CHAPTER II
Review of Previous Literature

Religion is not an easy subject for psychological examination and the reasons for the scarcity of work in the psychology of religion are outlined clearly by Allport (1951) and Argyle (1958). Though, initially, religion was considered to be defying quantitative analysis, later-day psychologists began to investigate religious behaviour of individuals quantitatively. A brief review of previous investigations in this field attempted here is expected to throw some light on the problem and provide a perspective for the present investigation.

The studies are considered under the following headings:

1. Measurement of religiosity and attitude to religion

2. Religiosity and personality

3. Religiosity and locus of control
Measurement of Religiosity and Attitude to Religion

There have been a number of attempts to measure religiosity. Most of the early attempts were confined to measuring attitude toward Church or religion.

The Attitude to Church Scale developed by Thurstone and Chave (1929) has been adopted and used many times. They used the equal appearing intervals technique to measure the attitude towards the Church. Here the scaling of items takes place before collecting data. They first formulated hundreds of statements out of which 130 statements ranging from the most favourable to the most unfavourable were selected and each statement was mimeographed on a slip of paper. Three hundred subjects were each given a set of the 130 statements and were asked to sort out the statements into 11 piles. The most favourable statements were to be placed in the first pile, that is in A, and the most unfavourable were to be placed in the
last pile, that is in K. The sixth pile F is to contain neutral opinions and the statements differing in degree of intensity between extreme favourableness and extreme unfavourableness were to be placed in the respective piles between A and K. Any subject who has placed 30 or more statements out of the 130 into any one of the piles was eliminated from the valuation. The sorted statements were tabulated into cumulative frequencies. From these, the scale value of the statement concerned was found out.

Newcomb and Svehla (1937) studied the attitudes of 548 families towards the Church. They found females to be more favourable toward Church than the males. They also found a correlation of 0.6 between the attitudes of parents and their children, when both children and their parents were tested on the Thurstone scales. They reported that for parents there was a tendency for favourable attitude toward Church with advancing age, whereas for children, there is a slight tendency for un-
Favourable attitude toward the Church, though the differences were not significant across the ages for both parents and children.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Children's Mean</th>
<th>Parent's Mean</th>
<th>Difference</th>
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<tr>
<td>17 and under</td>
<td>4.27 (N:213)</td>
<td>4.23 (N:312)</td>
<td>.04</td>
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<td>18 to 21</td>
<td>4.39 (N:304)</td>
<td>3.99 (N:491)</td>
<td>.40</td>
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<tr>
<td>22 and over</td>
<td>4.69 (N:261)</td>
<td>4.16 (N:350)</td>
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Glassey (1949) found among secondary grammar school pupils, that as the pupils moved up the school, their attitudes towards religion became less favourable. He also found that attitudes of girls to religion are much more favourable than boys.

Hyde (1963) prepared a religious attitude scale and administered it to 2500 pupils in secondary schools in Birmingham. He found that as
the pupils progressed to the higher classes their religious interest decreased. He also noted lower interest in boys than in girls. Rixon (1959), Daniels (1949) and others supported some of these findings.

Loukas (1961) reported that the secondary school senior pupils were very critical of religious teaching. They considered the subject matter of religion to be boring and childish.

Goldman (1962) reported the importance of parental sympathy and support in religious activities. Chesser (1956) also supports this view. He discovered that about half of the married women in his sample imposed their own Church going habits on their children, the rest either sent them more than they went themselves (25 per cent) or less often (16 per cent). Shuttleworth (1927) found a definite relationship between home influence and present religious practice of the students.

Sappenfield (1942) tried to determine the attitude characteristics which the typical Catholic,
the typical Protestant and the typical Jew were supposed to possess. The study was aimed at finding out the relative attitude positions of groups having different religious affiliations. Sappenfield also tried to assess how far the three religious groups were conservative or radical in their attitudes toward Communism, war and birth control. The C.H. Questionnaire Scale prepared by Thurstone to measure attitude toward Communism and birth control, the Peterson scale to measure attitude toward war, and the C.R. Opinionnaire prepared by Lantz to measure radicalism and conservatism were used by him. The important finding of this study was that attitudes expressed by individual students were more highly correlated with the estimated attitudes of members of their own religion than with members of other religions. Sappenfield also reported that the Catholic group favoured Communism the least, the Jewish group favoured it the most, while the Protestants were in an intermediate position. The Jewish group was least opposed to
birth control, the Catholics were most opposed and the Protestants were in an intermediate position.

