

Comparison of Hope and Psychological Well-Being among Adolescents with Different Religious Orientations

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ABSTRACT:

Religion and spirituality have held great importance throughout human life, and during all periods in which psychology has been studied as a scientific discipline, they have also attracted the attention of psychologists. Considering various theories and perspectives on religion, many of which approach it from different viewpoints and in different contexts, all agree on one point: religion's impact on the human psyche. Research has examined religion, psychological well-being, and life expectancy (hope for life), as well as their mutual effects. However, the absence of comparative studies examining the impact of each religion on the human psyche in our country, which itself includes diverse religions and sects, was felt. Therefore, this applied study, of a causal-comparative type, was conducted with a sample of 185 Iranian adolescents aged 15–18, selected through convenience sampling. They were assessed using Ryff's Psychological Well-Being Questionnaire and Snyder's Hope Scale. The data were analyzed using the nonparametric Kruskal–Wallis test. The results indicated that psychological well-being and hope for life differ significantly among adolescents of different religions.

Keywords: Religion, Adolescents, Psychological Well-Being, Hope

INTRODUCTION:

In a brief and incomplete account of religion, it can be said that it has come to organize human life and conduct worldwide (Shojaei Zand, 2013). The results of studies indicate a significant relationship between religion and spirituality, and between well-being and health (Ivtzan, Chan, Gardner, & Prasher, 2013). Some consider spirituality to be derived from religion and, for this reason, argue that the definitions of spirituality and spiritual health may differ across religions (Oettingen et al., 2013). Despite the commonalities among religions, there are differences in their perspectives on a healthy human being. One aspect of spirituality is existential well-being, which is analogous to a sense of purposefulness and meaningfulness of existence. Well-being is a supra-structural construct that encompasses all aspects of a healthy and successful life, including psychological, economic, and other domains. Subjective well-being has historically been obtained through self-reports of life satisfaction and positive affect. The dimension of spirituality and religious orientation is related to overall aspects of health and the well-being of families, such that spirituality gives rise to coping processes and other cognitive variables such as hopefulness in life (Oettingen et al., 2013). On the other hand, hope is the fundamental capital of human life. A person who is hopeful about the future feels that they possess everything because true happiness and

eternal prosperity lie in a sense of tranquility, hope, and positive thinking. Among the teachings of divine religions, one may hardly find an example devoid of hope for the future and its transformations, or one that does not, directly or indirectly, consider the reform and improvement of the human condition and the realization of human ideals.

In the study by Asgari, Heydari, and Asgari (2015), it was concluded that spiritual intelligence and religious orientation are significantly related to psychological well-being, consistent with previous research. Also, the results of the study by Sotoudeh, Shakerinia, Joweyneh, Kheirati, and Sediq (2015) showed that there is a positive and significant relationship between spiritual health and its dimensions, namely religious health and existential health, with psychological well-being. In a study, Fathi and Amrani (2016) examined the roles and functions of religion and spirituality in mental health, and the results indicated that religion and spirituality, through the creation of an appropriate and ideal worldview, provide the foundation for psychological calmness. Furthermore, religiosity and spirituality at the individual level are associated with happiness and life satisfaction. In another study, Atashzadeh Shorideh, Karamkhani, Khoobestani, Fani, and Abdoljabbari (2016) examined the concept of spiritual health and the indicators of a healthy human being in different religions and traditions.

Divine religions with a revelatory origin have, in this regard, paid much greater attention to this concept than other traditions, and many of their followers' religious beliefs are connected to this meaning (Mohagheghian & Parcham, 2012). Adolescence is referred to as a period of spiritual readiness. The adolescent is capable of understanding the spiritual world. It is a period marked by rebellion against authorities and conflicts with previously held beliefs and values (Hejazi, 2012). Theorists of the cognitive-social approach consider factors related to the individual—such as beliefs, motivation, and personality—as mediators between external stimuli and behavior. Beliefs, as relatively stable structures, are among the most important individual characteristics that can explain a large portion of a person's feelings and thoughts (Kalantari & Esmaeili, 2015).

