

Development and Validation of Religious Belief System Scale

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ABSTRACT

The literature cites multiple definitions for religiosity, with little consensus among researchers. Religiosity has been associated with a myriad of positive outcomes in both adolescents and adults. Religiosity refers to the degree to which a person adheres to his or her religious values, beliefs and practices and uses them in daily life. Religiosity is still an emerging concept in the developing countries such as India, though rich culture has enriched in the past. Confining to various definitions of Religiosity the study attempts to evolve a Religious belief System scale in an Indian context. With exploration of literature and expert reviews, various attributes of belief System scale was initiated with a pool of 164 items. These items were subjected to experts' opinion and reduced to 136. The scale was administered on a sample of 456 participants and the item analysis was carried out the having more than 0.35 and above value were retained for factor analysis. After initial factor analyses the scale was again administered on a sample of 550 participants. The principal component analyses were employed and 48 items were retained covering three factor i.e. Belief, Attitude and values. The measure demonstrated high internal consistency and good test-retest reliability as well as validity.

Keywords: *Religiosity, Belief System, Factor Analysis, Adolescents.*

Religious faith, beliefs, and activities are important aspects of the lives of adolescents. Although researchers have found a general age trend for religiousness to decline from childhood through adolescence (Benson, Donahue, & Erickson, 1989; King, Elder, & Whitbeck, 1997),

Religious practices differ by culture, political boundary, boundary, local community, and individual, some form of religion is influential, even central, in the lives of many people across the globe. Religion is an important context for development because it provides a means of socialization in areas such as moral behavior and offers emotional support to individuals from the cradle to the grave. Given cognitive advances during adolescence including increased abilities to think abstractly and understand symbolism, it is important to study the impact of religion during this stage.

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Religion plays an important role for adolescents elsewhere in the world. Lippman and Keith (2006) reported that 82% of 20,000 teens and young adults from 41 countries indicated a belief in God. Additionally, there is much support for the protective role of religion in relation to various aspects of youth wellbeing including both social and psychological outcomes. Despite the consistency of these findings, less is known about the role of broader contextual features within which youth religiosity is situated. Cultural-religious factors such as religious affiliation and nationality might directly impact youth functioning (and therefore potentially reduce the impact attributed to religiosity), or they might alter the relationship between religiosity and youth functioning.

Concept of Religion

Religion has been delineated in many and various ways according to a number of scholars. However, it seems that there is no generally accepted definition of religion taken into account the nature of the discipline, diversity of religions, diversity of religious experiences, and diversity of religious origins, among others. Religion like music is a hard concept to define. However, many theologians, philosophers, psychologists, sociologists and scholars in general have defined religion from varying viewpoints and conceptualizations. This implies that religion has been defined in many ways and in a number of cases in line with a particular school of thought or discipline. For instance, scientific approaches to religion have often shifted between delineating religion with reference to its social or psychological functions and its belief contents (see, Mayrl, D. (2011).

Etymological speaking, religion is derived from the Latin word 'religare' which means to "to bind back" or "to rebind". This implies that etymologically speaking religion entails a process of reconnecting by worship a missing or broken intimacy between God and worshippers. Alternative less known and used etymological origin of religion is the Latin word 'relegere' denoting "to re-read" (see, Hunsberger, B., Pratt, M., & Pancer, S.M. (2001). Boffetti (2004) defined religion as "that which we designate as our symbol of ultimate concern". This suggests that religion relates to symbols with ultimate spiritual relevance and influence in worshippers way of life. Pecorino (2000) notes that a robust definition of religion needs to meet a number of requirements such as: involvement of the totality of life; is open to all kinds of people; deals with issues naturally in widely different activities; deals with issues in widely different notions and beliefs; exists and is practiced in both private and social milieus; is open to various opinions as to the veracity or otherwise its beliefs; and has repercussions perceived to be either harmful or beneficial to persons and groups.

