counselors and family support sites. Moreover, the findings of this study can assist with directing future examination on alexithymia and its pertinence in mental health recovery (Hamdani, 2024). While there is a creating group of concentrate on alexithymia, concentrates on that emphasis particularly on divorced population in Pakistan and the utilization of qualitative methods are uncommon. This study fills that gap by examining how alexithymia is seen and rehearsed in the computerized and social age, giving fundamental bits of knowledge into the advancing scene of emotional health and social adjustment.

2. Method

A number of essential processes, including participant selection, data collection, analysis and ethical issues were covered by the methodology for this thematic analysis study. Each of these phases is explained in detail and in this section the processes that have been used to make them reliable and valid are outlined.

2.1 Justification for Approach

This study requires a thematic analysis in order to uncover patterns and themes in qualitative data which can help the investigator gain a comprehensive understanding of the concepts such as alexithymia and emotional vulnerability (Braun & Clarke, 2006). The study highlights the effect of alexithymia on post divorce adjustment, family interaction and well-being in divorced individuals of various cultures in Pakistan. In addition, this technique provides the opportunity to address a gap in current literature with respect to culture and religion influencing emotional processing after marital dissolution. Thematic analysis permits researcher to uncover the basic cycles and systems at play in people's discernments and articulations of emotional deficits (Wood et al., 2010).

2.2. Data Collection Process

Data were collected using two qualitative methods: semi-structured interviews and open-ended questionnaires. Fifteen divorced individuals participated in in-depth interviews conducted either in person or by telephone. The semi-structured format allowed participants to describe their experiences of alexithymia, emotional expression, and post-divorce adjustment in detail. Each interview lasted approximately 30-45 minutes and was audio-recorded with the participant's consent before being transcribed for thematic analysis. In addition, 10 divorced individuals completed open-ended questionnaires addressing emotional numbing, cultural and religious influences, help-seeking, and adjustment after divorce. Together, the two data sources provided detailed qualitative accounts relevant to the study objectives.

2.3 Participants

Purposive sampling was used to recruit 25 divorced individuals aged 25-50 years who were relevant to the study aims. Of these, 15 participated in semi-structured interviews and 10 completed open-ended questionnaires. Participants represented varied backgrounds in terms of age, education, socioeconomic circumstances, and time since divorce, allowing the study to capture a range of post-divorce emotional experiences.

2.4 Identification of themes and sub-themes

Thematic analysis by the experimental method has been done to get a detailed understanding of alexithymia and emotional vulnerability. The process began by getting familiar with the transcripts, by going over them many times until common topics and terms became evident. The data were then entered manually and were easily changed as new information emerged. The code methodology included the labelling of large sections on alexithymia. In order to develop themes, coded data were then organized into larger categories and a thorough study had to be carried out in order to identify common ground. A manualised report was used to enable a more advanced analysis of the data. The sub-themes were chosen after the themes were created by breaking down the defined codes and focussed on specific aspects of emotional deficits. To ensure consistency, the themes and sub-themes have been studied and developed. Peer comments have been used to verify the results.

2.5 Tools and Software

Thematic analysis was done by free hand, without the help of particular software. This strategy takes into consideration a careful and refined investigation of the records. Be that as it may, straightforward apparatuses like Microsoft Office and Excel spreadsheets applications were used to coordinate codes and themes.

2.6 Ethical Considerations

The moral considerations were very important in the examination. Informed consent was obtained prior to the interviews from each member. Respondents were informed about their security and obscurity, and all private information was deleted from the records. As divorce is a sensitive topic, the researcher was on hand to offer emotional support or refer participants to counselling if the topic of divorce was distressing them. The study kept up with moral norms and

guidelines, guaranteeing that members' freedom and prosperity were kept up with.

3. Findings

In this section, the findings from the thematic analysis of the 15 interviews with divorced people in Pakistan are presented. Participants spoke from diverse backgrounds and regions of their experience. Analysis showed a number of themes and subthemes, which indicate the complex nature of alexithymia in the post-divorce context.

3.1 Detailed Analysis of Themes and Subthemes

Through a complete analysis of the transcripts, these themes and subthemes were distinguished with illustrative statements which give a knowledge into the participants' experiences.

