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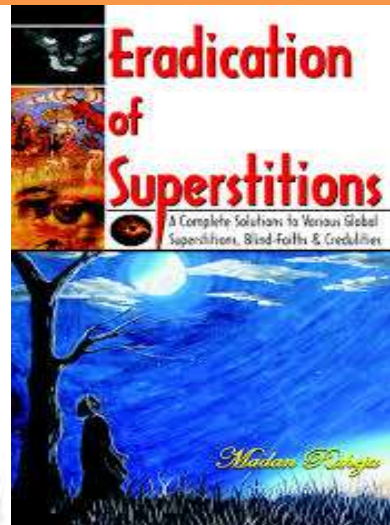
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WELL-BEING, RELIGIOSITY AND CONSCIOUSNESS AMONG ADOLESCENTS

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INTRODUCTION

Being young is a special phase of life; identity and future well-being is formatted, signified by a move through the educational system, and family formation. Conditions in adolescence can influence present and future well-being in many ways. During these years, the foundation for the future well-being is being formed (Ben-Arieh 2001). Health and wellbeing is in itself an important condition and resource. A certain level of health and wellbeing is required to be able to participate and benefit of education, leisure activities, and so forth.

Wellbeing is not just the absence of disease or illness. It is a complex combination of a person's physical, mental, emotional and social health factors. Wellbeing is strongly linked to happiness and life satisfaction. Well-being is a general term for the condition of an individual or group, for example their social, economic, psychological, spiritual or medical state.

The concept of well-being is very popular now-a-days, and social scientists are much concerned about the well-being of human mind. The concept of well-being is as old as human civilization. Psychological well-being or subjective well-being deals with people's feeling in their day to day life (Bradburn, 1969; Campbell, 1976; Warr, 1978). These feelings may vary from negative ones (like anxiety, depression, dissatisfaction etc.) to positive ones (like elation,

satisfaction etc.). Well being is one of the most important goals which individuals as well as societies strive for. The term denotes that something is in a good state. So many terms such as happiness, satisfaction, hope, positive affect, good mental health and well being have been used in the literature synonymously and interchangeably. The word well being is mostly used for specific variety of goodness, for example, living in a good environment, being of worth for the world, being able to cope with life, enjoying life etc.

Well-being is an admixture of affective, cognitive, and somatic state of affairs. It is the opposite pole of depression (Joseph and Lewis, 1998). It presents an overall view of subjective well being (Joseph and Lewis, 1998). It also includes motivational experiences of life with subjective feelings of satisfaction. Happiness and satisfaction are the steps to the goal of well-being. They involve multiple life situations as belongingness, creativity, education, familial responsibilities, financial complexities, health, matrimony, opportunities, self esteem and trust in others.

There is increasing international interest in the concept of positive mental health and its contribution to all aspects of human life. The World Health Organisation has declared positive mental health to be the 'foundation for well-being and effective functioning for both the individual and the community' and defined it as a state 'which allows individuals to realise their abilities, cope with the normal stresses of life, work productively and fruitfully, and make a contribution to their community.'

In psychology, the concept of psychological well-being or subjective well-being has started gaining impetus recently, due to hectic work schedules and metro life styles. The concept of well-being has been used in all religious books, such as Buddhism preaches love and well-being for all i.e. not only for the believers but also for the followers of other religions. Christianity's mission is to bring about true well-being for mankind. Hinduism starts with "*Sarve Bhavantu Sukhin*" (let all enjoy well-being). Geeta claims well-being to be most important feature of life. In Islam the holy Quran states "*Saber Tawakkul*" that is to have patience and to have faith in God and observing patience leads to real well-being.

Well-being is examined as a harmonious satisfaction of one's desires and goal (Chekola, 1975). Well-being can also be defined as a dynamic state of mind characterized by a reasonable amount of harmony between 'individuals and abilities', 'needs and

expectations' and 'environmental demands and opportunities' (Levi, 1987). Three features of subjective or psychological well-being have been identified as follows:

- It is based on subjective experiences, instead of objective conditions of life.
- It has a positive, as well as a negative affect, and
- It is global experience, as opposed to experience in particular domain such a work (Okun and Stock 1987).