In view of the above requirements, religion is "the most intensive and comprehensive method of valuing that is experienced by humankind". This definition is both ideal and actual. It does empower us to comprehend and explain religious phenomena in a better way. It also empowers us to comprehend the difference between religious experience and other kinds of human

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experiences. It also helps us to understand the relationships between religion and other forms of life such as language, among others Anih, S. (1992).

Research on the associations of religiousness with adolescent outcomes has largely overlooked a fundamental fact about adolescents and their religious beliefs: When adolescents become more (or less) religious, these personal changes often create discrepancies between the adolescents' and their parents' endorsement of beliefs and engagement in personally meaningful practices. These discrepancies may be equally or perhaps even more potent in predicting adolescent maladjustment than are parents' and adolescents' mean levels of religiousness. That is, discrepancies in religiousness may negatively affect relationship quality between adolescents and their parents, which in turn is associated with adolescent maladjustment. Indeed, research suggests that, among young adults, when a mother and her child place similar degrees of importance on religion, they report higher quality affective relations (Pearce & Axinn, 1998). Conversely, adolescents who ascribe less importance to religion than their parents report less affection toward parents compared with adolescents who ascribe the same importance to religion as their parents (Stokes & Regnerus, 2009).

Relevant to religion, some studies mention that religion can offer an alternative way of satisfaction and worth to believers and motivate them with spiritual ideas and principles, instead of preoccupation with body image, or other external sources of satisfaction (Avants, Warburton, & Margolin, 2001). Believing in a supernatural being who loves unconditionally may pave the way as a core of self-esteem (Sherkat & Ellison, 1999).

Changes in religious development and beliefs may be particularly salient during adolescence. Fowler & Dell, (2010) describes adolescence as a stage of "synthetic conventional" faith in which advances in cognitive functioning (Brelsford, G. M., & Mahoney, A. (2008).) and interpersonal perspective taking enable youth to develop more sophisticated understanding of a personal God. Together with the most important people in their lives, including family members (Mahoney, 2013), youth form strongly felt beliefs and representations of God imbued with personal qualities such as love, acceptance, and support, or in the case of unresolved deficits in early childhood, representations which may include narcissism, betrayal, or shame King, P. E. (2003).

Studies suggest that religious involvement among adults is associated with lower mortality rates, less frequent unhealthy behavior (eg., drug and alcohol use and abuse), and a lower prevalence of anxiety, depression and suicide, among other health outcomes (e.g., Johnson et al., 2002; Koenig et al., 2001; Lee and Newberg, 2005; McCullough and Smith, 2003; Regnerus, 2003).

In connection with the importance of religious studies and beliefs, Benjamin Rush (1805), believes that the role of religion in people's psychological health is the same as the relationship of oxygen to breathing. Therefore, religion, the permanent relationship with God and belief in His omnipresence, has a significant impact on mental health and the treatment of mental illness (Berger, P. (1974).

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A relatively consistent proportion of Adolescents reported that religion played a very important role in their lives Wallace, J. M., Jr., Forman, T. A., Caldwell, C. H., & Willis, D. S. (2003). However far more youth report that religion is just “important” in their lives: Cnaan, Gelles, and Sinha (2004) found in a national representative sample of over 2,000 teens (aged 11 to 18) that the majority of youth reported that religion is important in their lives (83.7%). Bergan A., & McConatha, J. T. (2000) reported that over half of youth (56%) feel that their religious faith is very important in their life, while two-thirds of the teens surveyed describe themselves as “religious” (64%).

RATIONALE OF THE STUDY

The above reviews imply the role of the Religiosity towards well being among adolescents. The exploration of the various attributes gives a drive to measure the Religious belief System on the basis of the above attributes. Based on the above reviews, the following domains are concise to contribute for Religious belief System. *Belief* (one of systems of faith based on the existence of a particular god and the activities of worship, an interest /influence very important in life), *Attitude* (complex mental orientation involving beliefs and feelings and values and dispositions to act in certain ways.), *Values* (beliefs about how one ought or ought not to behave, or about some end state of existence worth or not worth attaining.).

