

# Religious Orientation and Locus of Control among Madrassa and University Students



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2007

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among Madrassa and University Students**

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**A RESEARCH REPORT SUBMITTED TO THE**

**DR.MUHAMMAD AJMAL'S  
NATIONAL INSTITUTE OF PSYCHOLOGY  
CENTRE OF EXCELLENCE  
QUAID-I-AZAM UNIVERSITY, ISLAMABAD.**

**IN THE PARTIAL FULFILLMENT OF THE REQUIREMENT FOR  
THE DEGREE OF MASTERS**

**IN  
PSYCHOLOGY**

**2007**

# Religious Orientation and Locus of Control among Madrassa and University Students

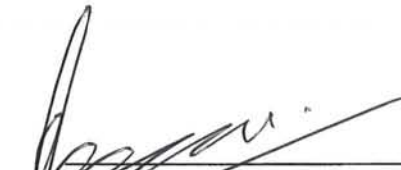
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## CERTIFICATE

Certified that M.Sc. dissertation titled, '**Religious Orientation and Locus of Control among Madrassa and University Students**' prepared by Syeda Tafseer Zahra has been approved for submission to Quaid-i-Azam University, Islamabad.



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## ACKNOWLEDGEMENTS

With the name of Allah who is behind my every effort and success, who bestowed upon me the blessings of knowledge and curiosity.

I would like to express my deepest gratefulness to my loving parents whose limitless support, encouragement, trust and confidence made it possible for me to accomplish this intricate work.

This thesis could not be completed without the impetus support by my Supervisor, Mrs. Rabia Ghous, for her unstinted support, guidance, advice and encouragement throughout my work.

My profound gratitude and respect to all the teachers and staff of NIP (National Institute of Psychology) for their cooperation and valuable assistance.

**Syeda Tafseer Zahra**

## ABSTRACT

*The present study was undertaken to study Relationship between Religious orientation and Locus of control among Madrassa students and University students. Scales used for the purpose was Urdu translated Age Universal Religious Orientation Scale Revised by Ghous (2003) to measure religious orientation and Urdu translated Belief in Personal Control Scale by Batool (2003) to measure the Locus of control among Madrassa students and University students. These tests were administered to a sample of 120 students (60=men and 60=women). Age range of the sample was from 18-28 years, belonging to four private Madrassas and four government sector Universities of Islamabad and Rawalpindi. The study found support for the hypothesis that there is positive relationship between extrinsic religious orientation (extrinsic personal and extrinsic social) and external locus of control among the Madrassa students while there is no relationship on these subscales on the sample of university students. There is significant relationship between the extrinsic personal religious orientation and internal locus of control on the sample of Madrassa. Similarly significant positive relationship found between the intrinsic religious orientation and God mediated locus of control among Madrassa students. Non significant differences were found among Madrassa and University students on the subscales of Religious orientation and Locus of control except University students showed significant difference on intrinsic religious orientation. Finally, results found non significant gender differences on subscales of Religious orientation and Locus of control except the significant difference appeared within Madrassa women and men students on intrinsic Religious orientation scale.*



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## **INTRODUCTION**

## INTRODUCTION

For human beings, religion is at the centre of their lives. Man always has desire to live under some principles or instructions that make his life easier. In life one sees both success and failure and puts one's responsibilities to different forces which he thinks as controlling forces.

There are many religions in the world and all these religions have impact on the lives of their followers. For people religion serves as a source of support, help and control of their lives' events.

With every religion, there is a concept of God. People perceive that the outcomes of their lives are either is in their own hands or there is luck, or it is in the control of an external supernatural force (God). Most of the religions have given the concept of the role of luck. As an outcome of religious experiences sometimes in most religious context individual efforts are considered to have minimal influence over the outcomes of their lives' activities. This idea emerges as a result of supreme authority of a superior force (God), but religion Islam stress that no one can get more than his efforts.

In Islam, special emphasis is given to the role of our self and it's responsibilities regarding all the spheres of our lives. The concept of the Islamic work ethic has its origin in the Quran, and also in the sayings of and practices of Prophet Muhammad (PBUH), who preached that hard work cause sins to be absolved.

The Islamic work ethic views dedication to work as a virtue. Sufficient effort should go into one's work, which is seen as obligatory for a capable individual. Hard work is seen as a virtue, and those who work hard are more likely to get ahead in life. Conversely, not working hard is seen to cause failure in life (Darwish, 2000). Prophet Muhammad stated "actions are recorded according to intentions, and man will be rewarded or punished accordingly" (Sahe Bukhari), so Islam places strong responsibility on human beings for their actions, behaviors and thoughts. This is translated such that God gives the freedom to human beings and then will punish or praise at the Day of Judgment.

Present study is aimed at finding out the relationship between the Religious Orientation and Locus of Control among University and Madrassa students. Locus of control as defined by Rotter (1966) is “The degree to which the individual perceives that the reward (obtained) follows from or is contingent upon his own behavior or attributes” and religious orientation is taken as the extent to which a person lives out his/her religious beliefs (Allport & Ross, 1967). The sample of the study helped to reveal some interesting fetching of ideas for the cultural relevant clarity of the said variables. University students were taken from four public sector universities who engaged in teaching syllabus other than religious nature while Madrassa students were taken from four different Religious institutes. Relevant literature review for both the variables suggests a strong basis for the present research’s aims and objectives. So the present study was done to find out relationship between the subscales of Religious Orientation (as intrinsic, extrinsic social and extrinsic personal) and Locus of Control (as internal and external) on the Pakistani sample.

## **Religion**

The word ‘religion’ comes from the Latin word ‘religio’ which is usually translated as ‘obligation’ or ‘bond’. According to Oxford English Dictionary (1990), religion represents the ‘human recognition of super human controlling power, especially of personal God entitled to obedience and worship’. Such a definition is appropriate for theistic religions as Islam, Christianity, and Judaism etc. while it hardly fits with other religions as Buddhism, Taoism etc. that adopt a non-dual approach to spiritual life characterized by the belief that all creation is ultimately one, and that the individual mind is in its essence identical to the essence of all other minds (as cited in Brown, 1987).

Beliefs and practices vary so much between the major traditions that any effort at defining Religion can never be wholly successful. The more appropriate working definition of the Religion is given by Argyle and Beit-Hallahmi (1975), ‘It is a systems of believes in divine or super human power and practices of worship or other rituals directed toward such a power’. The renowned historian Toynbee, in his final work “Mankind and Mother Earth” stated, “The undergoing essence of Religion is, no doubt, as constant as the essence of human nature itself, Religion is in fact, intrinsic and distinctive trait of human nature” (as cited in Sofia, 2005).

Similarly, “religiosity refers to the frequency of religious practices and the strength of the religious beliefs behind them” (Stanke, 2004).

Psychology of religion is almost as old as Psychology itself. At the time when Psychology was originating anthropologists and other scholars were studying the origins of Religion; Psychology of Religion was also developing. Mainstream Psychology has its roots and branches primarily in the European and American traditions, though in some Eastern cultures psychology, theology, philosophy and religion are not separate but inherently related subjects (as cited in Brown, 1987).

The Psychology of Religion is concerned with what Psychological principles are operative in Religious communities and practitioner as. William James (1842-1910) was one of the first academics to bridge the gap between the emerging science of Psychology and the study of Religion.

A few issues of concern to the Psychologist of Religion were the Psychological nature of Religious conversion, the making of Religious decisions, and the Psychological factors in evaluating Religious claims. By the start of 19<sup>th</sup> century, Religion was as important as politics and sex in the Psychological studies. In earlier works included William James’s book ‘The Varieties of Religious Experiences (1902)’ deserves classic status in Psychology of Religion. This book emphasizes Religious experiences-notably conversion and mysticism. In 1907 Sigmund Freud published a paper associating Religious rituals with neurotic obsessive behaviors (as cited in Batson et al. 1982).

Later in the mid of 19<sup>th</sup> century, role of Gordon Allport for Religion was remarkable. Allport’s work contributed to recognition of the effects and the nature of a Religious outlook on life, give emphasis on the roots of Religion and how Religion grows. The scientific study of Religion started with the publication of ‘Journal for Scientific Study of Religion’ in 1961 (as cited in Meadow & Kahoe, 1984)

Throughout the history, Psychiatrists showed diverse views of religiosity, both positive and negative. The most well-known examples included Carl G. Jung and Sigmund Freud. Carl G. Jung is renowned for his positive perspective towards the religion while the Sigmund Freud adopted a strong anti-religious attitude that had a large influence in the medical and Psychological community. In his book, ‘Future of an

Illusion' (1927), he proposed the irrational and neurotic influences of Religion on the human Psyche (as cited in Batson et al. 1982).

According to Meadow and Khoe (1984), there are three major components of Religion, i.e. Creeds, Cultus and Codes. Creeds are beliefs that explain 'why' of things. This part of Religion is concerned with those traditional aspects of life that lies outside scientific understanding. Cultus is the second component of the Religion. In Cultus included the ceremonies and rituals performed by the followers of any Religion and often centre on life experiences as birth, death, marriage or illness etc. The third component of the religion is in code. Code consists of the guideline and Religious requirements about behavior.

