Spirituality, Social Desirability, and Anger Control Among University Students

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This study was carried out to examine the relationship between spirituality, social desirability, and anger control among university students. A correlational study design was used. A total of 281 sample was recruited using a non-probability purposive sampling including males (n = 132) and females (n=149) university students. Standardized assessments were used to collect the data. Pearson Product moment correlation, independent sample t-test, and multiple regression analysis were used for inferential statistics. It was found that spirituality and social desirability had a significant positive relationship with anger control among university students and spirituality and social desirability are positive predictors of anger control among university students. The study also explored gender differences and results showed that females scored higher in spirituality compared to males, while males scored higher in anger control compared to females. No gender differences were found in social desirability. These findings have significant implications for developing interventions aimed at enhancing anger control among university students.

1. Introduction

Spirituality, a term rooted in the Latin 'spirits', signifies breath, courage, vitality, the soul, and life (Eliason et al., 2001). It's a multifaceted concept with various interpretations. Lucchetti et al. (2021) suggests that spirituality can be understood in two ways: one that revolves around divine phenomena and another that focuses on its effects on individuals or groups. Hodge (2001) sees spirituality as connecting with a higher power that provides life with meaning, purpose, and direction. Kholmatov (2023) view spirituality as the raw material from which religious behaviors emerge. Beyond the confines of formal religion, spirituality is a complex and incredibly intimate component of the younger adult's experience that includes a strong bond with oneself, other people, and the transcendent. Sufism has a great impact on Pakistani spirituality. It promotes a personal experienced approach to spirituality, which is frequently conveyed via poetry, music, and dance. Sufi shrines, such as those of Lal Shahbaz Qalandar and Data Ganj Bakhsh, serve as focal locations for spiritual meetings and festivals known as urs, which represent the union of Sufis with the divine (Schmidle, 2008).

Social desirability was first used in the middle of the 20th century by psychologist Edwards (1953), who offered one viewpoint on it. According to Edwards (1953), social desirability is the tendency for people to react in a way that they believe to be positive or socially acceptable. He underlined that this tendency has the potential to inject bias into self-report assessments, distorting actual attitudes and actions (Edward 1953). As Krumpal (2024) described, social desirability reflects a desire for social approval and the avoidance of social judgment, leading respondents to present themselves more favorably. Social desirability is a younger adult's natural tendency to present themselves in a positive light. The concept of social desirability has been a topic of ongoing debate, particularly in the context of self-report personality and attitude assessments. (Holden & Passey, 2009).

Cultural norms encompass a wide range of practices, beliefs, and values that are shared and transmitted across generations within a cultural group (Bezemer et al., 2024). These norms shape various aspects of daily life from greetings and social protocol to gender characters and expressions of emotion. The hierarchical structure of Pakistani society, which prioritizes respect for elders and authority people, contributes to social desirability. Individuals are frequently expected to adapt to traditional roles and behaviors so that they don't disturb the social order or challenge established norms (Butt & Park, 2024).

A more adaptive approach to the management of anger requires the ability not only to inhibit or self-restrain the expression of anger but also to re-direct or transform anger energy into more productive forms (Gholipour Ghanifar & Ahi, 2024). Control anger is associated with using healthy coping strategies to manage stress and frustration (Morowatisharifabad et al., 2024). Social networks and supportive relationships enable younger adults to express their feelings and receive emotional support (Eisenberg et al., 2003). Young adult's social environment tends to mold into their anger management such as family, peers and cultural factors (Miller, 2019). As the research of Sukhodolsky, et al. (2005) showed that educational school-based interventions were effective in improving emotion regulation. Cultural beliefs and values regarding anger inform individuals' attitudes and behaviors (Le & Impett, 1996). Islam, the largest religion in Pakistan, has a considerable influence on behavior, notably anger

management. The teachings of Islam encourage patience, forgiveness, and self-control. The Prophet Muhammad's sayings (Hadith) frequently emphasize the benefits of restraining anger as well as the significance of keeping peace and harmony (Matsumoto et al., 2010).

