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 through 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, contributes his own share and which sometimes acts as a precursor to future researches. Sometimes 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 economising 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.

### 2.1 Religiosity

Oladipo Samuel Ekundayo (2010) examined the influence of gender, marital status and religious affiliation on assertiveness of education majors. For the purpose of the study, 367 education majors were randomly selected from two institutions. This was made up of 96 (26.2%) males and 271 (73.8%) females; 165 (45%) married, 191 (52%) singles and 11 (3%) widowed. Participants’ ages ranged between 17-53 years. Validated scales were used to collect data which was analyzed using univariate analysis of variance. In their study religious affiliation and the result of analysis showed that religious affiliation is a not a significant predictor of assertiveness among education majors. This thus, implies that an individual’s religious affiliation does not have significant influence on his/her assertiveness in other words, other variables apart from religious affiliation may more significantly influence assertiveness among students. Overall The result showed that none of gender, marital status or religious affiliation had statistically significant influence on the assertiveness level of education majors.

Marianne Yoshioka (2000) who has Studied on a sample of 115 low-income African American, Hispanic, and Caucasian women
participated in 6 assertiveness role plays. A content analysis of their responses indicated that there are substantive differences in terms of what constitutes passive, assertive, and aggressive responses. The findings suggest that there are basic conceptual differences across the groups regarding connections and obligations to others. Differences in perceptions of assertiveness point to the culturally specific nature of assertiveness.

Using data from four national surveys, Jeffrey S. Levin, Robert Joseph Taylor, and Linda M. Chatters (1993) presents findings on racial and gender differences in religiosity among older adults. Surveys include the second Quality of American Life study, the Myth and Reality of Aging study, wave one of Americans' Changing Lives, and the 1987 sample of the General Social Survey. These four data sources collectively include a broad range of items which tap the constructs of organizational, non-organizational, and subjective religiosity. In all four studies, and for most indicators, results revealed significant racial and gender differences which consistently withstood controlling for socio demographic effects, including age, education, marital status, family income, region, urbanicity, and subjective health. Findings of the many researches about religiosity and work behavior have been varied. For instance, some studies indicate that religiosity has positive effects on work-related attitudes (McClelland, 1961; Simmons, 2005; Weaver & Agle, 2002), and some studies found no effect on work-related attitudes (Chusmir & Koberg, 1988; Ford &

[84]
According to Sherkat and Ellison (1999), women are more religious than men correspondingly: education is a predictor of religiosity. Higher education tends to be associated with fewer traditional religious beliefs but it may encourage greater joining of religious organizations (Sherkat & Ellison, 1999). For Gaede (1977), as persons acquire higher education they become less religious. A great number of studies have pointed out that older individuals tend to be more religious than younger persons (Hout & Greeley, 1990; Sherkat & Ellison, 1999).

Stephanie Seguino, James Lovinsky, 2009 investigated the impact of religiosity and religious denomination on attitudes towards gender equality using data from the World Values Survey. The impact of religiosity on several measures of gender equality in well-being is also evaluated. Religiosity is 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 behavior in a variety of transactions and interactions, such as in labor 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. This argument is supported by a meta-analysis of 71 samples (N = 21,715) from 19 countries, and a review of the literature on personality and religion. Beyond variations in effect magnitude as a function of moderators, the main personality characteristics of religiousness (Agreeableness and Conscientiousness) are consistent across different religious dimensions, contexts (gender, age, cohort, and country), and personality measures, models, and levels; and they seem to predict religiousness rather than be influenced by it. The co-presence of Agreeableness and Conscientiousness sheds light on other explanations of religiousness, its distinctiveness from related constructs, its implications for other domains, and its adaptive functions. (Vassilis Saroglou;2010)

Aylin Menteş(2008) revealed that while any significant differences were found on the assertiveness levels of the students in terms of their ages, number of siblings, mother’s and father’s occupations; significant differences were revealed on the assertiveness levels regarding students gender, grades, school types, socio economic status, education levels of the mother, education levels of the father. Assertiveness is the ability to express one’s feelings and assert one’s rights while respecting the feelings and rights of others. Assertive communication is appropriately direct, open and honest, and clarifies one’s needs to the other person. Assertiveness comes naturally to
some, but is a skill that can be learned. People who have mastered the skill of assertiveness are able to greatly reduce the level of interpersonal conflict in their lives, thereby reducing a major source of stress. (Elizabeth Scott, M.S., 2006)