The reviews of literature in analyzing the present works available in the area gives a handful of measures are prevalent in the west. However works of Religiosity in relation to health in a growing economy like India especially where the cultural differences are far unlike the west is at scarce. Hence a lot need to be explored on the third world populations where health in itself is at primordial levels. The present work attempts to develop a comprehensive Belief System Awareness Scale.

The aim of the study is to develop a scale of Religious belief System among Adolescents. The goal was to develop a brief measure, with good psychometric properties including internal reliability, Test- Retest Reliability and validity. Hence, the present study describes the steps/ procedure for the development of the Religious belief System for Adolescents (16-19 Years).

Scale construction

The development of scale proceeded in three phases: a development phase for the selection of items, a refinement phase, and a final psychometric evaluation phase. The study carried out to develop a scale for the Adolescents on Religious Belief System in the Indian sample.

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Item Generation was initiated by the authors giving the core attributes of the measure to panel of psychologists. This led to the generation of 164 items. Those items were primarily screened for their face validity and content validity by a panel of seven experts.

Peer review discussions were carried out to see for the repetition of items, their intended meaning, linguistic appropriateness, culture freeness etc. After a thorough peer review discussion, **136** items out of 164 were retained in the preliminary form of the Religious Belief System scale. The items are then arranged in a numerical sequence with positive and negative statements placed in alternate to one another to avoid halo and horn effects. Thus 136 items were retained out of which 48 items were representing **Belief** (items 1-48), 46 items were representing **Attitude**, (items 49-94), 42 items were representing **Values** (items 95-136).

Editing was done for vocabulary appropriateness, connotative meaning, reframing of sentences in third person form was done as a final modulation of the scale before it has been administered to the participants. The scale was designed in likert form of scale ranging from strongly disagree (SD) to strongly agree (SA) with score of 1 to 5 for the positive statements where as 5 to 1 in case of negative statements.

Administration of the scale

The scale was administered on **452** participants in six sessions for the ease of admissibility. The purpose and the nature of the study was initially explained to the participants and due permission has been obtained before the administration of the scale to the participants. The data was scored as per the criteria of positive and negative statements. Later it was entered in the excel sheet and analyzed for the errors and missing values so as to tune it for the utility in a statistical software (SPSS) 21.

RESULTS

Test construction was carried out for development of the Religious belief system scale.

The means were analyzed and all items with extreme responses were deleted. Items were deleted. Items were also analyzed for their item total correlations and items with low coefficients were deleted. The retained items, Means, Standard Deviation, Correlated item total correlations are displayed in table 1.

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Table 1. Mean standard deviation and Item total correlations of the retained Items.

Items	Mean	Std. Deviation	Item-total Correlation	Items	Mean	Std. Deviation	Item-total Correlation
5	4.00	1.04	0.46	44	3.76	1.08	0.39
6	4.03	1.08	0.46	45	4.15	1.01	0.53
7	4.11	1.03	0.50	46	3.69	1.06	0.44
9	3.81	1.00	0.51	48	3.96	0.99	0.54
12	3.97	0.97	0.51	49	3.60	1.11	0.46
14	3.99	1.00	0.49	51	4.03	0.93	0.29
15	3.81	1.09	0.47	52	3.95	0.95	0.47
17	4.12	1.03	0.52	53	4.03	1.08	0.46
18	3.62	1.09	0.50	54	3.67	1.09	0.41
20	3.58	1.04	0.39	55	3.58	1.04	0.31
21	3.67	1.21	0.32	56	3.95	1.04	0.29
22	3.68	1.14	0.40	58	3.79	1.03	0.41
25	3.93	1.12	0.57	59	4.03	0.98	0.44
27	3.95	1.04	0.29	61	4.05	1.04	0.57
28	3.56	1.09	0.36	64	4.13	0.97	0.43
29	3.81	1.02	0.46	65	3.93	1.01	0.44
31	3.40	1.05	0.40	66	3.41	1.04	0.40
32	3.51	1.01	0.37	68	3.88	1.14	0.49
34	3.78	1.05	0.41	69	3.67	1.21	0.32
37	3.72	1.11	0.38	72	3.73	1.09	0.52
38	3.88	1.14	0.49	74	4.18	0.99	0.53
40	3.59	1.15	0.47	76	3.99	1.01	0.42
41	3.91	1.05	0.50	79	3.56	1.09	0.36
42	3.79	1.02	0.43	80	3.48	1.33	0.28

The data was subjected to principal component analysis. The details are shown in table 2.

