

*The Relationship of Religious Orientation with Happiness and Resilience and the  
Mediational Role of Locus of Control*

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**Abstract**

Practicing a religion for its own sake can make a person self-reliant and thus increase one's happiness and resilience. Conversely, following a religion for ends other than the religion itself can lead to strong beliefs in fate and destiny, thereby reducing happiness. The study aimed to test the relationships of intrinsic and extrinsic religious orientations with happiness and resilience and to test the mediational role of locus of control (LOC). It was hypothesized that intrinsic religious orientation will have a positive correlation with happiness and resilience, mediated by an internal LOC; while extrinsic religious orientation will have a negative correlation with happiness and resilience, mediated by an external LOC. 190 adults filled out the Religious Orientation Scale by Allport & Ross (1967), Levenson's Locus of Control Scale (1981), Oxford Happiness Questionnaire (Hills & Argyle, 2002) and Connor-Davidson Resilience Scale (2003). The data was analyzed using Pearson's correlation, partial correlation and regression analyses. It was found that neither of the religious orientations correlated with happiness or resilience. It was also observed that religiosity overall is declining in the population. Additional analyses showed that extrinsic religious orientation was moderately associated with an external locus of control and that internal locus of control was positively correlated with happiness as well as resilience, while external locus of control was negatively correlated with the same.

Keywords: Intrinsic and Extrinsic Religious orientation, Happiness, Resilience, Locus of Control.

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## **Introduction**

The word religion is derived from Latin ‘Religio,’ which means a power greater than human. Religion refers to “feelings related to such power, ritual acts, a mode of life etc” (Kool & Agrawal, 2006). Religion is an all-pervading phenomenon. It has complex and interdependent relationships with several areas of life including education, culture, politics, crime and terrorism. Religious institutions also partake of a substantial percentage of the economic turnover of India.

While this is the outer and more societal view of religion, the individualized view has to do with spirituality, religious rituals, one’s personal connection with God, purpose and meaning in life, community support and inner strength drawn from religious beliefs. It follows naturally that religion and religiosity are psychologically significant. According to Weiten & Lloyd (2007), there is a link between religiosity and happiness, although modest. However, they also state that researchers are not sure how religion contributes to happiness. The present study tries to study the relationship in depth, considering more variables which could be interlinked.

The study aims at testing the relationship religiosity has with happiness (subjective wellbeing) as well as with resilience, the strength to tolerate and bounce back from stress. It also considers a probable mediating variable between the two: Locus of Control.

## **Extrinsic & Intrinsic Religious Orientations**

Allport’s (1950) early work on religiosity distinguished between mature and immature religious sentiments. While the mature sentiments were “well-differentiated, dynamic, productive of a consistent morality, comprehensive, integral and fundamentally heuristic”, the immature sentiments were the opposite of these (Burris, 1999). In the later discussions, Allport talked less and less about mature-immature religious sentiments and more about ‘intrinsic-extrinsic’ religious orientations, which were similar in nature. The basis of a person’s religious orientation is the role religion plays in his/ her life.

An extrinsic religious orientation refers to “utilitarian motivation underlying religious behaviours” (Burris, 1999). People with extrinsic orientations tend to follow religious norms and hold religious beliefs only for the purpose of achievement of non-religious ends such as social approval and support or social status (Burris, 1999; Baumgardner & Crothers, 2009). An intrinsic religious orientation, on the other hand, refers to motivation to follow religion generated by the very goals set by the religious tradition itself and its fundamental teachings (Burris, 1999). For intrinsically oriented people, religion is an end in itself and not just a means to achieve another desired goal.

In simpler terms, while intrinsically oriented people ‘live’ their religion, extrinsically oriented people merely ‘use’ their religion.

## **Locus of Control**

The concept of Locus of Control was proposed by Julian B. Rotter in his 'Expectancy-Reinforcement Value Model.' According to Rotter (1966), an internal locus of control is defined as "generalized expectancy to perceive reinforcing events as dependent on our own behaviour" while an external locus of control may be defined as "generalized expectancies to perceive reinforcing events as beyond our control." Internally oriented people see reinforcers as occurring due to their actions and hence, under their control. Externally oriented people do not perceive a connection between their actions and reinforcers and hence, believe the reinforcers to be out of their control. However, locus of control is a continuum rather than a typological concept (Vohra, 1992). People may belong anywhere on the continuum.

