

Religiosity and Locus of Control as related to Happiness among young adults

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Abstract: The aim of this study is to find out the gender differences in Happiness, Religiosity and Locus of control and to find relationship between Happiness and Locus of control and relationship between Happiness and Religiosity across gender. The sample comprised of 25 males and 25 females young adults .The tools used in this study were Happiness Inventory by Argyle (2001), Rotter's locus of control (1969) and Religiosity Scale by Bhushan (1971).To analyze the data t- test and correlation was computed .The research indicated that males are high on happiness as compared to females and internal locus of control is positively related to happiness among males.

1. Introduction:

Young adults are facing a lot of transition associated with many challenges, both physical and psychological. Although the majority of adolescents overcome these challenges, there is a significant proportion who exhibit depression, anxiety, suicidality , and self-destructive behavior.

Young adults who experienced psychological distress had a higher risk of reporting academic failure, alcohol and tobacco use, suicidality, and sexual abuse. Youth in a country is the most viable and potential human resource not only in population structure but also in social structure.

Therefore, there is a need for proper and integrated bio-social development of the youth. Approximately 600 million population in India is younger than 25 years of age and close to 70% of the total population is less than 40 years of age. So there is a need for special concern towards the youth. There is a need to assess the happiness level among youths. Happiness is a state of mind, feeling of contentment, of an expectation that hopes will be fulfilled, that in the end, everything will work out well. In other words, it is what we should all want to be.

On the basis of 2016 ranking, India is at a lowly 118. India was ranked 133rd among 156 countries in World Happiness Index 2018 recently released by the UN Sustainable Development Solutions Network (2018).



Web Reference :<http://goo.gl/images/qYJ8Nm>

Argyle et al. (1989) construed happiness as the average level of satisfaction during a particular period; the degree and frequency of positive affect; and the relative absence of negative affect. The most widely recognized definition of happiness has been provided by Diener and his colleagues, who suggested to use the concept of subjective well-being, defining it as a consolidation of the balance of the prevalence of positive and negative affect and life satisfaction (a cognitive judgment).

Ed Diener, a leading authority on happiness said that "happiness is the ultimate motivation for human action."

The Buddha included the concept of happiness in his teachings of Seven Factors of Enlightenment. Pali texts defined happiness as *piti*, which is a deep tranquility or rapture. The Theravadin teacher Piyadassi Thera (1914-1998) said that *piti* is "a mental property (*cetasika*) and is a quality which suffuses both the body and mind." The Buddha said that the man who cannot be happy could not proceed to path of enlightenment for reaching enlightenment the man needs to learn how to be happy and equanimous. It is, therefore, very necessary that a man striving to attain enlightenment and final deliverance from the fetters of *samsara*, that repeated wandering, should endeavor to cultivate the all-important factor of happiness."

According to Webster's Third New International Dictionary "Happiness is a state of well-being characterized by relative performance, by dominantly agreeable emotion ranging in value from mere contentment to deep and intense joy in living and by natural desire of its continuation. "

Happiness is the most important and effective factors of human life, it can be claimed that all efforts are done in order to achieve happiness. Correlates found to be positively identified with happiness were enjoyment, interest, good health a clear conscience, positive functional feelings, good social relationships, humor.

Religious affiliation was found to be a significant predictor of general life satisfaction and a sense of belonging and a purpose in life, as is indicated in a number of studies, including recent studies regarding the benefits of religiosity by DeZutter, Soenens, and Hutsebaut (2006).

Understanding the construct of Religiosity

Religious frameworks have always been a significant part to play in the vast literature on fertility and happiness. Religion is a global cultural phenomenon that has been, and remains, one of the most powerful influences on humanity. Investigation of the factors that enhance happiness is the current focus of happiness research.

According to James G. Frazer, Religion is a belief in a power superior to man, which is believed to direct and control the course and nature of human life (quoted from Rao 1990).