Table 2: Factor Analysis of Religious Belief System scale (Version I)

Factor Nos.	Initial Eigen values			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.156	7.995	7.995	6.156	7.995	16.995
2	3.128	5.361	13.356	4.128	5.361	21.356
3	2.784	3.616	16.972	2.784	3.616	26.972
4	1.322	3.016	19.988	2.322	3.016	30.988
5	1.120	2.753	22.741	2.120	2.753	31.741
6	1.050	2.662	25.403	2.050	2.662	34.403
7	1.946	2.527	27.930	1.946	2.527	36.930
8	1.846	2.398	30.328	1.846	2.398	38.328

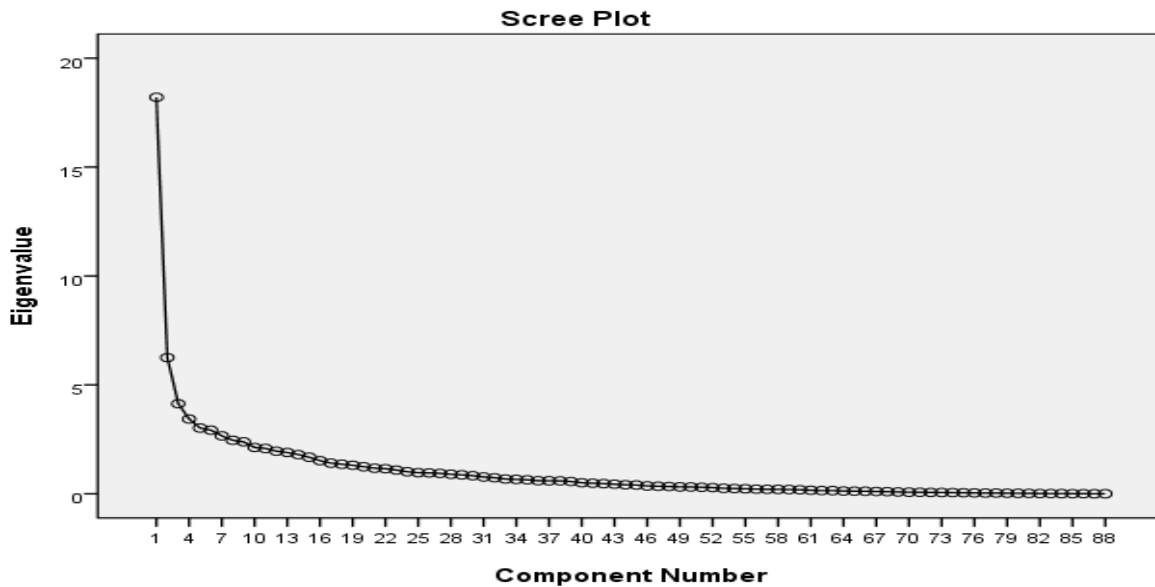
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9	1.822	2.366	32.694	1.822	2.366	40.694
10	1.748	2.270	34.965	1.748	2.270	42.965
11	1.728	2.244	37.209	1.728	2.244	44.209
12	1.671	2.170	39.379	1.671	2.170	45.379
13	1.619	2.103	41.482	1.619	2.103	47.482
14	1.563	2.029	43.511	1.563	2.029	49.511
15	1.514	1.966	45.477	1.514	1.966	51.477
16	1.454	1.888	47.365	1.454	1.888	53.365
17	1.395	1.812	49.177	1.395	1.812	54.177
18	1.350	1.753	50.931	1.350	1.753	56.931
19	1.330	1.728	52.658	1.330	1.728	57.658
20	1.288	1.673	54.332	1.288	1.673	60.332
21	1.262	1.639	55.971	1.262	1.639	63.971
22	1.209	1.570	57.541	1.209	1.570	65.541
23	1.191	1.546	59.087	1.191	1.546	68.087
24	1.128	1.464	60.551	1.128	1.464	70.551
25	1.112	1.444	61.996	1.112	1.444	72.996
26	1.099	1.428	63.423	1.099	1.428	74.423

