



ISSN Print: 2394-7500
ISSN Online: 2394-5869
Impact Factor: 5.2
IJAR 2016; 2(9): 517-521
www.allresearchjournal.com
Received: 11-07-2016
Accepted: 12-08-2016

Shaktiyanshi Raundeley
Research Scholar, Department
of Psychology, Dayalbagh
Educational Institute, Agra,
Uttar Pradesh, India

Dr. Preet Kumari
Assistant Professor,
Department of Psychology,
Dayalbagh Educational
Institute, Agra, Uttar
Pradesh, India.

Consciousness, locus of control & religiosity among adolescents

Shaktiyanshi Raundeley and Dr. Preet Kumari

Abstract

The objective of the study was to examine the effect of locus of control on consciousness and religiosity. A study was made on convenient sample and the total sample consisted of 100 adolescents (50 girls who have internal locus of control and 50 girls who have external locus of control). Their age ranged from 18 year to 22 years. Two group design was used. The tools used in research were Consciousness Quotient Inventory (Brazdau, 2009), Religiosity Scale (Bhusan, 1970), and Locus of Control Scale (Rotter, 1966) to measure consciousness, religiosity and locus of control respectively. Mann-Whitney U test and Pearson product moment correlation was computed for data analysis in the research. Result indicates that there is significant difference ($Z_u = 2.09, p < 0.05$) in consciousness of students having external and internal locus of control. The results revealed that adolescents with external locus of control have high consciousness ($M = 208.56$) in comparison to adolescents with internal locus of control ($M = 193.3$). There is no significant difference ($Z_u = 0.66, p > 0.05$) in the religiosity of adolescents having external and internal locus of control. And there is significant positive correlation between religiosity and consciousness among adolescents.

Keywords: Internal locus of control, external locus of control, religiosity & consciousness

Introduction

Adolescence is a time of excitement, anxiety, happiness, troubles, discovery, bewilderment, and breaks with the past and yet of links with the future. When one searched the literature it became clear that the vast majority of adolescent research reported on the causes and correlates of problem behaviours. Adolescence time is very precious time in individual's life. Adults live this state very consciously.

For centuries people have tried to understand the abstract nature of consciousness and the effort is still on to unfurl its mystery. It manifests in many dimensions and states but nevertheless many of it eludes our ordinary perception. Consciousness lies at the root of all knowledge. It exists, but to identify it is like trying to locate the sun through dark clouds. It may be defined as a subjective awareness of some aspects of ongoing mental (psychical) processes. The contemporary multi-disciplinary interest in the study of consciousness goes beyond philosophers, psychologists and neuroscientists to include physicists, information technologists and several others. Human beings, as conscious subjects, function at two levels. On the one hand their awareness is directed outward towards objects and events, fellow beings, their appearances and actions. On the other hand the awareness is sometimes focused inward in one's own thoughts and feelings and beings.

Most of the studies showed an association between religiosity and well-being even after controlling for age, gender and socioeconomic status. Some studies have shown that the positive impact of religious involvement on well-being. (Blazer and Palmore, 1976; Musick, 1996; Koenig, 1988) [4, 12, 9]. In one study, religiosity was one of the most important factors associated with psychological well-being in a sample of 188 Canadian older adults following spousal loss, even after adjusting for social support, negative life events, health status and demographic variables (Fry, 2001) [5]. Many persons use religion to cope with problems. The study of religious coping, which can be positive or negative, has emerged as a promising research field.

Correspondence
Shaktiyanshi Raundeley
Research Scholar, Department
of Psychology, Dayalbagh
Educational Institute, Agra,
Uttar Pradesh, India

Positive religious coping has been associated with good health outcomes, and negative religious coping with the opposite. Negative religious coping includes passive waiting for God to control the situation, redefining the stressor as a punishment from God or as an act of the devil and, questioning God's love (Tepper, 2001; Pargament, 2001; Pargament & Koenig, 2004) [21, 14, 15]. Religious practices can help to maintain mental health. They help to cope with anxiety, fears, frustration, anger, anomie, inferiority feelings, despondency and isolation (Scheff, 1979; Schumaker, 1992) [18, 19].

Locus of control is an expression that arises from the social learning theory and tries to understand why people deal in different ways even when facing the same problem. An internal locus of control is usually associated with well-being, and an external one with depression and anxiety. A religious belief can favor an internal locus of control with impact on mental health. (Levin & Schiller, 1987; Pargament *et al.*, 1988) [11, 13]. The concept derived from Rotter Social learning theory (1966) and from the individual interpretation made on their control level over events of life (Serin, 2010) [20]. Individual started to collect reinforcements, awards and punishments that came from the environment from the childhood. These are important stimuli in learning. These stimuli that one have got and collect from the environment will cause him to develop an expectation of reinforcement or punishment as a result of his behaviours.