In today's world, where the psychological well-being of individuals and their life expectancy have decreased due to modern lifestyles, this issue becomes even more important for adolescents, who are also in a period of conflict. During this period, the individual seeks intellectual and ideological fulfillment while also being influenced by his family's religious beliefs. On the other hand, religions view the world differently, and each religion's teachings differ from those of others, which produces distinct effects on the human psyche. Therefore, the importance of examining differences in psychological well-being and life expectancy among adolescents with different ideological beliefs is established. But the question this research seeks to answer is: what differences can psychological well-being and hope make in adolescents with different religious tendencies?

METHODS:

In this study, a descriptive, causal-comparative method was used. The population under study consisted of adolescents aged 15–18 living in Iran in the autumn of 2017. The sample individuals in this study were selected through convenience sampling. They included four groups of 50 participants: Zoroastrian adolescents aged 15–18 residing in Yazd; Armenian adolescents aged 15–18 residing in Isfahan; Shiite Muslim adolescents aged 15–18 residing in Isfahan; and Sunni Muslim adolescents aged 15–18 residing in Sanandaj.

Research Instruments:

Ryff's Psychological Well-Being Questionnaire: The original version of this scale consists of 120 items. In subsequent studies conducted on the psychometric properties of this scale, shorter forms were also developed. A review of the research evidence (Mikaeili Mani, 2010) showed that, despite the development of various forms of the psychological well-being scale, the short 18-item version has been most widely used and applied across studies (Farzadi et al., 2017).

Hope for Life Questionnaire: Snyder's Hope Scale, based on Snyder's theory of hope, is a measure that evaluates an individual's hope as a relatively stable personality trait (Setghorabadi Kamari & Fathabadi, 2012). This scale applies to all individuals, including psychiatric patients, and is suitable for those aged 15 years and above.

The collected data were analyzed using SPSS software.

Findings:

According to the results, the majority of the sample were female. Table 1 presents the frequency and percentage distribution of age in the studied sample.

Table 1: Frequency distribution of the sample based on age

Religion	Age	Frequency	Percentage
Zoroastrian	15 years	9	23.7
	16 years	12	31.6
	17 years	17	44.7
Christian	15 years	7	14
	16 years	14	28
	17 years	12	24
	18 years	17	34
Shiite	16 years	12	25.5
	17 years	30	63.8
	18 years	5	10.6
Sunni	15 years	25	50
	16 years	15	30
	17 years	10	20

Tables (2) and (3) present the mean and standard deviation of the research variables for the selected sample, separately by religion.

Table 2: Descriptive statistics of the dimensions of hope for life by religion

Variable	Zoroastrian				Christian				Shiite				Sunni			
	M	SD	MIN	MAX	M	SD	MIN	MAX	M	SD	MIN	MAX	M	SD	MIN	MAX
Agency Thinking	15.66	2.81	8	20	14.70	2.21	10	20	15.28	3.23	8	20	16.78	2.64	11	20

Pathways Thinking	15.50	2.08	11	20	12.90	2.89	7	20	14.17	2.88	6	19	15.00	2.99	7	20
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Table 3: Descriptive statistics of the dimensions of psychological well-being among adolescents of different religions

Variable	Zoroastrian				Christian				Shiite				Sunni			
	M	SD	MIN	MAX	M	SD	MIN	MAX	M	SD	MIN	MAX	M	SD	MIN	MAX
Self-Acceptance	13.18	2.74	7	18	11.86	2.16	8	18	12.53	2.99	6	17	14.22	2.69	8	18
Positive Relations with Others	13.32	2.99	6	18	12.74	2.63	6	18	12.06	3.56	4	18	13.70	3.03	7	18
Autonomy	11.50	2.29	6	18	11.72	2.25	9	17	11.85	2.67	5	16	11.96	3.37	5	18
Environmental Mastery	13.34	2.78	7	18	9.76	2.11	6	14	12.89	2.84	5	18	13.96	2.75	7	18
Purpose in Life	11.82	2.86	4	17	11.78	2.13	8	17	12.11	3.37	4	18	13.26	2.72	8	18
Personal Growth	13.92	2.62	8	18	13.80	2.43	7	18	13.00	3.08	3	18	14.22	2.75	7	18

To compare the dimensions of hope for life and psychological well-being among adolescents of different religions, multivariate analysis of variance (MANOVA) was used. For this purpose, first, the assumptions of MANOVA were examined. To assess the assumption of homogeneity of variances, Levene's test was used; the results are presented in Table 4.

