CHAPTER II

REVIEW OF LITERATURE

The present review of literature will consider the conceptual phenomena as well as the variables under study assess empirical implications. Any research needs support, verification and clarification by having thorough critical evaluation of the literature available to the researcher to investigate the prescribed objectives of the study.

It has been a tradition to consult and review the earlier work on the related topics before analysing and investigating the problem on hand. The process of accumulation of scientific knowledge is slow, steady and gradual. One investigator builds on the work of the other and in turn, investigator contributes his own share and which sometimes acts as a precursor to future researches. Some times the previous work throws a challenge or leads to disagreement on some derived theories. In some cases either an examination of specialized theory may leave many problem unresolved or may give rise to new applications, which may not be revolutionary in form but are meaningful from the point of view of gradual accumulation of scientific knowledge.

One of the simplest ways of economizing effect in an inquiry is to review and build upon the work done by others investigations. A comprehensive review of literature is must in any research endeavour and requires a thorough consideration and efforts on parts of investigator. The investigator made a survey of literature by reviewing pertinent research related to the area. An in-depth literature review facilitates in knowing trend of thought and researches already done in the specific area of interest and in streamlining the present plan of work. This chapter attempts to give an
overview of the literature reviewed by the investigator to tie the theoretical and empirical aspects of the study more securely.

*Abu Raiya, Hisham; Pargament, Kenneth I. (2010)* had examined that religiously integrated psychotherapy with Muslim clients: From research to practice. In this research, researcher attempt to translate empirical findings from a program of research that developed a Psychological Measure of Islamic Religiousness (PMIR) into practical clinical applications. The findings from this program of research are complemented and illuminated by findings from other empirical research and clinical work with Muslims. Our recommendations can be summarized as follows. First, clinicians should inquire directly about the place of religion in the lives of their Muslim clients. Second, mental health professionals should ask about what Islam means to their clients and educate themselves about basic Islamic beliefs and practices. Third, clinicians should help their Muslim clients draw on Islamic positive religious coping methods to deal with stressors. Fourth, we recommend that clinicians assess for religious struggles, normalize them, help clients find satisfying solutions to these struggles and, if appropriate, refer clients who struggle to a Muslim pastoral counsellor or religious leader. Finally, in order to overcome stigma associated with mental health issues, mental health professionals should educate the Islamic public about psychology, psychopathology, and psychotherapy.

*Ali, Saba Rasheed; Mahmood, Amina; Moel, Joy; Hudson, Carolyn; Leathers, Leslie, (2008)* had investigated qualitative investigation of Muslim and Christian women’s views of religion and feminism in their lives. Qualitative investigation explored a relatively understudied aspect of cultural diversity: feminism and religion in the lives of religiously diverse women. More specifically, structured interviews were used to
investigate views of religion, women's issues, gender roles, culture, and feminism for a small group of Muslim and Christian women living in the United States. Findings indicated a complex relationship between feminism, gender roles, culture, and religion for these women with the majority of the Muslim women reporting that their religion supports feminist principles and identifying themselves as feminist. Christian women were less willing to endorse the feminist label.

*Amanda Stanke (2004)* had examined Religiosity, Locus of Control, and Superstitious Belief. Researcher was examined two possible correlates of superstition: religiosity and locus of control. Religiosity does not have a significant relationship with levels of superstitious or paranormal beliefs. Analyses revealed that positive relationship between external or chance locus of control and superstitious beliefs, but no relationship for internal locus of control with superstitious or paranormal belief.

*Amir Shmueli (2006)* explored the connection between self-reported health and religiosity among Israeli Jews, using several self-reported health measures. The mixed results are consistent with the ambiguity of the religiosity effect on health reported in recent surveys. However, trying to reconcile between longer life expectancy of religious persons found in earlier Israeli and other research and poorer reported health found above, the paper emphasizes the possible differences in the perception of ‘normal’ life and roles, and argues that the SF-36 health measures might suffer from a religiosity-related reporting heterogeneity, distorting their association with mortality in the population.