Haralson, Mitchel, Jr. (1995) finding was not consistent with the present result. They investigated the influences of gender, school year, and socioeconomic status on assertiveness for black students attending four predominantly white, southeastern universities. The study employed a combination of quantitative and qualitative techniques. Quantitative data on assertiveness were collected from 560 black freshmen and juniors with the "College Self Expression Scale." The qualitative aspect of the study employed semi-structured personal telephone survey interviews with 21 key black student informants and attempted to identify unique beliefs, attitudes, and campus experiences associated with assertiveness. Analysis found that traditional gender related assertiveness differences tended to be associated with on-campus social behaviors whereas non-traditional gender differences tended to be associated with on-campus academic behaviors. This may help explain why respondents who rated themselves as assertive in quantitative surveys, later claimed to be passive or even submissive in the qualitative research. In addition, passive freshmen appeared to be intimidated by the unfamiliarity of their new campus environment, and believed that they would become more assertive in the future. Passive juniors appeared to fear the
possibility of not graduating and expressed no belief in their future assertiveness. The socioeconomic backgrounds of the students did not influence their academic assertive behaviors but did influence their campus social assertiveness with high SES students more likely to express anger or aggression.

Historically, religion was thought to have supplied effective shaping forces for a set of cultural beliefs and practices, i.e., the "Protestant Work Ethic", by many philosophers and theologians (Mirels & Garrett, 1971; Atieh, Brief & Vollrath, 1987; Mudrack & Mason, 1996).

In the research area of assertiveness and religious difference Part et al. (1992) found that one of the cultural differences international students are particularly concerned about is assertiveness. This is consistent with the findings from two previous studies which indicated that both male and female Finnish and Japanese college students and also female Korean college students are less assertive than their American counterparts (Thompson et al., 1990; Thompson and Klopf, 1995). This is because of culture differences, international students may become confused about how to interpret their environment and respond in a relatively more assertive culture. Depending on their cultural backgrounds, some of the students may not be assertive enough to search or ask for help on their own. This study was not found consistent with the present result.
2.2 Locus of control

Locus of control is a personality construct referring to an individual’s perception of the locus of events as determined internally by his/her own behavior vs. fate, luck, or external circumstances. Various factors are responsible for the difference in the persons’ behavior of an individual such as culture, tradition, race, level of education; socio-economic status etc. These factors independently as well as interactive with other factor for influence locus of control of the individual. Dristy Gurung; 2010

JS Shrauger (1971) who 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. Schultz and Schultz (2005) point out, significant differences in locus of control have not been found for adults in a U.S. population. However, these authors also note that there may be specific sex-based
differences for specific categories of item to assess locus of control—for example, they cite evidence that men may have a greater internal locus for questions related to academic achievement (Strickland & Haley, 1980; cited in Schultz & Schultz, 2005). People from different cultures vary in locus of control has long been of interest to social psychologists. Japanese people tend to be more external in locus of control orientation than people in the U.S., whereas differences in locus of control between different countries within Europe, and between the U.S. and Europe, tend to be small (Berry, Poortinga, Segall & Dasen, 1992). As Berry et al. (1992) point out, different ethnic groups within the United States have been compared on locus of control, with blacks in the U.S. being more external than whites, even when socio-economic status is controlled (Dyal, 1984; cited in Berry et al., 1992). Berry et al. (1992) also point out how research on other ethnic minorities in the U.S., such as Hispanics, has been ambiguous. More on cross-cultural variations in locus of control can be found in Shiraev and Levy (2004).

Locus of control and socioeconomic status is an area which has been widely studied. It has been found in a myriad of studies that higher SES yielded an internal locus of control, and lower SES yielded an external locus of control (Benham, 1995; Caesar, 1994; Levin, 1992; Martin & Cowles, 1983; McLaughlin & Saccuzzo, 1997; Stipek, 1980; Vasquez, 1978; Young & Shorr, 1986). In the study mentioned earlier by Stipek, first graders' locus of control was measured at the
beginning of the school year. It was found that most students who were found to have an external locus of control were of lower socioeconomic status, and differed from their middle class peers in that most of them did not attend pre-school. School was found to have aided in the development of an internal locus of control in that children received an opportunity to see how effort could result in success. Since most lower class children did not attend pre-school, they did not receive as much school experience as did the middle class children. With regard to middle class children, they also tended to be more internal than lower socioeconomic children (Vasquez, 1978).