Religious seems to be give hope, meaning, optimism and security to individuals (Hadaway, 1978; Moberg, 1979) and some researchers have concluded that both religiosity and religious activity are positively related to subjective well being (Moberg, 1972; Wilson, 1967). On the one hand, religious activity such as church attendance may contribute to subjective well being by enabling individuals to achieve a sense of social integration (Rosow, 1967). Religiosity may contribute to subjective well being by helping individuals to resolve successfully the issue of ego integrity versus despair (Erikson, 1959)

Religiosity persists for centuries after the first triumphs of modern science. Basic trust is born from the security given to a child by his parents. But life is full of ills and hazards, of natural and historical evils, so that this childlike trust will soon be dissipated if maturity cannot devise a method of transmuting the basic trust of childhood, based on obvious security, to a faith which transcends all the incoherences, incongruities and ills of life. Religious faith is such as transmutation. No one can doubt that religion survives. Religion is the path that leads to God. From time immemorial, man has perpetually searched for God. Religion has evolved from signs, symbols, and nature gods, to organized religions like Hinduism, Buddhism, Jainism, Christianity, Islam, Religion of Saints, etc. One of the fundamental reasons why the belief in God continues to this day is that cutting across societies, religions, cultures, races, generations, and geographical barriers is the fact that people have, at one time or another, developed an awareness or an experience of what they consider to be God, which has affected their lives in significant ways. In other words, the awareness of the existence of God is fundamental to human experience and, as such, acts as the anchor for all religions of the world, one way or the other.

Religion is an important cultural factor to study because it is one of the most universal and influential social institutions that has significant influence on people's attitudes, values and behaviors at both the individual and societal levels. Whether working directly through taboos and obligation or through its influence on the culture and society, religious values and beliefs are known to affect ritualistically and symbolically human behavior. Religion and its associated practices often plays a pivotal role in influencing many of the important life transitions that people experience (e.g. births, marriages and funeral rites), in values that come to be important to them (e.g. moral values of right and wrong), in shaping public opinion on social issues (e.g. cohabitation, premarital sex, family planning, organ donation, and the like), in what is allowed and forbidden for consumption (e.g. restriction on eating and drinking) and in many other aspects that pertain to everyday life. These norms however vary between different religious faiths and the degree of observance determine to what extent these norms are kept. Religion refers to, not only a belief binding the spiritual nature of man to a supernatural being, but mainly a sub-system of culture that determine customs and norms of the society. This system is supposed to influence believers' conducts as a sign of reverence or faith and those of agnostics and atheists, as a pillar of cultural environment.

Religiosity is a multidimensional construct with at least two components. One component of religiosity involves the degree of belief in God or a higher power (i.e., the belief in God component). A second component of religiosity involves how one holds that belief (i.e., the cognitive rigidity/flexibility component). The search for a generally accepted theory or definition faces enormous difficulties in the case of religion (Clarke & Byrne, 1993). Scholars identify at least three historical designations of the term: (1) a supernatural power to which individuals must respond; (2) a feeling present in the individual who conceives such a power; and (3) the ritual acts carried out in respect of that power (Wulff, 1997). Such designations have defied social scientific consensus and thus "it is hard to make any generalization (concerning religion) that is universally valid" (Peterson, 2001).

McDaniel and Burnett (1990) defined religion as, "A belief in God accompanied by a commitment to follow principles believed to be set forth by God". According to Terpstra and David (1991), "A socially shared set of beliefs, ideas and actions that relate to a reality that

cannot be verified empirically yet is believed to affect the course of natural and human events”. Koenig, McCullough and Larson (2000) defined religion as, “An organised system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community”.

Traditionally religiosity has been conceptualized as a unidimensional construct with church attendance and denomination being the primary measure (Bergan, 2001). Though this unitary measure may be simple at the cost of validity and remains a frequently used measure within the literature (Schwartz & Huismans, 1995), many researchers argued that frequent use does not make such a unidimensional assessment an acceptable research practice. As Bergan (2001) very aptly pointed out, the reliance on religious attendance as a sole measure of religiosity may be insufficient and lead to incorrect conclusions. In fact, the unidimensional view of the nature of religiosity gives rise to one major concern that relates to the difficulty in equating greater attendance of worship in congregation and increased religious commitment. A person may attend prayers in congregation for several reasons, for example, to avoid social isolation, to please their colleagues, or it can be a form of prestigious action to dominate over others. Thus we cannot say that those who are high in religious practice are high in religiosity because this practice could be a routine action more than devotional.