*Barnes, Collin D.; Brown, Ryan P. (2010)* studied that the value-congruent bias in the forgiveness forecasts of religious people. Given the weak and potentially tenuous association between religiosity and actual forgiveness reported in the literature, why is it that religious people consistently predict they would forgive interpersonal offences?
Using a newly devised method for testing multiple mediator models, two studies were conducted to examine the hypothesis that religious people’s forgiveness values mediate the relationship between religiosity and forgiveness forecasts, independent of self-perceived past forgiveness tendencies. The first study focused on predicted forgiveness of hypothetical offenders, and the second examined forecasted forgiveness of those responsible for the terrorist attacks against the United States on September 11, 2001. In both studies, the mediating role of forgiveness values (independent of past forgiveness tendencies) was established, suggesting a value-congruent bias in religious people’s forgiveness forecasts.

Batson, C. Daniel (1983) estimated Socio-biology and the role of religion in promoting pro-social behaviour: An alternative view. D. T. Campbell contended that our biological heritage predisposes us to selfishness and that socializing forces such as religion are necessary to counteract this innate selfishness and to encourage pro-social behaviour. In that article, an alternative view of the role of religion in promoting pro-social behaviour is proposed. Compared with Campbell's view, this alternative allows for a more positive, cooperative interplay between human nature and religion. Building on the socio-biological literature, as well as on some recent psychological theory and research, it is suggested, first, that an empathically mediated kin-specific altruistic impulse may be part of our genetic heritage. It is also suggested that one function of religion may be to extend the range of this limited, kin-specific altruistic impulse through the use of kinship language and imagery. Such language may provoke "brotherly love" and, thus, compassionate action for people far beyond the kinship circle.

Batson, C. Daniel; Oleson, Kathryn C.; Weeks, Joy L.; Healy, Sean P.; Reeves, Penny J.; Jennings, Patrick; Brown, Thomas (1989) studied the Religious pro-social
motivation: Is it altruistic or egoistic? Two studies explored the nature of the motivation to help associated with 3 different ways of being religious: as an extrinsic means, an intrinsic end, and a quest. In Study 1, subjects learned that to help a needy person they would have to meet either an easy or difficult standard on a qualifying task. Volunteering when the standard was difficult, followed by trying harder on the task, indicated altruistic motivation; volunteering without trying harder indicated egoistic motivation. In Study 2, subjects presented with a request for help learned that either most or only a few previously asked peers had helped. No reduction in helping when fewer peers had helped indicated altruistic motivation; reduction indicated egoistic motivation. In both studies, the motivation associated with extrinsic means religion and intrinsic end religion seemed, if anything, egoistic. That associated with quest religion seemed possibly altruist.

Bert, Shannon Carothers (2011) had assessed the influence of religiosity and spirituality on the socio-emotional and behavioural adjustment of adolescent mothers and their teenage. Results revealed that the maternal religiosity a strong predictor of maternal and child adjustment; children's own spirituality served as a predictor of their socio emotional adjustment as well. Researcher also explored the Child spirituality mediated the relationship between maternal religiosity and children's externalizing behaviour.

Bharat Joshi (2008) studied that the study of the Development of Religious Recognition and Locus of Control in Children. The sample of the study has been selected randomly from the primary and middle schools of Sager town. 160 students (Age range = 5 to 12 years were selected for the present investigation. 80 being boys and 80 being girls. They were taken from four religious groups—Hindu, Muslim, Sikh and Christian. The findings of study were Religious Recognition increases with
age. As regard relationship between religious recognition and locus of control it was found that Hindu, Muslim, Christian older boys and younger girls have high or marked correlation between religious recognition and externality and reverse is true in their case.

*Bird, Jamie V.; Ji, Chang-Ho C.; Boyatt, Ed* (2004) assessed the impact of religiosity on Christian leadership orientations. The theoretical model is taken from the study of Shee, Ji, and Boyatt (2002), which presupposes that quest religiosity is inversely related to the structured, human resource, political, and symbolic leadership frames, while intrinsic and extrinsic religiosity are positively tied with them. The analysis is based on the 116 college student leaders in 12 Protestant colleges and universities. According to the data, the patterns of linkage between religious orientations and leadership frames lend partial support for the hypothesis. Intrinsic religiosity tends to foster structural and symbolic leadership, but quest religiosity promotes political leadership. The human resource leadership has turned out to be independent from religiosity, and extrinsic religiosity is found to have little to do with Christian leadership orientations.