According to Malcolm Hamilton (2001) "Religion is seen to be the product of psychological factors inherent in all human beings and on the other it is seen as providing support for social values and social stability"

According to Fukuyama (1960) there are four dimensions of religiosity -cognitive, cultic, creedal, and devotional, which are summarized by Cardwell (1980): The cognitive dimension is concerned with what individuals know about religion, i.e., religious knowledge. The cultic dimension makes reference to the individual's religious practices, i.e., ritualistic behavior. The creedal dimension is concerned with a personal religious belief, and the devotional dimension refers to a person's religious feelings and experiences, i.e., the experiential dimension.

Diener and Larsen (1984) found that positive and negative effect in various work and leisure situations was more due to persons or internal LOC (52%) than to (23%) situations or external LOC

Happy, free spirit is not a person that is void of self-control, but a person that is able actually to have control over their own thoughts, decisions, and actions.

Understanding the construct of Locus of control

The construct of locus of control was initially derived from Rotter's social learning theory (1954). It refers to learning based on previous reinforcements through which individuals their specific and general expectations. He proposed that one of the most generalized expectancies in person is Locus of control. It can also be defined as a circumscribed self-appraisal pertaining to the degree to which individual view themselves as having some causal role in determining specified events. Locus of control consists of a set of expectancies that outcomes are influenced by one's own efforts (internal) or by environmental forces that are beyond one's control (external). It has been divided into two components by Rotter in 1966.

Internal LOC- Lefcourt (1976) regards individuals as actors who determine their own fates and states that is precisely this perception of the ability 'to do something' that gives rise to the concept of observed control. Failure due to his efforts or relatively permanent characteristics. Internally oriented person is more willing to do actions (Hoffman et al., 2003). Internality of LOC implies that the person believes that outcomes are due to skill.

External LOC -When people believe that their lives are controlled by forces outside themselves like luck, chance, fate, etc. Externals try to escape difficult tasks and situations specifically the ones which require active participation (Hoffman et al., 2003). Externality connotes a belief that these are due to chance. Externals do not believe in their own abilities and talent. They are more prone to learned helplessness. Values of role ambiguity,

working prospect, depression, and social support were higher in the group of external LOC. The LOC is, therefore, expected to affect happiness.

2. Objectives:

- To find out gender differences in Happiness, Religiosity and Locus of control.
- To find out relationship between Happiness and Religiosity across gender.
- To find out relationship between Happiness and Locus of Control across gender.

2.1 Hypothesis :

- Males would be high on happiness as compared to females.
- Females would be high on religiosity as compared to males.
- Males would be more on internal locus of control as compared to females.
- Internal locus of control will be positively related to happiness among males.
- External locus of control will be positively related to happiness among females.
- Religiosity will be positively related to happiness among females.

2.3 Research Design : Correlational Research Design

2.4 Variable:

Criterion : Happiness

Conceptually, Happiness has been defined as "A positive inner experience, the highest good, and the ultimate motivator for all human behaviors" (Argyle, 1987)

Operationally, Happiness has been defined as " The scores on Oxford Happiness Questionnaire developed by Argyle (2001)"

Predictor: Religiosity and Locus of control (loc) Conceptually, Religiosity has been defined as "Religiosity means faith in a power beyond himself whereby the individual seeks to satisfy the demands of life and which he expresses in acts of worship and service "(Ghufran & Ansari, 2008).

Operationally, Religiosity has been defined as "The scores on Religiosity scale (Hindi version) constructed and standardized by Bhushan (1971)".

Conceptually, loc has been defined as "The generalized expectancy or belief about how responsive and controllable environment is " (Rotter, 1969)

Operationally, Locus of control has been defined as "The scores on LOC Questionnaire designed by Rotter(1969)".

Sample : Purposive Sampling had been used in the research. The sample comprised of 25 male and 25 female young adults and only university students participated in it.

INCLUSION CRITERIA : With reference to educational status, the minimum educational qualification should be of pursuing graduation .

EXCLUSION CRITERIA : With reference to educational status, the minimum educational qualification below pursuing graduation .

Tools/Measures

1) Hindi language version of Bhushan's (1971) religiosity scale was used to measure religiosity of both the groups. The 5 point Likert type religiosity scale consists of 36 items. The content, test-retest reliability, predictive and concurrent coefficients reported by Bhushan were found to be satisfactorily high.

