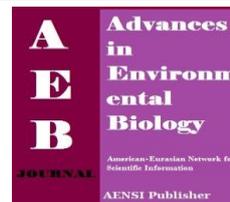




AENSI Journals

Advances in Environmental Biology

ISSN-1995-0756 EISSN-1998-1066

Journal home page: <http://www.aensiweb.com/aeb.html>

Survey the Relationship between Religious Orientation and Hardiness in Students

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ARTICLE INFO

Article history:

Received 15 April 2014

Received in revised form 22 May 2014

Accepted 25 May 2014

Available online 15 June 2014

Key words:

Internal Religious Orientation,
External Religious Orientation,
Hardiness

ABSTRACT

The aim of this study was to the relationship between religious orientations with hardiness in students. In order to 184 students (96 males and 88 females) who were selected using a random cluster sampling from among undergraduate students of Islamic Azad University Sarab Branch, were assessed using All port Religious Orientation Scale(1967) and Personal Views Survey III-R. Data were analyzed using Pearson correlation coefficient and T student for independent group. Results showed that in men students were positive and significant correlations between intrinsireligious orientations with hardiness. Survey the relationship between variables in women students showed that were positive and significant correlation between intrinsic / extrinsireligious orientation with hardiness. The amount of internal / external religion orientation and hardiness among women was significantly further that man. Most research in the field of studied variables can represent brighter data.

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To Cite This Article: Mahdi Shahnazari, Zahra Gharbi, Zahra Rostami, Parviz Karimisani, Davod Ghaderi, Survey the Relationship between Religious Orientation and Hardiness in Students. *Adv. Environ. Biol.*, 8(12), 67-70, 2014

INTRODUCTION

Hardiness is a psychological concept used to describe the trait or characteristic of those who remain physically or mentally healthy when and after confronting hardships, trauma, and life obstacles [1]. It involves a plethora of beliefs, attitudes, personal dispositions, and behavioral tendencies that distinguish healthy people from those who become ill [2]. Hardiness has been studied extensively in the literature and consists of three primary components: commitment, control, and challenge [3]. Thus, hardy people are those who remain committed to 264 JOURNAL OF GERONTOLOGICAL SOCIAL WORK their lives and feel intricately involved with the activities in their daily lives. They believe that they have control in their lives and exert such authority over their own circumstances and experiences. They perceive the changes and problems in their lives as challenges and opportunities for growth and further development [4]. Given this conceptual rubric, hardy people, in general, tend to depend on problem-focused strategies to modify stressful situations into either benign or transformative experiences. Likewise, people who are not hardy tend to rely on distancing coping strategies including behavioral withdrawal, repression, and denial. These strategies usually fail to transform the stressful situations or solve or adapt to problems and, in some cases, may even contribute to the psychological distress already perceived [5, 6]. For example, when confronted with a problem, people may focus their resources on blaming themselves or others for their troubles instead of working toward a solution to change their circumstances for the better. Ostensibly, hardiness entails maximizing existing circumstances and minimizing difficulties, which is akin to the very concept of successful aging. Hardiness research suggests that those with high levels of this construct display higher levels of physical and mental health [7].

Allport proposed two religious orientations --intrinsic and extrinsic (IE) [8]. Extrinsic religion was defined as "utilitarian exploitation of religion to provide comfort, status, or needed crutches in one's encounter with life," and intrinsic religion was defined as, "life wholly oriented, integrated, and directed by the master value of religion"[6]. Although Allport's definitions were clearly value-laden and reflected a conservative Christian perspective, considerable research has utilized both his concepts and the Religious Orientation Scale (R.O.S.) that he developed to measure it (cf. review by Hunt & King, 1971) [9]. In the process, the I-E concepts have been refined and redefined, evolving to a point where a person with an extrinsicorientation may be defined as

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one who "subordinates and tailors religious practices and beliefs to the satisfaction of personal motives," and the person with an intrinsic religious orientation as one who "subordinates and tailors personal motives and practices to the precepts of religion [10]. As a personality variable defined in this way, religious orientation should be a useful way to understand the religious attitudes of the heterogeneous western population regardless of religious tradition or affiliation.

From Allport's perspective, intrinsic and extrinsic orientations represented different ends of a continuum. Subsequent research, particularly that by Feagin (1964), King (1967), Hood (1970, 1971, 1978), and Thompson (1974), suggested that I-E orientations represented two separate dimensions rather than a continuum, and argued that four religious orientations: intrinsic, extrinsic, indiscriminately pro-religious, and indiscriminately anti-religious-- would better describe the personality variable under examination. The use of four religious orientations seemed appropriate for our purposes. The aim of this study was to the relationship between religious orientations with hardiness in students [11].