The religious attitudes of 1,000 students at the University of Wisconsin were measured by Glick and Young (1943). The authors selected 63 Protestant women for analysing the "differences between justifications made by those people whose habits of Church attendance were typical and those whose attendance was divergent as compared with their parents' attendance". They found that those divergent students who went more frequently to Church than their parents often found recreational values in the Church. Those divergent students who went less frequently to Church were influenced by the training in College and University. The typical students were greatly influenced by their home training. There was some reasonable background for the students to turn toward or against religion or the Church like close friendship, critical events, widening conduct, recreational
values, habit or social training. The students' favourable attitude toward religion seemed to have been influenced by factors like recreation provided by Church, habit, close friendship and pivotal events; and the unfavourable attitude by friendship, pivotal events, widening conduct and school training.

Kuhlen and Arnold (1944) undertook a study to discover the kinds of religious beliefs prevalent among school students. They found that matters like Heaven and Hell, the existence of God, the truth of every word in the Bible were of serious concern to the older adolescents. The degree of uncertainty in religious beliefs of the students increased with the advance of age. This, they report, was due to the study of natural sciences and social studies or discussions with adult associates.

Ferguson (1944) collected data from 2,537 college men and women on their attitude toward God, evolution and birth control. College women were
found to be more religious than college men. Increasing economic status resulted in a tendency for men to be less religionistic and for women to be more religionistic. He found no consistent relationship between occupational status and religion in men as well as in women.

Horne and Steaner (1945) made a study of students' attitudes towards religious practices. The subjects were 419 freshmen and 109 seniors from the non-denominational group and 117 freshmen and 47 seniors from the denominational group. Five religious practices were used for the study: attending Church, giving to the Church, daily prayer, participation in Holy Communion and Baptism. The scale used was Form B of the generalized attitude scales prepared by R.W. Boss. It contained 37 statements scaled from the most favourable and has a median scale value of 6. The results show that the non-denominational freshmen were less favourable than the non-denominational seniors on all the practices. The freshmen were
more favourable toward the practice of Baptism and observing Holy Communion. The senior students got higher average scores in the practices of giving to the Church, going to the Church and daily prayer.

Allen and Hites (1961) attempted to determine the factors associated with the religious attitudes of older adolescents. The authors used 27 Likert-type items which included various areas such as: (a) the Bible, its magical qualities and relative merits of its parts, (b) man's relation to God, (c) beliefs concerning immortality, the ethics of love and sexual behaviour, (e) salvation, (f) ethics, (g) relation of religion to science etc. Centroid method of factor analysis was used to extract the factors operating in religious attitude. Twelve factors were extracted and they were reduced to nine after rotation. The significant factor loadings indicated that the religious aspects of the American culture were multi-dimensional rather than unidimensional.
Brown (1962) made an empirical study of religious beliefs in an Australian student population using Thouless Questionnaire (1935) for measuring the strength of religious belief. He concluded that Church membership and the acceptance of the Church were related to the strength of belief rather than personality factors.

Allport (1948) and his colleagues undertook to trace the influence of religious training on beliefs. They found that the present-felt need for religion was very great among students who received religious training. Almost all the students who were brought up in the Catholic faith felt the need for religious orientation while 40 per cent of the students who were trained in Judaism or liberal Protestantism did not feel the need for religious sentiment.

Taylor (1942) standardized a scale to measure Hindu, Christian and secular beliefs about God. This scale dealt with the Hindu and Christian
religious systems and also with the secular, anti-religious and atheistic outlooks. He arranged the scale on the principle of Thurstone-Chave attitude scale with some modification. He also designed his scale in order to suit the changes of belief from one organized system to another. The scale was capable of measuring change in more than one direction. For example, a student brought up in a Hindu background might change to Christian position or a student brought up in a non-religious background might change to Christian or Hindu position. The scale also measured the moderate and extreme variations of belief. From over 256 statements presented to the students, 200 were rejected and 56 were retained in the final version. The range of attitude of the students in the scale value was from orthodoxy to agnosticism on the basis of selected items.

A study was undertaken by Adinarayanan and Rajamanickam (1962) at Annamalai University to find out the effect of social, economical and
cultural backgrounds on student religion. They used (a) Vetter’s Attitude Scale, (b) Krishnan’s (1946) Questionnaire for Cyclothymes-Schizothymes and (c) a questionnaire on religion. Their enquiry revealed that “conservative people are more religious than radical people”.