*Butterfield, Rex M; Pemberton, Cynthia Lee A* (2011), explored the relationship between religiosity and retention. Research shows that students who are more integrated in education (both in and out of class) are more likely to remain enrolled. Although statistically significant differences based on demographics in terms of enrolment were not found, significant differences were noted between males and females across some enrolment related demographic variables.

*Christopher G. Ellison and Jeffrey S. Levin, (1998)* investigated of the religion-health connection: Evidence, Theory, and Future Directions. The volume and quality of research on what we term the *religion-health connection* have increased markedly in
recent years. This interest in the complex relationships between religion and mental and physical health is being fueled by energetic and innovative research programs in several fields, including sociology, psychology, health behaviour and health education, psychiatry, gerontology, and social epidemiology. This article has three main objectives: (1) to briefly review the medical and epidemiologic research on religious factors and both physical health and mental health; (2) to identify the most promising explanatory mechanisms for religious effects on health, giving particular attention to the relationships between religious factors and the central constructs of the life stress paradigm, which guides most current social and behavioural research on health outcomes; and (3) to critique previous work on religion and health, pointing out limitations and promising new research directions.

Desai (1984) examined change and traditionalism among college going urban girls as well as to obtain summary measures of the subjects modernity orientations and their overall modernity. He found that the college going girls manifested relatively high mean scores on scientific and achievement orientations, somewhat lower mean scores on independence and universalistic orientations. Scores on the overall modernity scale showed that the respondents has appreciable moved towards modern attitudes, values and behaviour pattern. There were no marked differences in the modernity of the girls’ students coming from rural and urban background. The level of parent’s education did not provide any clue of modernity orientations of college girls. The respondents had positive views regarding family planning and scientific knowledge concerning this subject cooking as the main role activity, and living in a joint family after marriage, while negative views were expressed against the dowry system. Researcher fount that the whole various spheres of preferences and participation in
different types of activities reflected changing role presumably due to higher education and urbanization.

Duriez, Bart; Soenens, Bart (2006), investigated the relation between the religiosity and both moral attitudes and moral competence. Results suggested that whereas the Literal versus Symbolic dimension shows substantial relations with moral attitudes and moral competence, the Exclusion versus Inclusion of Transcendence dimension is unrelated to both of them. Research suggested that, there is no intrinsic relationship between religiosity and morality, the way people process religious contents is predictive of the way they deal with moral issues.

Ebstyne King, Pamela; Furrow, James L. (2008), investigated of the Religion as a resource for positive youth development: Religion, social capital, and moral outcomes. Although existing literature demonstrates that developmental benefits are associated with religion for adolescents, little is understood about the dynamics of this relationship. Drawing on social capital theory, this study tested a conceptual model exploring socially embedded religious influences on moral outcomes. A three-dimensional model of social capital demonstrated how social interaction, trust, and shared vision enable social ties associated with religiousness to influence moral behaviour. Structural equation modelling was used with data gathered from 735 urban youths to test a proposed model of the effects of religiousness on moral outcomes. Results suggested that religiously active youths report higher levels of social capital resources and that the influence of adolescent religiousness on moral outcomes was mediated through social capital resources. Suggestions for further research and implications for faith-based youth development organizations are considered.

Ellen Paek (2004) empirically examined the extent to which religiosity, operationalized as religious orientation and religious behaviour, is related to
Emotional Intelligence. Paek surveyed 148 church-attending adult Christians and found that religious orientation was positively correlated with overall EI and its subcomponent emotional understanding. While the number of religious group activities was positively associated with EI, years of church attendance was unrelated. Significant positive correlations were also found between level of religious commitment and EI. Both attitudinal and behavioural measures of religiosity were significant predictors of EI, particularly the former.