MATEREALS AND METHODS

Sample:

The sample which is comprised of 184 (96 male & 88 female) students in Islamic Azad University of Sarab, were selected through random cluster sampling. The average age was 21 years and 8 months with a standard deviation of 2.78.

Measures:

Hardiness: Hardiness was assessed by the use of the Personal Views Survey III-R (PVS III-R; Maddi & Khoshaba, 2001) [10]. The PVS III-R is an 18-item scale that yields a total hardiness score (a composite of the scores of the three subscales), as well as scores for the 3 six-item subscales: commitment, control, and challenge. Item examples include, for commitment, 'I often wake up eager to take up life wherever it left off; It's hard to imagine anyone getting excited about working', for control, 'Trying your best at what you do usually pays off in the end; When I make plans, I'm certain I can make them work', and for challenge, 'Changes in routine provoke me to learn; I am not equipped to handle the unexpected problems of life'. Scores were recorded on a 4-point Likert scale anchored by 'not at all true' and 'very true'. Higher scores indicate desirable levels of hardiness. Total hardiness norms range from 19 to 49, with an average of 38-41 [12]. Studies have shown the PVS III-R to have acceptable internal consistency (.70-.75 for commitment, .61-.84 for control, .60-.71 for challenge, and .80-.88 for total hardiness; Maddi & Khoshaba, 2001) [12]. Collectively, intra-correlation coefficients among the hardiness 3Cs were significant, commitment/ control ($r = .49$, $p < .001$), or approached significance, commitment/challenge ($r = .15$, $p = .08$), and control/challenge ($r = .16$, $p = .06$). The PVS III-R consistently shows the 3Cs as intercorrelated in adult, high school, and undergraduate samples [12].

Religious Orientation: Religiosity was measured using the Religious Orientation Scale (ROS) [13]. This scale assesses intrinsic / extrinsic orientations toward religion and consists of 20 items. Nine items measure intrinsic characteristics and eleven items measure extrinsic characteristics. Each item asks subjects to rate their opinions about their religious orientation on a scale of 1 (strongly disagree) to 5 (strongly agree).

RESULTS AND DISCUSSION

The results were analyzed with Pearson correlation coefficient, and t-test for the independent group. The means, standard deviations and ranges of the hardiness and Religious Orientation Scale (ROS) scores are described in Table 1.

Table 1: Descriptive statistics for the Identity Style Inventory – Revised (ISI-R) and the Religious Orientation Scale (ROS) in a men /women Student.

Variables	M	S.D	Range
Personal Views Survey III-R (Hardiness)			
Personal Views Survey III-R (Hardiness)	54/05	8/11	21-74
Religious Orientation			
intrinsic	20/21	7/01	16-39
extrinsic	24/06	4/98	22-36

N=184

Correlations between hardiness scores and religious orientation in male student are demonstrated in Table 2. Results showed that in men students were positive and significant correlations between intrinsic religious orientations with hardiness scores.

Table 2: Correlations between Hardiness scores and Religious Orientation in male student.

Variables	Personal Views Survey III-R (Hardiness)
intrinsicreligious orientation	0.74**
extrinsicreligious orientation	0.006

*p<0.05, **p<0.01

Correlations between hardiness scores and religious orientation in female student are demonstrated in Table 3. Survey the relationship between variables in women students showed that were positive and significant correlation between intrinsic / extrinsicreligious orientation with hardiness.

Table 3: Correlations between hardiness scores and religious orientation in female student.

Variables	Personal Views Survey III-R (Hardiness)
intrinsicreligious orientation	0.68**
extrinsicreligious orientation	0.41**

*p<0.05, **p<0.01

To allow for clearer conclusions about differences between male (n=96) and female (n=88) student, two-tailed t-tests (with alpha set at 0.001) were used to compare the independent samples (see Table 4).

Table 4: Comparison of the backgrounds of male versus female student.

Background variable	t	Sig. (2-tailed)	Mean Difference	Std. Error Difference
intrinsicreligious orientation	-5.44	.006	-4.02	.7921
extrinsicreligious orientation	-8.34	.001	-5.98	.7009
Hardiness	-4.32	.002	-5.97	1.15

df=182

The amount of intrinsic / extrinsicreligious orientation and hardiness among women was significantly further than man (Table 4).

Conclusion:

The aim of this study was to the relationship between religious orientations with hardiness in students. Results showed that in male / female students were positive and significant correlations between intrinsic religious orientation (in male), intrinsic / extrinsic religious orientation (in female) with hardiness. The amount of intrinsic / extrinsicreligious orientation and hardiness among women was significantly further than man. Most research in the field of studied variables can represent brighter data.

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