3.1.1 Understanding Alexithymia.

In this theme, the different ways divorced people think about and know the emotions they are having are explored.

3.1.1.1 Emotional Numbing.

Emotional shutdown and difficulty putting feelings into words were evident in participants' accounts.

"Andar se bohat kuch feel hota hai, lekin main bata nahi pata ke mujhe kya ho raha hai."(M1)

"Mujhe andar se bohat dukh hota tha, lekin main usay words mein explain nahi kar pati thi." (F3)

This account illustrates emotional numbing as a way of distancing oneself from post-divorce pain.

3.1.1.2 Cultural Stoicism

Participants described patience and endurance as important expectations surrounding emotional expression.

"Mard hone ki wajah se mujhe lagta tha ke emotions show nahi karne chahiye."(M4)

"Family ke samne rona ya apna dukh batana mujhe theek nahi lagta tha."(F1)

This account suggests that maintaining composure may be socially valued even when it limits open expression of emotional pain.

3.1.1.3 Religious Perspective.

Participants frequently understood emotional struggles through religious beliefs about patience, gratitude, and personal trials.

"Main sabr karta raha aur Allah par bharosa rakha, lekin dard andar hi raha." (M3)

"Main sochti thi Allah ne jo diya hai us par sabr karna chahiye." (F2)

This account shows how religious meaning-making may coexist with difficulty verbalizing emotional pain.

3.1.1.4 Difficulty in Post-Divorce Grief.

After divorce, there is a problem in the process of reciprocal emotional processing.

"Divorce ke baad main apna dukh kisi ke saath share nahi kar saka." (M6)

"Divorce ke baad mujhe lagta tha ke meri zindagi ruk gayi hai, lekin main kisi ko bata nahi sakti thi."(F4)

This subtheme highlights the significance of emotional acknowledgment and building positive connections after separation.

3.1.2 Expressing Emotional Difficulties.

This theme examines how participants express and how they become aware of (or suppress) emotions, whether verbally, behaviourally or through avoidance.

3.1.2.1 Verbal Suppression.

Participants often described difficulty expressing emotions verbally.

"Main baat karna chahta tha, lekin alfaaz nahi milte thay. (M3)

"Main bolna chahti thi, magar baat karte hue aansu aa jate thay." (F6)

The statement reflects an inability to translate emotional distress into words, resulting in feelings being held internally.

3.1.2.2 Behavioral Avoidance.

Participants described keeping themselves occupied with work, children, or daily responsibilities to avoid focusing on painful emotions.

"Main khud ko kaam mein busy rakhta tha taake divorce ke bare mein na sochun."(M4)
"Main ghar ke kaam aur bachon mein khud ko busy rakhti thi taake apna dukh na sochun."(F3)
This illustrates the use of routine and activity as a way of avoiding distressing emotional experiences.

3.1.2.3 Religious Practices.
As Coping Religious practices were also described as a way of managing emotional distress.
"Namaz aur dua se sukoon milta tha, lekin andar ka dard khatam nahi hota tha."(M7)
"Main namaz parhti aur dua karti thi, lekin dil ka dard phir bhi rehta tha." (F6)
The account indicates that religious coping may provide a source of endurance while emotional pain can remain difficult to express.

3.1.3 Social and Cultural Influences on Alexithymia
Social stigma and familial pressure are important factors in emotional vulnerability.

3.1.3.1 Stigma and Isolation.
Participants described social judgment and family gossip as factors that could intensify isolation and encourage emotional concealment.
"Log kya kahenge, is darr se main apni feelings kisi ko nahi batata tha."(M3)
"Log meri situation par baatein karte thay, is liye main apni feelings chupati thi."(F5)

3.1.4 Benefits of Emotional Literacy
When people start to develop their emotional awareness, benefits are seen in the areas of better adjustment and relationships.
"Jab main ne apni feelings ko samajhna shuru kiya to mujhe apne aap ko accept karna easy laga."(M7)
"Jab mujhe samajh aya ke main kya feel kar rahi hun, to mujhe apne emotions express karna easy laga." (F6)