There are diverse functions of Religion. Egocentric functions included bodily or physical drives, needs that are Psychological in their origins, and needs that are produced by the social systems. Gordon Allport was a person who talked about the role of organic desire in Religion. Despite egocentric functions of Religion, not all human motives, nor all Religious motives, are of that nature. People also have potential to rise above self-to grow and press toward ideals or values. All Religions suggest that to rise above a self serving animal level; human being must recognize and work toward higher, self transcendence values. Allport (1960) also cited that all Religions are, "motivated by the individual's desire to conserve vale" (as cited in Batson et al., 1982).

Sometimes unwanted feelings- depression, fear, loneliness, and tension bother us. Events such as war, death, failure, hunger, and illness reminds us that often we can do little about major threats to our life and satisfaction. Looking at how Religion function's in people's lives, Psychologist Paul Pruyser (1971) said, 'Religion is psychologically something like a rescue operation. It is born from situations in which someone cries, Help.

People can get the control over the outcomes of their work through their religious orientation. Durkheim's (1992-1995) contention that religious action not only possess integrative and affective functions but also have the capacity to instill a sense of personal potency and mastery. Among people with educational and material resources, For-example, religiosity may cause decrease in distressful emotions as anxiety and depression (as cited in Scott et al., 2003).

## Religious Orientation

In society today, individuals have a vast number of Religions to choose from, many of which appear to reflect radically different beliefs and values. Further, there are many different motives for being Religious. Religious Orientation has been defined as the extent to which a person lives out his/her religious beliefs (Allport & Ross, 1967). A person with a strong *internal religious orientation* tends to seek to live day to day life according to his/her religion. On the other hand, a person with strong *extrinsic religious orientation* may be more influenced by other social forces and tend to participate in religious activities to meet personal needs, for example, social affiliation, or for personal advantage (Allport & Ross, 1967).

The two most cited aspects of Religious orientation are intrinsic and extrinsic (Hovemyr, 1998). Intrinsic Religiosity identifies Religion as an end in itself. In this type of Religious orientation, individuals live out "Religious faith for the sake of faith" (Gorsuch, 1994, as cited in Hovemyr, 1998). Strong personal convictions are what matter to an intrinsically Religious person, while the social aspects of Religion are not as important. Intrinsically Religious persons are deeply committed to religious beliefs and values in a self-sacrificing manner (McFarland & Warren, 1992). The Religious motivation for an intrinsically religious individual is found at the very core of his or her being (as cited in Earnshaw, 2000).

In history, Gordon Allport was a first person whose conceptualization of intrinsic and extrinsic religion within the religious orientation, currently represents the back bone of empirical research in the field of Psychology of Religion. This work can be traced back to in 1950 in Allport's work contrasting mature and immature Religion (Gorsuch, 1994). Allport's original conceptualization of Religious Orientation combined religious beliefs, behaviors and motivation (Allport, 1966).

More recent studies have consistently distinguished different forms of extrinsic orientation, namely, extrinsic social (*Es*) and extrinsic personal (*Ep*). The former relates to Religion meeting an individual's social needs, e.g. meeting friends at religious place, and the latter relates to meeting personal needs, e.g. comfort which accompanies prayer (Gorsuch & McPherson, 1989).



While the Empirical measurements of the construct can be traced in the studies of Wilson (1960) and Feagin (1964). A wide variety of articles appear in 1970 with Religious Orientation correlated with wide variety of individual difference variables (as cited in Kirkpatrick et al., 1990).

The personality characteristics of the intrinsic and extrinsic religious orientation were studied. According to Allport and Ross (1967), the behavioral characteristics of individuals with External Religious Orientation are as infrequent attenders of Religious activities and prejudiced toward out-group. While those with Internal Religious Orientation have less prejudiced behavior and more tolerant towards out-group, and more frequent attenders of religious activities.

For the extrinsically religious, motives for being religious rest on social or external values and beliefs. Allport suggests that this Religious orientation describes persons who pursue self-focused goals and use religion to gain social standing and endorsement. Allport saw extrinsic religiosity as a less mature Religious orientation than intrinsic religiosity (as cited in Hunsberger, 1999).

Later on studies revealed that extrinsically religious persons use Religion as a tool to achieve non- religious ends (Nielsen, 1995).

Religious orientation can also predict social attitudes. Attitudes that have been examined in prior research include prejudice and feelings about negative life events. Intrinsically oriented persons are generally less prejudice than extrinsically oriented persons. With respect to feelings about negative life events, the intrinsically oriented have been found to have a more “spiritual” attitude toward such events. Extrinsically oriented persons, in contrast, appear to have less confidence in their ability to cope (Pargament et al., 1992).

Along with the intrinsic and extrinsic dimensions of religious orientation Batson and Schoenrade (1991) proposed the dimension of quest to add breadth to the original two forms of Religiosity. The Quest orientation is founded on a willingness to question complex ideas. Quest orientated persons are open to the exploration of existential questions and they leave room for new information and doubts. Individuals who are quest-oriented seek answers to religious questions without a predetermination to find only one correct answer (as cited in Earnshaw, 2000).

## **Theories of Religious Orientation**

Few important theories are:

### ***Freud's theory of Religion***

According to Freud, humans are helpless before the forces of nature and thus needed something to protect them. Thus Freud concluded that Religion is unhealthy for individuals as it is the result of helplessness. Freud viewed Religion as originating in the child's relationship to the father; hence in many cultures God is viewed as a Heavenly Father. In this way, religion reflects an attempt to fulfill our wishes, and is an illusion (Fowler, 1981).

Freud tried to control to create a theory that can distinguish right from wrong even if they do not believe in a God (Schultz & Schultz, 1997).

### ***Eric Fromm Theory of Religion***

Erick did not take Religion as negatively as Freud; unlike him Erick consider that religion either is detrimental or beneficial for human beings. Depending on the type of Religion, one possessed. According to Erick there are two types of Religions, one is Authoritarian religion and second is Humanistic.

In Authoritarian Religion, individuals sense that they were controlled by higher power outside of themselves and maintain strict obedience. Second is the humanistic Religion where God has equality with human beings rather than hierarchal structure. According to Erikson, this second type is more beneficial to mental health (as cited in Sofia, 2005).

### ***Maslow's Theory of Religion***

In 1964, Maslow wrote about his understanding in Religion in his book, 'Religion-Values and Peak Experiences'. According to Maslow, Religious people are those who have 'peak' experiences in their lives. Maslow also called peak experiences as transcendental experiences.

Maslow mentioned that those people who are denied from peak experiences are actually not experiencing beneficial religious experiences, as these are afraid of peak experiences. They rather denied or turned from or forget their peak experience. These non-peakers were rationalistic, mechanistic or materialistic. According to Maslow that healthy religion must have these peak experiences (Schultz & Schultz, 1997).

### *Gordon Allport theory of Religion*

Allport made important contributions to the Psychology of personality, helping to refine the concept of "Traits." His interest in differences among individuals--which is what Personality Psychology, is--carried over into his work in the Psychology of Religion. His classic book, "The Individual and His Religion", shows Allport's concern in people as individuals. It also illustrates how people may use Religion in different ways. Mature religious sentiment is how Allport characterized the person whose approach to religion is dynamic, open-minded, and able to maintain links between inconsistencies. In contrast, Immature Religion is self-serving and generally represents the negative stereotypes that people have about Religion.

Later, Allport and Ross (1967) devised "Religious Orientation" scales to measure these two approaches to religion. The Intrinsic Religious Orientation reflects an interest in religion itself. The Extrinsic Orientation toward Religion is one where religious behavior is a means to some other end. Consider, for example, the motivations behind people's attendance in the place of worship. Intrinsically oriented people attend it as an end itself, while extrinsically oriented people may do the same action because it is a way to meet people, or because it helps them cope with stress in their lives. Religious Orientation has remained a central point in the Psychology of Religion, despite periodic criticism that it has outlasted its usefulness (as cited in Huff, 2001).

### *Erik Erikson's Theory of Religion*

Erikson believed that Religion has important influence on the development of successful personality as they are the primary way that cultures promote the virtues associated with each stage of life. Religious rituals facilitate this development. Erikson's biographies of Gandhi and Luther reveal his positive view of Religion.

Erikson theory does not base on empirical study but it remains an influential and well-regarded theory in the Psychological study of Religion (as cited in Sofia, 2005).

### **Religious Orientation and other Variables**

There are various variables that have relationship with religious orientation.

#### *Well being and Religious Orientation*

The majority of well conducted studies found positive relationship between higher level of Religious involvement and indicators of Psychological well-being e.g. life satisfaction, happiness, positive affect and higher moral (Alexander et al., 2000).

With some exceptions, most studies have also found a positive association between religiosity and other factors associated with well-being such as optimism and hope (12 out of 14 studies), self-esteem (16 out of 29 studies, but only one with a negative association), sense of meaning and purpose in life (15 out of 16 studies), internal locus of control, social support (19 out of 20) and being married or having higher marital satisfaction (35 out of 38). These may be some of the mediating factors between religiousness and well-being (Alexander et al., 2000).

