Development of the Attitude Atonement Scale for Adults

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The present study aimed to develop a concise, easy-to-use scale with good psychometric properties which measure the attitude towards atonement objectively. The process was divided into two phases; in Phase-I, the indigenous scale for attitude towards Atonement was developed while in the Phase-II, the psychometric properties were established. Theories of Atonement were thoroughly reviewed for the generation of an item pool with the help of subject experts. This generated a pool of 58 items. Later on, items were reduced to 39. A sample of 400 adults (18-70 years) from the area of Gujrat was selected using convenience sampling for the pilot study. After this scrutiny, 21 items were left. Varimax Rotation method through Principal Component Analysis was used to evaluate the factor structure of the scale. Exploratory factor analysis (EFA) was carried out which resulted in 15 items under the four subscales labeled as Redemption, Restitution, Reformation, and Justice. Confirmatory factor analysis further supported the structure of the scale. Test-retest gave the correlation of the scale as .98.
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Atonement is the concept of an individual taking action to rectify their previous wrong acts, either through direct activity to fix the outcomes of that deed, equals to another activity that is useful for other people, or

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some other articulation of sentiments of regret. The inquiry at that point moves toward becoming, at one with what. (Engelberg, 2015). It offers a redemptive chance, mending ourselves socially, spiritually, by recuperating nature. In redemption, there is the chance of vindication, which gives a solid impetus to those racked with blame over degradation (Higgs, 2003).

Few of the fundamental standards of psychotherapeutic techniques include practices or activities that enhance ourselves to be vital and productive, and not bear disgrace and blame. We have to figure out how to deal with it and proceed onwards; an approach to pardon ourselves as a general population. Then, there is something vital for our very own passion, well-being, and prosperity, notwithstanding the holiness of our connections, about saying 'sorry' and requesting absolution. Offering some kind of reparation and compensation is training that mends us and others. Reparation itself gives an exit from despair, by advancing upright cycles instead of horrible cycles in conditions of despondency (Spillius, et. al., 2011). It has a huge role in focal development. Lastly, holding outrage, hurt, and torment is similarly awful for our enthusiastic wellbeing as not saying sorry. It is like destroying the angry individual. In any case, these activities are important for all of us and instrumental in our ability to find inner harmony as well as peace among us and those we care about (Smithstein, 2013).

Different studies on guilt assessed that guilt is perceived as a basic social phenomenon that occurs between individuals as much it occurs inside them. Guilt seems to emerge from relational exchanges (counting offenses and positive disparities) and change as per relational setting. Specifically, guilt seems to be most grounded, regular, and generally steady in relationships with primary concerns (Baumeister, Stillwell, & Heatherton, 1994). The procedure of Atonement includes more than recognizing the demonstrations that we have committed i.e., those occasions when help was called for however we neglected to give it, when help was looked for yet we denied it when empathy was required yet we neglected to give it when absolution was asked for, yet we retained it (Bloom & Bloom, 2018).

Social and individual reactions to injury and critical life occasions can be given importance through a profundity mental edge, however, this casing can't be isolated from the otherworldly upsides of the way of life wherein the occasions happen (Neumann, 1955). Our activities are a sign of our qualities and our character as an individual. When we act in a way that abuses these qualities, saying sorry, offering some kind of reparation, and taking the necessary steps to make things right and avoid recurrence is the initial move towards recuperating, and a major advance towards guaranteeing a future that is in arrangement with right living for everybody included (Smithstein, 2015).

Restoration may offer large numbers of fulfillments from moving away from one's normal life practices to give an outcome of interest. Restoration may offer the chance to be essential for something significant, and the fulfillment of social inclusion criteria. Investment in restoration may offer a chance to accomplish self-awareness. At last, other restoration exercises may lead to freedom towards actual satisfaction (Miles, et. al, 1998). Repayment is acknowledged through atonement and remission in reestablishing nature; through rethinking commitment and involvement in (reestablished) nature. Rebuilding as-reclamation uncovers both a good and biological obligation to be reimbursed, and the 'memory' to be recovered (Atwood, 2008).