2) Rotter's LOC: Rotter's LOC was originally designed by Rotter in 1966, consisting of 29 pairs of statements participants indicated, which statement of each pair they believe to be true. The lower the score, the more likely the participant is to possess internal LOC. Test-retest reliability range from 0.55 to 0.83 and internal consistency ranged from 0.65 to 0.79.

3) The Oxford Happiness Inventory was originally designed by Argyle in 2001 consisting of 29 self-report statements based on 5-point Likert-type scale on which 1 = least true and 5 = most true. High scores on the instrument indicated a high level of happiness. Argyle (2001) reported Cronbach's alpha of .85 for internal consistency. Research indicated that test-retest over consistency. Research indicated that test-retest over 6 months was .67 (Argyle, 2001).

3. Result and Interpretation:

The purpose of the research was to find out gender differences in Happiness, Religiosity and Locus of Control. Also to find out the relationship between Happiness and Locus of control across gender and relationship between Happiness and Locus of control was also assessed.

The sample comprised of 25 male and 25 female young adults. The tool administered to assess Happiness was Happiness Inventory by Argyle(2001). Locus of Control was assessed by Rotter’s Locus of control by Rotter (1969) and the tool administered to assess religiosity was Religiosity Scale by Bhushan(1971).

To analyse the data t-test and correlation has been computed by the researcher. The interpretation of the research is as follows :

Table 1: Showing the value of Mean, Standard deviation and t of male and female young adults on Happiness

Subject	M	SD	SED	t
Male	4.04	0.39	0.39	*2.1
Female	4.25			

df= 48

0.01 level = 2.68

0.05 level = 2.01

The obtained value of t is 2.1 which is significant at 0.05 but not at 0.01 level. Thus, our hypothesis that males would be high on happiness as compared to females is accepted. Lyubomirsky has described happiness as “the experience of joy, contentment or positive well being, combined with a sense that one’s life is good, meaningful, and worthwhile” .The probable reason that could lead to low levels of happiness among females are they tend to face social pressure, violence, abuse, body image anxiety. Results of present study resemble the study by Stevenson and Wolfers (2009) that men are happier than women. Tkatch and Lyubomirsky (2006) found that men and women are equally happy they uncovered gender differences in the use of happiness enhancing strategies.

Table 2 : Showing the values of M, SD and t of male and female young adults on Religiosity

Subject	M	SD	SED	t
Male	118.56	13.31	3.72	0.77
Female	115.68			

df = 48

0.01 level = 2.68

0.05 level = 2.01

The obtained value of t is 0. 77 is below the level of significance both at 0.05 and 0.01 level therefore the value of t is insignificant and our hypothesis that females would be high on religiosity as compared to males is rejected the probable reason could be that now women ‘s tend to realize the need to be self -independent and they wanted to make career oriented identities. Thus, women overall religiosity decreased.

Table 3: Showing the values of M, SD and t of male and female 0.05 and 0.01 level young adults on internal locus of control

Subject	M	SD	SED	t
Male	4.6	2.48	0.17	0.94
Female	4.44			

The obtained value of t is 0.94 which is below the level of significance both at 0.05 and 0.01 level therefore the value of t is insignificant and our hypothesis that males would be high on internal locus of control is rejected. The probable reason could be due to increasing high need of achievement among women and high achievement motivation increases the ability and effort level letting women to shift from external to internal locus of control. Archer and Waterman (1988) reviewed 22 studies for gender differences on several variables including locus of control. In 15 of the studies no gender differences were found; in six studies, the males were more internal; and in one study, the females were more internal. Archer and Waterman concluded that there is not enough evidence in the research to show that there are gender differences.

As mentioned earlier, the major objective of the present study was to find out the relationship between Happiness and Religiosity across gender and also to find out relationship between happiness and locus of control across gender correlational analysis was done.