Many researchers have examined mental or physical health variables as predictors of Religious orientation (Beit-Hallahmi & Argyle, 1997; Westgate, 1996; Frankl, 1984; Batson & Ventis, 1982). An intrinsic orientation has been positively associated with good mental health and freedom from worry or guilt (Batson & Ventis, 1982). Research also suggests that those who frequently attend religious places are less likely to die prematurely of heart failure or other terminal illnesses (Beit-Hallahmi & Argyle, 1997). Intrinsic religiosity has also predicted low levels of depression (McFarland & Warren, 1992).

In addition, two other studies cited by McFarland and Warren (1992) indicate that an intrinsic orientation is negatively related to depression, while an extrinsic orientation is positively related to depression. In sum, Religious orientation is related to health and psychological well-being (as cited in Earnshaw, 2000).

### *Mental Health and Religious Orientation*

Previously mental health professionals deny the importance of the relationship between religiousness and mental health but decades' researches proved that religiousness has positive association with good mental health.

Alexander et al (2000) concluded in his study that there is evidence that religious involvement is usually associated with better mental health. Usually, the intrinsic orientation is associated with healthier personality and mental status, while the extrinsic orientation is associated with the opposite. Extrinsic religiosity is associated with dogmatism, prejudice, fear of death, and anxiety.

In several studies higher religiosity is associated with increased psychopathology (Quiles & Bybee, 1997), while in others there is either a lack of relationship or a positive correlation with various desirable outcomes (Blaine & Crocker, 1995; Jensen, Jensen & Wiederhold, 1993).

### *Religious Orientation and Problem Solving*

Studies show that religion and the problem solving are related with each other. According to Spilka and Schmidt (1983), religion may affect how one understands the meanings of many problems (as cited in Kenneth et. al., 1988).

### *Religious Orientation and Prejudice*

Allport and Ross (1967) did the most extensive study of the relationships of Intrinsic and Extrinsic Religion to racial, ethnic and other prejudices-using five different measures of prejudice and 309 persons from six religious denominations in six states of America. Extrinsic religion was correlated with virtually all measures of prejudice though not very highly (correlations ranged from .21 to .44). Before Allport and Ross, Feagin (1964) found that extrinsic religion but not intrinsic religion was related to prejudice against blacks (as cited in Meadow & Kahoe, 1984).

Subsequent researches supported the basic findings of Feagin (1964), with Allport and Ross (1967) that extrinsic religion is positively related to prejudice and intrinsic religion is usually not related to prejudice.

## **Cultural Perspective and Role of Religion**

Culture is a way of life shared by a group of humans and transmitted by them to upcoming generations. It has some values, belief, and customs, traditions which make it unique and differentiate able from other cultures.

When we talk about the Pakistani culture then there are different subcultures prevailing in the country that consist of the regional traditions, which not only vary in different provinces but there are variations within the cultures of these provinces. Despite these variations religion is the main dominating common force, which gives these subcultures the form of one national culture.

On the world globe we differentiate among cultures on the basis of its dimensions which are individualistic and collectivistic. In Pakistan, Collectivism is considered as the prominent part of its culture.

In our collective society group needs dominate over the individual needs and desires and more importance is given to the group think, group effectiveness, group decision and group cohesiveness. This emphasis on collectivism and great value attached to significant others' role can promote the feelings of lesser control in one's own life as compare to the western individualistic society which promote the feelings of control in life.

Hierarchy in the family system is another unique aspect of our culture. Our society is the conformist society where youngsters obey the elders and value their opinions. Difference in opinion with elders is discouraged. This conformity in the family system encourages a child to hold external belief about control in life.

Islam is a predominant religion in Pakistan and majority of the community is Muslim. Strong emotional ties with religion are based on insecurities deeply embedded in the psyche of indo-pak Muslims. Pakistan's creation in the name of religion is another factor that might alter the meaning of ties attach to religion. Thus the dynamics of religious orientation in this part of the world may seem to be quite different then in any other Muslim society.

## Locus of Control

Control is the ultimate result of the human's centuries struggle. It can be described as knowing how to change or affect any given condition so that the outcome is that which is desired (Cavendish, 1990). Humans may be controlled by several means. On the smaller person-to-person or person-to-group level, persuasive speaking, social pressure, and threat of violence may allow one person to control another. One of the least obvious methods of Psychology of control is persuasive speaking and nonverbal cues (Cavendish, 1990).

Control is a concept that plays an important role in many of Psychological theories. It is central to Seligman's (1975) theories of Learned Helplessness, Rotter's (1954) Social Learning Theory, Weiner's (1986) Attributional analysis of motivation and emotion, and it is the key concept in Bandura's (1977) self-efficacy theory (Cavendish, 1990). According to these theories, People who are in control are usually happy, efficient, do work on time and more disciplined. While those people who are not in control are usually do not perform task at time, less efficient and are usually unhappy (Cavendish, 1990).

Locus of control is a concept that use both in Sociology and Psychology. It has a significant role in our lives. Within Psychology, Locus of Control is considered to be an important aspect of Personality. The concept was developed originally by Julian Rotter in the 1950s. According to Rotter (1966), locus of control is defined as, "*The degree to which the individual perceives that the reward (obtained) follows from or is contingent upon his own behavior or attributes*". Similarly Locus of Control refers to an individual's perception about the underlying main causes of events in his/her life.

Although Locus of Control has frequently been viewed as a Cognitive model of Personality, its roots can actually be seen in Behaviorism as the direct background to this theory related to beliefs about reinforcement. Indeed, Lefcourt (1976) defined perceived Locus of Control as follows: "Perceived Control is defined as a generalized expectancy for internal as opposed to external control of reinforcements" (Lefcourt 1976, p27). Early work on the topic of expectancies about control of reinforcement had, as Lefcourt explains, been performed in the 1950s by James and in work which Phares prepared for an unpublished doctoral dissertation at the University of Ohio.

Attempts have been made to trace the origin of the concept to the work of Alfred Adler, but its immediate background lies in the work of psychologists such as William H. James who studied two types of expectancy shifts:

- typical expectancy shifts, believing that a success or failure would be followed by a similar outcome; and
- Atypical expectancy shifts, believing that a success or failure would be followed by a dissimilar outcome.

Work in this field led Psychologists to suppose that people who were more likely to display typical expectancy shifts were those who more likely to attribute their outcomes to ability, whereas those who displayed atypical expectancy would be more likely to attribute their outcomes to chance. This was interpreted as saying that people could be divided into those who attribute to ability (an internal cause) versus those who attribute to luck (an external cause). A revolutionary paper in this field was published in 1966, in the journal "Psychological Monographs", by Julian B. Rotter. Early history of the concept can be found in Lefcourt (1976), who, early in his dissertation on the topic, relates the concept to Learned Helplessness.

According to Locus of Control theory there are two types of people, "Internals" who has internal locus of control, who believe that they have a firm control over life and they behave accordingly. Second types of people are "Externals", who attribute events in their lives to external circumstances (Schultz & Schultz, 1997).

Empirical research findings have implied the following differences between Internals and Externals: Internals are more likely to work for achievements, to tolerate delays in rewards and to plan for long-term goals, whereas externals are more likely to lesser their goals. After failing a task, internals re-evaluate future performances and lower their expectations of success, whereas externals may elevate their expectations. Internals are less willing to take risks, to work on self-improvement and to improve themselves through corrective work than externals. Internals obtain greater benefits from social supports. Internals make better mental health recovery in the long-term adjustment to physical disability. Internals are more likely to prefer games based on skill, while externals prefer games based on chance or luck. There is some evidence that sex-based differences may complicate these findings, with females being more responsive to failures, males to successes (Benassi, Sweeney & Dafour, 1988; as cited in Maltby, Day & Macaskill, 2007).



According to Benassi, Sweeney & Dafour (1988), there are different people who perceive reasons of outcomes differently. Researchers have shown that those who believe that they can control the outcomes of events, performed at higher level on laboratory tasks, place higher value on their skills and achievements and are more attentive to environmental cues. These people have higher self-esteem, lower anxiety and enjoy greater mental and physical health. People with external locus of control put less effort to improve the situation (as cited in Maltby, Day & Macaskill, 2007).

The locus of control construct describes an individual's generalized belief about the extent to which life outcomes depend upon the individual's behaviors (internal) or are contingent upon powerful others or luck (external); locus of control is generally measured on a continuum from internal to external (Lefcourt, 1982). Research has suggested that although locus of control is relatively stable, it is changeable (as cited in John et al, 1972).

McCombs (1991) suggested that what underlies the Internal locus of control is the concept of "self as agent." This means that our thoughts control our actions and that when we realize this decision-making function of thinking we can positively affect our beliefs, motivation, and academic performance. *"The self as agent can consciously or unconsciously direct, select, and regulate the use of all knowledge structures and intellectual processes in support of personal goals, intentions, and choices"*. McCombs (1991) asserts that *"the degree to which one chooses to be self-determining is a function of one's realization of the source of agency and personal control"*.