Smith in 2014 conducted a vital study "On the 'Emotionality' of Environmental Restoration: Narratives of Guilt, Restitution, Redemption, and Hope". This study on redemption has uncovered the mind-boggling manners by which guilt or blame can lead into endeavors and practices to reestablish nature and channel into cultural presumptions. A particular point of view gives another system to see how 'emotionality' can be an incredible impetus for achieving ecological redemption and more extensive stories of the scene change. It has likewise underscored and fortified the spot for 'feeling' in the portrayal (and worth) of nature and reestablished nature, and the capacity of a 'social reasonableness' as an outcome of redemption.

There are seven theories of Atonement; these are influenced by the Christian concept (based on Jesus) of Atonement, but these are formulated on several basic definitions and concepts of atonement which can help to

elaborate atonement. These theories are severely induced with catholic Christianity and different religious groups follow one of these theories accordingly to their beliefs.

Rochford (n.d) explained the few highlights of the Moral Influence theory. The first theory says that atonement is to bring positive change to humanity. This theory says that after the death of human beings, they will be judged by their previous acts or life pattern, hence Atonement does not teach free will but provide a way to change them.

Morrison (2017) explained the second theory known as the ransom theory summarizing seven theories of atonement. The literal meaning of the ransom is the payment or redemption paid by a prisoner for his release. This is solely based on redemption: paying back. It refers to paying back for our sins or purchasing ourselves freedom from evil or wrong acts.

Thompson (2012) described the third theory of Atonement as the Salvation of God and the Cross of Christ. Christus Victor's theory is solely based on defeating rather than paying for your wrongdoings. It says that it is not justice, but the law that we fought for, as the law is righteous and laws exist because people are sinful.

Storms (2018) presented the theory called Satisfaction Theory. The sole concept of this theory is Restitution; the repairing of what was damaged or paying back. The wrong acts are an example of the injustice that has to be just. As indicated by the necessities of heavenly justice God and mankind couldn't be accommodated until human guilt was rebuffed or adequate fulfillment was made. Whenever a person sins, it is like robbing the honor and paying back that honor, there is the satisfaction they owe.

Robinson (2005) explains the fifth theory is the Penal Substitutionary Theory. It is based on reformation. It adds the legal procedures in the satisfaction of righteousness. The word penal signifies "identification for offenses," and substitution signifies "the act of an individual replacing another." So, reformatory substitution is the demonstration of an individual taking the responsibility for another person's offenses. This is similar to feudalism. As indicated by the theory, God's ideal justice requests some type of amends for Humankind's wrongdoing. It is debased, to such a degree, that we are profoundly dead and unequipped for making amends for transgression in any capacity. The

impact of human sin is seen as acquiring an obligation to God which requires compensation.

Grider (2012) discussed the sixth theory is the Governmental Theory. The theory states that the Atonement for the wrong acts demonstrates the injustice or displeasure against that particular act, not the satisfaction after taking any sort of punishment we deserve.

Morrison (2017) summarized the scapegoat theory; it gives a non-violent Atonement because according to this theory people might become a victim in the process of sacrificing. Hence, it overcomes violence and helps people enjoy their fullness. The above-explained theories were entirely based on Jesus and his sacrifice and Christian concepts of atonement.

The topic of Atonement is not covered and studied and its role in psychotherapy and research has not been given any exposure. There is no scale formed on the atonement to measure whether the attitude or the beliefs. The role of psychotherapy is important to highlight and gain momentum for certain topics to integrate research. Atonement is a very recent topic which gained popularity with the McEwan novel 'Atonement' in 2001. The concern and need for personal atonement emerged from the religious concept of Atonement. The past studies only generalize Atonement as a religious or personal belief but there is no empirical research conducted.