The recognition of the multidimensional nature of religiosity allows for a more thorough understanding of the potential importance of different dimensions or forms of religiosity. Psychometric research conducted in the area of psychology has successfully produced a plethora of scales to measure a wide variety of religious phenomena including attitudes, beliefs and values (Hill & Hood, 1999). Most research has focused upon indices of intrinsic (religion as an end), extrinsic (religion as a means) and quest (religion as a search) dimensions of religiosity. However, there is no consensus among experts as to the number of dimensions that make up the religiosity construct. Religiosity is an intricate concept and a variegated human phenomenon and seems to cover considerable ground such as behaviors, attitudes, beliefs, feelings and experiences.

Religion brings about spirituality with an inherent flame of consciousness that brings Unity with the Lord. Religion is a conviction with a set of tenets to follow with discipline, knowledge, honesty and in earnest. Consciousness, which is a part of higher form of religiousness, is a simple topic; however man has made it complex with the use of technical jargons and empirical calculations. For centuries people have tried to understand the abstract nature of consciousness and the effort is still on to unfurl its mystery. Empirical evidences and deterministic, logical approach falls short in fully understanding consciousness. It manifests in many dimensions and states but nevertheless many of it eludes our ordinary perception. Consciousness lies at the root of all knowledge. It exists, but to identify it is like trying to locate the sun through dark clouds. It may be defined as a subjective awareness of some aspects of ongoing mental (psychical) processes. Consciousness is an individual's perception of his own internal mental state, a private universe of his own. Consciousness is variously defined as subjective experience, awareness, wakefulness, or the executive control system of the mind.

The field of consciousness is now drawing wide attention. Although consciousness is something embedded in all our experiences, and is considered basic to all our knowing, no one seems to be knowing what exactly it is. The contemporary multi-disciplinary interest in the study of consciousness goes beyond philosophers, psychologists and neuroscientists to include physicists, information technologists and several others. Human beings, as conscious subjects, function at two levels. On the one hand their awareness is directed outward towards objects and events, fellow beings, their appearances and actions. On the other hand the awareness is sometimes focused inward in one's own thoughts and feelings and beings. Consciousness can be expressed, in simple terms, as being in a wakeful form of life where one see, understand, express and analyze with the use of an intelligence of mind that has been trained and tuned by education and learning through the physical senses. Consciousness is an inclusive term for a number of central aspects of our personal existence. It is the arena of self-knowledge, the ground of our individual perspective, the realm of our private thoughts and emotions. Nevertheless, consciousness has proved an elusive object of science, largely one believes because of misguided presuppositions, and its study has suffered a long regime of renunciation. In recent years, however, consciousness has yielded to scientific study in many areas. Much of this progress has come from developments in neuroscience that have required investigators to relate brain events

to subjective reports of experience and to research on cognitive processes. The effect as individual will show, has been given consciousness a central role, both in integrating the diverse areas of cognition and in relating them to developments in neuroscience.

Consciousness is the quality or state of being aware of an external object or something within oneself. It has been defined as: sentience, awareness, subjectivity, the ability to experience or to feel, wakefulness, having a sense of selfhood, and the executive control system of the mind (Farthing, 1992). Anything that human being is aware of at a given moment forms part of his consciousness, making conscious experience at once the most familiar and most mysterious aspect of his life (Velmans, 2009). At one time consciousness was viewed with skepticism by many scientists, but in recent years it has become a significant topic of research in psychology and neuroscience. The primary focus is on understanding what it means biologically and psychologically for information to be present in consciousness—that is, on determining the neural and psychological correlates of consciousness. The majority of experimental studies assess consciousness by asking human subjects for a verbal report of their experiences.

Consciousness is a term that refers to a variety of aspects of the relationship between the mind and the world with which it interacts. It has been defined as: subjectivity; awareness; the ability to experience feelings; wakefulness; having a sense of selfhood; or the executive control system of the mind. According to Wundt (1896), “Consciousness is not a particular mental process, coordinate with others; it consists entirely in the fact that we have internal experiences.” Titchener (1923) defined consciousness as “The sum total of mental processes occurring now, at any given ‘present’ time”. Some other views on consciousness is that “Consciousness is the ability to react to environment.” Many philosophers believe that there is a broadly shared underlying intuition about what consciousness is. As Velmans and Schneider (2004) wrote in *The Blackwell Companion to Consciousness*: “Anything that we are of at a given moment forms part of our consciousness, making conscious experience at once the most familiar and most mysterious aspect of our lives.”