3.1.5 Barriers to Seeking Help
Cultural Barriers – many do not seek professional support due to cultural barriers.
"Mujhe lagta tha psychologist ke paas jana logon ko meri weakness lagegi." (M4)
"Mujhe darr tha ke family wale kahenge ke main apni problems handle nahi kar sakti."(F7)

Table 1. Themes Across Open-Ended Questionnaires and Interview Transcripts

Themes / Subthemes	Open-Ended Questionnaires	Interview Transcripts
Understanding Alexithymia	Emotional Numbing	Difficulty describing feelings after divorce
Lack of Awareness of Emotions	Widespread cultural stoicism	There is a cultural expectation that emotional expression is not valued/desired. Stoicism is present including family context.
Knowledge & Religious Perspective	Gratitude to God but difficult to express pain	Significant effect of faith-based activities on emotional suppressing.
Expressing Emotional Difficulties	Verbal Suppression	Avoidance of talking about feelings. Verbal difficulties; Nonverbal difficulties are highlighted.
Behavioral Manifestations	Behavioral Avoidance	Routines are important ways to avoid pain.
Influences on Alexithymia	Stigma, isolation, family and social pressures	Increase suppression; family and social factors influence emotional habits.
Advantages of Emotional Literacy	Better adjustment	Better relationships when emotions are expressed. Emotional literacy can help to foster peace and coping.

4. Discussion

This thematic analysis examined the phenomenon of alexithymia as well as emotional vulnerability in the context of divorced people in Pakistan, focusing on how things are perceived, shared and affected in this particular social context. The topics that rose up out of our examination give a far-reaching comprehension of the complicated viewpoints influencing divorced persons' emotional health, uncovering understanding on the connection of individual encounters, cultural assumptions, and familial environmental factors. This discussion delves deeper into the implications of our findings, including ways that they relate to or differ from previous explorations and how this impacts practice and policy.

The primary objective of the study, which was to examine divorced individuals' understanding and articulation of alexithymia, tracked down a mind-boggling join between private perspectives and cultural norms. At times, members linked alexithymia to religious beliefs of Sabar and cultural norms of emotion suppression, indicating that their understanding and ways of expressing emotional distress are deeply embedded in Islamic beliefs and societal norms. This is, again, what can be expected given previous studies of alexithymia in non-Western cultures that revealed that cultural and religious instruction can play a major role in increasing emotional suppression (Bagby et al., 1994; Yousaf & Haig, 2014). However, our findings go past this straightforward connection, exhibiting that alexithymia is twain a psychological and a social practice, solidly implanted in the elements of family relationships and post-divorce adjustment.

The second objective, which took a gander at the utilization of cultural silencing and stigma in advancing emotional vulnerability, uncovered both defensive and destructive impacts. The research found that cultural norms are a multifaceted ability to influence alexithymia. Some members spoke about the strength that Sabar gives, while others talked of negative outcomes such as isolation and unaddressed grief. Such a contradiction has been predictable with previous study which concluded that the cultural emotional suppression can lead to significant impact on mental prosperity (Lumley et al., 2007; Hamdani, 2024). The wider implications of this topic suggest that there is a potential for counseling services to benefit from the use of healthy emotional expression (such as interventions which are culturally sensitive and promote healthy emotional expression).

In regard to the third goal, dealing with the meaning of alexithymia in post-divorce adjustment, social interaction and well-being, the results reveal a consistent relationship between alexithymia and increased psychological distress. Those with high alexithymia indicated that they felt less connected with others, which helped them less in coping with stress after divorce and building relationships with children, family or new partners. This is predictable with past examination connecting alexithymia to poorer mental health outcomes (Taylor et al., 1999), inferring that cultivating emotional literacy could be a viable technique for expanding recovery and well-being. A few members said that when they managed to express emotions, it enhanced focus on rebuilding life and lowered chronic stress. Participants examined events in which suppressed emotions brought about more profound isolation from support networks. This finding is consistent with previous studies (Algoe et al., 2013), which indicated that emotional awareness operates on social behavior and builds interpersonal trust.