The atonement comprises of deciding on their own how they want to pay for what they have done wrong and to finally be free of the burden. It is just the way psychological therapies intend to work. Not all the time, interventions are needed in cognition (cognitive paradigm), or behavior (behavioral paradigm), or environmental situations (social paradigm), or even biological imbalances. Because there are certainly such situations which are solely dependent on an individual's will; where he had the option to do right or wrong and he knowingly acted wrong. Here comes the role of Atonement which is defined as redemption for wrong acts.

Rationale of the Study

Atonement most of the time is considered just as a religious concept, but it has become more of a personal act in this era of freedom.

In relation to the humanistic paradigm, Atonement can act as an intervention in treatment regimes. To arrive at a decision scientifically it is important to use a tool, obtain some numerical value, and integrate data for the research advances. The focal point of the development of attitude towards the atonement scale is if atonement is going to be a part of therapeutic treatments; how people think of atonement is significant. As the uniqueness of individuals always exists, it is expected that people who are urged to atone, are more likely to forgive themselves. This topic is comprehensive and has an immense amount of significance but sure lack empirical evidence. Atonement is associated with a conscience. Genuine compensation should come from Freud's concept of ego since it should require a cognizant lowering as opposed to a moral superego beating from "on high". Since it is a spiritual concept and Pakistanis having a strong religious affiliation will go more in-depth with atonement which is linked with forgiveness, justice, reparation, guilt, repentance, and more. The current day Pakistani Muslims generally are experiencing Narcissistic Personality Disorder. This implies that Muslims are, with regards to their development, narcissists who are civilizational internal looking, egotistical, self-included, and, might be, relationally shady (Haider, 2008). Atonement provides a way to restore nature, to achieve personal values after the environmental crisis. Therefore, this topic cannot be ignored in current times as it can give Pakistani Muslims a healthy empirical perspective rather than just an extremist view on their lives. This approach will provide an interdisciplinary approach to religious beliefs, psychology, religious oppression, spiritual awakening, and self-fulfillment.

Objectives
1)   To develop the scale on attitude atonement for adults.
2)   To determine the psychometric properties of the attitude atonement scale for adults.

Method
The current research comprises of two phases; Phase I and Phase II. The Attitude Atonement Scale for Adults was developed in Phase-I and its psychometric properties were analyzed in Phase-II.

Phase I - Developing Attitude Atonement Scale

The first phases comprise three basic steps; generating the item pool after reviewing the literature, the expert's evaluation, and the tryout of the scale.

Step 1: Generation of Item Pool. For creating a well-oriented measure, all aspects and dimensions of the topic were studied and led to the main process of generating items. The item pool was generated considering the literature review and the theories of atonement. The through the reading of the theories sparked some important queries regarding the atonement. Every intrigued part was highlighted and identified. Themes were formed while consultation of first and second authors on every unique aspect of atonement. After a thorough study of the literature, a brainstorming, discussion, and formed themes item pool of 58 items was generated. Ideally, to develop a standardized test, the item pool must be generated twice as the final version will consist of. These items were based on the concepts of Atonement derived from Ransom, Satisfaction, Penal Substitutionary, and Governmental theory (Morrison, 2017).

Table 1

Themes Formed in the Process of Generation of Item Pool

Sr. no.	Themes
1	Feeling guilty about previously wrong acts.
2	Individual's repentance
3	Willingness to compensate
4	Satisfaction linked with compensation
5	Feel responsibility on one's self
6	Considering wrong acts injustice
7	Emotive reactions to his prejudice
8	Modern and religious practices for redemption
9	Use of strategies to earn forgiveness
10	Need of forgiveness, etc.
11	Believe on Atonement

Step 2: Expert's Evaluation. A systemized procedure was followed in the procedure of test construction. In this step of expert validation, the item pool generated earlier was evaluated by the experts. Total 58 items formed were presented to the expert panel based on two PhDs and one MPhil (female=3, male=0, age range=36-42) associated with the relevant field. The experts evaluated items in the midst of several highlights which included the relevancy, modification of words and statements, important statements, and unnecessary items. The first and second authors held meeting with each expert individually. And each expert's opinion was independent of others. This led to enormous suggestions on every item. Few items were deleted due to the ambiguity, some items were modified with the words used, a few items were divided so that two concepts are not enjoined and the arrangement of the items was also discussed. After modifying and deleting the unnecessary items 39 items were left. The items which were supposed to be scored reversely were also identified.