NB: 1. Extraction Method: Principal Component Analysis

The **table 2** shows the total variance in the data is explained by 26 components extracted which explain **74 %** of variance in the variable of Religiosity. The rotations failed to converge in 25 iterations (convergence = 2.178) in the data and was found less appropriate for 26 factors and hence with the focus on consolidation a scree plot was tried out to predict the best possible number of factors which can explain some acceptable level of variance. Following the above procedure the components has been fixed to a number of three based on the scree plot shown below in *figure 1* and the component analysis was attempted again. The communalities and the loading for each item on the Religious belief System Scale have also been analyzed before finally attempting for the component analysis.

Figure 1: Scree plot



Once the factors have been restricted to three the variance explained was 26.972% of the Religiosity as shown in Table 2.

Table 3: Variance Explained - Religious Belief System Scale (Version I)

Item	Initial Eigen values		Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings			
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.156	7.995	7.995	6.156	7.995	16.995	4.480	5.818	15.818
2	3.128	5.361	13.356	4.128	5.361	21.356	3.626	4.708	20.526
3	2.784	2.753	22.741	2.120	2.753	26.972	2.623	3.407	26.972

Extraction Method: Principal Component Analysis.

Then a rotated component matrix was employed with varimax rotation to see the individual items' contribution for the variance and also to which factor the items consolidate to, with the mode of automated deletion of loadings of items less than 0.40 the factors converged nine rotations. The factor loadings were shown in table 3.

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Table 4: Rotated Component Matrix and evolution of Factors – Religious Belief System Scale

Factor I		Factor II		Factor III	
Item No	Loading	Item No	Loading	Item No	Loading
45	.725	31	.583	51	.498
25	.710	21	.571	79	.485
38	.658	37	.558	68	.474
17	.636	15	.539	69	.469
28	.621	44	.530	42	.466
9	.611	52	.524	74	.464
27	.571	40	.516	66	.445
12	.546	20	.495	72	.439
5	.512	14	.471	65	.435
46	.492	34	.464	80	.427
22	.476	7	.441	55	.421
6	.455	58	.449	41	.412
54	.442	64	.441	61	.409
18	.429	32	.424	49	.406
48	.426	56	.411	53	.402
59	.424				
41	.418				
29	.410				

NB: 1. Extraction Method: Principal Component Analysis. 2. Rotation Method: Varimax with Kaiser Normalization. Rotations converged in 8 iterations. 4. Negative loadings indicate the inverse relationship with the measured variable. 4. Items with loadings of less than **0.40** were not shown in the table.

Deletion of the items

After the principal component analyses it was felt that there is a need to weed out certain items based on the loadings with the assumption that the retention of adequately loaded items might give a fair percentage of explaining variance of Religious Belief System scale. 40 items with loadings of less than 0.40 in all the three factors were decided to be deleted from the scale. Hence the items, where the loadings are below the requisite level are excluded from the scale. The identified factors after the component analysis are as follows. Factor - I (18 items), Factor - II (15 items), Factor - III (15 items). After factor analysis and exclusion of certain items (which

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have not loaded sufficiently in any of the factors) rest 48 items were retained. At this juncture 48 items have been retained for measuring the Belief System Scale.

Naming of the factors

The final version of the scale had 48 items. The factors so arrived at are later named on the basis of the representation of the items. They are named as follows.