An intrinsic religious orientation can thus help build faith in the practitioner, in a supreme power which is ever-protecting and a constant source of inner guidance and wisdom. At the same time, most religious teachings encourage a reliance on one's effort, while relinquishing the fruits of one's actions to God. An extrinsic religious orientation, on the other hand can lead to more fatalistic attitudes, the belief in an unchangeable destiny and a dependency on God.

The World Happiness Report 2012 (Edited by John Helliwell, Richard Layard and Jeffrey Sachs), part of a project funded by the United Nations, has some interesting insights on religion. Using data from the Gallup World Polls, 68% of adults in the world reported religion as an important part of their daily life. It was also found that highly religious people experience more positive emotion and less negative emotion, especially in nations where life is tough (less income, life expectancy, education and personal safety).

### **Previous research on Religion and Wellbeing**

Studies have shown that religiosity is associated with more positive emotion, less negative emotion, less depression (World Happiness Report 2012); wellbeing (Figley et al, 2010) and general mental health (Johnstone et al, 2012). Intrinsic religiosity positively correlated to several criteria of mental health (absence of mental illness, adequacy of social behaviour, self-acceptance and actualization, personal competence and control, open-mindedness, and unification and organization), while Extrinsic religiosity negatively correlated to mental health (Batson & Ventis, 1982; Batson et al, 1993) and positively to anxiety (Baker & Gorsuch, 1982; Lovekin & Malony, 1977).

In Donahue's (1985) review, the meta-analysis showed that extrinsic religiosity was related to negatively evaluated characteristics such as ethnocentrism/ prejudice (Allport, 1967), dogmatism and fear of death, perceived powerlessness (Minton & Spilka, 1976; Spilka & Mullin, 1977) and trait anxiety (Baker & Gorsuch, 1982; Lovekin & Malony, 1977). In contrast, intrinsic religiosity was negatively correlated to trait anxiety; positively related with purpose in life (Crandall & Rasmussen, 1975; cf. Bolt, 1975), life satisfaction (Salsman et al., 2005) and an internal locus of control (Kahoe, 1974a; Strickland & Shaffer, 1971; cf. Morris & Hood, 1981) and uncorrelated to perceived powerlessness.

Smith et al (2003) concluded that greater religiousness was mildly associated with fewer depressive symptoms. But extrinsic religiosity was associated with higher depression. Steger and Frazier (2005) found that there was positive correlation

between religiousness and life satisfaction, and between religious behaviours and wellbeing.

### **Previous research on Religion and Resilience**

Fernando's (2012) qualitative research titled "Bloodied but Unbowed: Resilience Examined in a South Asian Community" showed resilience to be comprised of individual characteristics/ traits, social components and spiritual or religious beliefs. The third component included dependency on God, religious practices and prayers, acceptance of God's judgment and mercies.

Religiosity and spirituality also help people to recover from adverse effects of trauma (Shaw et al., 2005), to cope with changes, transform priorities and determine objectives (Pargament et al., 2006) and that religiousness is associated with a better response to stress (Koenig, 2009).

### **Studies on Locus of Control**

As for the research on Locus of control, several studies have unequivocally pointed out that externality is associated with depression (Benassi, Sweeney & Dufour, 1988), severity of psychological illnesses (Palmer, 1971) and maladjustment and anxiety (Phares, 1976), while internality is associated with self esteem (Judge, Erez, Bono & Thoresen, 2002), reduced negative effects of stressful events and use of effective coping strategies (Liu et al, 2000). Intrinsic religiosity was related to responsibility and, less consistently, to an internal locus of control, while extrinsic religiosity was negatively related to the same.

Perceived Control, which is conceptually similar to an internal locus of control, was found to mediate the effect of religious practices, daily spiritual experiences, and religious/spiritual coping on subjective wellbeing (Jackson & Bergeman, 2011).

In the second study titled "Locus of Control Beliefs Mediate the Relationship between Religious Functioning and Psychological Health," the Australian authors Ryan & Francis (2010) showed that awareness of God and internal LOC were associated with better health, whereas external LOC and instability, with poorer health. After testing for the mediational hypotheses, Internal LOC was found to mediate the relationship between awareness of God and better psychological health, and external LOC was found to mediate the relationship between instability and poorer psychological health.