Step 3: Try Out of Scale. After the expert evaluation, the scale was finalized to administer on the sample to determine the appropriateness of the items of the scale based on response rate. This scale was based on two response categories; yes=1 or no=0 was ready to administer on the population. A high score meant the attitude towards Atonement is positive and a low score meant the attitude is negative. According to an informal rule of thumb, for each item on the test, there must be a minimum of five subjects, where ten subjects will be preferable. A sample of 400 adults (age range: 18-70, M=26.7, S.D=9.8) using convenient sampling from Gujrat, Pakistan was collected for this purpose. Participants were selected based on their willingness and ability to participate. The permission was taken from the institution of the researcher and participants. After taking permission, a researcher approached the participants in several public places i.e., parks, schools, hospitals, cafeterias, and shops. The consent was taken from the participants and maintaining guiding principles for those who could not read, the researcher provided them required assistance. The participants were briefed about the reason for the try-out. Instructions regarding the questionnaire were elaborated in feasible languages as per the requirement of the participants. The questionnaires were filled

independently by them formulated in the Urdu Language. There were some common and obvious queries like the meaning of Atonement, its link with religion, and the simplified examples that were associated. These questions were welcomed and the brief introduction was made part of the consent form.

Table 2

Descriptive Statistics of the Try Out Sample (N=400).

Demographics		N	%
Gender	Male	222	55.5
	Female	178	44.5
Marital Status	Married	169	42.3
	Unmarried	231	57.7
Residential area	Urban	203	50.7
	Rural	197	49.3
Education	Matric or below	86	21.5
	Intermediate	71	17.7
	Graduate	243	60.7
Occupation	Student	196	49
	Unemployed	57	14.2
	Employed	147	36.7
Family system	Nuclear family	197	49.3
	Joint family	203	50.7

Item analysis

To identify the good items i.e., difficulty, reliability, and discrimination, the different types of statistical scrutiny are collectively known as item analysis (Cohen & Swerdlik, 2009). To find the items that are valid and measure the same construct, item analysis was conducted for the development of the scale. Bivariate correlation was administered on the data collected for 39 items. Items that had below .3 correlations were excluded. 21 items were retained and 18 were eliminated after this process.

Table 3

Items-total correlation of Attitude towards Atonement Scale for Adults (N=400)

Serial No.	Item No.	r
1	4	.35**
2	6	.35**
3	8	.38**
4	10	.34**
5	12	.46**
6	13	.30**
7	16	.33**
8	17	.40**
9	18	.41**
10	20	.40**
11	21	.40**
12	23	.46**
13	24	.39**
14	25	.36**
15	27	.41**
16	28	.33**
17	29	.34**
18	30	.38**
19	31	.35**
20	39	.32**
21	42	.32**
22	43	.31**

Phase II – Analyzing Psychometric Properties of Scale

In Phase II, the initial form of scale which was previously pilot-tested was administered on the sample to establish the psychometric properties which comprised of 22 items. Internal consistency, intrascale correlations, EFA, and CFA were computed.

Exploratory Factor Analysis. To confirm factorial validity, Exploratory Factor Analysis was used. A sample of 200 adults above age 18 for factor analysis was taken using a convenient sampling technique from Gujrat, Pakistan. The age range of the participants was between 18-60 years. Participants who resisted were not enforced to fill the

questionnaire. The table below indicates the demographics of the participants.