The development of Locus of Control is associated with family style and resources, cultural stability and experiences with effort leading to reward. Most internals have been shown to come from families that focused on effort, education, and responsibility. On the other hand, most externals come from families of a low socioeconomic status where there is a lack of life control. On the development of Locus of Control, the research of 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, p439). Schultz and Schultz also point out that 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, H.M. (1966): *"Warmth, supportiveness and parental encouragement seem to be essential for development of an internal locus"* (as cited in Schultz & Schultz, 2005, p.439).

Self-efficacy is another related concept, introduced by Albert Bandura. Although someone may believe that how some future event turns out is under their control, they may or may not believe that they are capable of behaving in a way that will produce the desired result. For example, an athlete may believe that training eight hours a day would result in a marked improvement in ability (an internal locus of control orientation) but not believe that he or she is capable of training that hard (a low sense of self-efficacy).

Self-efficacy has been measured by means of a Psychometric scale and differs from Locus of Control in that whereas Locus of Control is generally a measure of cross-situational beliefs about control, Self-efficacy is used as a concept to relate to more circumscribed situations and activities. Bandura has emphasized how the concept differs from self-esteem - using the example that a person may have low self-efficacy for ballroom dancing, but that if ballroom dancing is not very important to that person, this is unlikely to result in low self-esteem.

The question of whether 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 United States whereas differences in Locus of Control between different countries within Europe, and between the States and Europe, tend to be small (Berry, Poortinga, Segall & Dasen, 1992).

Locus of control's most famous application has probably been in the area of Health and personality Psychology (as cited in Maltby, Day & Macaskill, 2007).

### **Measures of Locus of Control**

A number of self report measures of locus of control has been developed but The most famous questionnaire to measure Locus of Control is the 23-item forced choice scale of Rotter (1966), but this is not the only questionnaire - also of significance to Locus of Control scale are the Crandall Intellectual Ascription of Responsibility Scale (Crandall, 1965), and the Nowicki-Strickland Scale. Many measures of Locus of Control have appeared since Rotter's scale, both those, such as The Duttweiler Control Index (Duttweiler, 1984), which uses a five-point scale, and those which are related to specific areas, such as health.

In 1975, Berrenberg developed and validated self-report measure based on a Multidimensional model by combining and extending previous conceptions of the construct of perceived control. The belief in personal control scale (Berrenberg, 1987) is used in the present study for measuring the construct of locus of control. The proposed model is a combination of old and new concepts of the concerned construct as Belief in personal control has been traditionally viewed as consisting of internal and external locus while the proposed model added the concept of God mediated locus of control. According to this model, Belief in personal control consist of general External control, general internal control and God mediated control.

According to Berrenberg (1987), general external control factor reflects the belief that outcomes are the result of some external force (e.g., luck, fate, powerful others). External control is seen as operating in two domains: the external event domain (e.g., control over mechanical natural and social events) and the interpersonal domain (e.g., control over habits, moods, thoughts, bodily processes).

Exaggerated Internal control reflects the belief that outcomes are direct result of one's own actions, abilities, efforts, etc., disregarding the contribution of other factors, that helps or act as mediators in achieving whatever one achieves. It also operates in two domains: the external event domain (e.g., control over mechanical natural and social events) and the interpersonal domain (e.g., control over habits, moods, thoughts, bodily processes).

God mediated control reflects the belief that outcomes are indirectly produced by one's own actions, abilities and efforts. There is an external causal agent mediating between the self and the outcome. The mediator may be some supernatural force (e.g., a God). God mediator factor is a form of external control in which the individual make responsible God for what ever is happening in his life (as cited in Batool, 2003).

## **Theories of Locus of Control**

### ***Social Learning Theory***

This theory was developed by Julian Rotter. Rotter chooses this label 'Social Learning' because it emphasized the fact that major modes of behaviors are learned in social situations. There are four components of this theory; reinforcement value, expectancy, behavior potential and psychological situation.

### *Reinforcement Value*

Reinforcement refers to anything that has an influence on the occurrence, direction or kind of behavior (Phares, 1976). According to Rotter that value of the reinforcement is that how much one gives value to that reinforcement as compared to other reinforcements are equally available (Rotter, 1954).

Reinforcement is another name for the outcomes of our behavior. So reinforcement value is our desirability to those outcomes. High reinforcement value is associated to all those things which we want to have and which are very desirable. Low reinforcement value is given to things which we do not want to happen in our life (as cited in Schultz & Schultz, 1997).

The reinforcement value differs from person to person. These preferences drive from our experience in associating past reinforcers with current ones. From these associations we develop expectancies for future reinforcement. Rotter relates the concept of expectancy and reinforcement values; as under certain conditions, one can serve as a cue for other (Schultz & Schultz, 1997). As with expectancy, reinforcement value is subjective, meaning that the same event or experience can vastly differ in desirability, depending on the individual's life experience.

### *Expectancy*

It is the subjective probability that particular behavior will lead to the particular outcomes. Having high expectancy means that its likely to people's behavior will lead to reinforcement while in the case of low expectancy people expect that it is unlikely that their behavior will lead to the reinforcement.

There are two things which are very important for the expectancy of any person. These are past experiences and generalization.

The nature of "past experiences" also leads to the low or high expectancy. The more often a behavior has led to reinforcement in the past, stronger the person's expectancy that behavior will achieve that outcome now.

Expectancy also based on the extent of "generalization" from similar, but not identical situation. It is particularly important when we face new situation than our expectancy based on our past experiences of similar situation as in new situation we can not predict that whether or behavior will lead to a given reinforce if we never been in that situation before (Schultz & Schultz, 1997).

### ***Behavior Potential***

Behavior potential is the probability that particular behavior will occur in particular situation. In any situation there are number of behavior which can occur, but people will exhibit that behavior which has more behavior potential (Schultz & Schultz, 1997).

### ***Psychological Situation***

Rotter believed that different people interpret the same situation differently because people are continuously reacting to their internal and external environment and these interact themselves continuously. Rotter called this the psychological situation. Again, it is people's subjective interpretation of the environment, rather than an objective array of stimuli, that is meaningful to them and that determines how they behave (Schultz & Schultz, 1997).

### ***Weiner's Attribution Theory***

Attribution theory is concerned with how individuals interpret events and how this relates to their thinking and behavior. Heider (1958) was the first to propose a Psychological theory of attribution, but Weiner and colleagues (e.g., Jones et al, 1972; Weiner, 1974, 1986) developed a theoretical framework that has become a major research paradigm of Social Psychology.

Weiner developed a theoretical framework that has become very influential in Social Psychology today. Attribution Theory assumes that people try to determine why people do what they do, that is, interpret causes to an event or behavior. A three-stage process underlies an Attribution:

1. behavior must be observed/perceived
2. behavior must be determined to be intentional
3. behavior attributed to internal or external causes

Weiner classified the attributions in three causal dimensions, as Locus of Control, Stability and Controllability. There are two poles of Locus of Control as external and internal. The stability dimension captures that whether cause change overtime or not. Controllability contrast causes one can control, such as skill, efficiency, from causes one

cannot control, such as aptitude, mood, other's actions and luck. Weiner's Attribution Theory is mainly about achievement. According to him, the most important factors affecting attributions are ability, effort, task difficulty, and luck. Attributions are classified along three causal dimensions:

1. Locus of Control (two poles: internal vs. external)
2. Stability (do causes change over time or not?)
3. Controllability (causes one can control such as skills vs. causes one cannot control such as luck, others' actions, etc.)

When one succeeds, one attributes successes internally ("my own skill"). When an opponent succeeds, one tends to attribute external (e.g. luck). When one fails or makes mistakes, we will more likely use external attribution, attributing causes to situational factors rather than blaming ourselves. When others fail or make mistakes, internal attribution is often used, saying it is due to their internal personality factors (Weiner, 1935).

### **Locus of Control and other Variables**

A lot of researches show that Locus of control has relationship with many other variables as anxiety, depression, achievement related behavior, health psychology, Industrial and Organizational Psychology etc. Rotter (1966) believed that Internals are better at tolerating ambiguous situations. There is also a lot of evidence in clinical research that internality correlates negatively with anxiety, and that internals may be less prone to depression than externals, as well as being less prone to learned helplessness. However, this does not mean that the emotional life of the internal is always more positive than that of the external, as internals are known to be more guilt-prone than externals.

Many researches supported the relationship between Locus of Control and achievement related behavior. Lessing found that the sense of personal control, as assessed by Strodbeck's Personal Control Scale (1958), was correlated with grade point averages even when IQ scores had been statistically partialled out.

Other fields to which the concept has been applied include Industrial and Organizational Psychology, Sports Psychology, Educational Psychology and the Psychology of Religion. Richard Kahoe (1974) has published celebrated work in the latter field, suggesting that intrinsic Religious Orientation correlates positively, extrinsic Religious Orientation correlates negatively, with internal locus. Of relevance to both Health Psychology and the Psychology of Religion is the work prepared by Holt, Clark, Kreuter and Rubio (2003), in preparing a questionnaire to assess Spiritual Health Locus of Control.