The two dependent variables in this study are Happiness and Resilience. Happiness may have various meanings for all people. They are usually variants of a common theme which is a 'positive emotional state' (Snyder & Lopez, 2011). While resilience, according to Baumgardner & Crothers (2009), is the "amazing ability to bounce back and even thrive in the face of serious life challenges."

## **METHODOLOGY**

It was hypothesized that Extrinsic Religious Orientation would have a negative relationship with happiness and resilience, with locus of control (External) as the mediator; and Intrinsic Religious Orientation would have a positive relationship with happiness and resilience, with locus of control (Internal) as the mediator.

### **Sample**

190 participants filled out the questionnaire. The religious composition of the sample was similar to that of the Indian population. There were 149 Hindus, making up 79.7% of the sample, 16 Islamic individuals at 8.6%, 8 Buddhists (4.3%), 5 Sikhs (2.7%), 7 Christians (3.7%) and 2 Jains (1.1%).

### **Tools**

#### *Allport & Ross's Religious Orientation Scale (ROS):*

The Religious Orientation Scale was developed by Gordon Allport & J. M. Ross (1967) based on Allport's (1950) distinction between Intrinsic and Extrinsic Religious Orientations, with two distinct domains for the two orientations. It is a 20-item Likert-type scale. The test-retest reliability of the scale was found to be 0.84 for Intrinsic Religious Orientation, while it was 0.78 for Extrinsic Orientation. The internal consistency of the scale was reported to be 0.80 for Intrinsic and 0.70 for the Extrinsic Orientation (Burris & Tarpley, 1998; Donahue, 1985). As evidence for the validity, the intrinsic scale was found to have a substantial positive correlation with religious commitment and negative correlations with ethnocentrism, while the extrinsic scale had a negative correlation with commitment and a positive correlation with ethnocentrism (Allport & Ross, 1967).

#### *Levenson's Locus of Control Scale (LOC):*

Hanna Levenson (1981) conducted subsequent research on Rotter's Internal and External Locus of Control Construct and developed Levenson's Locus of Control Scale. It was standardized for the Indian population by Sanjay Vohra (1992). It has three domains: Powerful Others, Chance and Internal. It is a 24-item Likert type scale. This test has good psychometric properties. The test-retest reliability of the scale was reported to be 0.76, while the split-half reliability was reported to be 0.65, 0.72 and 0.79 for the Internal, Powerful Others and Chance subscales respectively. The scale was factor analysed to establish construct validity (Levenson, 1981; Vohra, 1982).

#### *Oxford Happiness Questionnaire (OHQ):*

The Oxford Happiness Questionnaire has been developed by Peter Hills and Michael Argyle (2002). It is a uni-dimensional 29-item tool that provides a global measure of happiness. The split-half reliability was found to be 0.73. Criterion validity of the scale was established. The scale showed negative correlations with Neuroticism (-0.59) and Psychoticism (-0.17) and substantial positive correlations with Life Satisfaction (0.77), Life Regard Index (0.77) and with the Depression Happiness Scale (0.90), demonstrating good validity (Hills & Argyle, 2002).

#### *Connor-Davidson Resilience Scale (CD-RISC):*

CD-RISC is a resilience scale authored by Kathryn Connor and Jonathan Davidson (2003). It is a 25-item Likert type scale that defines resilience as 'stress coping ability.' The internal Consistency of this scale was found to be 0.89, while its test-

retest reliability was found to be 0.87. Criterion validity was established. The scale showed negative correlations with the Kobasa Hardiness Measure (0.83), with Perceived Stress (-0.76), with the Sheehan Stress Vulnerability Scale (-0.32) and with the Sheehan Disability Scale (-0.62), thus demonstrating good validity (Connor & Davidson, 2003).