Table 4: Homogeneity of variances of research variables among adolescents of different religions

Variable	F	Df1	Df2	Sig
Agency Thinking	2.817	3	181	0.041
Pathways Thinking	1.919	3	181	0.128
Self-Acceptance	3.202	3	181	0.025
Positive Relations with Others	3.397	3	181	0.019
Autonomy	2.706	3	181	0.047
Environmental Mastery	1.533	3	181	0.207

Purpose in Life	3.831	3	181	0.011
Personal Growth	0.802	3	181	0.494

The results of Table 4 indicate that, for some variables, the assumption of equal variances across religious groups has not been met; however, given the robustness rule, it is still possible to proceed with parametric statistics.

Table 5: Test of equality of covariance matrices

BOX'S M	F	Df1	Df2	Sig
244.353	2.082	108	66245.487	0.000

The results of Box's test indicate that the assumption of equality of covariance matrices is not met. Therefore, to compare the dimensions of hope for life and psychological well-being among adolescents of different religions, given violations of MANOVA

assumptions, the nonparametric Kruskal–Wallis test was used, with the results presented in Table 6.

Table 6: Comparison of the dimensions of hope for life and psychological well-being among adolescents of different religions

Variable	Agency Thinking	Pathways Thinking	Self-Acceptance	Positive Relations with Others	Autonomy	Environmental Mastery	Purpose in Life	Personal Growth
Chi-square	15.389	22.399	22.477	6.019	1.306	54.752	9.181	4.220

Df	3	3	3	3	3	3	3	3
Asymp. Sig.	0.002	0.000	0.000	0.111	0.078	0.000	0.027	0.239

The results of Table 6 indicate that, among the dimensions of hope for life and psychological well-being, there are differences among adolescents of different religions in agency thinking, pathways thinking, self-acceptance, environmental mastery, and purpose in life. To perform pairwise comparisons of each variable across different religions, the LSD test was used, the results of which are presented in Table 7.

Table 7: Pairwise comparison of adolescents of different religions in the dimensions of hope for life and psychological well-being