French, and et.al (2008), described Religious involvement and the social competence and adjustment of Indonesian Muslim adolescents. This study assessed the relation between religious involvement and multiple indices of competence in 183 eighth- and ninth-grade Indonesian Muslim adolescents (M = 13.3 years). The authors assessed spirituality and religiosity using both parent and adolescent reports, and social competence and adjustment using multiple measures and data sources. Structural equation modelling analyses revealed that parent and adolescent reports of religiosity and spirituality yielded a single religious involvement latent variable that was related to peer group status, academic achievement, emotional regulation, pro-social behaviour, antisocial or problem behaviour, internalizing behaviour, and self-esteem. The consistency of relations between religious involvement and competence may be in part attributable to the collectivist context of religion in West Java, Indonesia, within which people exhibit strong beliefs in Islam and religion permeates daily life.

Good, Marie; Willoughby, Teena (2006), Investigated the interaction between religiosity and spirituality on psychosocial adjustment. Results were striking with regards to the consistency with which religious youth reported more positive adjustment than did non-religious youth, "regardless of level of spirituality". Spirituality may not be as salient an influence on behaviour as religiosity.
H Allahverdipour, S Bashirian, H Mahjoub (2008) explored Lifetime Pattern of Substance Abuse, Parental Support, Religiosity, and Locus of Control in Adolescent and Young Male Users. Subjects were selected from Hamadan City (urban area), Iran based on snowball sampling method. Results revealed that who using substance was ages 13 to 18 years. More than 90% classified as group who suffering familial support, 60.8% as low level of religiosity, and 51.5% of participants was external locus of control.

Harold G. Koenig, M.H.Sc., Linda K. George, and Bercedis L. Peterson,(1998) investigated the effects of religious belief and activity on remission of depression were examined in medically ill hospitalized older patients. Results indicated that the greater intrinsic religiosity independently predicted shorter time to remission.

Helmuth Nyborg (2008) examined whether IQ relates to denomination and income, using representative data from the National Longitudinal Study of Youth, which includes intelligence tests on a representative selection of American youth, where they have also replied to questions about religious belief. His results, published in the scientific journal *Intelligence* demonstrated that on average, Atheists scored 1.95 IQ points higher than Agnostics, 3.82 points higher than Liberal persuasions, and 5.89 IQ points higher than Dogmatic persuasions. "I'm not saying that believing in God makes you dumber. My hypothesis is that people with a low intelligence are more easily drawn toward religions, which give answers that are certain, while people with a high intelligence are more skeptical," says the researcher.

Tischler, Biberman and McKeage (2002) reviewed literature on both EI and various aspect of spirituality and found that both appear to lead to similar attitudes, behaviours and skills, and that there often seems to be confusion, intersection and linking between the two constructs.
James E. Savage Jr., Anita D. Stearns and Philip Friedman (1979) examined the relationship of internal-external locus of control, self-concept, and masculinity-femininity to fear of success in Black freshmen and senior college women. Correlations were located between the self-concept and certain cues eliciting fear of success.

Jeffrey Landine and John Stewart, (1998), estimated the relationship between meta-cognition and certain Personality variables and the role they play in academic achievement. The results indicated significant positive relationships between meta-cognition, motivation, locus of control, self-efficacy, and academic average. It was concluded that meta-cognition and these personality variables are related to academic achievement.

Jeffrey S. Levin1, Robert Joseph Taylor and Linda M. Chatters (1993) investigated the racial and gender differences in religiosity among older adults. Results revealed significant racial and gender differences which consistently withstood controlling for socio demographic effects, including age, education, marital status, family income, region, urban city, and subjective health.

Joseph B. Tamney, (2001) has studied relation between modernization and functional religiosity. It was found that functional religiosity increased with education and urbanization. However modernization affected religion differently among Sundanese and Javanese respondents.

JS Shrauger (1971) explored that college students' religious background and frequency of religious participation were related to scores on Rotter's "locus of control" scale, a measure designed to assess the tendency either to see oneself as having control over his reinforcements (internal control) or to see outside forces, such as luck or fate, as determining his outcomes (external control). There was a general
tendency for people who participated more frequently in religious activities to express more internal attitudes. The relationship was mediated by sex, however; the effect was apparent only for females. Protestants were significantly more internal than Jews; Catholics scored between these two groups. Socio-economic status was not significantly related to locus of control in this sample.