These authors distinguished between an active Spiritual Health Locus of Control Orientation, in which "God empowers the individual to take healthy actions" and a more passive spiritual health locus of control orientation, where people leave everything to God in the care of their own health. In Industrial and Organizational Psychology, it has been found that internals are more likely to take position action to change their jobs, rather than merely to talk about occupational change, than externals (Allen, Weeks & Moffat, 2005; cited in Maltby et al., 2007).

### **Relationship between Religious Orientation and Locus of Control**

All major Religions state the message of love, brotherhood and peace while history has shown that Religion has often been used as a justification for violence and prejudice e.g. the Spanish inquisition (1478-1834) in Europe (Eliade, 1990). Based on such incidents in history, researchers started to shed light on the personality-religiosity relationship. Initially Religiosity was measured through the frequency of the attendance of religious places. This has slowly made ways toward more sophisticated measurement methods and the use of personality theories to inform the research.

Based on this orientation of researchers, Possibly, Strickland & Shaffer (1971) conducted the first study to investigate the relationship between Religious Orientation and Locus of Control. The sample for that study was drawn from two large Presbyterian churches in the Atlanta region of the United States. One church was considered socially and religiously conservative and the other, socially and religiously liberal. Strickland & Shaffer (1971) found that Locus of Control, measured as extent of externality, and internal religious orientation were modestly, but significantly, negatively correlated.

Results of this study suggested that people in the sample for which religion tended to be very meaningful also be inclined to believe that what occurred in their lives tended to be dependent upon their own actions. The study also suggested that older persons be inclined to have a stronger internal Religious Orientation than younger persons; females generally tended to have a higher internal Religious Orientation than males, and persons with a higher level of education generally had a stronger internal orientation than less well-educated (as cited in McCormick et al, 2000).

Intuitively, one might expect that persons with a more extrinsic Religious Orientation would also tend to have a more internal Locus of Control, as the former may be expected to involve the acknowledgement of a highly significant external power. However, as concluded by Strickland & Shaffer (1971), "those persons who actively use their religious beliefs as bases on which to make decisions in their personal life' would be expected to be persons who believe that what happens to them is under their personal control" (as cited in McCormick et al, 2000).

A study done by Kenneth et al (1988) showed that intrinsic Religious Orientation appears to have positive and comprehensive significance different attitudes (as self-attitudes, world attitude) and coping skills. Similarly Allport (1968) and Dittes (1971) suggested that intrinsic Religious Orientation produce people with these characteristics as personal security, efficacy, esteem, interpersonal openness and flexible approach to different life situations (as cited in Kenneth et. al, 1979).

In many researches, the relationship found in these variables as Ratter's I-E scale and God control (Koplin, 1976), thus the belief in God's activity in the world or in God control, has been found negatively related to personal control (Tyler and Steele, 1982) or positively (Sulvestri, 1979), or to have no relationship at all to Personal Control (Bencon and Spika, 1973; Ritzema, 1979). Similarly God control has not related to or negatively related to belief that one is controlled by powerful other events and people (Koplin, 1976). Belief in God Control has also been positively correlated with intrinsic religious commitment, (Kojetin and Spika, 1985), high religiosity (Pargament and Sullivan, 1981) and frequency of church attendance (Pargament, Stle and Tyler, 1979) (as cited in Laurence, 2003).



Spilka, Shaver and Kirkpatrick (1985) stated that Religion as providing a frame of reference for individual to help them, understand, predict and control events to maintain self-esteem. Religions may play a significant role in the problem solving process similarly Pargament (1989) has noted that religion help people in understanding and coping their life events by providing guidance, support and hope (as cited in Kenneth et. al, 1988).

Overall, results of these earlier studies suggested that person with internal Religious Orientation is generally negatively associated with Locus of Control (Jackson & Coursey, 1988; Pargament et. al., 1979; Strickland & Shaffer, 1971).

Furnham (1993) compared the internality of two groups of their religious commitment but differ in fundamentalist clergymen (who believe that every thing is in control of God, they belief that through good faith, works and prayers they can have more control over the outcomes of their life activities) were more internal on Rotter I-E scale and significantly lower on Leveanson's chance subscale.

In another study done by McCormick et al., (2000) revealed that the more external the Locus of Control, the less intrinsic the Religious Orientation, and vice versa. In this study 439 high school students in grades 7 to 12 were selected from open enrolment Christian school in Sydney, Australia.

relationship between the Religious Orientation and Locus of Control was also investigated by Bonnie, R.S. and Scott, S. (2001) in the study subjects were selected from three age ranges, adolescents from mean age of 17, middle aged adults with mean age of 45 and older persons close to 60.27 males and 27 females were selected from the conservative church while 33 males and 27 females were selected from liberal church.

Results of the study showed that those persons for whom religion is very personal and meaningful are also likely to be individual who believe that their behavior will have an impact on their life situation. Those people with internal Religion Orientation seek understanding and move actively to accomplish their set goals with a belief that their actions are influential and can lead to change.

In a study done by Stanke (2004), results showed that high religiosity was found to be negatively correlated with an internal Locus of Control. In the study the sample was 198 undergraduate students. These were predominantly females, Caucasian, Christian and had a mean age of 20. For the measurement of Locus of Control Levensen's scale (1981) was used. Religiosity was measured using Scott's (1965) short version of the Religiousness subscale of the Personal Value Scales.

Researches done to find out the relationship between Religious Orientation and Locus of Control stated that males, who have a higher internal Locus of Control, are more likely to see themselves as personally responsible for their successes. To follow, there is not as much of a "need" for the faith dynamic in their lives as they don't have the overarching perception that they need something outside of themselves to succeed.

Pargament and his colleagues posit that the locus of responsibility for problem solving can rest with self (self directing style), with God (differing style) or with both (collaborative style). These authors suggest that self directing style may be consonant with deistic beliefs and humanistic religion, while the deferring style may be more consonant with authoritarian religion. They found that deferring style correlated positively with God control and more extrinsic Religious commitment. The self directing problem solving style is negatively correlated with God control, while collaborative style has no relationship with God control, while related to intrinsic Religious Orientation (as cited in Laurence, 2003).

Studies done on whites shows that there is negative relationship with God control and internal Locus of Control while in another study done by Laurence and Robert stated that intrinsic religious commitment has been empirically shown to be related to internal Locus of Control in white samples and to God control (as cited in Laurence, 2003).

The study done on the Pakistani adolescents, young adults and adults conclude that there is non-significant difference for gender on Age Universal Religious orientation Scale (Ghous, 2003).

Khan et al. (2005) conducted a study on the Pakistani University students at the University of Karachi concluded that numerous mean differences appeared between the two genders. Pakistani males were higher on the Extrinsic and Extrinsic-Social measures, and females scored higher on the Muslim Attitudes towards Religion Scale (MARS), Intrinsic Scale, Religious Interest, Emotional Empathy and Personal Distress.

## **Rationale of the Study**

The purpose of the present study is to find out the relationship between Religious Orientation and Locus of Control. Many researches have proved the relationship of these variables and among their dimensions. As The results of Bonnie, R.S. and Scott, S. (2001) study showed that those persons for whom religion is very personal and meaningful are also likely to be individual who believe that their behavior will have an impact on their life situation. Those people with internal Religion Orientation will be those who seek understanding and move actively to accomplish their set goals with a belief that their actions are influential and can lead to change.

The basic aim of the study is to find out that what kind of relationship exists between religious students (as supposed to have intrinsic Religious Orientation) with the subscales of Locus of Control, similarly with the University students (as suppose to have extrinsic Religious Orientation) with subscales of Locus of Control. The role of demographic variables as gender also assessed.

Researches proved that internal Locus of Control is more healthier perception of a man as compare to external Religious Orientation so it was seen that this healthier attitude is present in our institutes or not or if present than how much it is prevailing.

This area of research has received very little attention in the Islamic World and especially in Pakistan. To explore this important area of psychology, this study was done on the sample of Pakistani students that were taken from Madrassas and Universities. Along with these institutions the role of culture is very important because enculturation start from the beginning of person's life. In Pakistan the influence of the culture of subcontinent is also very obvious; in subcontinent Hindus and Muslims were lived together and Muslim's struggle for their separate identity lead them to their separate homeland. As Pakistan is an Islamic country therefore culturally it is near to the Islamic principles. The effect of religion is not limited to only religious institutes but religion is the part of people's cognition and has part of their sociability. So religion starts to ingrained in people since their birth and until adulthood they had absorbed it sufficiently.

Terrorism is the hottest topic of the 21<sup>st</sup> century and the whole world is affected from it, after 9/11 it ascends vigorously and especially west started to target the Muslims

at the back of this issue. As the neighbor country of Afghanistan and having the common religion, Pakistan appears as the secular state. West stated that fundamentalists live on the land of Pakistan and get education and military training from here. According to them Pakistani religious institutes are the homes of the terrorists.

At this scenario when the whole west media is propagating against religious institutes and labeling them as the residences of militants then it is very important to study the religious orientation and locus of control to the students who are actively part of the religious studies in Pakistan. Similarly students from the universities give us the comparative grounds to study the relationship between the two variables on the two different samples.