Stollway (1973) studied the correspondence between religious orientation and socio-political liberalism and conservatism. He interviewed 322 white males 25-50 year old heads of households. He noted that Christian conservatism was significantly and positively related to socio-political status quo orientation and to conservative political party preference.

Amon (1973) made a study of the dimensionality of utilitarian religious behaviour. A 30 item questionnaire on religious behaviour was completed by 276 males and 136 females. Factor analysis of the data indicates that intrinsic and extrinsic motivational satisfactions are not simple, unitary concepts nor are they opposites of each
other in meaning.

Berman (1974) investigated the relationship between religiosity and life threatening experiences. The belief in Afterlife Scale and a demographic questionnaire were administered to 396 under-graduates. It was concluded that while religious activity does not serve as a defence against an experienced stress reaction at the time of stress, the later recall and report of life threatening experiences occurs less frequently among the religious.

Manifestations of religiosity and the aging process were studied by Tony (1976). He found that religiosity and aging are positively related.

Digman (1975) studied the religious beliefs, religious commitment and prejudices. The results of the study showed no differences between student members of religious orders in religious orientation. Catholic and non-Catholic students did not differ on commitment to the Catholic religion. Sex differences appeared in which females were
clearly more tolerant.

Kundu (1976) attempted to analyse the religion of an Indian primitive tribe from the point of view of psychoanalysis. He found that repression of sex is one of the basic functions served by religion. Men who control their sexual urge are considered to be holy, while women are viewed as inferior in this respect.

Bruce (1976) investigated background religious denomination, parental emphasis and the religious orientation of university students. A 44 item questionnaire regarding religious background, beliefs and practices was administered to 312 university freshmen and 145 juniors and seniors. Results showed that Mennonite students had religious beliefs similar to those of their parents whereas, it was not the same with United Church students. The Roman Catholic students occupied intermediate position in this respect.

Scobie (1975) presented an introduction to the psychology of religion. He described different
forms of belief and behaviour normally consid-
ered as religious and investigated their
relationship to demographic, social and attitudi-
nal characteristics. He also examined methods
and techniques of religious attitude change and
discussed some possible reasons for the apparent
decline in western Christianity in the last few
decades.

In "Psychoanalysis and Religion", Banerji
(1975) critically evaluated Freud's view of reli-
gion. He analysed four important points made by
Freud: namely (1) religion is an illusion,
(2) religious practices are obsessive acts,
(3) religious attitude is infantile, (4) the
motives of religion are protection and security.

Bhadra (1975) traced the existentialist
basis of the psychology of religion and suggested
that the existentialistic interpretation of
religion and the theory of Freud on religion are
similar. Both the viewpoints argue that the
religious impulse is an emotional response to the
threat of nothingness.

Shushan and Sinha (1975) studied politico-economic conservatism and ethnic prejudice in religious and non-religious Hindus. Three questionnaires were administered to a sample of 100 male Hindus of 25-45 years to measure religiosity, economic and political conservatism and prejudice against Muslims. It was observed that religious subjects were more conservative than non-religious subjects. Non-religious subjects were more prejudiced.

Pruyser (1977) carried out a study on the "seamy side of current religious beliefs". The study illustrates the presence of various forms of neuroticism in religious beliefs and practices. The study suggested that religion can produce neurotic constriction by (a) distorting reality testing, (b) promoting regression, (c) failing to deal constructively with aggression, (d) condoning infantile wishes, and (e) by encouraging feelings of helplessness.
A study of religious conservatism in a quasilongitudinal perspective was undertaken by Kahoem (1977). College Freshman Personality Inventories and a mail survey was conducted on 142 former students of a religiously conservative college. College freshmen's religious conservatism was related to more subsequent education. Further education caused an increase in religious attitudes.

Soderstrom and Wright (1977) studied the role of religious orientation in providing meaning in life. A questionnaire was given to 427 college freshmen and sophomores in 6 mid western colleges. It was concluded that intrinsically motivated subjects, committed subjects and true believers have significantly higher purpose in life test mean scores than extrinsically motivated subjects, uncommitted subjects and unbelievers. It was further stated that a mature religious commitment will help the youth to lead a meaningful life.
Shat et al. (1977) studied caste and sex as correlates of religious attitudes of adolescents. They administered a religious attitude scale to male and female Christian and Hindu students (13 years). Religious attitudes were found to be a function of caste, religious background and the interaction between caste and sex.