Dependent Variable	Religion	Religion	Mean Difference	Sig.	Dependent Variable	Group	Group	Mean Difference	Sig.
Agency Thinking	Zoroaster	Christian	0.9579	0.105	Pathways Thinking	Zoroaster	Christian	2.6000	0.000
		Shia	0.3813	0.523			Shia	1.3298	0.029
		Sunni	-1.1221	0.058			Sunni	0.5000	0.403
	Christian	Zoroaster	-0.9579	0.105		Christian	Zoroaster	-2.6000	0.000
		Shia	-0.5766	0.300			Shia	-1.2702	0.025
		Sunni	-2.0800	0.000			Sunni	2.1000	0.000
	Shia	Zoroaster	-0.3813	0.523		Shia	Zoroaster	-1.3298	0.029
		Christian	0.5766	0.300			Christian	1.2702	0.025
		Sunni	-1.5034	0.007			Sunni	-0.8298	0.142
	Sunni	Zoroaster	1.1221	0.058		Sunni	Zoroaster	-0.5000	0.403
		Christian	2.0800	0.000			Christian	2.1000	0.000
		Shia	1.5034	0.007			Shia	0.8298	0.142
Self-Acceptance	Zoroaster	Christian	1.3242	0.021	Positive Relations with Others	Zoroaster	Christian	0.5758	0.384
		Shia	0.6523	0.261			Shia	1.2520	0.063
		Sunni	-1.0358	0.071			Sunni	-0.3842	0.561
	Christian	Zoroaster	-1.3242	0.021		Christian	Zoroaster	-0.5758	0.384
		Shia	-0.6719	0.214			Shia	0.6762	0.279
		Sunni	-2.3600	0.000			Sunni	-0.9600	0.119
	Shia	Zoroaster	-0.6523	0.261		Shia	Zoroaster	-1.2520	0.063
		Christian	0.6719	0.214			Christian	-0.6720	0.279
		Sunni	-1.6881	0.002			Sunni	-1.6362	0.009
	Sunni	Zoroaster	1.0358	0.071		Sunni	Zoroaster	0.3842	0.561
		Christian	2.3600	0.000			Christian	0.9600	0.119
		Shia	1.6881	0.002			Shia	1.6362	0.009
Autonomy	Zoroaster	Christian	-0.2200	0.706	Environmental Mastery	Zoroaster	Christian	3.5821	0.000
		Shia	-0.3511	0.553			Shia	0.4485	0.0434
		Sunni	-0.4600	0.431			Sunni	-0.6179	0.275
	Christian	Zoroaster	0.2200	0.706		Christian	Zoroaster	-3.5821	0.000
		Shia	-0.1311	0.812			Shia	-3.1336	0.000
		Sunni	-0.2400	0.658			Sunni	-4.2000	0.000
	Shia	Zoroaster	0.3511	0.553		Shia	Zoroaster	-0.4485	0.434
		Christian	0.1311	0.812			Christian	3.1336	0.000

Purpose in Life	Sunni	Sunni	-0.1089	0.843	Personal growth	Sunni	Sunni	-1.0664	0.047
		Zoroaster	0.4600	0.431			Zoroaster	0.6179	0.275
		Christian	0.2400	0.658			Christian	4.2000	0.000
		Shia	0.1089	0.843			Shia	1.0664	0.047
	Zoroaster	Christian	0.358	0.953		Zoroaster	Christian	0.1211	0.837
		Shia	-0.2906	0.634			Shia	0.9211	0.124
		Sunni	-1.4442	0.017			Sunni	-0.2989	0.612
	Christian	Zoroaster	-0.0358	0.953		Christian	Zoroaster	-0.1211	0.837
		Shia	-0.3264	0.566			Shia	0.8000	0.151
		Sunni	-1.4800	0.009			Sunni	-0.4200	0.443
	Shia	Zoroaster	0.2906	0.634		Shia	Zoroaster	-0.9211	0.124
		Christian	0.3264	0.566			Christian	-0.8000	0.151
		Sunni	-1.1536	0.043			Sunni	-1.2200	0.029
	Sunni	Zoroaster	1.4442	0.017		Sunni	Zoroaster	0.2989	0.612
		Christian	1.4800	0.009			Christian	0.4200	0.443
		Shia	1.1536	0.043			Shia	1.2200	0.029

According to Table 7, pairs with pairwise comparison significance less than 0.05 show a significant difference in that dimension.

CONCLUSION:

The results indicated differences in the two dimensions of hope for life among adolescents with different religious affiliations. According to the study of Mohagheghian and Parcham (2012), one can understand the difference like hope between Islam and Christianity, which is described as follows: “It is perhaps not possible to find an example among existing religions and traditions that is devoid of hope for the future and its transformations, and that does not, directly or indirectly, consider the reform and improvement of the human condition and the realization of human ideals in the distant or near future. One of the commonalities of Abrahamic religions is hope for the arrival of a day that is considered the ideal point of justice for humanity; a day in which, ultimately, truth will prevail over falsehood and human beings will be freed from suffering.”