## **METHOD**

## METHOD

### Objectives

The present research has following objectives.

- 1) To assess the relationship between sub-scales of Religious orientation and Locus of control among students of Madrassa and University.
- 2) To explore relationship between gender and dimensions of Religious orientation Scale among Madrassa and University students.
- 3) To explore relationship between gender and dimensions of Locus of control scale among Madrassa and University students.

### Hypotheses

Keeping in view the above objectives, the following hypothesis has been formulated in the present research.

- 1) There is positive relationship between intrinsic religious orientation and God mediated locus of control in Madrassa students.
- 2) There is positive relationship between extrinsic religious orientation (extrinsic personal and extrinsic social) and external locus of control in university students.
- 3) Madrassa students have high intrinsic religious orientation than University students.
- 4) University students have high extrinsic religious orientation than Madrassa students.
- 5) University students have high internal Locus of Control than Madrassa students.
- 6) Madrassa students have high external Locus of Control than University students.
- 7) Madrassa students have high God Mediated Locus of Control than University students.
- 8) There is no gender difference on the Religious orientation subscales
- 9) There is no gender difference on the Religious orientation subscales within Madrassa and university students.
- 10) There is no gender difference on the Locus of control subscales

## Conceptual Definitions

It has been observed that variables such as Religious Orientation have different meaning for different individuals (Rotter, 1966; Beit-Hallahmi & Argyle, 1997; Fulton, Gorsuch & Maynard, 1999; Gorsuch & McPherson, 1989; Socha, 1999; Lefcourt, 1976). In order to enhance confidence in the results of assessment procedures it is advisable to define the hypothesized variables.

### *Religious Orientation*

Religious Orientation has been defined as the extent to which a person lives out his/her religious beliefs (Allport & Ross, 1967). A person with a strong *intrinsic religious orientation* tends to seek to live day to day life according to his/her religion. On the other hand, a person with strong *extrinsic religious orientation* may be more influenced by other social forces and tend to participate in religious activities to meet personal needs, for example, social affiliation, or for personal advantage (Allport & Ross, 1967).

Gorsuch and McPherson (1989) further elaborated Extrinsic religious orientation as *Extrinsic Social (Es)*; the use of religion for social benefits and *Extrinsic Personal (Ep)*; use of religion for personal comfort and gain. For the present research mean scores were taken as a criteria for terming individuals as I, Es & Ep. Those falling above mean value for each scale may be termed as I, Es, Ep. Table 1 indicates the mean value for each subscale. The means for the scales are given in the table 1.

**Table 1**

*Means for Subscales of Age-Universal Religious Orientation Scale (N=120)*

<i>I/E-R Subscales</i>	<i>No. of items</i>	<i>M</i>	<i>SD</i>
Intrinsic (I)	8	30.65	3.77
Extrinsic Social (Es)	3	7.80	3.63
Extrinsic Personal (Ep)	3	12.81	2.59

### *Locus of Control*

Locus of control has been viewed traditionally as consisting of external and internal locus of control. Berrenberg (1987) proposed the concept of God mediated control in his proposed model. His model comprises of three factors; the general external control factor, exaggerated internal control, and God-mediated control (as cited in Batool, 200).

### *General External Control*

According to Berrenberg (1987), general external control factor reflects the belief that outcomes are the result of some external force (e.g., luck, fate, powerful others). External control is seen as operating in two domains: the external event domain (e.g., control over mechanical natural and social events) and the interpersonal domain (e.g., control over habits, moods, thoughts, bodily processes).

### *Exaggerated Internal Control*

Internal control reflects the belief that outcomes are direct result of one's own actions, abilities, efforts, etc., disregarding the contribution of other factors, that helps or act as mediators in achieving whatever one achieves. It also operates in two domains: the external event domain (e.g., control over mechanical natural and social events) and the interpersonal domain (e.g., control over habits, moods, thoughts, bodily processes).

### *God-mediated Control*

God mediated control reflects the belief that outcomes are indirectly produced by one's own actions, abilities and efforts. There is an external causal agent mediating between the self and the outcome. The mediator may be some supernatural force (e.g., a God). God mediator factor is a form of external control in which the individual make responsible God for what ever is happening in his life.

For the present research median score was taken as criteria for terming individuals as I, E & Gm. Those falling above median value for each scale may be termed as I, E, Gm. Table 2 indicates the mean value for each subscale. The means for the scales are given in the table 2.

**Table 2**

Means for Subscales of Belief in Personal Control Scale (N=120)

<i>Locus of Control Subscales</i>	<i>No. of items</i>	<i>M</i>	<i>SD</i>
Internal (I)	23	85	12.24
External (E)	34	99	16.52
God mediated (Gm)	6	33	4.59



### ***Madrassa Students***

Students who are enrolled in a college, seminary or an academy where the primary emphasis is on the broad spectrum Islamic religious disciplines which are taught by Religious Scholars. However students also learn such subjects as Arabic, Persian, Logic, Philosophy etc.

### ***University Students***

Students who enrolled in a college, seminary or an academy where the primary emphasis is on the modern disciplines which are taught by highly trained faculty.

### **Sample**

Sample consists of 120 students, both men and women. Age range of the sample was 18-28 years. The education level of all the subjects was minimum of Bachelor. The sample was selected from four different Universities and Madrassas through convenience sampling from Rawalpindi and Islamabad. All selected universities were public universities. Universities contacted were National University of Modern Languages (n = 15 (Men)), Allama Iqbal Open University (n = 15 (Women)), Fatima Jinnah University (n = 15 (Women)) and University of Arid Agriculture Rawalpindi (n = 15 (Men)).

The sample for religious institutes was taken from four Madrassas of Islamabad. For this purpose, two well reputed Madrassas were contacted for women sample n= 30 (The names of the Madrassas are not mentioned here because of confidentiality of responses on the request of administration of Madrassas) while the men sample n=30 was also taken from the two renowned Madrassas. The students coming to these Madrassas usually constitute middle and upper middle class of the society.

### **Instruments**

Following two scales were used in the present study:

1. Age Universal Religious Orientation Scale Revised (Ghous, 2003)
2. Belief in Personal Control Scale (Batool, 2003)

### *Age Universal Religious Orientation Scale Revised (I/E-R Scale)*

Urdu translated and adapted version of Age Universal Religious Orientation Scale was used for the present study (Ghous, 2003). This scale is 14 items, self report Likert type scale. It has five response set categories ranging from 'Strongly disagree' for the lowest score (1) to 'Strongly Agree' for the highest score (5). The scale was scored by summing the items in the scale after any reversed items are reversed (item no 3, 10 and 14 which are intrinsic items are reversed score items). After the items are summed, each score is divided by the number of items in the scale. Groups are defined by this score; those above mid point of the scale can be called I or E. The intrinsic items are 1, 3, 4, 5, 7, 10, 12 & 14. Reliabilities of the scales are  $I = .83$  and  $E_s = .58$  and  $E_p = .83$ .

### *Belief in Personal Control Scale*

Urdu translated version of Belief in Personal Control Scale (BPCS) originally developed by Berrenberg (1987) and Batool (2003) translated it in Urdu was used in the present study. It consists of 65 items, divided into three factors i.e., the general external control factor, exaggerated internal control, and God-mediated control. Items no 1-34 measure General external control factor, 35-58 measure Exaggerated internal control and 59-65 measure God- mediated control. It is five point rating scale, ranging from 'Always' to 'Never'. It has five response set categories ranging from 'Never' for the lowest score (1) to 'Always' for the highest score (5). Test retest and temporal stability of the BPCS factors were computed by Batool (2003) for 1 week, 2 week and 4 week intervals. For factor 1, the general external control factor, 1 week, 2week and 4 week intervals yielded test retest coefficient of .80, .80 and .92 respectively. The coefficients of exaggerated internal control for the same three intervals were .90, .87 and .84. Finally the reliabilities of the God mediated control factors were .97, .97 and .90.

### **Procedure**

The data was collected from 4 Universities and 4 Madrassas of Rawalpindi and Islamabad. Madrassa and University students were approached individually. Students were approached from main gathering places as Cafeteria, Library and Central ground where students gathered after the teaching classes were over. Only those students were selected for the present study that fulfilled the pre decided criteria of the sample.

Researcher introduced herself to the students and briefed them about the purpose of the study. Before giving instruments, consent form was given to them and after achieving their willingness, procedure was continued, almost all the students fulfilled their scales willingly.

All the participants were assured that the information provided by them would be kept confidential and would be used for the research purpose only. They were requested to answer honestly. The participants were handed over the scale by researcher and were instructed to respond one of the five response options of both the scales. Subjects were also instructed to fill the demographic sheet attached with the scales. Researcher was present during the completion of the questionnaires and invited the participants to ask questions, but informed that limited information could be given regarding content and hypotheses of the present study. Participants were told that they could give verbal or written comments regarding their impressions of the items or questionnaires. It was told to them that their feedback would be taken into account for interpretations.