Pargament's (1997) theory suggests that spirituality plays a major role in influencing people's coping strategies especially when it comes to controlling emotions such as anger (Pargament, 1997). Pargament's conceptualization highlights how people may use their spiritual practices and beliefs to find meaning and purpose. And how it influences to perceive and deal with anger (Pargament, 1997). This connection underscores the role of spirituality as a guiding force in influencing emotional responses (Pargament, 1997). It provides a lens through which individuals navigate and transform their experiences of anger (Pargament, 1997). Erving Goffman's (1959) "Theory of Impression Management" is how we present ourselves in social situations. According to Goffman (1959), people intestinally modify their actions to leave specific impressions on other people. When it comes to controlling their anger, people can utilize impression management strategies to regulate their emotional responses and project a socially desirable image of themselves. People's attempts to keep up a good social image might affect how they express, control, or hide their anger depending on what is considered appropriate in the community (Goffman, 1959).

1.1 Rational

The present study explores the relationship between spirituality, social desirability, and anger control among university students and. Spirituality provides individuals with a sense of purpose, meaning fostering resilience in the face of stressors (Pargament, 2011). For university students, who may experience sensitive stress due to academic pressures and life transitions a strong spiritual foundation could serve as a protective factor against emotional challenges. Recognizing the impact of spirituality on psychological well-being. The influence of social desirability on self-report measures. Understanding the importance of anger control in academic settings are critical step toward emerging targeted interventions. How to promote a holistic approach to student success and well-being.

Social desirability is the tendency of individuals to respond in ways that are socially acceptable and desirable. It often leads to a discrepancy between self-reported behavior and actual behavior (Paulhus, 1984). University students are influenced by societal expectations and peer pressure. Anger control is a critical aspect of emotional regulation, and its impact on academic performance cannot be exaggerated (Dahlen et al., 2005). University students navigating the challenges of higher education may experience increased stress and frustration. So effective anger control is essential for maintaining optimal cognitive functioning and academic success.

1.2 Objectives of the Study

- To investigate the relationship between spirituality, social desirability, and anger control among university students.

- To investigate Gender differences in spirituality, social desirability, and anger control among university students.

- To investigate the impact of spirituality and social desirability on anger control.

2. Literature Review

The results of George et al. (2000) highlight the safeguarding benefits of spirituality on mental health and well-being, Spirituality provides young adults with a framework for hand-to-hand struggle with existential questions and crossing life's challenges. Culture and tradition profoundly influence spirituality by shaping individuals' beliefs, rituals, and values by societal norms and practices (Wuthnow, 1998). Kattimani et al. (2015) study has found overall Spiritual Attitudes Inventory score had a significant negative connection with state anger, trait anger, and anger expression, indicating a possible link between increased spirituality and lower levels of state anger, trait anger, and anger expression among medical students.

Burns (2003) findings indicated a significant correlation between spirituality and anger. Specifically, adolescents who exhibited higher levels of cognitive orientation to spirituality and existential well-being reported lower levels of total anger, reactive anger, and instrumental anger. Moreover, higher levels of cognitive orientation to spirituality and existential well-being were associated with better anger control and more effective management of aggression. An examination was performed by Gadouas (2001) in American pursuits to study the Impact of Spirituality on the Expression of Anger. The study concluded that individuals who practice spirituality tend to react to stressful situations with less anger than those who do not. This suggests that individuals who support spiritual concepts like forgiveness and compassion may have a different outlook on life than those who do not.

Vigil-Colet et al. (2012) look at how social desirability impacts psychometric measures of anger. The study projected 538 voluntary college students (215 males and 323 ladies) aged 17 to 42 years old from several faculties at Rovira I Virgili University in Tarragona, Spain. The examiner located that social desirability has a vast impact on aggressiveness measures and that the connections between the 2 forms of aggression and impulsivity are generated through the test's content in place of a shared social desirability aspect.

Mefford et al. (2011) explored the potential link between religiousness/spirituality and effective anger management in older individuals residing in the community. Their study comprised 82 participants, including 27 males and 25 females. Employing a correlational research design. Results indicated that higher scores on measures such as Forgiveness, Daily Spiritual Experiences, Spirituality as Coping, and Self-Ranking of Religiousness/Spirituality were associated with better anger management. The study suggests that interventions focusing on fostering forgiveness could potentially facilitate healthy anger management and mitigate the adverse health implications of poorly managed anger.