Table 4

Descriptive Statistics of the Sample (N=200)

Demographics		N	%
Gender	Male	106	53
	Female	94	47
Marital status	Married	97	51.5
	Unmarried	103	48.5
Residential area	Urban	104	52
	Rural	96	48
Family system	Nuclear family	97	48.5
	Joint family	103	51.5

The researcher took permission from the respondents for the data collection and took samples from the field. Data were collected using the demographic form and initial form of the Attitude towards Atonement Scale for Adults, from several locations including parks, schools, cafeterias, homes, shops, etc. The consent was taken before collecting data. Demographics were used to get information about the age, gender, area, family system, and marital status of the participants. Self-reported questionnaires were used and participants were asked to answer according to their beliefs. The participants were guided with the need for the research and the atonement. Reliability of the scale, frequencies, and percentages of the demographics were obtained. Exploratory factor analysis was conducted to find out the structure and underlying factors of the 22 items scale. All the commonalities were above .4, which meant that each item shared some variance with other items. Bartlett's test of Sphericity is a measure of the amount of variance among variables that might be common variance. This test was also applied to the data. A measure of sampling adequacy (MSA) was also applied to the data to find the suitability for factor analysis.

Table 5

KMO and Bartlett's Test of Sphericity (N=200)

	KMO	Bartlett's Test of Sphericity		
		Chi-Square	Df	Sig.
Attitude towards Atonement Scale for Adults	.801	1646.89	231	.000

Table 4 shows the results of Bartlett's Test of Sphericity and Kaiser-Meyer-Olkin measure of sampling adequacy. KMO measure estimates sample sufficiency for every factor in the model and the total model. Values above .6 represent that sample is adequate for factor analysis. The KMO value was .801, which makes it appropriate for factor analysis.

Exploratory factor analysis resulted in seven factors comprised of 6 to 2 items. Factors with less than 2 items were excluded and 4 factors were formed. With the depletion of three other factors because of them comprising less than three items and making a suitable network, a total of 15 total items was left. The table below indicates that the items which are retained have factor loadings from .4 to .7. The higher the factor loading, the more it is associated with the factor. Few statistical programs allow blocking factor loading below .4 because it helps to read the matrix easily. Hence, .4 and above scores were recommended even though it is not required. Moreover, all the factors comprise at least three variables which is a reasonable amount to label them as a factor (Yong & Pearce, 2013).

Table 6

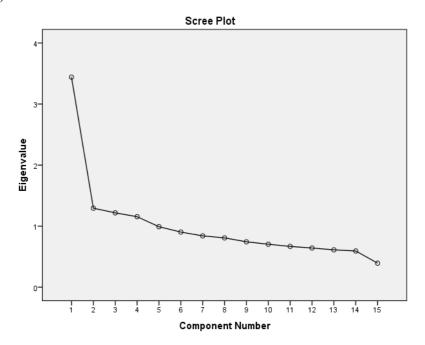*Factor loading of 15 items after Varimax Rotation (N=200)*

Final items	Factor 1	Factor 2	Factor 3	Factor 4
16	**.57**	.03	.05	.16
17	**.78**	.07	.12	.07
18	**.65**	.34	.05	.21

4	.11	**.48**	.01	.16
21	.04	**.46**	.19	.12
23	.01	**.57**	.29	.16
43	.03	**.75**	.46	.07
29	.04	**.67**	.38	.22
30	.28	**.54**	.19	.47
42	.34	**.65**	.05	.03
10	.31	.21	**.67**	.19
12	.25	.23	**.54**	.25
31	.41	.48	**.65**	.22
6	.35	.14	.02	**.66**
8	.15	.18	.07	**.52**
20	.44	.25	.06	**.65**
Eigen Value	2.22	1.86	1.62	1.40
Percentage variance	14.78%	12.43%	10.79%	9.36%

Table 6 indicates that most of the items were above .40 to .70. Items were retained with the standards of equal or greater than .40 loading. If an item has loaded more than .40 in more than one factor, then criteria for content similarity of that item with other items is used for item retention in the respective factor. It further indicates that all factors have a reasonable number of items (above 3). Sixteen total items were reserved based on loading above .40 into the four factors with a minimum of three items each at least. Total 6 items were depleted with less than .40 loading. Following the understanding of factors, their themes were identified. Factor 1 was labeled as Restitution, factor 2 was categorized with Redemption, factor 3 was characterized with Reformation, and factor 4 was said to be as Justice. Restitution is associated with the theory of Satisfaction of Atonement. The

rest of the factors Redemption, Reformation, and Justice are derived from Ransom Theory, Penal Substitutionary Theory, and Governmental Theory of Atonement respectively. Factor 1 covers the general concept of attitude towards Atonement regardless of themselves. While factor 2 which is Redemption is based on the personal experiences of how well Atonement can help them. Factor 3 is based on psychological interventions of Atonement and factor 4 is linked with Atonement's impact on societal concerns.