## Results And Discussion

### Correlational Analyses:

Table showing simple correlations among Religious Orientations, Locus of Control, Happiness and Resilience:

		Correlations						
		Extrinsic Religiosity	Intrinsic Religiosity	Powerful others LOC	Chance LOC	Internal LOC	Happiness	Resilience
Extrinsic Religiosity	Pearson Correlation	1						
	Sig. (2-tailed)							
Intrinsic Religiosity	Pearson Correlation	.262**	1					
	Sig. (2-tailed)	.000						
Powerful others LOC	Pearson Correlation	.302**	.192**	1				
	Sig. (2-tailed)	.000	.008					
Chance LOC	Pearson Correlation	.297**	.205**	.651**	1			
	Sig. (2-tailed)	.000	.005	.000				
Internal LOC	Pearson Correlation	.141	.093	-.175*	-.185*	1		
	Sig. (2-tailed)	.053	.200	.015	.011			
Happiness	Pearson Correlation	.042	.050	-.363**	-.326**	.419**	1	
	Sig. (2-tailed)	.561	.493	.000	.000	.000		
Resilience	Pearson Correlation	.024	.066	-.320**	-.236**	.338**	.645**	1
	Sig. (2-tailed)	.741	.364	.000	.001	.000	.000	
**. Correlation is significant at the 0.01 level (2-tailed).								
*. Correlation is significant at the 0.05 level (2-tailed).								

The table above shows that there are no significant correlations between intrinsic or extrinsic religious orientations and happiness as well as resilience. However, locus of control (LOC) is related to both the dependent variables. The powerful others LOC is significantly inversely correlated with happiness at -0.363 and with resilience at -0.320. The chance LOC is also significantly inversely correlated with happiness at -0.326 and with resilience at -0.236. The internal LOC is significantly positively correlated with happiness at 0.419 and with resilience at 0.338.

It can also be seen that religious orientations are related to both factors of an external LOC. While extrinsic religious orientation is positively correlated with powerful others LOC (0.302) and with chance LOC (0.297), intrinsic orientation is also positively correlated with powerful others LOC (0.192) and with chance LOC (0.205). A moderate correlation also exists between the two religious orientations (0.262).

All of the correlations mentioned above show significance levels of less than 0.01 i.e. there is less than 1% chance of these correlations being a chance result.

Table showing partial correlation between intrinsic religiosity and locus of control, controlling for extrinsic religiosity:

Correlations						
Control Variables			Intrinsic Religiosity	Powerful Others LOC	Chance LOC	Internal LOC
Extrinsic Religiosity	Intrinsic Religiosity	Correlation	1.000			
		Sig. (2-tailed)	.			
		Df	0			
	Powerful Others LOC	Correlation	.123	1.000		
		Sig. (2-tailed)	.092	.		
		Df	187	0		
	Chance LOC	Correlation	.138	.616	1.000	
		Sig. (2-tailed)	.058	.000	.	
		Df	187	187	0	
	Internal LOC	Correlation	.059	-.231	-.240	1.000
		Sig. (2-tailed)	.419	.001	.001	.
		Df	187	187	187	0

Initially, both the religious orientations moderately correlated with external locus of control. However, the coefficients of intrinsic orientations with external LOC were low. Hence, after carrying out partial correlation between them with the effect of extrinsic orientation statistically controlled, there were no significant correlations between intrinsic orientation and powerful others or chance, as seen in table 4.6.

### Regression Analyses:

Tables showing Regression Analysis of Happiness with all three domains of Locus of Control (Internal, Powerful Others and Chance) as the predictors:

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.518 <sup>a</sup>	.269	.257	15.318

a. Predictors: (Constant), Internal, Powerful others, Chance

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	16037.252	3	5345.751	22.782	.000 <sup>b</sup>
	Residual	43643.826	186	234.644		
	Total	59681.079	189			

a. Dependent Variable: Happiness

b. Predictors: (Constant), Internal, Powerful others, Chance

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	101.980	11.613		8.781	.000
	Powerful others	-.807	.295	-.226	-2.733	.007
	Chance	-.439	.322	-.113	-1.362	.175
	Internal	1.689	.302	.358	5.595	.000

a. Dependent Variable: Happiness



Locus of control with all its three components predicts 26.9% of the variance in happiness.

Tables showing Regression Analysis of Resilience with all three domains of Locus of Control (Internal, Powerful Others and Chance) as the predictors:

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.429 <sup>a</sup>	.184	.171	11.569

a. Predictors: (Constant), Chance, Internal, Powerful others

**ANOVA<sup>a</sup>**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5614.565	3	1871.522	13.983	.000 <sup>b</sup>
	Residual	24894.114	186	133.839		
	Total	30508.679	189			

a. Dependent Variable: Resilience

b. Predictors: (Constant), Chance, Internal, Powerful others

**Coefficients<sup>a</sup>**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	55.798	8.771		6.362	.000
	Internal	.976	.228	.289	4.283	.000
	Powerful others	-.664	.223	-.261	-2.980	.003
	Chance	-.035	.243	-.013	-.145	.885

a. Dependent Variable: Resilience

Locus of control with all its three components predicts 18.4% of the variance in resilience.