It is a quality or state of being aware. As applied to the lower animals, consciousness refers to the capacity for sensation and, usually, simple volition. In higher animals, this capacity may also include thinking and emotion. In human beings, consciousness is understood to include “meta-awareness,” an awareness that one is aware. So, consciousness may be: Having an

awareness of one's environment and one's own existence, sensations, and thoughts. And capable of thought, will, or perception: the development of conscious life on the planet.

Different variables like, religiosity and consciousness, which promote or hinder well-being, are of compelling urgency so as to probe deeply into the problem of well-being and to generate excellence in it. Although these variables have been acclaimed by several authors, there still exist quandaries among works. Methodological and conceptual limitations suggest further work is requisite. Therefore, the present investigation focussed on to study whether there would be any relationship among well-being, religiosity and consciousness among adolescents. As this field is still least explored and promise a fruitful enquiry on this issue, the present problem has been undertaken.

PROBLEM

To see the inter-relationship among well-being, religiosity and consciousness among adolescents.

OBJECTIVES

1. To study the relationship between well-being and religiosity among adolescents.
2. To study the relationship between well-being and consciousness among adolescents.
3. To study the relationship between religiosity and consciousness among adolescents.
4. To find out the relative contribution of religiosity and consciousness scores in determination of well-being scores.

HYPOTHESES

1. There is no significant relationship between wellbeing and religiosity of adolescents.
2. There is no significant relationship between wellbeing and consciousness of adolescents.
3. There is no significant relationship between religiosity and consciousness of adolescents.
4. Relative contribution of consciousness would be most remarkable as compared to religiosity towards well-being.

SAMPLE

A convenient sample of 50 adolescents (females) pursuing their graduation courses was selected from D.E.I., Agra. They had sound understanding of Hindi and English language. Their age ranged from 18 to 22 years.

RESEARCH TOOLS

1. Well-being Scale

Well-being scale was developed by Edinburgh (2006). The scale consisted of 14 items covering both hedonic and eudaimonic aspects of mental health including positive affect (feelings of optimism, cheerfulness, and relaxation), satisfying interpersonal relationships and positive functioning (energy, clear thinking, self acceptance, personal development, competence and autonomy). This scale aims to capture a wide conception of well-being, including affective-emotional aspects, cognitive-evaluative dimensions and psychological functioning. It is a Likert type scale. The score for each item range from 1 to 5 respectively, giving a minimum score of 14 and maximum score of 70. A higher score indicates a higher level of mental well-being. The scale appears to have good content validity and internal consistency. Internal consistency estimates of less than 0.70 were sought. Test-retest reliability was 0.83 ($p < 0.01$).

2. Religiosity Scale

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

3. Consciousness Quotient Inventory(CQ-i)

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

DESIGN

To study the relationship between wellbeing, religiosity and consciousness among adolescence co-relational design was used.

VARIABLES

Predictor Variables:

- Religiosity
- Consciousness

Criterion Variable:

- Well-being

Control Variables:

- Age – students belonging to age range of 18-22 years
- Educational qualification- graduation
- Gender – female

PROCEDURE:

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

being, religiosity and consciousness scales with instructions written on the scale. Appropriate time was given to complete the scale. After completion, all the scales were collected back and the scoring was done accordingly. The data were subjected to statistical analysis. Coefficient of correlation was computed to analyze the data. Step-wise multiple regression analysis was also conducted to ascertain the pattern of relationships between predictors and criterion variable.

RESULTS AND DISCUSSIONS:

For the statistical analysis of the obtained raw scores, the product moment coefficients of correlation were computed to test the proposed hypotheses. Correlation matrix (Table-1) was formed which shows inter-correlations among proposed variables.

Table-1 Correlation Matrix

	MEAN	SD	RELIGIOSITY	CONSCIOUSNESS	WELL – BEING
REL	134.9	14.77	1		
CONS	191.34	37.90	0.31*	1	
WB	48.48	7.51	0.28*	0.44**	1

**p<0.01 *p<0.05

Table -1 indicates that that well-being and religiosity scores are positively correlated ($r=0.28, p<0.05$). Thus increases in religiosity scores led to increase well-being scores. There is also positive correlation between well-being and consciousness scores ($r=0.44, p<0.01$). Thus increases in consciousness scores led to increase in well-being scores. There is also positive correlation between religiosity and consciousness scores ($r = 0.31, p<0.05$). Thus increases in religiosity scores led to increase in consciousness scores to a significant extent.