The individuals, who have the internal locus of control, think that they have a big role on affecting the events which influence their lives. Furthermore, they assess themselves as possessing the power for the attitude they want to display by having the positive ego concept, and they believe that they can direct their lives whatever way they desire (Gulveren, 2008). The individuals with external locus of control relate the events affecting their lives to perceptions such as chance, fate, and fortune which are out of their control. Additionally, they believe that the events affecting their lives cannot be predicted and controlled (Kucukkaragoz, 1998). Individuals with internal locus of control are careful, alert, dominant, focused on success, self-confident, and ingenious. On the other hand, the individuals with external locus of control are less careful, affected by the group members, easily influenced by external forces, less self-confident, and they display unsteady performances (Rotter, 1975).

So, Locus of control focuses on ability to cope with uncertainty. While the individuals who have less tolerance resist to the change, the ones with high tolerance can adapt to the change more easily. Therefore, locus of control tries to identify the reaction given to change according to its status. If an individual can make self-control and has the belief that he/she is the dominant of his/her fate, he/she can give positive reactions to the change. Individuals are classified in two groups according to locus of control and then the researcher tries to see the difference in religiosity and consciousness between students having internal and external locus of control.

Problem

The aim of the present investigation is to see the difference in religiosity and consciousness between adolescents having internal and external locus of control.

Objectives

- To study the difference between consciousness of adolescents with internal locus of control and those with external locus of control.
- To study the difference between religiosity of adolescents with internal locus of control and those with external locus of control.

Hypotheses

- There is no significant difference between consciousness of adolescents with external and internal locus of control.
- There is no significant difference between religiosity of adolescents with external and internal locus of control.
- There is a significant correlation between religiosity and consciousness among adolescents.

Sample

A convenient sample of 100 adolescents (50 girls who have external locus of control and 50 girls who have internal locus of control) pursuing their graduation courses was selected from D.E.I., Agra. Their age ranged from 18 to 22 years.

Tools

1. Rotter's Locus of Control Scale (I- E Scale)

The Locus of Control Scale was developed by Rotter (1966) [16]. The scale is a forced choice instrument which consists of 29 pairs of statements, 23 of which are scored and 6 filler items (not to be scored) from different life situations, where locus of control attitudes might be relevant to behavior. Each alternative is keyed as to a belief in either internal or external control of reinforcing event. The score is obtained with the help of the scoring key. A high score indicates a belief in an external locus of control on the internal-external dimension of score. In addition, reliability figures (estimated by split half) is 0.88 and (estimated by test- retest) is 0.85 of its hindi version.

2. Consciousness Quotient Inventory (CQ-i)

Brazdau (2009) developed the *Consciousness Quotient Inventory* (CQ-i). CQ-i is a psychological inventory that measures the conscious experience on six dimensions: physical, emotional, cognitive, spiritual, social and self-consciousness. CQ-i contains 61 items, scored using a Likert scale. Psychometric properties of validity and reliability have been shown to be quite high in academic samples.

3. Religiosity Scale

This scale was developed by Bhusan (1970). The test contained only 36 items, out of which 25 were positive and 11 negative items. It was verified that they covered all the important dimensions of religiosity. R-scale is a five point Likert type scale. As the number of items in the scale is 36, the range of possible scores on it is from 36 to 180, higher score indicating greater degree of religiosity. Bhusan reported split-half reliability as 0.82 and test-retest reliability as 0.78. The scale possesses content validity and predictive validity.

Design

To study the difference in religiosity and consciousness between adolescents with internal and external locus of control, two group design was used.

Variables

Independent variable

1. Locus of control (Internal and External)

Dependent variables

1. Religiosity
2. Consciousness

Control variables

1. Age – adolescents belonging to age range of 18-22 years
2. Gender – female

Procedure

To administer the test on subjects the investigator obtained prior approval from the head of the institution and fixed up date and time. The teacher was also approached for necessary cooperation in proper administration of the tests.

All the participants were administered the locus of control, religiosity and consciousness questionnaires with instructions written on the questionnaires. Appropriate time was given to complete the questionnaires. After completion, all the questionnaires were collected back and the scoring was done accordingly. The data were subjected to statistical analysis. Coefficient of correlation was computed to analyze the data. Mann-Whitney U Test was also conducted to ascertain the difference between variables.

Result and Discussion

For the statistical analysis of the obtained raw scores Mann-Whitney U test and the product moment coefficients of correlation were computed to test the hypotheses. Mann – Whitney U test Table-1 and Table- 2 were formed. And Correlation Table- 3 was formed which shows inter-correlation among the proposed dependent variables.