Considering the findings of this study, it can be stated that “true hope is in connection with God; that is, in the human being’s attainment of God and immersion in His worship and devotion. In fact, hope is created and strengthened in human beings through faith in God and love for Him, through divine mercy, and through the manifestation of His attributes in humans. Furthermore, by recognizing the ultimate purpose of life and becoming familiar with obstructive and destructive thoughts, and with the struggle against false desires and wishes, one can preserve and sustain this hope. Of course, each religion, including Islam and Christianity, has presented its own specific path for instilling and strengthening human hope.” From the perspective of the Holy Quran, revelation and religion have been sent to instill hope in human beings, helping their physical and psychological development and their worldly and otherworldly happiness. This hope is realized through faith, righteous deeds, and avoidance of sin (Surah At-Tawbah, verse 17), because from the Quranic perspective, true hope is that which leads human beings

toward effort and movement. In this way, human beings become a manifestation of divine names and attain genuine hope; that is, residing in proximity to divine closeness. Other goals, such as worldly aims, must also align with this fundamental goal. From the perspective of the Synoptic Gospels, as in the Quran, human beings can hope that, through faith in God and obedience to divine law and the Prophet of God, they will attain eternal life and everlasting peace. The difference is that the Holy Quran speaks more extensively about the afterlife and encourages believers with hope that none of their good deeds in worldly life will be erased in the hereafter (Surah Ghafir, verse 39).

In the Synoptic Gospels, eternal life is expressed as the “Kingdom,” which has various meanings and dimensions. However, since it is a spiritual truth attainable only through faith, only part of it exists in the unseen world. In the Gospel of John, Christ is the source of hope. The Kingdom belongs to Christ, and believers in Him gain hope through His resurrection. In Paul’s view, hope emerged from the concepts of human fall and the notions of Christ’s redemption and resurrection. Therefore, through Christ’s act, believers can hope to participate in eternal blessings. The motivation and stimulus for this hope is the remembrance of Christ’s love for humanity. Thus, in Paul’s perspective, hope is equivalent to patience and expectation. His thought generated different interpretations within Christianity, among which Augustine also agreed. Martin Luther, in line with Paul’s emphasis on the letter of scripture, gave faith a central role. In the Catholic Church, the Bible and tradition are both considered authoritative, and the main factor in human salvation and the creation of hope is divine grace. In contrast, good deeds and sacramental rituals are considered means of forgiveness.

In Christianity, Jesus plays a central role in creating and strengthening hope. This teaching, alongside good deeds, allows for different interpretations. In the Quran, in addition to faith, righteous action, and adherence to religious law, belief in all prophets and obedience to the

Prophet—and, in Shiite thought, the continuation of this love and guardianship through the Imams are the means to instill, strengthen, and sustain human hope.

In the study by Atashzadeh Shorideh, Karamkhani, Khoobestani, Fani, and Abdoljabbari (2016), “spiritual health is defined as a state of reassurance, security, and inner psychological peace arising from belief and trust in a power beyond human and distinct from material and environmental factors, which leads to the growth and enhancement of hope, satisfaction, and inner happiness, and ultimately contributes to the comprehensive health and transcendence of human beings.” They concluded that “the indicators derived from spiritual health refer to a set of human behaviors, feelings, and attitudes that can influence various dimensions of human life. Considering the findings of the study, it can be stated that although the concept of spiritual health is similar across different religions and traditions, the indicators of a healthy human being have both shared and distinct aspects among different religions and traditions.”

According to the findings of the present study, the religions included in this research—Christianity, Zoroastrianism, and Islam (with its two branches of Shi’a and Sunni)—all share a hopeful worldview; however, the nature of this hope differs among them. This difference can explain the significant variation observed in the dimensions of hope for life among adolescents with different religions.

In the study by Serajzadeh (2013), religion is described as a “motivating and facilitating factor” and as indicating both “path” and “destination.” It is based on an understanding of the human condition and potential, which, on the one hand, involves actual deficiencies and situational limitations, and, on the other hand, reflects the tendency and capacity to transcend the self and move toward transformation and perfection. This can indicate the influence of religion on the agency thinking dimension, which represents the motivational component of hope.