- Factor I is constituted by 18 items (Belief)
- Factor II is constituted by 15 items (Attitude)
- Factor III is constituted by 15 items (Values)

Reliability and Validity of the Religious Belief System Scale

Internal consistency analyses were conducted using Cronbach's alpha coefficient to obtain reliability estimates. All the factors (Belief, Attitude and Values) shows strong internal consistency estimates ($\alpha = .92$ for *Belief*, $\alpha = .86$ for *Attitude*, $\alpha = .82$ for *Values*). Test-retest reliability was conducted by correlating scores obtained at the two administrations for each factor with a time gap of two weeks. Scores were calculated using means due to differences in the number of items for each scale. Test-retest reliability was strong for the factors and ($r = .71$ for *Belief*, $r = .84$ for *Attitudes*, $r = .85$ for *Values*; all p 's $< .001$). A correlation matrix is presented in Table 4.

Religious Belief System Scale has been validated with its equivalent form of all three factors i.e Religious Belief (Baneerjee 1962), Religious Attitude (Rajmanickam 1988) and Religious Values (Sherry and Verma, 2006). The Pearson's correlations for all three factors with the scale are very satisfactory. ($r = 0.82$ for *Belief*, $r = 0.74$ for *Attitudes*, $r = 0.72$ for *Values* at the 0.05 significance level).

DISCUSSION

The purpose of the current study was to develop a multidimensional measure of Religious Belief System using a sample of Adolescents. Religion in adolescents' lives, a growing body of research has considered associations between young peoples' religiosity and development (Bartkowski, Xu, & Levin, 2008).

Changes in religious development and beliefs may be particularly salient during adolescence. Dew, R.E., Daniel, S.S., Armstrong, T.A., Goldston, D.B., Triplett, M.F., & Koenig, H.G. (2008). describes adolescence as a stage of "synthetic conventional" faith in which advances in cognitive functioning and interpersonal perspective taking enable youth to develop more sophisticated understanding of a personal God. Together with the most important people in their lives, including family members (Chatters, L.M. (2000) youth form strongly felt beliefs and representations of God imbued with personal qualities such as love, acceptance, and support, or in the case of unresolved deficits in early childhood, representations which may include narcissism, betrayal, or shame (Knox, P. L. & Marston, S. A. (2003). In this study, religiosity

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was defined as one's Beliefs and practices related to a religious affiliation or to God. To understand if individuals recognize that their beliefs were part of their own belief system, it was important to determine if people gave thought to and were aware of their beliefs, attitudes and values. This scale includes items that convey a close feeling with God or one's beliefs giving meaning to life, which also likely elicit feelings of comfort and purpose.

The aim of the study was to identify underlying dimensions in the data. Factor analysis results suggested a three-factor structure was most appropriate. Factor I, labeled *Belief* consists of items that assess the use of religious beliefs. The majority of items refer Belief in monotheistic, polytheistic or atheistic views. Since the beginning of recorded societies, most people have believed in a supreme being (Bowker, 2002). The Religious belief systems awareness survey identify if the subjects believed in one, more than one or no God (s). Another Items of Belief Factor is based on Thought of religions humanly or divinely created. In this the items are based on whether religions are divinely or humanly created that spoke of the population's discrepancies in their awareness of belief systems.

Factor II, labeled *Attitude*, consists of items that assess the religious attitudes, and consists of items related to "Thought in one belief system better than others" and also "Thought in one religion ensuring a better life over another".

Factor III, labeled *Values* consists of items that assess the use of religious Values. In this Factor Items are based on how one ought or ought not to behave, or about some end state of existence worth or not worth attaining. So, in this domain items are based on various relationship practices and also thought in subjects' belief system as best for everyone.

The second aim of the study involved establishing reliability and readability estimates for the measure. Reliability analyses indicated that both factors and the composite showed strong internal consistency. The composite score, therefore, may be used as a general index of religiosity, may be used to assess participation in specific religious belief, Values and activities. Test-retest reliability for the factors and composite was also good. It is expected that Religious Belief System Scale is fairly stable, especially over a relatively short period of time. The Religious Belief System Scale factor demonstrated high Validity. Finally, the readability analysis suggested that the measure is appropriate for Adolescents.