An empirical study on moral development level and religious behavior was carried out by Brown and Amnis (1978). Eighty undergraduates were administered moral dilemma questionnaire, a questionnaire of personal religious behavior and a measure of literal belief in Bible and a scale of intrinsic, extrinsic religious orientation. Findings stressed the point that it will be better if some other aspects of religion other than visiting Church and prayer are assessed.

Raffo (1978) investigated the religious attitudes of Puerto Rican students. A Likert-type scale was administered to measure the religious attitudes of 121 subjects. The variables studied
were academic year, college and sex. A significant relationship was noted between college and religiosity. Subjects from college of education were more religious than the subjects from college of science. Women tended to be more religious.

Parker (1980) assessed religion, religious beliefs and religious practices among conservative Jewish adolescents. The subjects comprised of 22 male and 24 female Jews in the age range of 13-17 years. Only parental practices accounted for any of the variance in the criteria. A trivariate step-wise multiple regression analysis indicated a linear relationship between religious beliefs and religious practices.

**Religion and Personality**

A fund of information has been accumulated on the basis of research investigations to throw some light on the relationship between religion and personality factors. But still there is a lot of work to be done in this field.
Bohmstedt et al. (1968) carried out an extensive study of 1851 male and 1815 female Catholics, Protestants and Jews. Their MMPI scores were compared with the religious identification and a measure of religiosity. It was concluded that MMPI score as a measure of personality cannot be related to religiosity and religious identification, since many of the MMPI scores contain religious content.

McCain (1970) investigated the "personality correlates of Church attendance". The 16 PF and EPPS were administered to 192 college students. On the basis of their Church attendance they were classified into 5 categories (1 to 5). It was found that the male subjects who attended Church were more preoccupied with inner experience, whereas the female subjects exhibited the opposite tendency. It was observed that the creative people were not regular Church attenders.

Jennings, Floyd. (1971) probed into the relationship between religious beliefs and the score
on self disclosure scale for 83 undergraduates. No significant relationship between these two variables was found. The religious beliefs of the subjects were more liberal than their parents would expect.

Douglas Smith (1971) concluded that religious mysticism was associated with higher social class and higher score on IQ. It was pointed out that religious mysticism is a unique human experience and it cannot be associated with personality defect or abnormality.

The relationship between religious behaviour and personality characteristics was studied by Ushio (1972). 127 religious and 60 non-religious adults were administered a religious behaviour scale and a personality scale consisting of seven sub-scales on the basis of Murray's needs. It was found that religious behaviour is positively related to the need for affiliation, nurturance and super-ego strength and negatively related to the need for aggression.
Helfaar (1972) is of the opinion that the religious belief system depends upon the believers' personality.

The personality correlates of religious commitment were investigated by Coates (1973). The SPPS was administered to 56 high religious commitment group and 45 moderate commitment group and 25 low commitment group on religiosity. It was found that religious commitment is correlated with certain personality characteristics.

Religion and sex were investigated in a University sample by Martin (1973) with 177 Australian undergraduates. Religious subjects tended to be as active sexually as the non-religious subjects but they confine themselves to conduct endorsed by religious norms.

Ahmad (1973) investigated religiosity as a function of rigidity and anxiety. He administered the Wesley Rigidity Scale, the Religiosity Scale and L. Sinha's test of anxiety to 120 male graduates students. Religiosity was positively correlated to
rigidity and anxiety.

"Relationship between religious orthodoxy and three personality variables" was studied by Weintzelman (1976). The correlation between Thouless test and the Manifest Hostility Scale was significant in that highly orthodox individuals scored lower than other subjects on the Manifest Hostility Scale. There were significant but small correlations among the personality variables.

Barton (1976) carried out a longitudinal study of the relationship between Church membership and personality. 108 active Church members and 53 non-Church members were examined for personality changes over a 5 year period and 16 PF was used to assess the personality of the subjects. It was noted that the active Church members were more tenderminded, higher in superego strength, lower in dominance and more conservative than the non-Church member group.

Moore and Stoner (1977) studied adolescent self reports and religiosity. Brown Pain Self
Rating Inventory and Religiosity Index were administered to high school juniors. High and low groups on the Self Rating Inventory were identified and their religiosity index was noted down. Results showed that the male subjects with positive self reports scored higher on religiosity.