4.1. Implications for Theory and Practice

The results from our thematic analysis have a few ramifications for both theory and practice. Our thematic analysis results have different ramifications for hypothesis and practice. Given the powerful religious and cultural implications of alexithymia experiences, future research should consider the social and religious backgrounds when exploring emotional processing in various contexts. This finding adds credence to the notion that 'alexithymia' is by no means a universal concept, and that there are many different ways of articulating it, dependent on the social context (Kashdan et al., 2009). With

regards to training, our findings indicate that there is a need to integrate culturally sensitive programs in the support delivery of mental health services and administration of divorced persons in Pakistan. These projects could include workshops focused on emotional awareness, counseling services that are sensitive to Sabar and allow for expression, and peer support groups. These activities may be able to support divorced individuals in stress management, relationship development and a more comprehensive recovery system.

4.2. Conclusion

Overall, our thematic analysis emphasizes the complexities of alexithymia in divorced people in Pakistan. The issue of emotional vulnerability in this environment will enable better elucidation of its importance for the life after divorce as well as relationship with society. Some of the results are in line with what is already known, but the religious and cultural effects that this study reveals indicate that the role of regional factors in alexithymia should be explored in greater depth. This discussion emphasises the need to recognise a wide range of emotional experiences, as well as their potential for improving our understanding of human behaviour in family and mental health settings.

4.3. Recommendations

Based on the exploration in this thematic analysis, several recommendations are offered for promoting emotional literacy in post-divorce context, for policy, and for further research. To advance a culture of emotional awareness among divorced individuals, instructive and counseling establishments might investigate including emotional literacy focused exercises into their programs. This might include studios: focussing on the positive impact of naming emotions, in addition to speeches from religious or cultural leaders focussing on balanced Sabar, and peer-led initiatives to promote healthy expression within circles of support. Policies could be intended to perceive and reward acts of emotional openness in counseling, fostering a steady environment in which emotional literacy turns into the standard. In terms of further research, there may be a need for longitudinal research which explores the changes in alexithymia over time after divorce, providing insights into long-term trajectories. Comparative studies, between cultures and between gender, would also be useful.

4.4. Limitations and Suggestions for Future Research

The study offers valuable bits of knowledge, yet there are a few requirements which should be tended to. In particular, the sample size was small and may limit the generalizability of results. To meet this restriction, bigger and more different sample sizes might be utilized for research proceeding with the end goal of guaranteeing more noteworthy portrayal. Secondly, the interpretation of the information required by thematic analysis carries subjects' expected predisposition. Furthermore, the validity of these results can be worked on by asking members' inputs with regards to the exactness of the topics. At long last, the study was restricted to Pakistani divorced individuals who might not have completely addressed variety of involvement with different regions. Further research should be welcomed in a larger context to better understand the effects of culture and religion on alexithymia.

REFERENCES

Algoe, S. B., Fredrickson, B. L., & Gable, S. L. (2013). The social functions of the emotion of gratitude via expression. *Emotion, 13*(4), 605.

Bagby, R. M., Parker, J. D., & Taylor, G. J. (1994). The twenty-item Toronto Alexithymia Scale—I. Item selection and cross-validity of the factor structure. *Journal of Psychosomatic Research, 38*(1), 23–32.

Berthoz, S., Artiges, E., Van De Moortele, P. F., Poline, J. B., Rouquette, S., Consoli, S. M., & Martinot, J. L. (2002). Perception of emotional facial expressions in alexithymia: A functional magnetic resonance imaging study. *Biological Psychiatry, 52*(3), 187–198.

Besharat, M. A. (2007). Reliability and factorial validity of a Farsi version of the 20-item Toronto Alexithymia Scale. *Psychological Reports, 101*(1), 209–220.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101.

Emmons, R. A., & Kneezel, T. T. (2005). Giving thanks: spiritual and religious correlates of gratitude. *Journal of Psychology & Christianity, 24*(2).

Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology, 84*(2), 377-389.

Froh, J. J., Bono, G., & Emmons, R. (2010). Being grateful is beyond good manners: Gratitude and motivation to contribute to society among early adolescents. *Motivation and Emotion, 34*, 144-157.