Jyoti Tiwari (1998) described the religiosity as a correlate of Ego identity of adolescents from joint and nuclear families. The results reveal that there is a significant negative correlation between ego identity and religiosity, whereas, there is no significant correlation between the two variables for joint family adolescents.

Katherine L. Fiori; Edna E. Brown; Kai S. Cortina; Toni C. Antonucci (2006) had investigated Locus of control as a mediator of the relationship between religiosity and life satisfaction: Age, race, and gender differences. Research indicates that religiosity is associated with better psychological health.

Kimball and et.al (2009), studied that the effect of college major on religiosity, and the converse effect of religiosity on college major. The results showed that the decline in religiosity of students majoring in the social sciences and humanities, but a rise in religiosity for those in education and business. After initial choices, those respondents with high levels of religiosity are more likely to enter college. Of those who are in college, people with high levels of religiosity tend to go into the humanities and education over other majors

Laird, Robert D and et.al, (2011), had studied that the religiosity, self-concept and antisocial behaviour. And researchers found that the greater mother importance and attendance was associated with greater adolescent importance and attendance. Mother importance was indirectly linked to adolescent antisocial behaviour through adolescent importance. Less adolescent importance and attendance were associated
with low self-control and low self-control was associated with more antisocial and rule-breaking behaviour. Adolescent importance also moderated the links between low self-control and antisocial and rule-breaking behaviour such that low levels of self-control were more strongly associated with more antisocial and rule-breaking behaviour among adolescents reporting low religious importance compared to adolescents reporting high religious importance.

Lee, Sang Minl Puig, Ana; Clark, Mary Ann (2007), examined the relationship between high school students' religiosity and bachelor's degree attainment. The results indicate that high school students' religiosity was significantly related to bachelor's degree attainment when other variables (i.e., locus of control, self-concept, parental involvement, and prior academic performance) were controlled for.

Lynn, Harvey & Nyborg measured the relationship between countries' belief in a God and average Intelligence Quotient.

Mamta, M.P. Gupta and Pradeep Singh Dehal (2009) investigated the environmental awareness and effect of modernization among secondary school going students. The results reveal that view about awareness of both the groups (Govt. and Private school students) is same for environment but the mean score of private school students have high than the government school students toward modernization.

Manika Mohan and Lovely Goyal (2009), examined the effect of religiosity on stress tolerance capacity of adults. The result indicated that highly religious males and females would be able to manage the stressful life events effectively in comparison to less religious ones and females would have better stress tolerance capacity in comparison to males.

Matthew E. Ryan and Andrew J. P. Francis (2007), investigated that the associative relationships and pathways of mediation between religious functioning, locus of
control and health. Results indicated that awareness of God and internal locus of control was associated with better health, whereas external locus of control and instability were associated with poorer health. God locus of control and impression management was not significantly associated with health.

*Miridula Bhadauria* (2003) estimated the impact of education upon modernization among women. This study was found distinction between differently educated women groups regarding the level of modernization. The highly educated women are found to be most modernized, moderately educated women group is found more modernize than less educated women group and education has a positive impact upon modernization process among women.

*N. A. Siddiquee and P. Prasad* (2010) had studied the effect of Religiosity on attitude towards secularism. The results indicated that the Hindus are significantly lower on religiosity and hold significantly more favourable attitude towards secularism than the Muslims. Subjects-both Hindu and Muslims higher on religiosity hold significantly less favourable attitude towards secularism than those subjects who are lower on religiosity.

*N. Kapoor and A.K. Sen* (2002) compared love marriages and arranged marriages on modernization, religiosity and marital adjustment. Result showed that type of marriage had a significant impact on modernization and religiosity. Love married couples were found to be more “modern” and less religious than arranged married couples. However, no significant differences were found between these two types of marriage with respect to marital adjustment. Further, the other two factors-gender and marital duration-did not affect modernization and marital adjustment: although religiosity was found to be gender-related.
Nyborg, Richard Lynn, emeritus (1998) compared religious belief and average national IQs in 137 countries. The study analysed the issue from several viewpoints. Firstly, using data from a U.S. study of 6,825 adolescents, the authors found that atheists scored 6 g-IQ points higher than those adhering to a religion.