Figure 1

Scree plot for four factors Attitude towards Atonement for Adults Scale (N=200)

The Scree plot in figure 1 presents the four factors scale. The Eigenvalues of factors lie almost above 1 showing a steep curve followed by the horizontal line, supporting the four-factor model.

The internal consistency of subscales of ATAAS was computed through Pearson Correlation. As the correlation was calculated using the total of the scale and subscales, it is considered as interval scale rather than dichotomous. Factor 1 showed a significant correlation with factor 3,

factors 2 and 3 showed a significant correlation with factor 4 respectively. Factor 1, restitution, and factor 2, redemption is not a significant correlation. Here it is important to notice that restitution is the restoration of the second party which was harmed, and redemption is the restoration from one's guilt or sin, etc. All items also represented significant correlations with their subscales.

Table 7

Correlation among the Factors of Attitude Atonement for Adults Scale

Variables	1	2	3	4	Total
Restitution	-	.05	-.11*	.83	.42**
Redemption		-	-.03	.11*	.68**
Reformation			-	-.17**	.35**
Justice				-	.48**
Total of ATASA					-

Note: *p<.01

Confirmatory Factor Analysis was carried out using AMOS 21 to verify the findings of exploratory factor analysis. The same data set was used to confirm the structure of the scale. The structure indicated a good fit to the data with CFI=.901. Model fit indicated the good values of CMIN/DF, RMSEA, and CFI. Following figures were found. The 4 factors and 16 variables were retained as per the EFA.

Table 8

Model Fit Summary of Confirmatory Factor Analysis (N=200)

CFI	CMIN/DF	GFI	AGFI	PGFI	RMSEA
.90	1.86	.95	.93	.67	.05

Pearson Correlation was used to measure the correlation among the subscale of the ATASA (table 9). Cronbach's Alpha Reliability of the scale was also measured (Table 8). Data were collected from 100 adults along with their demographic information. The sample comprised of 47 women and 53 men, 27 were married and 73 were unmarried, 63 lived in rural areas and 37 lived in urban, and 33 lived in nuclear families and 67 lived in a joint family system. A week after that, again the data was collected from the same sample to find test-retest reliability (table 7). Following were the figures obtained from the data using SPSS 22. There was high reliability of the scale (r= 0.99) and also high test-retest correlation (r= 0.98). All the subscales had a high correlation with the total. Restitution and Reformation had a negative but strong correlation. Redemption and Justice, and Reformation and Justice had a significant positive correlation among them.

Discussion

This study was conducted to develop a reliable scale to measure the attitude towards atonement. The item pool was generated considering the literature review and the theories of atonement. After a thorough study of literature, brainstorming, and discussion with experts', an item pool of 58 items was generated. Ideally, to develop a standardized test, the item pool must be generated twice as the final version will consist of (Cohen & Swerdlik, 2009). Based on the expert's validation 39 items were retained from the item pool. Items were also divided into four main themes i.e., Redemption, Restitution, Reformation, and Justice, extracted from the seven theories of atonement comprised of the selected-response format. The inter-item correlation was analyzed on the 39 items and 22 items which showed a correlation coefficient higher than 0.3 were retained.