## Discussion

The aim of the present study was to investigate into the interrelations among Religious Orientations, Locus of Control, Happiness and Resilience. After collecting data from a sample of 190 adults, the variables were correlated using Pearson's *r* and regression analysis was done for those correlations which were significant. The results are discussed below.

Contrary to what was hypothesized, no significant correlation was found between religious orientations and happiness or resilience. Religious orientation, either intrinsic or extrinsic, was not found to affect the dependent variables, either positively or negatively. The findings suggest that essentially, religion is not an important factor for the Indian population with respect to wellbeing or resilience.

Resilience is one's ability to tolerate and bounce back from stress. As mentioned in chapter one, religion has the potential to help a person cope better and fight stress through the process of making sense out of traumas in religious frameworks and providing a sense of meaning, purpose, values, self-worth and interpretive control in

life (Baumeister, 1991). The power of religion lies in its answers to the ultimate questions of life. But religion can be substituted for this purpose by science, nature or philosophies, which in no way lack the capacity to search for life's answers (Baumgardner & Crothers, 2009). There is evidence for this statement in the study by Ivztan, Chan, Gardner & Prasher (2013) which compared a group of people with high religious involvement and high spirituality with a group with low religious involvement and high spirituality and found no difference between them on the measure of meaning in life. Thus, their results show that spirituality and not religiosity seems to be important for finding meaning in life.

A more culturally relevant recent study by Shiah, Chang, Chiang, Lin & Tam (2013) also found that although meaning in life had a negative correlation with anxiety and positive correlations with mental health and religiosity, religiosity by itself did not correlate significantly with anxiety or mental health after controlling for demographic measures.

It was also noted in the results that religious orientation does not affect one's wellbeing or happiness. In the previous researches, an intrinsic orientation has been found to be positively related to mental health, while an extrinsic orientation, to depression (Batson and Ventis, 1982; Smith et al., 2003). The results for this study are inconsistent with them. One of the explanations for this could be that although religion is related to happiness, it is not as important as other predictors of happiness like love and marriage, work and personality (Weiten & Lloyd, 2007). The link between religion and wellbeing is modest and may not be consistent across studies.

However, a more potent explanation is the altogether declining trend of religiosity and its importance. As the World Happiness Report 2012 (Edited by Helliwell, Layard and Sachs) states, religious beliefs and practices are more common in those countries where life is tough i.e. the levels of income, life expectancy, education and personal safety are less. The sample taken for this study was from the urban parts of India which is relatively well off in the four criteria mentioned above, thus indicating a lower level of religiosity overall. Also, the report states that no difference was found in the life satisfaction and positive/ negative emotions of religious and non-religious countries after controlling for this factor. Individual studies also agree with these inter-country findings. Following the same line, this supports the current findings that religiosity does not necessarily make a difference in one's wellbeing.

Burris (1994) has successfully demonstrated that the intrinsic and extrinsic religious orientations as conceptualized by Allport (1950) do not have a consistently inverse relationship as Allport expected nor do they have a neutral relationship as concluded by Batson (1976). Burris showed that the intrinsic and extrinsic orientations are "inversely, curvilinearly related" meaning that above the intrinsic midpoint, they correlate negatively while below the intrinsic midpoint, they correlate positively, representing a general irrelegiosity since scores on both religious orientations are low in these cases. In the present study, there was a moderate significant positive correlation between the two orientations ( $r = 0.262$ ,  $p < 0.000$ ), which points towards irreligiosity or at least declining religiosity in the population, according to Burris's (1994) demonstration.