Carlozzi et al. (2010) explored the relationships between spirituality, anger, and stress in early adolescents. They hypothesized that spirituality would be associated negatively with anger and anger expression, but positively with anger suppression and control efforts. The study included 53 eighth and ninth-grade youngsters, 24 males and 29 females, from a southern state. The results found significant positive relationships between spirituality and many characteristics of anger. In addition, significant relationships were found between the spirituality sub-scales and perceived stress levels. These findings shed light on the complicated relationship that exists between spirituality, anger, and stress in the lives of early adolescents.

Bartz, Blume, and Rose (1996) conducted a study exploring how gender differences affect self-reported experiences of anger, including its expression and control. They also examined the influence of social desirability and negative affect on the relationship between gender and anger. Surprisingly, gender explained less than 1% of the variance in anger measures. The study found that both social desirability and negative affect played significant roles in predicting anger expression, with each factor contributing uniquely to different aspects of anger. For instance, social desirability influenced anger expression outwardly (Anger-Out), while negative affect impacted state anger. The study also delved into the interplay between negative affect and social desirability concerning anger expression.

2.1 Hypothesis of the Study

H1: There is a significant positive relationship between spirituality, social desirability, and anger control among university students.

H2: Spirituality and social desirability are likely to be predictors of anger control in university students.

H3: There are likely to be gender differences in spirituality, social desirability, and anger control among university students.

3. Methodology

This section outlines the procedure employed for conducting the research. The purpose of this study was to highlight the relationship between spirituality, social desirability, and anger control among university students.

3.1 Research Design

A correlational research design was used to study the relationship between spirituality, social desirability, and anger control in university students.

3.2 Sampling Strategy

The sampling technique that was used in this study was purposive sampling to select the study members. It is a nonprobability sample, also known as a judgemental or expert sample. The researcher chooses the participants according to their preferences.

3.3 Sample

The sample was university students taken from public sector universities. The sample was recruited by nonprobability purposive sampling. Responses were taken using the survey method for data collection from university students to assess the relationship between spirituality, social desirability, and anger control among university students. The sample was drawn based on inclusion and exclusion criteria.

3.4 Inclusion Criteria

- The sample was taken from regular students in public sector universities.
- Day scholar and hostilities students' part of the inclusion criteria.
- Participants with a basic understanding of the English language are chosen as the tools were not translated into a native language.

3.5 Exclusion Criteria

- Individuals with any physical or psychological deficiency were excluded.
- Married students were excluded from the study.

- Students of the first and second semesters were excluded from the study.
- Students of PhD and M.Phil. were excluded from the study.
- Those participants who are currently on any kind of medication or therapy or perceiving any kind of stress were excluded from the study.

3.6 Assessment Measure

The following assessment tools were employed to conduct this research and to quantify the variables.

- Anger Management Scale – Brief Trait Version (AMS)
- The Marlowe Crowne Social Desirability Scale (MCSDS)
- Attitudes Related to Spirituality Scale (ARES)

3.6.1 Demographic Sheet

The personal information sheet was used to access the background of the participants, including Age, Gender, Qualification, Marital Status, Number of Siblings, Birth Order, Hostelries or Day scholar, Semester, Family Environment, and family monthly earnings. This was investigated because it could have an impact on the outcome of the research findings.

3.6.2 Anger Management Scale – Brief Trait Version (AMS)

Anger Management Scale was originally designed to assess anger management in intimate partner relationships (Hamby & Stith, 2002). The current version includes five items from the Self-Awareness and Calming Strategies subscales that have been generalized to assess anger management in all interactions. All items of the scale are 4-point Likert scale. Where 1 is used for Not True about me and 4 is used for Mostly True about me. Anger management was measured by 5 items one sample item was "I can usually tell when I am about to lose my temper. The alpha reliability for this scale was 0.87.

3.6.3 The Marlowe Crowne Social Desirability Scale (MCSDS)

A 10-item self-report short form of the assessment is called the Marlowe–Crowne Social Desirability Scale (Vésteinsdóttir et al.,2017). All items were on True or Fale statement high sore were indicated highly socially desirable. Example items include 'I have never intensely disliked anyone. The reliability of this scale was alpha 0.83.