Most often the experts and the researcher have decided the structure and latent factors of the scale. But the appropriate method is to use a statistical procedure called EFA to determine easily the variation among items and the structure of the scale (Orçan, 2018). Thus, the exploratory factor analysis was conducted and the four factors were generated using the criteria of rotation. To determine the validation of EFA, confirmatory factor analysis was operated. A good fit model was

attained with the acceptable figures of CFI, CMIN/DF, AGFI, PGFI, RMSEA (i.e., CFI=.90, GFI=.95, AGFI=.94, RMSEA=.05). Bido, Mantovani, and Cohen (2017) conducted research that evaluated different research methods being used worldwide. Their research encouraged the use of Exploratory Factor Analysis and Confirmatory Factor Analysis. Moreover, the overall under 0.05 value for RMSEA is characteristic of solid structure (MacCallum, Browne & Sugawara, 1996). CMIN/DF < 3 demonstrates a satisfactory fit (Kline, 1998) and CMIN/DF <5 showing a sensible fit (Hancock & Mueller, 2011; Heene et al., 2011; McNeish, An & Hancock, 2018). GFI, AGFI, NFI, CFI and NNFI > 0.9 demonstrate great degrees of fit among information and model with more liberal standard of 0.85 < GFI, NFI < 0.9 and 0.8 < AGFI < 0.9 showing an adequate model (Bentler, 1999). Ridgen (1996) claimed that CFI is suitable in rather exploratory contexts and RMSEA is suitable for confirmatory contexts. Hence, even though the CFI value is not above .95, the RMESEA value is good and represents the good excellent model fit. "Incremental fit indexes" (CFI) turned into less stable across different estimation methods than "non-incremental fit indexes" as RMESEA (Sugawara & MacCallum, 1993). Test-retest reliability also suggests high reliability of the scale.

Atonement is a concept which general population accepts as a religious act, where a sinner tries to change God's mind about that particular sinner. But the actual meaning is to make a sinner see what an absolute merciful and loveable God is to humankind (Weaver, 2011). A common modern approach to Atonement is to treat three theories of Atonement as its family and as answers representing the complete picture of atonement. These comprise of Moral influence theory, Christus Victor theory which is defeating the sins, and Satisfaction theory (Weaver, 2011). Atonement can be understood in two different aspects. The first is an internal "change of heart" that naturally leads to particular gestures or external behaviors directed at the wrongdoer himself. The second consideration is the impact of these gestures (North, 1987). Atonement can be introduced as forgiveness but forgiveness or self-forgiveness is incapable of producing a statement with also provides a religious faith or belief within a person that succeeds the judgment of God (Weaver, 2011).

To genuinely pardon oneself, one should either expressly or verifiably recognize that one's conduct wasn't right and own up to obligation or fault for such conduct. Without these components, self-absolution is unessential (Hall & Fincham, 2005). Restitution means the restoration of something one has lost, similarly when someone intends to Atone, they do so because they want their wrong acts to be replaced just like gaining respect or genuineness one loses when they commit an iniquity. Redemption means paying back, just the way in Atonement. People intend to pay back what they can to the ones they have harmed too. Reformation is changing one's practices. For instance, when people change their behavior or activities after doing damage to another person due to their emotional or rational motives. The last factor is justice. Sometimes when someone does damage to an entity, it can never be proved or he remains hideous. The person who became the source of injustice knows that and if he concisely questions his character, he comes up himself to maintain the Justice. It is in all factors, another way of Atoning. And atonement provides a new basis of transformed life under the faith in God's power (Weaver, 2011).

Conclusion

The results of the study have not been compared with previous researches. There are no empirical studies to justify the Attitude Atonement in Adults. But the factors of the scale supported the theories of atonement and the idea of this study emerged from the novel of McEwan, Atonement. Satisfaction theory reproduced the concept of Restitution; Ransom theory, Penal Substitutionary Theory, and Governmental theory provide the factors Redemption, Reformation and Justice. Further studies need to be conducted to compare the findings of this study and evaluate the four-factor model of AASA.

The scale of attitude towards atonement constitutes 16 items and 4 factors are developed through a statistically reliable procedure. Hence it can be said that this scale can measure attitude towards atonement reliably and accurately. The formation of this scale was started with 58 items; it ended up with 15 items only. The correlation of test-retest is .98. The CFA with four factors represented the good model fit with the preferable values.