Total completion time for all questionnaires was approximately 20-35 minutes. The completed scales were checked for omitted items at the time they were handed back to researcher. The scores were calculated collectively. Then the scores were subjected to the statistical analyses for testing the hypothesis of the present study.

Statistical analyses were carried out on the results of both scales. Mean, standard deviation and t-test were computed for both the scales to find out the gender differences on two variables. Correlation coefficient was computed in order to find out correlation between two scales.

## **RESULTS**

## RESULTS

The data of the present study was analyzed to study the relationship between Religious Orientation and Locus of Control among Madrassa and University students. First correlation was found out between the Religious Orientation subscales and Locus of control subscales then t-tests were used to examine the differences between Madrassa and University students on the Religious Orientation subscales as well as Locus of Control subscales. t-tests were also performed between the scores of the Male and Female students on both scales.

**Table 3**

*Inter scale correlation between subscales of Religious orientation and Locus of control among Madrassa students (N=120)*

<i>Religious orientation subscales</i>	<i>Locus of Control Subscales</i>		
	<i>Internal r</i>	<i>External r</i>	<i>God mediated r</i>
Intrinsic	.870	.248	.265*
Extrinsic social	.576	.521**	.338
Extrinsic personal	.135*	.272*	.135

Table 3 shows that there is non significant relationship between the intrinsic religious orientation scale and internal locus of control scale and between extrinsic social subscale and internal locus of control scale on the sample of Madrassa students. Results show significant positive correlation between the extrinsic personal religious orientation and internal locus of control on the sample of Madrassa students.

There is also non significant relationship found between the intrinsic religious orientation and external locus of control on the sample of Madrassa students. While there is the significant positive relationship between the extrinsic social religious orientation scale and external locus of control. Similarly significant positive relationship was found between extrinsic personal religious orientation scale and external locus of control scale on the sample of Madrassa students.

Table 3 shows that the hypothesis assuming that “*There is positive relationship between intrinsic religious orientation and God mediated locus of control in Madrassa students*”, is accepted as there is a significant positive relationship found between Intrinsic Religious Orientation and God Mediated Locus of Control scale on the sample of Madrassa students.

Results shows that there is non significant relationship found between the extrinsic social religious orientation scale and God mediated locus of control among Madrassa students while the relationship between the extrinsic personal religious orientation scale and God mediated locus of control on the Madrassa students also found non significant.

**Table 4**

*Inter scale correlation between subscales of religious orientation and Locus of control among University students (N=120)*

<i>Religious orientation subscales</i>	<i>Locus of control subscales</i>		
	<i>Internal</i>	<i>External</i>	<i>God mediated</i>
	<i>r</i>	<i>r</i>	<i>r</i>
Intrinsic	.419	.400**	.215
Extrinsic social	.966	.303	.532
Extrinsic personal	.456	.471	.246

Table 4 shows that there is non significant relationship between the intrinsic religious orientation and internal locus of control; extrinsic social religious orientation and internal locus of control and between extrinsic personal religious orientation and internal locus of control on the sample of University students.

There is also significant positive relationship found between the intrinsic religious orientation and external locus of control on the sample of university students.

Table 4 shows that the hypothesis assuming that ‘*there is positive relationship between the extrinsic religious orientation (as extrinsic social and extrinsic personal) and external locus of control in university students*’ is rejected as there is non significant relationship found between the extrinsic social religious orientation scale and external locus of control on the sample of University students. Similarly non significant relationship found between the extrinsic personal religious orientation scale and external locus of control scale on the sample of university students.

There is non significant relationship found between the intrinsic religious orientation and God mediated locus of control for university students.

Results also show that there is non significant relationship found between the extrinsic social religious orientation scale and God mediated locus of control on the sample of university students while the relationship between the extrinsic personal religious orientation scale and God mediated locus of control on the University students also found non significant.

**Table 5**

*Mean, standard deviation and t-values of Madrassa and University students on the subscales of Religious orientation scale (N =120)*

<i>I/E-R Subscales</i>	<i>Madrassa Students</i>		<i>University Students</i>		<i>t</i>
	<i>(n = 15)</i>		<i>(n = 33)</i>		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Intrinsic (I)	29.86	2.64	33.42	3.63	3.39**
Extrinsic Social (Es)	7.60	3.54	8.09	3.32	.465
Extrinsic Personal (Ep)	13.66	.97	14.24	1.62	1.27

*df= 46, p<.01\*\**

Result shows the significant differences between Madrassa and University students on the intrinsic religious orientation scale.

Table 5 shows that the hypothesis assuming that ‘*Madrassa students have high intrinsic religious orientation than university students*’ is rejected as the difference in the means of Madrassa and University students show that University students have more high intrinsic religious orientation than the Madrassa students.

Results also show that there is non significant difference between the Madrassa students and University students on the extrinsic social and extrinsic personal religious orientation subscales.

**Table 6**

*Mean, standard deviation and t-values of University and Madrassa students on Locus of Control subscales (N = 120)*

Locus of Control Subscales	Madrassa students (n = 15)		University students (n = 33)		t
	M	SD	M	SD	
Internal Locus of Control	81.26	12.22	84.84	13.32	8.85
External Locus of Control	96.86	13.26	105.09	18.94	.136
God Mediated Locus of Control	34.53	.51	34.84	.36	2.43

*df=46, p=n.s*

Table 6 shows that there is a non significant difference between Madrassa and University students on all the subscales of Locus of control.

Result shows that the hypothesis assuming that 'university students have high internal locus of control than university students' is rejected as there is non significant difference found between the two samples.

Table 6 shows that the hypothesis assuming that 'Madrassa students have high external locus of control than university students' is rejected as there is non significant difference found between the two samples.

Result shows that the hypothesis assuming that 'Madrassa students have high God mediated locus of control than university students' is rejected as there is non significant difference found between the two samples.

**Table 7**

*Mean, standard deviation and t-values of Women and Men students on the Religious Orientation subscales (N = 120)*

I/E-R Subscales	Women students (n = 29)		Men students (n = 19)		t
	M	SD	M	SD	
Intrinsic (I)	32.51	3.69	32.00	3.84	.467
Extrinsic Social (Es)	6.96	3.21	9.42	3.09	2.62
Extrinsic Personal (Ep)	14.34	.97	13.63	1.94	1.68

*df= 46, p=n.s*



Table 7 shows that the hypothesis assuming that ‘there is no gender difference on the religious orientation scale’ is accepted as results shows that there is a non significant difference between Women students and Men students on all the subscales of Religious Orientation.

**Table 8**

*Mean, standard deviation and t-values of Women and Men Madrassa and University students on Religious Orientation subscales (N = 120)*

<i>I/E-R Subscales</i>	<i>Madrassa students (n = 60)</i>					<i>University students(n = 60)</i>				
	<i>Women</i>		<i>Men</i>		<i>t</i>	<i>Women</i>		<i>Men</i>		<i>t</i>
	<i>(n = 19 )</i>		<i>(n = 17)</i>			<i>(n = 27 )</i>		<i>(n = 20 )</i>		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Intrinsic (I)	28.84	3.27	31.4	2.34	2.7*	33.2	3.40	32.5	3.91	.663
Extrinsic Social	6.42	3.65	10.9	2.51	4.2	7.2	2.99	9.20	3.01	2.18
Extrinsic Personal	13.73	.80	13.8	.85	.52	14.6	.68	14.40	.75	1.08

*df = 34, 45 , p < .05\**

Table 8 shows that the hypothesis assuming that ‘There is no gender difference on the Religious orientation subscales within Madrassa students and university students is accepted on both the sample of Madrassa and University students. Results show only a significant difference between Women students and Men students on intrinsic religious orientation scale on the sample of Madrassa students.

**Table 9**

*Mean, standard deviation and t-values of women and men students on Locus of control subscales (N = 120)*

<i>Locus of Control Subscales</i>	<i>Women students</i>		<i>Men students</i>		<i>t</i>
	<i>(n = 29)</i>		<i>(n = 19)</i>		
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	
Internal Locus of Control	83.17	13.07	84.57	13.10	.364
External Locus of Control	103.37	19.50	101.21	14.78	.413
God Mediated Locus of Control	34.82	.38	34.63	.49	.131

*df = 118, p > .05, p = n.s*

Table 9 shows that the hypothesis assuming that ‘there is no gender difference on the Locus of control scale’ is accepted as results shows that there is a non significant difference between Women students and Men students on all the subscales of Locus of control.

## **DISCUSSION**

## DISCUSSION

The present research aimed to analyze the relationship between Religious Orientation and Locus of control among Madrassa and University students. The other focus of the research was comparative analysis between male and female students on the two variables. The topic of the study has special importance in today's scenario of Pakistan as it is under the criticism of conservative state that has terrorist, in the form of religious leaders and students, in its land. This issue has become so serious that battle between religious groups and government has started, where government aims to sustain the national image of enlightened moderated Pakistan.

In this situation where international media is also highlighting and projecting the issue with biasness, there is a strong need of the time that we explore religious orientation more scientifically and objectively along with locus of control.

Religious institutions were selected because these are under the severe criticism that they are making terrorists and the student learning there, are fanatics and extremists. University students were taken to get the comparative relationship of the two variables to see the difference that really religious institutes are putting any significant difference or not.