O.P. Misra, Lata Gairola and Kamal (2001) had studied impact of religiosity on competitive, cooperative and altruistic behaviour. Results revealed that high and low religiosity have no impact on competitive behaviour. Low Religious Group is more cooperative than High Religious Group. Subjects having high religiosity are more altruistic than low religiosity.

Pargament et al. (1988) investigated the outcomes of three different styles of religious coping in 197 Presbyterian and Lutheran church attendees. They reported that collaborative (actively working with God) and self directing (God granting freedom to direct one’s own life) coping styles both resulted in positive outcomes, whilst deferring (waiting for solutions form God) was related to negative effect. Abraido-Lanza, Vásquez and Echeverría (2004) found similar results in their study of 200 Latinos with arthritis, in which active religious coping was directly associated with psychological well-being whilst passive coping was related to increased pain and worse adjustment. However, Kolchakian and Sears (1999) found no significant difference in effect of positive and Negative S/R Coping on the health of a sample of college students. They suggest that the beneficial effects of Positive S/R Coping may only be activated in times of particular stress. Therefore although positive and Negative S/R Coping do appear to impact upon coping efficacy, it would be beneficial to undertake further research to ascertain if this effect is mediated by the type and severity of stressor involved.
R. Srivastava (2009) examined impact of parental occupation on attitude towards modernization of adolescent girls. The group was found higher than group 2, 3 and 4 (fourth Class employees, clerk/third grade employee and teacher). No significant differences were found on attitude of parent-child relationship, politics, Religion and socio-culture. Daughters of fourth class employee were found poorer than group 3, 4, 5 and 7 (clerk/ third grade employee, teacher, officer, Doctor/ Advocates/ Engineer and other) in reference to status of women attitude. Adolescent girls of working and house hold mother were not found significantly differ on attitude of Education, politics, Status of women, marriage, Religion and socio-culture.

Rashmi Srivastava, (2006) had examined the impact of religion and caste on modernity attitude. The result showed remarkable differences on marriage attitude in favour of Christian group. Muslim group was found poorer than that of Hindu and Sikh group on political attitude significant differences was found on religion attitude in favour of general and backward caste SC/ ST group were found poorer then that of general and backward caste on religion and total modernity attitude.

Reshma Hafeez (2007) had studied the Effect of religiosity on the Mental Health of on community. The sample of the study covers the religious communities of Hindus and Muslims to find out its effect. The major findings are that Muslims are having significant effect of religion in comparison than their counterparts on their mental health. In Hindus, the Law Religiosity is found to be more positively associated with their Mental Health. The relationship between organizational religious involvement and mental health is found to be mostly a nonlinear one such that those with the highest levels of religiosity receive all the benefits.

Rule, Stephen (2007), explored the relationship between religiosity and quality of life. Results revealed that the significant but not very strong statistical relationship
between religiosity and QoL. People who attend religious meetings most frequently and who hold the most orthodox religious views are thus more likely to have access to modern conveniences and to be satisfied with their lives. Satisfaction with government, however, tends to be highest amongst nominally religious people and lowest amongst both the most orthodox and the least religious.  

*S.P. Goyal and M. Gupta* (2009) investigated the effect of modernization on aggression level of adolescents. The results show that there is a positive relationship between attitude towards modernization and aggression level, though this relationship is not significant. It has also been found that male and female college students do not differ in their attitude towards modernization and aggression level. Area-wise there is a significant difference in the attitude towards modernization of girls and boys. Girls have shown positive and significant attitude in the area of P.C. relations, politics and religion, while in the area of status of women and marriage boys have shown positive and significant attitude towards modernization than girls.  

*Sachin Jain and Ajai Pratap Singh*, (2008) estimated the relationship between locus of control and cognitive complexity. It was found that internals are more cognitively complex than externals, males are more internally controlled than females and no significant sex difference exists in cognitive complexity.  