There are a few reasons which were found to be the cause of lower socioeconomic children having an external locus of control. One is that when children of lower socioeconomic status were failing in the school setting, they were unable to remove themselves from the situation, as adults might be able to do. So when lower SES children experienced failure, they attributed it to the school system. They believed that it was not themselves who were responsible for their failure, but the teacher or school system (Vasquez, 1978).

Ruth Landau (2000). In his study he provide answers to the following questions: Does locus of control reflect real opportunities and resources such as higher income and education, or internal strengths and coping abilities? Data was obtained from a stratified random sample of 150 Israeli widows, under the age of 54. Multiple regressional analysis was followed by analysis of variance in order to
examine the interaction hypothesis. The results, indicate that both locus of control and socioeconomic status are related and that locus of control reflects more than socioeconomic resources.

Further Poortinga W, Dunstan FD, Fone DL (2008) examined whether health locus of control (HLC) beliefs can help to explain socioeconomic differences. The result revealed that the HLC scales were significantly associated with individual and neighbourhood socioeconomic status, as well as with self-rated health. HLC beliefs appeared to mediate some of the health effects of individual socioeconomic status and to a lesser extent the health effects of neighbourhood socio-economic status. Some evidence was also found that HLC forms part of the pathway between individual and neighbourhood socio-economic status and health.

Matthew E. Ryan and Andrew J. P. Francis (2007) investigated associative relationships and pathways of mediation between religious functioning, locus of control (LOC) and health. Participants were recruited from churches in the Western suburbs of Melbourne, Australia, and completed a questionnaire package measuring (1) psychological and physical health, (2) the religious variables of awareness of God, instability and impression management, and (3) God, internal and external LOC domains. Results indicated that awareness of God and internal LOC were associated with better health, whereas external LOC and instability were associated with
poorer health. God LOC and impression management were not significantly associated with health.

Berry, Poortinga, Segall & Dasen, 1992 concluded that Japanese people tend to be more external in locus of control orientation than people in the U.S., whereas differences in locus of control between different countries within Europe, and between the U.S. and Europe, tend to be small. As Berry et al. (1992) point out; different ethnic groups within the United States have been compared on locus of control, with blacks in the U.S. being more external than whites, even when socio-economic status is controlled (Dyal, 1984; cited in Berry et al., 1992). Berry et al. (1992) also point out how research on other ethnic minorities in the U.S., such as Hispanics, has been ambiguous. More on cross-cultural variations in locus of control can be found in Shiraev and Levy (2004).

Schneewind (1995; cited in Schultz & Schultz, 2005) suggests that "children in large single parent families headed by women are more likely to develop an external locus of control" (Schultz & Schultz, 2005, p. 439). Schultz and Schultz also point out that children who develop an internal locus tend to come from families where parents have been supportive and consistent in self-discipline. There has been some ambiguity about whether parental locus of control influences a child's locus of control, although at least one study has found that children are more likely to attribute their successes and failures to unknown causes if their parents had an external locus of control.
As children grow older, they gain skills that give them more control over their environment. In support of this, psychological research has found that older children have more internal locus of control than younger children. Findings from early studies on the familial origins of locus of control were summarized by Lefcourt: "Warmth, supportiveness and parental encouragement seem to be essential for development of an internal locus". [Furnham, A. & Steele, H. (1993).]

2.3 Assertiveness

Hersen et al. (1973), Ory and Helfrich (1976), Adejumo (1981) and Eskin (2003) all reported men to be more assertive than women. This was however, contradicted by some other studies. For instance, Chandler et al. (1978) found that women were significantly more assertive than men in some specific situations. For instance, women (college students) were more willing to be socially confrontative more willing to present themselves in person in competitive situations such as job interviews and more open and frank about their feelings.