Table 4: Showing the correlation between Internal locus of control and Happiness among males

Variable	M	Correlation(r)
Internal locus of control	4.6	0.33
Happiness	4.04	

The correlation between internal locus of control and happiness among males was found to be 0.33 which indicates their is a positive relationship between them. Thus, our hypothesis that is internal locus of control will be positively related to happiness among males is accepted. Males tends to have strong sense of self efficacy, more likely to take responsibility of their actions and have high self- confident and achieve greater success in workplace. This is in line of findings of Zaidi and Mohsin(2013) they concluded that men scored high on internal locus of control and women scored more on external locus of control. Schultz and Schultz (2005) also conclude that men have high internal locus of control.

Table 5: Showing correlation between external locus of control and happiness among females

Variable	M	r
External locus of control	5.96	-0.20
Happiness	4.25	

The correlation between external locus of control and happiness among females was found to be -0.20 which indicates their is negative relationship between them. Hence, our hypothesis that external locus of control will be positively related to females is rejected. The probable reason could be that women in this era are now stop being the victims and now they have started to be self -reliable and independent. This is line with the study of Jayaratne and Ivey(1983) they founded women to be more internally oriented than men.

Table 6: Showing relationship between Religiosity and Happiness among females

Variables	M	r
Religiosity	115.68	-0.16
Happiness	4.25	

The correlation between Religiosity and Happiness among males was found to be -0.16 which indicate their is negative relationship between them. Hence, our hypothesis that religiosity will be positively related to happiness among females is rejected. The probable reasons could be that women nowadays seek less validation and affirmation from religious congregations and also women these days have realized the need to be self -independent, wanted to make career- oriented identities. Thus, in women overall religiosity has been decreased. This is in line with the study of Warren J.Sillick, Bruce A. Stevens and Stuart Cathcart(2016) identified that there was no difference between both the groups. They also suggested religious are not happier than non religious.

The topic of the research is in itself very progressive, as it stresses the emphasis on Happiness, Religiosity and Locus of Control. As the happiness level is continuously decreasing their is a need to work in this area so that causal reasons could be known for increasing unhappiness among youth and intervention could be then though of and implemented.

4. Summary:

The purpose of the research was to find out gender differences in Happiness, Religiosity and Locus of Control. Also to find out the relationship between Happiness and Locus of control across gender and relationship between Happiness and Locus of control was also assessed.

The sample comprised of 25 male and 25 female young adults. The tool administered to assess Happiness was Happiness Inventory by Argyle (2001). Locus of Control was assessed by Rotter's Locus of control by Rotter (1969) and the tool administered to assess religiosity was Religiosity Scale by Bhushan(1971).

The obtained result shows that :

Our first hypothesis that males would be high on happiness as compared to females is partially accepted. The obtained value of t i.e 2.1 was found significant at 0.05 level but not at 0.01 level. Second, hypothesis that females would be high on religiosity as compared to males is rejected. The value of t i.e 0.77 was found insignificant both at 0.05 and 0.01 level. Third, hypothesis that males would be high on internal locus of control is rejected. The obtained value of t i.e 0.94 was found to be insignificant at both 0.05 and 0.01 level. Our fourth, hypothesis that internal locus of control will be positively related to happiness among males is accepted. The correlational between internal locus of control and happiness among males was found to be 0.33 which indicates there is a positive relationship between them. Fifth, hypothesis that external locus of control will be positively related to females is rejected. The correlational value obtained was -0.20 which indicates there is negative relationship between external locus of control and happiness among females. Sixth, hypothesis that religiosity will be positively related to happiness among females is rejected. The correlation obtained was -0.16 which indicates there is negative relationship between Religiosity and Happiness among males.

5. Limitations and suggestions:

- The sample size was small (only 25 male and 25 female young adults). So it could be increased.
- The research was confined to urban areas only.
- Only few demographic variable like age and educational qualification were controlled. Other variable like locale, family type, income of family can also be controlled.
- Other variables like stress, personality, emotional regulation can also be included to have a broader picture.

6. Implications:

The topic of the research is in itself very progressive, as it stresses the emphasis on Happiness, Religiosity and Locus of Control. As the happiness level is continuously decreasing there is a need to work in this area so that causal reasons could be known for increasing unhappiness among youth and intervention could be then thought of and implemented.

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