In India, there is clear reduction each year in the proportion of the population that identifies itself as religious and increase in those who identify themselves as atheists or irreligious (WIN-Gallup International Survey). While collecting data for this research, in a considerable number of questionnaires, the participants had either left the 'Religion' column blank or avoided mentioning their religion until asked specifically to do so. A few participants had written their nationality instead of their religion and one respondent had mentioned his religion by saying that he was "born to Hindu parents," refusing to see himself as a Hindu. This clearly indicates people's unwillingness to define themselves by their religion and explains the gradually increasing irreligiosity. The roots of this trend might be in the fact that India is a secular nation and has adopted religious tolerance and equality as a virtue in constitutional terms. Another determining factor could be the nature of eastern religions, especially Hinduism which composes 79.7% of the sample, which emphasizes more on tolerance and less on rigid religious values, making it easier and more natural for an individual to look beyond religion and even become a non-believer in some cases.

Even though the hypotheses were rejected, the analysis led to some important additional findings. For one, it was found that both extrinsic and intrinsic religious orientations positively correlated with the two components of external locus of control, powerful others and chance. However, the coefficients of intrinsic orientation with powerful others and chance were extremely low (.192 and .205 resp.). Since intrinsic and extrinsic religiosity shared some amount of variance with each other ( $r=0.262$ ,  $p<0.01$ ), partial correlation was carried out again by controlling for extrinsic orientation statistically. The results revealed that without extrinsic religiosity in the picture, intrinsic religious orientation was not correlated with an external locus of control.

Intrinsically religious people treat religion as the ultimate motive and the end. They are deeply involved in the core philosophies of their religion. Many of the eastern religions believe in determinism (belief that our actions and experiences are predetermined and cannot be changed against God's will), e.g. the law of Karma, which can push them towards an external LOC. However, studies have also found that intrinsic orientation is associated with an internal LOC, although not consistently (Kahoe, 1974). As Ryckman (2008) proposes, religious people may have an internal LOC or a "vicarious" LOC whereby God provides them with strength and courage to solve their problems on their own. Thus, there is not a definite correlation between intrinsic religion and locus of control since religious and intrinsically oriented individuals may lean towards either direction in LOC.

Kahoe (1974) also found, however, that extrinsic religious orientation is negatively correlated with an internal locus of control. In the present study, it was found to correlate positively with an external locus of control (Powerful Others: 0.302\*\*; Chance: 0.297\*\*). Extrinsic religiosity has been associated with negative outcomes so far (Donahue, 1985b). It is characterized by the use of religion to gain comfort, social status, protection and social activity. Extrinsically religious people are also ready to compromise their beliefs for their social and economic wellbeing (Allport, 1950). Thus, it seems that they deem external factors like powerful other people more important in one's life, which might translate into a belief that these external factors have some amount of control over the life happenings of a person and help in developing an external LOC.

Locus of Control had significant correlations with both the dependent variables. Powerful Others (P) and Chance (C) were negatively correlated with Happiness (-0.363\*\* and -0.326\*\* respectively), while Internality was positively correlated with it (0.419\*\*). A significant regression equation was found ( $F(3, 186) = 22.782, p < 0.01$ ), with an  $R^2$  of 0.269. Internal Locus of Control emerged as the most significant predictor of Happiness. External LOC was also negatively correlated to Resilience (P: -0.320\*\* and C: -0.236\*\*); Internal LOC was positively correlated to the same (0.338\*\*). A significant regression equation was found ( $F(3, 186) = 13.983, p < 0.01$ ), with an  $R^2$  of 0.184. Internal Locus of Control emerged as the most significant predictor of Resilience.

In simpler words, people high on Internal LOC were found to be happier and more resilient, while people high on External LOC were found to be less and less happy and resilient. The results are not surprising since negative variables, like maladjustment, anxiety and depression have been found to be positively related with external LOC and negatively with internal LOC (Benassi et al., 1988; Phares, 1976; Palmer, 1971; Vohra, 1992). Internality is also associated with effective coping and resilient responses (MacDonald, 1971; Liu et al., 2000).

Belief in one's inner strength has the capacity to foster a tendency of taking more and more efforts to enhance one's wellbeing and to bounce back from trauma or setbacks. On the contrary, an external LOC would mean a belief that one cannot change one's own life for the better and hence, lead to few or no efforts taken to deal with pain and failure and to be happy.

### **Conclusion**

It was found that neither of the religious orientations correlated with happiness or resilience. The hypotheses were rejected. It was an observation that religiosity overall is declining in the population. Additional analyses also showed that extrinsic religious orientation was moderately associated with an external locus of control and that internal locus of control was positively correlated with happiness as well as resilience, while external locus of control was negatively correlated with the same.

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