Table 1: Mean, SD & Zu for Consciousness

Groups	N	Mean	SD	Zu	Level of Significance
Students having internal locus of control	50	193.3	41.42	2.093	<i>p</i> <0.05
Students having external locus of control	50	208.56	28.93		

Table – 1 depicts the mean scores, SD and Zu of students with internal locus of control and external locus of control on consciousness scores. Table –1 shows that students with external locus of control have considerably higher consciousness (M = 208.56) as compared to their counterparts i.e., those with internal locus of control (M = 193.3). The obtained Mann-Whitney U value (Zu = 2.093,

p<0.05) is significant at 0.05 level of significance, which suggest that there is a significant difference between the two groups of students on consciousness. Hence, the hypothesis which stated that, “There is no significant difference between consciousness of students with external and internal locus of control”, is rejected as the students with external locus of control have higher consciousness.

Table 2: Mean, SD & Zu for Religiosity

Groups	N	Mean	SD	Zu	Level of Significance
Students having internal locus of control	50	136.08	14.91	0.659	<i>p</i> >0.05
Students having external locus of control	50	133.86	12.21		

Table –2 show results of religiosity of students with internal and external locus of control. The mean scores of the two groups are M = 52.41 for internal locus of control and M = 48.59 for external locus of control. The calculated Mann-Whitney U (Zu) = 0.659, which is not significant at 0.05 level of significance.

with external and internal locus of control. It shows that adolescents with external locus of control have high consciousness in comparison to adolescents with internal locus of control. Although there is no previous research which confirms the present finding. The results of this research are against the results of the previous studies, conduct on same variable. In a study Ghorbani and Watson (2012) examined self-consciousness factors in relationship with need for cognition, locus of control, and obsessive thinking in Iran and United States. The results revealed positive correlations with Need for Cognition and Internal Control and negative correlations with external control and obsessive thinking confirmed internal state awareness as an adaptive form of self-consciousness. The results may be constructed on the basis that students with internal locus of control believe that hard work and personal abilities will lead to positive outcomes. On the other hand students with external locus of control believe that their own actions do not influence future outcomes. Demirkan (2006) studied that the people with internal locus of control have been observed to feel the need to acquire more information about their environment, and be more active to seek and achieve justice in social activities when compared with the ones with external locus of control. External locus of control has a negative correlation with job satisfaction; however it is in a positive correlation with mental and physical health. The individuals with proper locus of control have a more real

Table 3: Correlation of Consciousness and Religiosity Scores

Variables	Mean	SD	Correlation (r)	Level of significance
Consciousness	200.93	40.70	0.26	<i>p</i> <0.01
Religiosity	134.97	13.60		

Table –3 indicates that consciousness is significantly positively related with religiosity (*r*= 0.26, *p*<0.01). Thus the third hypothesis that stated that “There is a significant correlation between religiosity and consciousness among students” was supported by the obtained results. Thus the increase in consciousness scores tends to increase in religiosity scores to a significant extent.

Discussion

The results of the present study lead to the rejection of hypothesis that there is no significant difference between consciousness of adolescents with external and internal locus of control. It was found in the study that there is significant difference between consciousness of adolescents

rational for assessing their worlds, which are controlled externally.

The results of present study lead to the acceptance of hypothesis that there is no significant difference between religiosity of adolescents with external and internal locus of control. It was found in the study that there is no significant difference in religiosity among external and internal locus of control. It shows that whether individual have internal locus of control or external locus of control, one may have religious. There is a research which supports the findings of the present study. Gabbard, Howard and Tageson (1986) use Rotter I-E scale on the Christian fundamentalist subjects (N= 100) were found there is no significant difference between religiosity of students with external and internal locus of control. Some people think that religion and internal locus of control cannot coexist together. There is a popular false belief that states that religious people will never try to challenge life problems because they consider them to be God's will. Internal locus of control does not mean that one will rebel against God's deeds. The reason for obtaining no significant difference in religiosity may be that both the groups of locus of control are involved in religious practices, have faith in the existence of God, do regular prayers, meditation, and discussions on religiosity and so on.

The results of the present study lead to the acceptance of hypothesis that there is a significant correlation between religiosity and consciousness among adolescents. It was found in the study that there is significant correlation between religiosity and consciousness among adolescents. It means that if the scores of consciousness increases then scores of religiosity also increase. Thus the increase in consciousness scores tends to increase in religiosity scores to a significant extent. Almeida (2005) conducted study on relationship between religiousness and mental health. The majority of well-conducted studies found that higher levels of religious involvement are positively associated with indicators of psychological well-being (life satisfaction, happiness, positive affect, and higher morale) and with less depression, suicidal thoughts and behaviour, drug, alcohol use. Usually the positive impact of religious involvement on mental health is more robust among people under stressful circumstance. There is evidence that religious involvement is usually associated with better mental health.