3.6.4 Attitudes Related to Spirituality Scale (ARES)

Attitudes Related to Spirituality Scale (ARES) was developed to rate the attitude toward spirituality (Braghetta et al., 2021). It has 11 questions that measure the participant's attitude toward spirituality. The questions are answered on a scale from 1 (strongly disagree) to 5 (strongly agree). Example items was 'I believe in something sacred or transcendent (God, a higher force). The reliability of this scale was alpha 0.98.

3.7 Procedure

Before the data collection procedure, official permission was taken from the concerned authorities of the Institute of Applied Psychology. Considering the availability of the sample, the data collection process was set up in the best way possible. The research participants were chosen based on inclusion and exclusion criteria as explained above. The participants were informed regarding the purpose of the research and were assured that their confidentiality was protected. Each participant was asked to sign a consent form. This made sure that they agreed to take part in the study. The participants were informed that they had the right to withdraw from the study at any time without any penalty. On average, it takes about 15—20 minutes to

fill out all the questionnaires. After completing the questionnaires, participants were thanked for their quality time.

3.8 Ethical Considerations

To carry out the study, the following ethical considerations were taken care of:

- The scales were used after permission from the authors through email.
- Data collection was begun after obtaining approval from relevant authorities.
- Each participant was asked to complete a formal consent form before moving on to the questionnaires. The participants were aware of their withdrawal rights. Written consent was provided to each participant.
- The privacy and confidentiality of each participant was maintained.

4. Result

The researcher constructed A demographic sheet, which provides necessary information about participants including their age, gender, qualification, marital status, number of siblings, birth order, hostelries or day scholar, semester, Family Environment, and family monthly earnings. Demographic characteristics are shown in Table 1.

Table No 1: Demographics Showing Sample Characteristics (n =281)

Variable	*M*	*SD*	*f*	*%*
Age of Participant	21.70	1.93		
Gender				
Male			132	47.0
Female			149	53.0
Current Enrolment				
B.S or equivalent			221	78.6
M. A/M.S.C or equivalent			60	21.4
Institute				
University 1			122	43.4
University 2			159	56.6
Accommodation				
Hostelite			122	39.9
Day Scholar			169	60.1
Number of Siblings				
1 – 5			236	84.0
6 – 9			45	16.0
Birth Order				
First Born			63	22.4
Middle Born			145	51,6
Last Born			64	22.8
Only Child			9	3.2
Monthly Family Earning				
Less than 50k			67	22.4
51k - 100k			122	51.6
101k – 200k			64	22.8
More than 200k			28	10.0
Family System				
Nuclear			191	68.0
Joint			90	32.0

Table No 2 : Descriptive Statistics and Reliabilities of the Scale's

Variables	*M*	*SD*	*Range*	Cronbach's *α*
Spirituality	46.22	7.62	25-55	.88
Social Desirability	6.35	2.17	1-10	.60
Anger Control	14.63	3.1	6-20	.60

Table 2 displays the means, standard deviations, number of items, reliability, and maximum and minimum ranges for assessment measures. Cronbach's Alpha was used to examine the reliability of each assessment metric. The no. of items in each scale were reported. The mean and standard deviation of all the scales were also reported. Cronbach's alpha reliability for Spirituality containing 11 items was α= .881 which is excellent reliability. The reliability of the social desirability scale containing 11 items was α= .601 which is acceptable reliability. Cronbach's alpha reliability for Anger control containing 5 items was α= .602 which was also an acceptable reliability.

H1: There is a significant positive relationship between spirituality, social desirability, and anger control among university students.

Table No 3: Pearson Correlation among Variables (N=281)

Variables	*M*	*SD*	*1*	*2*	*3*
1. Spirituality	46.22	7.62	_	_	_
2. Social Desirability	6.35	2.17	.047	_	_
3. Anger Control	14.63	3.09	.180**	.215***	_

*Note. M=Mean, SD=Standard Deviation, **p< .01, ***p< .001*

A bivariate/Person Product Moment correlation was run to find the relationship between spirituality, social desirability, and anger control. Spirituality was significantly positively correlated with anger control. Social desirability and anger control were also positively correlated (See Table 3). There was no correlation found between spirituality and social desirability.