In a study on "personality and achievement correlates of intrinsic and extrinsic religious orientations" with 518 college students, Kakea (1974) observed that intrinsic religious orientation was related to the responsibility and less consistently to internal locus of control, while extrinsic religious orientation was positively related to F scale, dogmatism and a measure of extrinsic motivation. Extrinsic religiosity was negatively correlated with intrinsic motivation.

Nassan (1973) probed the relation between religious attitude and characteristics of personality. He analyzed 460 male Hindu students at Ranchi University. The most religious and the least religious groups differed significantly on anxiety,
authoritarianism, conformity and dependency.

Stewart (1975) looked into the religious correlates of the fear of death. Questionnaires were administered to assess fear of death, religious activities and religious attitudes to 117 under-graduates. Results showed a significant negative correlation between fear of death and the frequency of religious behaviours, fundamentalism, degree of internal control and perceived nearness to God.

Pohrsbaugh and Sassor (1975) tested the hypothesis that religiosity would function as a personal control against transgression. The sample comprised of 478 high school students and 221 under-graduates. Religiosity correlated positively with other measures of personal control and negatively with measures of deviance proneness and deviant behaviour.

Kahoe (1976) discussed "the fear of death and religious attitudes and behaviour" and tested the hypothesis that fear of death may motivate religious
faith. Death concern was negatively related to intrinsic religion and self-rooted religious concern. Patterns among fear of death, dogmatism extrinsic religion and age in protestant subjects suggest that particular denominational traditions make some religious attitudes particularly salient to the fear of death.

Lenky (1976) made a study of the personality correlates of placebo responsivity and religiosity. Performances on the Embedded Figures Test, Rotter's Internal External Locus of Control Scale, Budner's Intolerance of Ambiguity Scale and the Autonomic Perception Questionnaire were compared for 11 members of the Hare Krishna Movement, 15 Divine Light Mission members, 22 high and low marijuana placebo responders and 16 university students. They found no evidence to support the hypothesis that religious would score like the high placebo responders, reflecting a similar reliance on external cues to define internal state,
Lawrence (1977) probed the personality and attitude correlates of religiosity. An Allport-Vernon-Lindsey Study of Values, and Brown's modification of Thowless' Test of Religious Orthodoxy were administered to 120 female and male undergraduates. Measures of anxiety, self-esteem, authoritarianism and humanitarianism were also obtained. A significant positive correlation was found only between humanitarianism and the study of values religious measure.

Reppaport (1978) investigated the effects of dogmatism and anxiety on changes in religious identification. 60 extreme scorers on Rekeach Dogmatism Scale and State-trait Anxiety Inventory were studied. Both anxiety and dogmatism appeared to be related in a interactive fashion.

Burke (1978) studied the implications of mature religious behaviour from a psychological perspective. He maintains that authoritarian religious prolongs adolescent dependency. It calls for external motives or controls that emphasize
assent to certain beliefs. By contrast, mature forms of religion are humanistic. They emphasize internal motivation and fewer prescribed codes of behaviour. The mature forms of religion have always been humanistic emphasizing freedom, autonomy and creativity.

Baither and Saltzberg (1978) analyzed the relationship between religious attitude and rational thinking. The magnitude of the correlations for 81 male and 63 female undergraduates on intrinsic-extrinsic Religious Orientation Scale, Religiosity Scale, Elli's Irrational Values Scale, the Self Rating Scales for rationality were low but significant. Females scored as significantly more rational and intrinsic than did males. Extrinsically oriented religious subjects were less rational than intrinsically oriented ones.

Blass (1979) discussed "Personality correlates of religious orientation". Jewish seminarians who were grouped according to religious orientation from extreme liberalism to extreme conservatism
showed significant personality differences. Allport's study of values and personality research form were used to measure subjects' values and psychological needs. Subjects who were high on needs for achievement, endurance, exhibition, avoidance, nurturance and understanding are low on needs for aggression, autonomy, impulsivity and play.

Sturgeon (1979) tested the relation between religiosity and anxiety. 144 parochial college students were administered State-Trait Anxiety Inventory, Religious Orientation Scale and Rotter's Internal-External Locus of Control Scale. Results showed that subjects with high religiosity exhibited intrinsic orientations. They can be considered to have internalised their religious beliefs which in turn resulted in less anxiety.