The findings of the study encourage researchers not only to reconfirm the results but to study them with other human attitudes and traits. Psychologists are imagined as having the options to apply specific empirical knowledge and logical information as a powerful influence for significant human issues to help clients settle on significant choices, accomplish further degrees of self-comprehension, and experience groundbreaking change showed in improved fulfillment and essential joy and achievement. But again, the essential speculations and models that psychologists rely on don't incorporate moral agents, really significant choices, and purposive activities (Slife, O'Grady, & Kosits, 2017). All human lives, including mental, emotional, and conduct areas didn't need to happen as they did and don't presently should be what they are. They came through complex understandings, sentiments, feelings, characters, and faith. This can be fixed similarly. This doesn't suggest that such change can be effectively done just by some exceptional demonstration of will. It tends to be done in light of the fact that our mental and moral being is consistently something we are doing and not something we simply are. Religious forgiveness-based interventions or psychoeducational programs can be more effective. And everything that is done can be fixed or deserted. Positive emotions and strengths of an individual should be utilized as positive resources.

Limitations and Suggestions

Various factors like culture, religiosity, and social desirability may influence the results of the scale. This might require investigating this scale on larger and different sample to get statistically valid results. The stereotypical beliefs about the atonement that it is all related to religion is ought to be changed by the current study. Besides the stigma of brutal physical punishments in Christianity and Judaism, it is more of personal satisfaction which came from balancing or overcoming the bad by good. It is a concept that a person can overcome his guilt of wrong acts by reparation or redemption.

One of the major limitations of the study was the lack of empirical studies on this topic. Due to the lack of empirical studies, there were difficulties to form the item pool and compare it, the procedure, and the

results with previous studies. Furthermore, there was a lack of awareness in the population of this subject matter. People were also confused with the religious concept and were reluctant to share their opinions. Also, the age of participants may have an effect on the results as the insight on the atonement would vary from person to person or by age group. One other limitation was due to the unawareness the process of data collection became time-consuming. Future studies on this topic should also include religion as a domain with Atonement because Religion influenced the attitudes of the participants which was an observed trend during the data collection. It is also recommended to get a vast sample as the current study sample was only taken from the area of Gujrat.

Population reluctance and unawareness are referred with the sensitivity towards religion. People do not want to make a statement when it comes to religion, afraid of it being sinful or heinous. It is a controversial topic because no one can say that one will be forgiven if they atone. It is more about faith and personal. Secondly, how one can decide which levels of sins can be atoned.

Implications

In the absence of the measurement tool, there is no way a topic can flourish or can be studied. Psychological testing is as important as medical tests. This scale will help in finding the attitude towards atonement, hence creating a scientific space for atonement in its present thin empirical knowledge. Atonement can lead to a greater sense of community safety, conflict resolution, and healing at intrapersonal levels. This can provide a range of solutions to resolve the emotional matters of the victims as well as wrongdoers. Resentment, bitterness, animosity, wrath, fury, and other negative emotions can consolidate over time, resulting in a frigid emotional complex. The more the positive attitude towards atonement the better the planning and managing plans can be formed not in just a humanistic perspective but also the psychotherapeutic procedure. This study develops the understanding of how personal beliefs or attitudes influence atonement. There is no particular literature that depicts the importance of atonement in one's life and therapeutic treatments. As a result of their activities, criminals frequently experience substantial

unpleasant and harmful after-effects, such as humiliation, remorse, and self-condemnation (Jenkins, 2018). There are dozens of disorders, for instance, depression comprises symptoms of guilt and hopelessness. The guilt might have come from the wrong acts, and a person might feel hopeless that he cannot be forgiven and cannot find a way in-between. But Atonement can play the solution as a midway, once it is discovered; especially with people who are inclined towards spirituality and religion. It has the power to help the sufferer heal emotionally by reducing vengefulness and increasing empathy, two elements that impact the forgiving reaction when a conscious effort is conducted to free themselves from the negative power of remorse.

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