H2: Spirituality and social desirability are likely to be predictors of anger control in university students.

Table No 4: Multiple Regression to Show the Predictors of Anger Control.

Predictor	B	SE	*p*	95% CI	
				LL	UL
Constant	9.58	1.190	.000	7.23	11.92
Spirituality	.069	.023	.003	.023	.115
Social Desirability	.293	0.82	.000	.132	.454

*Note: CL= Confidence Interval, SE= Standard error, p= alpha value, LL= lower limit, UL= upper limit, B= unstandardized beta, **p< .01, ***p< .001.*

A multiple regression analysis was conducted to examine the predictors of total anger control. The enter method was utilized. Before proceeding with the analysis, all assumptions were verified. No multicollinearity was found between the predictor and moderator, as all the tolerance values for all the predictors and moderators were greater than .2. The value of Durbin Watson was 1.50 which was between the normal range, demonstrating the independence of error for the predictor and moderator. The result was significant, spirituality and social desirability explained 7.5% of the variance in total anger control with F (2,278) =11.285, $p<.001$. The finding revealed that spirituality positively predicted anger control (β = .170, $p <$ .01), and social desirability also positively predicted anger control (β = .207, $p < .001$).

H3: There are likely to be gender differences in spirituality, social desirability, and anger control among university students.

Table No 5: Mean Compression of Male and Female Spirituality, Social Desirability, and Anger Control.

NOTE: M=Mean, SD=Standard deviation, p= Level of significant, Cl =Confidence interval, LL= Lower limit,

Variable	Male		Female		$t_{(279)}$	P	Cohen's d
	M	SD	M	SD			
Spirituality	45.17	7.51	47.15	7.63	-2.19	.029	-.262
Social Desirability	6.26	2.09	6.42	2.25	-.165	.526	-.076
Anger Control	15.80	2.35	13.58	3.28	6.56	.000	.769

*UL=Upper Limit, *p< .05, ***p< .001.*

An Independent t-test was used to compare the mean for the mean difference. Data is parametric and normally distributed. Equal variance was assumed in all variables. There was a significant difference in scores for spirituality and females scored high in spirituality as compared to the males. The value of Cohen's *d* was -.262 which indicates a small effect size. In terms of anger control, there was also a significant difference and males scored high in anger control as compared to the females (See Table 5). The value of Cohen's d was 0.769. which indicates a large effect size. For social desirability, there was no significant difference in scores between males and females.

4.1 Summary of Findings

- The reliability analysis, conducted using Cronbach's Alpha, indicated high reliability for the spirituality scale, and moderate reliability for the anger control and social desirability scale.
- The analysis found a significant positive correlation between spirituality and anger control, and between social desirability and anger control. However, no significant relationship was found between spirituality and social desirability.
- The results indicated that spirituality was a significant positive predictor of anger control, and social desirability also significantly positively predicted anger control.

- Results showed that females scored higher in spirituality compared to males, while males scored higher in anger control compared to females. There was no significant difference between males and females in social desirability.

4.2 Discussion

The current study aimed to assess the relationship between spirituality, social desirability, and anger control among university students. The sample consisted of 281 university students.

This chapter discusses the major findings in the light of existing literature. It also comprises of implications, limitations, suggestions, and conclusions for the study. Discussion of the result is divided into different subsections according to the research hypothesis.

4.3 Relationship Between Spirituality and Anger Control

First, it was hypothesized that there is a significant positive correlation between spirituality and anger control in university students. The result of the present study found significant positive correlations between spirituality and anger control in university students. These results support Pargament's (1997) theory, which posits that spirituality significantly influences coping strategies, particularly in managing emotions such as anger. The finding that spirituality positively correlates with anger control aligns with numerous studies that have highlighted the calming and moderating effects of spiritual practices on emotional regulation (Ginting et al., 2015). Spirituality provides individuals with coping mechanisms that may help them address pressure and frustration, which might be not unusual triggers for anger. Spiritual practices offer a sense of peace and comfort which could buffer in opposition to the escalation of anger (Pargament, 2011). Being a part of a spiritual network can provide social help, which is a giant thing in managing anger. The experience of belonging and the help from a community can help people experience extra ground and are much less liable to anger (Koenig, McCullough, & Larson, 2001).