There was no significant difference in the agency thinking dimension between Zoroastrianism, Christianity, and Shi’a Islam; however, a significant difference was observed between these three religions and Sunni Islam. This finding can be explained by the study of Mahmoudian and Nobakht (2009), which suggests that the status of minority groups (Sunni) reflects a situation in which, despite economic and social integration with the majority, the group continues to pursue its group identity through preserving its values.

On the other hand, since the questionnaires related to Sunnis in Sanandaj, Kurdistan Province, were filled out and most of the Sunnis in this region are Kurds, according to the materials presented in the study by Nawabakhsh and Garavand (2011), the Kurdish people have always been one of the peoples that have attracted the attention of researchers, managers, and politicians in our country. This importance stems from the presence of nearly 5 million Kurds in the country, on the one hand, and their location along the western

borders, on the other. This situation has repeatedly led to the formation of protest and independence movements among these people, driven by factors such as foreign countries’ movements and the central government’s wrong policies. However, the reality is that central governments have rarely sought to understand the factors shaping the national convergence or divergence of these people and have paid more attention to their behaviors than to the factors shaping their actions, behaviors, and intentions. In the meantime, the Kurds, on the one hand, considered themselves deprived of resources that were their natural right, and, on the other hand, the government paid attention to considerations more political than based on understanding and “Autopsy.”

This desire for independence among the Kurds has led to a policy aimed at increasing their hope and population.

Additionally, the impact of geographical and environmental conditions on Kurdish identity cannot be ignored. According to Behnamfar (2012), recent studies in the archaeological and environmental sciences emphasize the complex interactions between humans and their environments. In this view, geographical space is considered a living system in which natural and cultural components interact dynamically. The physical environment includes geographical and ecological elements, while the cultural dimension reflects human experiences and meanings shaped in interaction with the environment. Thus, cultural systems such as meanings, symbols, values, and motivations are deeply interconnected with physical environments.

The results showed significant differences among adolescents of different religions in self-acceptance, environmental mastery, and purpose in life, but no significant differences in positive relations with others, autonomy, and personal growth. These findings are consistent with Razavi’s (2005) study, which compared subjective well-being among children of six religious groups and showed that religion provides a framework within which psychological well-being is formed and that psychological well-being is shaped differently across various religious cultures. The results are also partially consistent with Dastjerdi’s (2011) study, which compared Buddhists, Taoists, Christians, and atheists in China and found that culturally oriented social well-being was highest among Buddhists, followed by Taoists, atheists, and Christians. They concluded that different religious groups achieve psychological well-being in different ways.

The study by Hejazi, Sadeghi, and Shirzadifard (2013) suggests that core beliefs, as individuals’ implicit theories about the world, themselves, and others, play an important role in mental well-being. Similarly, the study by Asgari, Heydari, and Asgari (2015) found a significant relationship among spiritual intelligence, religious orientation, and psychological well-being, consistent with previous research. Furthermore, Sotoudeh, Shakerinia, Jowayneh, Kheirati, and Sediq (2015) reported a positive and significant relationship between spiritual health and its dimensions (religious

and existential health) and psychological well-being, which aligns with other studies.

The significant difference in self-acceptance among adolescents of different religions can be explained by Erich Fromm's theory of religion, as discussed by Qashqai and Atrak (2013). Fromm argues that modern humans, like early humans, feel powerless before the systems they themselves have created. In his view, human actions become autonomous forces that dominate him, and he no longer feels at the center of his own actions. Instead of acting according to his will, he becomes subject to external forces. He perceives himself as similar to others, defined by shared feelings and desires, yet simultaneously disconnected from the external world.

In the study by Bartsch, Peltzke, Fuchs, and Pendleton (2000), it was stated that spiritual and religious experiences can have strong effects on adolescents' lives, influencing their moral development, strengthening their social relationships, and regulating their connection with themselves and their behaviors. Consistent with this view, different religious experiences may provide different pathways for adolescents' self-connection and self-acceptance across religions (Azizi, 2014).