Despite the above findings, it is also interesting to note that Maccoby and Jacklin (1974) and Applebaum (1976) have found that there is no consistent tendency for one gender to be more assertive than the other. In a more recent international study on assertiveness, Poyrazli et al. (2001) found that there is high correlation between assertiveness and academic performance as well as adjustment problems. They reported that students with higher level of assertiveness reported being more self-efficacious academically, this thus suggests that
students who are more assertive probably initiate more academic interactions or ask for academic help and therefore have higher academic self-efficacy. This finding is consistent with those of Bandura (1986), Maddux and Meier (1995) and Chen (1992). Part et al. (1992) found that one of the cultural differences international students are particularly concerned about is assertiveness. This is consistent with the findings from two previous studies which indicated that both male and female Finnish and Japanese college students and also female Korean college students are less assertive than their American counterparts (Thompson et al., 1990; Thompson and Klopf, 1995). The implication of this that because of these differences, international students may become confused about how to interpret their environment and respond in a relatively more assertive culture. Depending on their cultural backgrounds, some of the students may not be assertive enough to search or ask for help on their own. As a result, they may be handicapped in their relationship with other students and lecturers who are considered as important in their academic pursuit which may invariably affect their academic performance negatively. The review of literature for the purpose of this study showed that considerable research has been done in the area of assertiveness but most of these studies have tended to look at just one variable (which most likely must have had considerable influence on the findings of such research works). For example the research of researchers like
Gay et al. (1975), Hollandsworth and Wall (1977), Kern (1996), Kern et al. (1985) and Kimble et al. (1984), all focused primarily on gender and assertiveness. Others focused solely on women (Wolfe and Fodor, 1977). Few studies have addressed a combination of such factors as age, gender and education e.g., Comas-Diaz and Duncan (1985), Melgoza et al. (1983), Roll et al. (1996), Soto and Shaver (1982) and Yoshioka (1995). Therefore, additional research in this area is of necessity so as to find out other possible variables that may influence assertiveness in people hence, the conduct of this present study which is set to find out the influence of gender, marital status and religious affiliation on assertiveness among undergraduates in Nigeria.

Based on the foregoing, the following hypothesis was stated and tested. Gender, marital status and religious affiliation will significantly influence assertiveness among education majors in Nigeria.

Oladipo Samuel Ekundayo (2010) examined the influence of gender, marital status and religious affiliation on assertiveness of education majors. For the purpose of the study, 367 education majors were randomly selected from two institutions. This was made up of 96 (26.2%) males and 271 (73.8%) females; 165 (45%) married, 191 (52%) singles and 11 (3%) widowed. Participants’ ages ranged between 17-53 years. Validated scales were used to collect data which was analyzed using univariate analysis of variance. The result showed that none of gender, marital status or religious affiliation had statistically significant influence on the assertiveness level of education majors.
The psychometric properties of the Wolpe-Lazarus Assertiveness Scale (WLAS) were examined with an older community-dwelling, nonclinical, adult population. Three hundred twenty-seven older adults (ages, 57–96; mean, 75.68) who were not psychiatrically impaired completed a demographic questionnaire and the WLAS. Fifty-seven of the 327 subjects also filled out the WLAS on a repeated basis after 3 or 4 weeks in order to determine the test-retest reliability. Results indicate that the WLAS has an adequate internal consistency (Cronbach’s $\alpha = .75$) and test-retest reliability ($r = .81$). WLAS cutoff scores of 14 and under identify unassertiveness. Older adults who are (1) African-American or (2) of lower SES tend to be significantly less assertive. Also, five factors emerged from a principal-components analysis accounting for 34.7% of the total variance. (Evan S. Kogan, Michel Hersen, Robert I. Kabacoff and Vincent B. Van Hasselt; 2008) Uddin E. (2008) compared how religious attitudes and religiosity of the Muslim, Hindu, Santal, and Oraon communities in the Rasulpur Union of Bangladesh. The 391 respondents (Muslim, 109; Hindu, 103; Santal, 89; and Oraon, 90), selected by simple random sampling, were interviewed with a semi-structured questionnaire. The results suggest that the Hindu, Santal, and Oraon participated more in their respective religious activities, but the Muslim participated less in their respective religious activities. Regarding religious differences between Hindu and Muslim community SherAli Tareen (2006) clarified the practice of idol worship.
among the Hindus. He argues that the truth about their idol worship is that above all it represents a form of meditation. This process of meditation is directed towards: 1) certain angels that exist in this world of corruption because of God’s command or 2) the spirits of certain perfect individuals who exist in this world even after having abandoned their bodily forms or 3) certain living men whom the Hindus perceive as immortal like the figure of Khizr in the Muslim tradition. By concentrating their thought on these representations, they create a spiritual connection with the entities represented by them and they thus attain their material and spiritual needs. This practice is reminiscent to the practice of the Muslim Sufis who meditate upon the image of their masters (pirs) for purposes of spiritual healing; the only difference being that Muslims do not make a concrete representation out of their masters. But the idol-worship of the Hindus bears no resemblance to the belief systems of pre-Islamic pagans because they used to regard their idols as independent agents, effective by themselves and not as instruments of divine power. Thus, they failed to comprehend the absoluteness of God’s divinity by believing that these idols are the gods of earth and that Allah is the God of heaven. According to the rules of divinity (uhuliyyat), this constitutes infidelity. This exposition represents an excellent demonstration of Jan-i Janan’s sensitivity towards confronting the challenge of dissociating the religious practices of pre-Islamic pagans from the rituals and customs of the natives of India. In a similar light,
Jan-i- Jnan also casts a sympathetic light on the Hindu custom of prostrating before idols. He defends this popular Hindu practice by arguing that the prostration of the Hindus is one of respect and not that of idolatry, because in their religion, parents, masters and teachers are greeted not with the Muslim greeting of ‘salaam’ but with a prostration that they call dand’vat. Here, it is useful to highlight that Jan-i Jnan’s defense of the practice of prostration among Hindus, namely that it represents ‘a prostration of respect and not that of idolatry’ is identical to the popular line of defense that modern-day Sufis employ while justifying the Sufi practice of bowing before the grave of a saint while paying homage at his shrine. Finally, on the Hindu belief in transmigration or metempsychosis, Jan-i Jnan remains glaringly evasive by simply stating that a belief in transmigration (tanasukh) is not a necessary condition for one to be charged with unbelief and infidelity (shirk).