Moeller (1979) carried out a study on "religiosity, fear of death and suicide acceptability". Measures on religiosity, fear of death and suicide acceptability were obtained from 205
undergraduates. It was concluded that all of the religiosity measures and certain types of fear of death were significantly related to the acceptability of suicide.

The relationship between self-esteem and religiosity was explained by Smith (1979). A positive relationship between adolescent self-esteem and religiosity was found.

Pestonjaee (1979) studied dogmatism and security in two religious groups. A dogmatism scale and the security-insecurity inventory were administered to 64 Hindu and 64 Muslim girls of age 15-25 years. There was a positive correlation between dogmatism and insecurity. Muslim subjects were found to be less secure than Hindus.

Petropoulos (1979) evaluated the association between religiosity and prejudice using 152 Greek Americans, median age 41 years, from Cincinnati, Ohio. Several indicators of religiosity such as Church membership, Church attendance, parochial education, and orthodoxy were used. His findings
show little support for the recurrent inverse associations between Church membership or orthodoxy and tolerance except for the negative association between orthodoxy and stereotype Negro tolerance. The effects of religiosity varied with authoritarianism. Ritual indicators and Church attendance were positively associated with tolerance. Introducing an ethnicity factor to the Church attendance and orthodoxy analyses produced results more consistent with American studies and gave support to Gersuch and Alashire's social conformity interpretation.

Krishnan (1981) examined the relationship between the religious attitude and religious attitude change on one hand and feelings of security on the other. Results indicated that "there was no significant linear relationship between protest religious attitude and feelings of security or between religious attitude change and feelings of security".

Tripathi and Srivastava (1981) on the basis of
their study on the relationship between approval motive and religiosity concluded that religiosity was positively related to approval motive. Subjects with high approval motive exhibited higher religiosity than the subjects with low approval motive.

Chlewinski (1981) studied the relationship between personality and attitude toward religion in Poland. 100 Polish University graduates of age 23-40 years were given a value questionnaire and personality inventory. It was concluded that introverts were more religious than extroverts.

Hassan (1981) investigated the correlates of religiosity. A 10-item Likert type religiosity scale, an Indian adaptation of California F scale were used. Results showed that religion is positively related to anxiety, authoritarianism and rigidity.

Lilliston and Brown (1981) investigated the perceived effectiveness of religious solutions to personal problems in 151 undergraduates. Two independent variables were manipulated, (life
threatening physical problem or a psychological/adjustment problem). Type of solution was examined for 3 types of religious involvement: Church attendance, prayer, involvement with a group emphasizing intense emotional experience. They found that religious solutions were less highly valued than the informal solutions. Religious solutions were seen as more reasonable with a physical, life threatening problem than with a psychological problem.

Tumayo (1982) probed the relationship between self concept and religion. The religious subjects had higher self concept scores than the non-religious subjects.

Mc Clure (1982) administered a questionnaire on religious involvement and satisfaction to 161 adults who were active in the Catholic Baptist, Mormon and Jewish faiths to 66 college students whose religious activity was minimal and also to 5 atheists. It was noted that the time spent on religious activities was positively related to
happiness with the subject's religion and also overall life satisfaction. Becoming an active member of the most widely accepted faith in the community was beneficial to one's sense of well being.

In a study of the "relationship between rational belief and anxiety", Himsie (1982) examined 144 non-test anxious and 34 test anxious undergraduates. Rationality was measured by the Rational Behaviour Inventory (RBI). Specific irrational beliefs were negatively correlated with the measures of test, state and trait-anxiety. It was observed that decreased rationality was associated with increased levels of anxiety.

Francis (1982) studied 1988 secondary school pupils studying 4th and 5th year of secondary school. They were administered an attitude toward religion scale and the junior Eysenck Personality Inventory. It was noted that there was no significant association between introversion and religiosity.
Religiosity and Locus of Control

Odell (1959) found that externals have a greater tendency to conform.

Benson Peter (1973) discussed God image as a function of self-esteem and locus of control. It was predicted that a believer's level of self-esteem and his degree of locus of control will influence his definition of God. 178 male Catholic high school students formed the subjects of investigation. Self-esteem was positively related to a loving, accepting God image and negatively related to rejecting images. Locus of control was not related to the God images.

Sindo (1971) studied internal-external locus of control and response to influence attempts. The study suggests that externals are more conforming than internals.