A study by Burns (2003) found adolescents who exhibited higher levels of cognitive orientation to spirituality and existential well-being reported lower levels of total anger, reactive anger, and instrumental anger. Ginting et al. (2015) have found a stronger sense of connectedness with nature was related to reduced anger. In addition, Kattimani et al. (2015) found the total Spiritual attitude inventory score exhibited a noteworthy negative correlation with state anger, trait anger, and anger expression. They suggest a potential link between heightened spirituality and reduced levels of state anger, trait anger, and anger expression among medical students. These findings are consistent with the present research findings.

4.4 Relationship Between Social desirability and Anger Control

Secondly, it was hypothesized that there is also a significant positive correlation between social desirability and anger control in university students. The result of the present study found significant positive correlations between social desirability and anger control in university students. It suggests that individuals who are concerned with presenting themselves in a socially favorable manner may exert more effort to control their anger. It is consistent with Goffman's (1959) Theory of Impression Management. This theory explains how individuals consciously modify their behavior to create favorable impressions, which in this context,

translates to better anger control to maintain a socially desirable image (Goffman, 1959). Social desirability entails a strong motivation to comply with social norms and expectations. Managing and controlling anger is frequently seen as socially ideal conduct because it displays self-discipline, adulthood, and respect for others (Crowne & Marlowe, 1960). Individuals who score high in social desirability are likely to exert more effort to control their anger to align with societal expectations. Both social desirability and anger manipulation require a degree of strength of will and control. Individuals who are disciplined in presenting themselves in a socially favorable manner are also in all likelihood to be disciplined in controlling their anger (Tangney, Baumeister, & Boone, 2004).

Bartz, Blume, and Rose (1996) found that both social desirability and negative affect played a significant positive correlation and social desirability influenced anger expression outwardly (Anger-Out). Liu and Liu's (2021) study unveiled the suppression effect of social desirability and they found a positive relationship between social desirability and reactive aggression. This present study also found a highly positive correlation between social desirability and anger control among university students. The existing literature fully supports the present study findings.

4.5 Predictive Role of Spirituality and Social Desirability on Anger Control

It was hypothesized that spirituality and social desirability are likely to be predictors of anger control in university students. The multiple regression analysis demonstrated that both spirituality and social desirability are significant positive predictors of anger control. This finding reinforces Pargament's (1997) theoretical perspective suggesting that spiritual beliefs and practices provide individuals with effective tools for managing anger. The study by Ashraf (2014) found that spirituality was a strong predictor of various forms of nonviolent behavior in both men and women, including physical, psychological, and altruistic behaviors. Bartz, Blume, and Rose (1996) also found that both social desirability and negative affect played significant roles in predicting anger expression. This study also supports the findings of our current study.

Carlozzi et al. (2005) also found that higher levels of existential and meditative spirituality were linked with higher levels of state and trait anger and tendencies to both suppress and express anger outwardly. Spirituality is a practices and beliefs that promote internal peace, mindfulness, and self-regulation. It can notably make contributions to better anger management. Spiritual people may additionally engage in meditation, prayer, or different practices that assist them remain calm (Deshpande, 2009). Spirituality can foster an experience of connectedness and motive, lowering the likelihood of anger outbursts (Koenig, 2012). These people may be much more likely to govern their anger to keep away from terrible judgment and maintain a nice social image (Crowne & Marlowe, 1960). This drive to be viewed favorably by others can lead to better anger management practices. Spirituality often provides a moral and ethical framework that guides behavior. This framework can encourage individuals to respond to stressful situations and reduce the likelihood of anger outbursts (Pargament, 2011). The predictive power of social desirability on anger control supports the idea that individuals who prioritize maintaining a favorable social image are more likely to engage in behaviors that enhance their anger management skills (Goffman, 1959). The present study

analysis demonstrated that both spirituality and social desirability are significant positive predictors of anger control. These findings are consistent with existing literature.