Conclusion

Thus, on the basis of above findings and discussions it can be concluded that there is significant difference between consciousness of adolescents with external and internal locus of control. And it is concluded that adolescents with external locus of control have high consciousness in comparison to adolescents with internal locus of control. There is no significant difference between religiosity of adolescents with external and internal locus of control. And there is a significant correlation between religiosity and consciousness among adolescents.

Implication of the Present Study

The present study is a pioneering research work that brings to light the difference in religiosity and consciousness between adolescents having internal and external locus of control. In the present scenario it is important to enhance religiosity and consciousness in the college students and in the coming generation to provide healthier society. The

finding of the present research would be of importance as these would suggest the ways to enhance consciousness and religiosity (like always speak the truth, be you in every moment, take conscious control of your decisions, practice forgiveness, connect through prayer, pursue a path of spirituality, make yourself happy, think positive, act positive, be positive, be energetic etc) in the students of external and internal locus of control that is why it is necessary to find out the difference in religiosity and consciousness between students having internal and external locus of control.

References

1. Almeida AM. Phenomenology of Mediumistic Experiences and Psychopathology of Spiritist Mediums: Transcult Psychiatry. London: Faculty of Medicine, University of São Paulo, 2005.
2. Bhusan LI. Religiosity Scale. Agra: National Psychological Corporation, 1970.
3. Brazdau O. The Consciousness Quotient (CQ) & The CQ Inventory – Theory and Research: New York: Ny 10003, USA, 2009.
4. Blazer DG, Palmore E. Religion and aging in a longitudinal panel. *Gerontology*. 1976; 16(1):82-85.
5. Fry PS. The unique contribution of key existential factors to the prediction of psychological wellbeing of older adults following spousal loss. *Gerontologist*. 2001; 41(1):69-81.
6. Gabbard CE, Howard GS, Tageson WC. Self-consciousness and the model of personality. *Journal of Research in Personality*. 1986; 20(3):292-308.
7. Ghorbani N, Watson PJ. Two facets of self-knowledge: Cross-cultural development of measures in Iran and the United States. *Genetic, Social, and General Psychology Monographs*. 2012; 129:238-268.
8. Gulveren H. Investigation of Relations Between Internal-External Locus of Control Trait Anger, Anger Expression Styles and Intelligence in Students. Unpublished Master's Thesis, Maltepe University, Social Sciences Institute, Istanbul, 2008.
9. Koenig HG. Religion and wellbeing in later life. *Gerontologist*. 1988; 28(1):18-28. shargfeu.
10. Kucukkaragoz H. Effects of Locus of Control and the Formation of the Students Control. Unpublished PhD Thesis, Dokuz Eylul University, Social Sciences Institute, Izmir, 1998.
11. Levin JS, Schiller PL. Is there a religious factor in health? *Journal of Religion and Health*, 1987; 26:9-35.
12. Musick MA. Religion and subjective health among black and white elders. *Journal of Health and Social Behavior*. 1996; 37(3):221-37.
13. Pargament KI, Kennell J, Hathaway W, Grevengoed N, Newman J, Jones W. Religion and the problem-solving process: three styles of coping. *Journal of Scientific Study of Religion*. 1988; 27:90-104.
14. Pargament KI. Religious struggle as a predictor of mortality among medically ill elderly patients: a 2-year longitudinal study. *Journal of International Meditation* 2001; 161(15):181-195.
15. Pargament KI, Koenig HG. Religious coping methods as predictors of psychological, physical and spiritual outcomes among medically ill elderly patients: a two-year longitudinal study. *Journal of Health and Psychology*. 2004; 9(6):713-730.

16. Rotter JB. Generalized expectancies of internal versus external control of reinforcements. *Psychological Monographs*, 1966; 80(609).
17. Rotter JB. Some Problems and Misconceptions to the Construct of Internal Versus External Control of Reinforcement. *Journal of Consulting and Clinical Psychology*. 1975; 43(1):56-67.
18. Scheff TJ. *Catharsis in healing ritual and drama*. Berkeley, CA: University of California Press, 1979.
19. Schumaker JF. *Religion and Mental Health*. New York: Oxford University Press, 1992.
20. Serin NB. Interpersonal problem-solving skills of primary school students perceptions and factors affecting the level of locus of control. *International Journal of Human Sciences*. 2010; 5(1):1-18.
21. Tepper L. The prevalence of religious coping among persons with persistent mental illness. *Psychiatric Service*. 2001; 52(5):660-665.