*Shimelis Yegletu and M.V.R. Raju* (2009) investigated whether religiosity and gender have significant contribution on value priorities among Sawle Senior Secondary School students in Gamo Goafa Zone. A Result displayed that there is significance difference in the value priorities of male and female student’s females tend to valued more of tradition, benevolence and conformity values whereas males tend to value more self-direction, achievement and stimulation values. Pearson r revealed that there is a significance correlation between value priorities and religiosity. As the degree of
commitment to religion increases people tend to value more of tradition conformity, benevolence values and tend to give less emphasis to self-direction achievement and hedonism values. The FGD and semi-structured interview results also supplement such findings. Hospitality, education trustworthiness and tolerance were found to be maintained. And procrastination, selfishness, ethnicity, terrorism and dependency were found to be some of the values that need to be changed. The socialization process in the family, the sex roles, stereotypes, personality differences, unique lie experience, temperaments and the culture in which one belongs play the major role in value priorities. These results highlight teachers in the schools, parents in the family, religious leaders in the Church/Mosque, social science researchers and community leaders need to work collaboratively in enhancing the acceptable, “good” values.

*Sonia Chahal, Rajinder Pal and S.K. Bawa* (2002), estimated the psycho-social impact on the attitude towards modernization of college going students. The results revealed that male and female college students do not differ on their attitude towards modernization. Socio-economic status of male students has significant impact on their attitude towards modernization whereas achievement motivation of female students has significant impact on their attitude towards modernization. But the study explored that there is no effect of intelligence of student on their attitude towards modernization. It has also been found that there is no interactive effect of intelligence, achievement motivation and socio-economic status on attitude towards modernization of students.

*Stacy Adams* (1999), examined the relationship between religiosity, academic achievement, and locus of control. A relationship was found between the academic achievement and religiosity. No relationship was found between locus of control and religiosity.
Stephanie Seguino, James Lovinsky (2009) investigated the impact of religiosity and religious denomination on attitudes towards gender equality. Results revealed that the Religiosity was strongly correlated with gender inequitable attitudes, controlling for a variety of demographic characteristics. In addition, men are found to hold significantly more gender inequitable attitudes than women. The empirical results further indicate that the greater the degree of religiosity in a country, the more gender inequitable well-being outcomes, even after controlling for level of GDP. The effect of religiosity is likely transmitted via a “stealth” effect on everyday behaviour in a variety of transactions and interactions, such as in labour markets, in household decision resource allocation, and through impacts on government spending and resource allocation. Individual differences in religiousness can be partly explained as a cultural adaptation of two basic personality traits, Agreeableness and Conscientiousness.

Stoppa, Tara M.; Lefkowitz, Eva S. (2010), investigated longitudinal changes in the religiosity of emerging adult college students of diverse ethnic backgrounds. Results suggested that changes occur throughout this period, but that such changes are not monolithic across dimensions of religiosity. In the aggregate, significant declines in the behavioural aspects of religiosity were observed across semesters. In contrast, importance of religious beliefs remained relatively constant during this time.

Wong-McDonald, Ana; Gorsuch, Richard L. (2000), superstition was examined in relation to God Concepts, locus of control, and Spiritual Well-Being. Results indicate that religion and superstition cannot be used as synonymous terms. Specifically, intrinsically committed Christians were found to not be superstitious at all.

Yeung, Gustav K. K.; Chow, Wai-yin (2010), examined the religiosity of Hong Kong Buddhist adolescents. The results showed that the religiosity of Buddhist adolescents
in Hong Kong exhibits some special features that distinguish it from the more common understanding of religiosity in the West.

*Zambeta Evie* (2008), investigated that religion, modernity and social rights in European Education. Researcher revealed that, Religion, as social construct and institutional reality, has played a pivotal role in shaping European societies. In spite of the impact of Enlightenment theories in the formation of European modernity, institutionalized religions and established churches have managed to maintain their influence in the public domain. Educational systems, the par excellence institutions of modernity, represent an interesting example of the peculiar coexistence between tradition and modernity in European societies. The implications of the persistence of religion within the institutions of modernity are both epistemological and political. While the foundations of modern knowledge on reason are challenged in several aspects of school knowledge, fundamentalism, nationalism and social exclusion can result from school systems that encourage catechism and religiosity.

*Zullig and et.al* (2006), examined the mediating role of self-perceived health between perceived spirituality, religiosity, and life satisfaction. Results preliminarily supported the contention that life satisfaction is related to differing reported health status, whether physical or mental, and that life satisfaction may be influenced by religiosity and spirituality engagement.