4.6 Gender Differences in Spirituality, Social Desirability, and Anger Control

It was hypothesized there is likely to be gender differences exist in terms of spirituality, social desirability, and anger control. In the current study gender differences revealed that females scored higher in spirituality, whereas males scored higher in anger control. No significant difference was found in social desirability scores between genders. These findings are consistent with existing literature which often reports higher levels of spirituality among females (Carlozzi et al., 2010; Kattimani et al., 2015). Schieman, Nguyen, and Elliott's (2003) research show that girls are more likely to use spirituality as a coping approach at some point in traumatic instances which may cause better spirituality scores. Women are more emotionally expressive, and spirituality is related to extended emotional engagement which might also explain their higher spirituality scores (Koenig, McCullough, & Larson, 2001).

Research shows that men choose to use cognitive-behavioral strategies which include problem-solving and distraction to control their anger (Archer, 2004). it might also cause a better anger control score. Walsh et al. (2018) suggest that males will develop physiological strategies that help manage anger efficiently, probably because of differences in hormonal responses. The higher anger control scores among males may reflect social and cultural norms that encourage men to exhibit greater control over their anger (Bartz et al., 1996). Ginting et al. (2015) also found significant gender differences and females scored higher as compared to females in spiritual practices. Carlozzi et al. (2005) found that spirituality scales were positively associated with perceived stress and various aspects of anger. Results revealed significant mean differences in spirituality and anger subscales and males score higher on anger control as compared to the females.

The no gender difference in social desirability because both males and females are equally motivated to conform to social norms to gain social approval and avoid negative judgment (Crowne & Marlowe 1960). For instance, studies have shown that both men and women employ impression management techniques to navigate social interactions and maintain a positive self-image (Goffman, 1959). In many cultures, the value placed on social approval and the avoidance of negative judgment is emphasized equally for both genders. This cultural reinforcement can contribute to the lack of significant differences in social desirability between male and female university students (González et al., 2008). Recent studies support the idea that there are no significant gender differences in social desirability among university students. For example, a study by Hebert et al. (1997) found that both male and female students scored similarly on social desirability scales. This indicates that gender does not play a significant role in their motivation to present themselves favorably. The university environment itself may foster an egalitarian approach to social desirability. Academic settings that promote inclusivity and equality can minimize gender-based differences in behaviors aimed at gaining social approval (DeChurch & Mesmer 2010). However, these previous findings are consistent with the present study. The study also explored gender differences in spirituality, social desirability, and anger control. Results showed that females scored higher in spirituality compared to males, while males scored higher in anger control compared to females.

5. Conclusion

In conclusion, this study contributes to the understanding of how spirituality and social desirability interact to influence anger control among university students. Based on the obtained results and in the light of the research it was included that there is a significant positive relationship between spirituality and anger control. There is also a significant positive relationship between social desirability and anger control. It is also found females scored higher in spirituality compared to males, while males scored higher in anger control compared to females. There was no significant difference between males and females in social desirability. The results also indicated that spirituality and social desirability were significant positive predictors of anger control. Previous research supported the result of the present study.

5.1 Limitations of the Study

Due to the correlational design of the study, it may be tough to draw large conclusions approximately the results. Qualitative studies can pick out underlying reasons for aggressive behavior. Behavior in Pakistani Adults. Environmental and some situation-precise facets have been now not taken into consideration and were not explored on this look at. In the current study the sample comprised only government sector universities

5.2 Recommendations

Due to financial, time, and human resource constraints, developing new scales tailored to local parameters is beyond the scope of this study. Additionally, the correlational design may limit the ability to draw broad conclusions from the results, making it difficult to establish causality. Future longitudinal studies are recommended to provide more robust evidence and deeper insights into these phenomena. More comprehensive research should be conducted to identify the various factors influencing anger, allowing for a more nuanced understanding of the issue. Moreover, extending the duration of the research would provide greater opportunities for thorough investigation and analysis.

5.3 Implications

These findings have significant implications for developing interventions aimed at enhancing anger control among university students. Incorporating spiritual practices into anger management programs could provide individuals with additional resources for managing their emotions effectively. Furthermore, addressing the role of social desirability in anger control strategies may help individuals understand and navigate the social pressures that influence their emotional responses. Research findings have practical implications for universities. By incorporating spirituality-based practices into educational programs, students can improve their ability to manage anger. Additionally, the study can help shape policies that support student mental health, ensuring these services meet students' emotional needs.

6. References

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