The present research was an attempt to explore the relationship between Religious orientation scale and Locus of Control scale. There was found to be non significant correlation between the intrinsic religious orientation and internal locus of control on the sample of Madrassa students and University students. Similarly non significant correlation appears between the extrinsic social religious orientation and internal locus of control on the sample of Madrassa students and University students. There is non significant correlation between Extrinsic personal religious orientation and Internal locus of control on the University students' sample while significant positive correlation occur between the two subscales on the sample of Madrassa students. These results show that people in our culture use religion mostly for their personal interest rather than intrinsic gains. This outcome support Ghous (2003) conclusion that in our culture "*motivation for being religious is primarily personal*".

There was found to be non significant correlation between the intrinsic religious orientation and external locus of control on the sample of Madrassa students. Moreover, significant positive correlation was found between the two subscales on the sample of University students. These findings suggest that university students tend to seek to live day-to-day life according to her/his religion and attribute events in their lives to external circumstances. These results are the depiction of our Pakistani culture; where religion is the most dominant part of our lives and it is uncultured in us from the first day of our life. While the hierarchical family system and collectivistic society promotes to hold external belief about control in life.

There was found to be positive relationship between Extrinsic Religious Orientation subscales as extrinsic personal and extrinsic social and External Locus of Control subscale on the Madrassa students which suggest that religious students for whom religion's goal is to gain social standing and endorsement also be inclined to believe that what occurred in their lives is the result of external circumstances. While the results indicated non significant relationship between the extrinsic religious orientation scale and external locus of control scale on the sample of University students.

Results show that there is significant positive correlation found between God mediated locus of control and intrinsic religious orientation subscale on the sample of Madrassa students, as many researches support this result that the Belief in God Control has also been positively correlated with intrinsic religious commitment, (Kojetin and Spika, 1985), high religiosity (Pargament and Sullivan, 1981) and frequency of attendance to the religious places (Pargament, Stle and Tyler, 1979) (as cited in Laurence, 2003). This is an interesting finding with reference to the sample taken for present research, as those participants who had an internal motivation for being religious still considered God responsible for the outcomes of events in their lives. This finding also goes with the common observation.

Comparative analysis was also carried out between Madrassa Students and University students on the Religious Orientation subscales as Intrinsic, Extrinsic social (Es) and Extrinsic personal (Ep). Result indicated that only significant difference occur between the two samples on the intrinsic religious orientation scale. This shows that university students are deeply committed to religious beliefs and values and Religious motivation for University students are found at the very core of their being. These results may be the outcome of the sample selection bias as the all Madrassa students were selected from top class Madrassas of Pakistan located at Rawalpindi and Islamabad.

Results indicated that there is non significance difference between the two samples on the Locus of control subscales as Internal Locus of Control, External locus of control and God mediated Locus of Control which rejected the hypothesis that there is a difference between the Madrassa students and University students on these subscales.

Behind these results can be the culture in our country which ingrained in us through many sources as parents, religion, society, peer group and Pakistani media. Different socializing agents affect people from childhood therefore when a student reaches at the university or Madrassa level until then he had developed their locus of control therefore non significant difference occur between the Madrassa and university students.

It was hypothesized that there is difference between male and female students on the External Locus of Control, Intrinsic Religious Orientation and Extrinsic Religious Orientation. There is found to be non significant difference for gender on the Religious Orientation scales and Locus of Control scales. This is according to the results of prior studies on the Pakistani sample as “there is non-significant difference for gender on I/E-R Scales” (Ghous, 2003; Younas, 2003). This is according to our religious society and environment where strong concern for religion is without the specification of gender and it is the part of the life of both males and females equally. Only a significant difference came on the intrinsic religious orientation subscale for Madrassa students which show that men are more intrinsically orientated towards religion than women. This can be the result of Pakistani culture and society where men are more independent and self reliant in the decision making in every sphere of life, that also include religious orientation.

## **CONCLUSION**

The present study gives the current picture of the Madrassas and Universities and gives depiction of the students of both institutes on the religiosity and personality constructs. It is a unique effort in the sense that it is a first one in its kind in which relationship between religious orientation and locus of control is studied on the comparative sample-Madrassa and University students. It is specially a hard struggle on the part of researcher to approach the population of Madrassas because they hesitate and mostly refuses to participate in the research due to adverse criticism and political circumstances regarding Religious Institutes and education. Findings of the present research suggested that there is relationship between some subscales of Religious

Orientation and Locus of control on the Madrassa and University students as positive relationship found between Extrinsic personal religious orientation and Internal locus of control: Extrinsic personal and External locus of control and between Extrinsic social and External locus of control on the sample of Madrassa students while positive relationship found between Extrinsic social scale and External locus of control on the Sample of Madrassa students. Research indicated that Madrassa students are less likely to have religious faith for the sake of faith but are more concerned to the social aspects of the religion and have believe that outcomes are more likely the result of external factors as circumstances, life events etc. Similarly, findings indicate that the Madrassa students are more concerned toward religious faith for personal and social benefits and believe that out comes of their lives are more in personal control.

Results revealed a non significant gender differences in the sample, on both scales.

### **Limitations and Suggestions**

Like any other research in the social sciences, present research has also encountered with number of limitations. The sample of the study is when broken into segments is not large enough to yield fruitful results and thus will not help in generalization of the findings. Selected Madrassas are mostly well established, highly reputed and well known in the area. It is suggested to explore small level Madrassas too where 95 % students get religious education. Similarly University students were taken from public Universities while Madrassa students were sampled from private Madrassas and same comparative criteria could not establish because there was not any public Madrassa in Rawalpindi and Islamabad except Jamia Hifsa that is closed in these days because of political crash down of the Madrassa.

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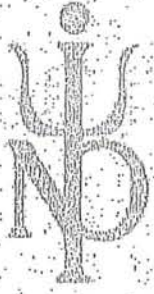
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## **APPENDIXES**



Dr. Muhammad Ajmal  
 NATIONAL INSTITUTE OF PSYCHOLOGY  
 Centre of Excellence  
 Quaid-i-Azam University Islamabad

CERTIFICATE OF PERMISSION

This is to certify that Miss/Mr/Ms: Syeda Tafseer Zahra, student of  
 /researcher at NIP college/university/institutions contacted the  
 testing resource centre at National Institute Of Psychology. He/she obtained a copy of test  
 titled Brief in Personal Control Scale (BPES) - urdu  
version

developed by Nadia Batool (2003), M.Phil. This scale was obtained for use in  
 thesis/dissertation titled: Relationship b/w Religious Orientation  
and Locus of Control among Madrasa & University students

She submitted a signed letter by his/her supervisor Miss/Mr/Ms:

Abia Shauq  
M.A.

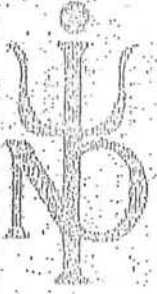
Syeda

Incharge,

Testing Resource Centre.

Copy Right Permission  
 Test Resource Centre  
 National Institute of Psychology (Raiha Aftab).





Dr. Muhammad Ajmal  
 NATIONAL INSTITUTE OF PSYCHOLOGY  
 Centre of Excellence  
 Quaid-i-Azam University Islamabad

CERTIFICATE OF PERMISSION

This is to certify that Miss/Mr/Ms: Syeda Tafseer Zahra, student of  
 /researcher at NIP college/university/institutions contacted the  
 testing resource centre at National Institute Of Psychology. He/she obtained a copy of test  
 titled Age Universal Religious Orientation Scale (Urdu -  
- version)

<sup>islated</sup> developed by Rabia Ghous. This scale was obtained for use in  
 thesis/dissertation titled: Relationship between Religious Orientation and  
Level of Control among Madrassa and University Students.

She submitted a signed letter by his/her supervisor Miss/Mr/Ms:

Rabia Ghous

Sybr

Incharge,

7 Testing Resource Centre.

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 Testing Resource Centre  
 National Institute of Psychology

(Raiba Aftab).



Dr. Muhammad Ajmal

# National Institute of Psychology

CENTRE OF EXCELLENCE, QUAID-I-AZAM UNIVERSITY  
ISLAMABAD, PAKISTAN

## TO WHOM IT MAY CONCERN

It is certified that **Miss. Syeda Tafseer Zahra** is the student of M. Sc in National Institute of Psychology, Quaid-i-Azam University Islamabad. In partial fulfillment of her M.Sc Psychology degree, she is to conduct research "**Relationship between Religious Orientation and Locus of Control**" from the students of selective Universities and Madrassas of Islamabad/Rawalpindi. Your participation will give useful data which will be very helpful in understanding of this relationship in students of Madrassa and University.

In this regard she will visit your Institute. We will appreciate your permission to facilitate her for the purpose. All the information gathered is assured to be kept confidential and be used for educational purpose only.

Kindly allow her to carry on the activities without any hesitation at your premises. Your cooperation will be highly appreciated.

With regards,

**Rabia Ghous**  
Supervisor/Lecturer

Dated: 4/10/07