RESULTS OF MULTIPLE REGRESSION ANALYSIS

Moreover, the multiple regression analysis was further thought to be significant to examine the extent to which predictor variables independently predict a dependent or criterion variable (well-being). For carrying out multiple regression analysis, a correlation matrix was formed (Table-1). It includes inter correlation among both predictor and criterion variables. For interpreting the results obtained from multiple regression analysis, the variance caused by the combined effect of total predictor variables is seen by the obtained R square, which is further adjusted into adjusted R square. Individual contribution of each predictor variable can be noted with the help of Beta weights. Level of significance in the table against each predictor variables shows the variables which are significant enough, and to which extent, to predict the variance caused by each variable individually. Beta weights of each predictor variables are multiplied by their respective correlation coefficients. The sum total of this individual proportion value is found equal to the values of R square.

Table-2: Multiple Regression Analysis

Multiple R	0.46
R square	0.22
Adjusted R Square	0.18
Standard Error	6.79
Observation	50

- In this table the value of Adjusted R square was found to be 0.18 which indicates that 18% variance in wellbeing is to explained by the combined predictor variables.

Analysis of Variance:

ANOVA	df	SS	MS	F
Regression	2	597.3	298.652	6.48**
Residual	47	2165.17	46.068	

**p<0.01

- Comparing $F_{\text{observed}} = 6.48$ with $F_{\text{critical}} (2,47) = 5.08$, we conclude that in the population, the observed relation is not due to chance, rather it is due to a systematic relation between wellbeing and the two independent variables consciousness and religiosity.

TABLE: Multiple Regression Coefficients

Variables	B	SE	β	t	r	Coefficients of determinations
Religiosity	0.08	0.07	0.161	1.183	0.28*	0.04
Consciousness	0.08	0.03	0.389	2.872**	0.44**	0.17
Constant	22.69					

**p<0.01 *p<0.05

Multiple Regression Analysis showed that consciousness has highest contribution in determination of criterion variable i.e. Wellbeing, the regression coefficient being 0.17. Religiosity has least contribution in determining wellbeing

Regression Equation:

$$Y = B_1X_1 + B_2X_2 + C$$

$$Y = 0.08X_1 + 0.08X_2 + 22.69$$

$$Y = 0.08 (134.9) + 0.08 (191.34) + 22.69$$

$$= 10.79 + 15.31 + 22.69$$

$$= 48.79$$

The obtained multiple regression equation states that every unit increase in $R(X_1)$ and $C(X_2)$ led to an increase in well being scores by their respective coefficients of determination (0.04 and 0.17) when 22.69 was the value of constant.

DISCUSSION

The findings of the present study illustrate that well-being and religiosity scores are positively correlated. It stands for the rejection of the hypothesis that there is no significant relationship between wellbeing and religiosity of adolescents. The second finding is that well-being and consciousness scores are also positively correlated. It also leads to rejection of the second hypothesis that there is no significant relationship between wellbeing and consciousness of adolescents. To sum up it may be inferred that well-being is positively related with both factors i.e. consciousness and religiosity. The third finding is that the religiosity and consciousness scores are also positively related. It also leads to the rejection of the third hypothesis that there is no significant relationship between religiosity and consciousness of adolescents. . The fourth and the last finding is that the relative contribution of consciousness is much remarkable as compared to religiosity. It leads to the acceptance of the fourth hypothesis that relative contribution of consciousness would be much remarkable as compared to religiosity towards well-being.

CONCLUSION

Thus it can be concluded that religiosity and consciousness are positively related with well-being. Also, the relative contribution of consciousness was the most remarkable in well-being followed by religiosity of the students.

IMPLICATIONS OF THE STUDY

The present study is a pioneering research work that brings to light the relationship between well-being, religiosity and consciousness among adolescents. In the present scenario it is important to enhance religiosity and consciousness in the adolescents and in the coming generation to provide healthier society that is why it is necessary to find out the relationship between well-being, religiosity and consciousness among adolescents.

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