In the dimension of self-acceptance, Sunni adolescents showed higher levels than Zoroastrian, Christian, and Shiite adolescents. Among them, Zoroastrian adolescents did not differ significantly from Shiite adolescents; however, they scored higher than Christian adolescents and lower than Sunni adolescents. Christian adolescents scored lower than both Zoroastrian and Sunni adolescents, but did not differ significantly from Shiite adolescents. Shiite adolescents did not differ significantly from Zoroastrian and Christian adolescents, but they scored lower than Sunni adolescents.

To explain the concept of freedom in Zoroastrianism, reference can be made to the study by Razavi (2005), which states: "According to Zoroaster, human thought and intellect have a superior value and credibility. Therefore, every human being must be free to choose their path after evaluating different ways with sound reason and clear thinking: listen to the best words and evaluate them with clear thought, then everyone freely chooses their own path. Before the great event occurs, each person must awaken correctly; then everyone whether follower of truth or falsehood, wise or ignorant must be able to express their belief freely. When doubt arises, sound reasoning guides the human being (Gathas, Yasna 31, verse 12)."

In the study by Hosseini Dehshiri et al. (2012), it is stated that: "Human beings, in their natural state and at their best, are far more admirable than what has been imagined; they are godlike, great, and divine. Spirituality is a human and universal phenomenon, not exclusive to any religion or religious group. From this perspective, humans need a framework of values, a philosophy of life, a religion, or a substitute for religion with which to live and understand existence; almost in the same way that they need sunlight, calcium, or love."

The lower level of environmental mastery among Christian adolescents may be related to their place of residence, namely, the city of Isfahan. The majority population in this city is Muslim and predominantly Shiite, while Christians are a minority group. At the same time, they are required to live according to the rules of an Islamic society to which they do not necessarily belong, which may lead to a reduced sense of control over their environment and limited ability to utilize surrounding opportunities effectively.

In the study by Shojaei Zand (2013) regarding the purposefulness and outcome of religions, it is stated: "The end of the world or the completion of earthly life for each marks the end of human effort and action, and consequently the cessation of the functionality of religion. Although a significant portion of religious literature in dual-world religions is devoted to the afterlife, it still serves as a stage where the outcomes of religious efforts are realized. Therefore, labeling religions as worldly or otherworldly is not based on their belonging to one world or another, but rather on their promises and claims that are realized in this world or the next. From this perspective, primitive religions are considered entirely worldly, while historical religions are dual-oriented and concerned with both worlds." Based on this, differences in the purpose-in-life dimension among adolescents with different religions can be explained, as although these religions emphasize meaningfulness and ritual purpose, they differ in their ultimate goals. In the purpose-in-life dimension, no significant difference was observed among Zoroastrian, Shiite, and Christian adolescents; however, Sunni adolescents scored higher than Shiite, Christian, and Armenian adolescents. This can also be explained in line with the above discussion.

In the dimensions of positive relations with others, autonomy, and personal growth, no significant differences were found, as all these religions emphasize love, intimacy, kindness, and altruism, and all consider human beings responsible for their own destiny and choices, while also encouraging human beings toward perfection and growth. Atashzadeh Shorideh, Karamkhani, Khoobestani, Fani, and Abdoljabbari (2016) in their study on spiritual indicators and the concept of a healthy human being from the perspective of different religions, showed that based on Table 2-1, shared elements of spirituality such as "good speech, good deeds, good thoughts, truthfulness, sincerity, sacrifice, and benevolence" in Zoroastrianism correspond to the dimension of positive relations with others, similar to elements such as love, respect, kindness, generosity, and compassion in Christianity, and kindness, humanism, forgiveness, improvement of social relations, modesty, and honesty in Islam.

Although Christian teachings emphasize hope for life and psychological well-being in various ways, the findings show that in Iran, these variables are relatively low among Christian adolescents. To address this issue, it is suggested that responsible institutions investigate the matter and take steps toward improving these variables among adolescents.

One limitation of this study is that it was conducted in Isfahan, Yazd, and Sanandaj; therefore, caution should be taken when generalizing the results to the entire population.

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