Froh, J. J., et al. (2014). Nice thinking! An educational intervention that teaches children to think gratefully. *School Psychology Review, 43*(2), 132-152.

Hamdani, S. U., et al. (2025). Involving young people with lived experience in advancing mental health science. *BMC Psychiatry, 25*(1), 647.

Honkalampi, K., Hintikka, J., Laukkanen, E., Lehtonen, J., & Viinamäki, H. (2000). Alexithymia and depression: A prospective study of patients with major depressive disorder. *Psychosomatics, 41*(4), 329–334.

Javaid, Z. K., Lodhi, A. K., & Kamran, M. (2024). CONCEPTUALIZATION OF HAPPINESS ACROSS CULTURES AND ROLE OF RELIGION: A THEMATIC ANALYSIS ON YOUNG ADULTS. *Journal of Arts & Social Sciences*, *11*(2), 25-33.

Kashdan, T. B., et al. (2009). Gender differences in gratitude. *Journal of Personality, 77*(3), 691-730.

Krystal, J. H. (1988). *Integration and self-healing: Affect, trauma, alexithymia*. Analytic Press.

Lovibond, S. H., & Lovibond, P. F. (1995). *Manual for the Depression Anxiety Stress Scales* (2nd ed.). Psychology Foundation.

Lumley, M. A., Neely, L. C., & Burger, A. J. (2007). The assessment of alexithymia in medical settings: Implications for treatment. *Journal of Psychosomatic Research, 63*(1), 19–25.

Mattila, A. K., et al. (2006). Alexithymia and life satisfaction in a general population. *Psychosomatic Medicine, 68*(6), 944–950.

Moriguchi, Y., et al. (2007). The relationship between alexithymia and empathy: Evidence from neuroimaging. *Human Brain Mapping, 28*(12), 1428–1434.

Nawaz, M. A., Saeed, L., & Mushtaque, I. (2021). Mediating role of spousal support on internalized stigma and marital satisfaction among depressive patients. *Review of Education, Administration & LAW, 4*(4), 561–572.

Parker, J. D., Taylor, G. J., & Bagby, R. M. (2001). The relationship between emotional intelligence and alexithymia. *Personality and Individual Differences, 30*(1), 107–115.

Pasha-Zaidi, N., et al. (2021). Gratitude and wellbeing: Cultivating Islamically-integrated pathways. In *Toward a Positive Psychology of Islam and Muslims*. Springer.

Rohan, R. P., & Ali, S. (2025). Global perspectives on parental acceptance and rejection.

Seligman, M. E., et al. (2005). Positive psychology progress: Empirical validation of interventions. *American Psychologist, 60*(5), 410-421.

Sharieff, A. (2011). The social construction of divorce in Pakistan. *South Asian Studies, 26*(2).

Sifneos, P. E. (1973). The prevalence of "alexithymic" characteristics in psychosomatic patients. *Psychotherapy and Psychosomatics, 22*(2), 255–262.

IEER
Institute for Excellence in Education & Research

Swart, M., Kortekaas, R., & Aleman, A. (2009). The relation between alexithymia and social cognitive functions: A review and meta-analysis. *Clinical Psychology Review, 29*(4), 332–343.

Tantam, D., Kalucy, R., & Brown, D. G. (1992). Alexithymia and social deterioration in schizophrenia. *Psychotherapy and Psychosomatics, 57*(1-2), 23–31.

Taylor, G. J., Bagby, R. M., & Parker, J. D. (1999). *Disorders of affect regulation: Alexithymia in medical and psychiatric illness*. Cambridge University Press.

Watkins, P., Frederick, M., & Davis, D. E. (2022). Gratitude to God predicts religious well-being over time. *Religions, 13*(8), 675.

Wood, A. M., Froh, J. J., & Geraghty, A. W. (2010). Gratitude and well-being: A review and theoretical integration. *Clinical Psychology Review, 30*(7), 890-905.

Yousaf, S., & Haig, E. (2014). Psychological well-being of divorced women in Pakistan. *International Journal of Psychology*.

IEER
Institute for Excellence in Education & Research