Aylin Menteş (2008) investigated out the relationship among some demographic variables and assertiveness level. The sample of the present study constituted 1089 students non randomly selected from 243,233 Prep school, first grade, second grade and third grade students who were enrolled in Regular High school, Vocational School, Anatolian and Science High School, and private High School in the central district of Ankara in 2006-2007 Academic Year. Of all the students participated in the study, 758 (69.4%) were male and 334 (30.6%) were female students. Data collection instrument used in the
study was Rathus Assertiveness Inventory developed by Rathus (1973). Moreover, demographic information was obtained by using a questionnaire including 17 questions regarding the demographic variables of the participants. Data collection instrument was prepared as 17 questions for the first part, and 30 items Rathus Assertiveness Inventory for the second part. The data gathered from 1089 students was analyzed by using SPSS PC statistics program. Findings revealed from the analysis were presented in the Findings part of the thesis and interpreted and discussed in the discussion part. Throughout the analyses of the data, descriptive statistics was used to get the frequencies, means and standard deviations of the data. Moreover, independent sample t-test and one way Analysis of Variance (ANOVA) were used according to the number of categories. Pairwise differences were obtained by using Bonferroni multiple comparison tests. In addition, Pearson Products Moment Correlation was used to reveal the relationship between dependent and independent variables. P < 0.05 significance level was taken into consideration to identify the significance of the analyses. Results of the study revealed that 61.6 % (670) of the high school students have had assertiveness behavior style, while 38.4 % (417) of them do not have this style. While any significant differences were found on the assertiveness levels of the students in terms of their ages, number of siblings, mother’s and father’s occupations; significant differences were revealed on the assertiveness levels regarding students gender, grades, school types, [100]
socio economic status, education levels of the mother, education levels of the father, height and weight.

Richard M. Eislera, Michel Hersen, Peter M. Miller and Edward B. Blanchard and Jackson (2007) administered 32 assertive situations that varied in social-interpersonal context to 60 male 21-67 yr old hospitalized psychiatric patients via role playing. Half of the role-played situations required the expression of negative (hostile) assertiveness, and the other half required positive (commendatory) assertive expression. Situational context was varied by having Ss respond to male and female interpersonal partners who were either familiar or unfamiliar to Ss. Responses were videotaped and rated on 5 measures of speech content and 7 measures of nonverbal behavior. Additionally, groups of high- and low-assertive patients were identified from the total sample using a behavioral measure of global assertiveness and a self-report instrument. Results indicate that interpersonal behavior in assertive situations varied as a function of social context. Further, high- and low-assertive Ss were differentiated on the basis of 9 of the 12 measures of interpersonal behavior.

Haralson, Mitchel, Jr.(1995) investigated the influences of gender, school year, and socioeconomic status on assertiveness for black students attending four predominantly white, southeastern universities. The study employed a combination of quantitative and qualitative techniques. Quantitative data on assertiveness were collected from 560 black freshmen and juniors with the "College Self
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