The study of Scheidt (1973) on the belief in supernatural phenomena and locus of control revealed that Rotter's externals exhibited positive attitude
towards supernatural and superstitious beliefs. Females regardless of their IQ status were more favourably disposed toward supernatural beliefs than males.

Peterson (1978) analyzed the relationship between locus of control and belief in self-oriented superstitions. Sixty-two teacher trainees completed Rotter's I-E Scale and a questionnaire assessing their belief in 20 self-oriented superstitions. The results suggest that apparent relevance of superstitions to the state of one's luck is important.

Russell and Jorgenson (1978) studied religious group membership, locus of control and dogmatism. Rotter's internal-external locus of control scale and short form of Rokeach dogmatism scale were administered to 40 Baptists and 29 Lutherans. The religious group members scored more on internal locus of Rotter's first world, predictable world and difficult world sub-scales and more on external locus of the politically
responsive world sub-scales. Dogmatism also correlated moderately with scores on the just and difficult world sub-scales.

Effran (1964) found that the tendency to remember failures was significantly related to external scores, suggesting that externals could accept failure because it could be explained through their external orientation while internals needed to avoid experiences of failure which they believed reflected their ability to deal with the environment.

Harsch and Scheibe (1967) examined internal-external control as a personality variable. They found that internally oriented subjects were higher than externally oriented subjects on the Dominance, Tolerance, Good Impression, Sociability, Intellectual Efficiency, Achievement via Conformance, and Well being Scales on the CPI (California Psychological Inventory). They also reported that on the ACL (Adjective Check List) internally oriented Ss were more likely to describe themselves as assertive,
achieving, powerful, independent, effective, and industrious.

Feather (1967) while investigating some personality correlates of external control, noted a significant tendency for externally scoring Ss of both sexes to report more debilitating anxiety \( (r = .38, N = 31, P < .05) \) and neurotic symptoms \( (r = .46, N = 53, P < .001) \).

Adams-Webber (1969) examined the relationship between I-E control and morally relevant behaviour. The findings of his study suggested that internal subjects have a more developed sense of 'right' and 'wrong' than do external subjects.

Miller and Minton (1969) reported that the externals were more suspicious of people and more dogmatic than internals. Clouser and H. Jelle (1970) also noted a positive relationship between external control and dogmatism \( (r = .34, N = 241, P < .01) \).

In his review of the interna-external control construct as a personality variable, Jee (1971)
concluded that external subjects, as compared to internal ones, tend to be dogmatic, less trustful, and show low needs for social approval. Masqued's (1960) findings support Joe's (1971) conclusion that internal subjects, in contrast to external ones, tend to be more trustful, and have high needs of social approval.

Bloomberg and Sonesson (1976) studied "the effects of locus of control and field independence-dependence on moral reasoning. They found a significant positive association between internality and moral maturity.

Earling and Fincham (1978) made a study of the locus of control beliefs in male and female Indian and white school children in South Africa. With regard to sex differences in belief in personal control, their results supported the idea of Rotter (1966) that females tend to have higher external scores on the Rotter's Internality-Externality (I-E) Scale.
Beg and Zilli (1982) studied 100 younger (20-30 years) and 100 older aged 40 to 60 years Muslims. Religious ideology scale was administered to them. On the basis of the scores on this scale 20 high and 20 low religious subjects from each group are selected and they were asked to complete the death anxiety scale. It was found that death anxiety was higher in younger subjects of high religiosity.

"Relation of locus of control to aspirational level and to competitive anxiety" was investigated by Belza, Edith (1982). The following tests were administered to 36 undergraduates: Levenson locus of Control Scale, the Sport Competition Anxiety Test and an Aspiration Test involving tossing at a target. It was found that internality was not related to aspiration level but aspiration level was negatively related to the powerful others locus of control sub-scale scores.

Collini (1983) presented new normative data on internal and external locus of control. 183
female and 115 male undergraduates were studied and it was concluded that the females tended to be more external than males but both scores showed a trend toward greater externality over the 15 year period between the two testings. It was suggested that IE scores may be viewed as an independent variable reflecting the events and experiences of an individual's life.

AN APPRAISAL

A resume of the previous studies discussed so far indicates that personality traits play an important role in determining religiosity. The relationship between I-E Control and religiosity has not been thoroughly investigated. An investigation dealing with a wide range of personality, socio-economic, demographic and family variables in relation to religiosity is of immense practical importance. A multivariate analysis will throw much light on the effect of a combination of personality variables in the determination of religiosity.