CONCLUSION

The Religious Belief System scale instigates lots of deliberations and criticisms for its betterment. The views, opinions and criticism on this work will be welcomed with goodwill interest to refine the Scale. This will ultimately serve the mankind with the overall desire for religious life, being an important guiding principle for healthy and positive living. It has been concluded through this study that people are aware of their own belief systems. This was determined by the fact that the majority of respondents did not answer "don't know" to the majority of questions. It has also been concluded that although people are aware of their own beliefs, they may not see the equal validity in others' belief systems. Finally, it was concluded

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that religions familiar to the respondents are stated to be ensure better lives for others where as religions unfamiliar to respondents are not stated to ensure better lives for others.

LIMITATIONS

Despite the strengths of the results, this study has a number of limitations. First, although the measure was developed from various religions, the participating sample was predominantly from Hindu and Muslim background. This was due to the hesitation and refusal of many other religious groups to participate in data collection, as well as limited availability of groups of youth from diverse religions. In addition, the sample was predominantly made up of youth, which may affect the generalizability of the results.

DIRECTIONS FOR FUTURE RESEARCH

- The study necessitates further research work to establish norms on various age groups and cross verification on different ethnicity.
- Involve a larger population of varied religions. Tighten the sample population by distributing study to groups that knowingly practice the various faiths. Research could also be distributed where subjects knowingly gather to practice faiths that influence their belief systems.
- Another important consideration for future studies is to administer the measures in such a way that participants are more motivated to fully consider each item on the questionnaires and it is less time consuming.
- Shorten the survey to a few questions with very specific objectives. Now that awareness has been established, further studies could include research of tolerance and/or acceptance of others' equally valid belief systems.

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APPENDIX

Religious Belief System Scale

On the following pages you will find a series of statements related to awareness of your belief. Please read each statement and decide how much you agree or disagree with that statement. Read each item carefully and mark tick (v) in the appropriate. Please respond to all statements.

- SD= Strongly Disagree
 D= Disagree
 N =Neutral (Neither agree nor disagree)
 A= Agree
 SA= strongly agree

S.no.	Items	SD	D	N	A	SA
1	God is present everywhere and wants us to worship.					
2	Praying to god before exams helps one to perform well.					
3	Faith in God hasn't changed my life					
4	My religious beliefs are pretty much same today as they were five years ago.					
5	When something bad happens, I always blame on God					
6	It is important to be a good person and practice a religion by heart.					
7	I believe in many religions					
8	I do not believe there is any way to find out god					
9	I do not believe in existence of god.					
10	Faith in god makes an individual more meaningful in life.					
11	I don't believe in miracles					
12	Deep faith in god helps us to overcome all the crises in life					
13	Without god my life would be meaningless					
14	I believe that prayer is like one to one communication with god					
15	Students who have faith in god are well mannered and courteous					

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S.no.	Items	SD	D	N	A	SA
16	Presence of God in my life is not very important					
17	I think it is best if people don't believe in any religion					
18	Religion is more of a burden than a support while coping up with difficulties					
19	All religions are equally good and no religion is superior to one other					
20	Every person has freedom to choose the religion of his/her choice.					
21	I don't believe in any religion, there are much more important things in my life.					
22	I considered myself superior to those who do not believe in god					
23	I do not practice religion but view myself spiritual.					
24	I don't like following many rituals of my own religion					
25	I respect all the religions but don't want to convert myself to other religions					
26	I think my religion is better than others					
27	My religion is best and must be followed by all human beings					
28	I consider myself a religious person rather than a spiritual one					
29	Religious practices never help me in resolving my problems.					
30	I stand up for my religious beliefs when they are questioned by others					
31	Being spiritual is better than being religious					
32	I have my own way of connecting to god, I do not believe in going to religious places like Temple, church etc					
33	My attitude towards religious people is negative					
34	Because of my religious beliefs I forgive myself for things I have done wrong.					
35	Because of my religious or spiritual beliefs I forgive those who had hurt me.					
36	I never follow and obey God's will.					
37	I often practice my spiritual beliefs by reading books on faith					

S.no.	Items	SD	D	N	A	SA
38	I don't like to visit various kinds of religious places					
39	I never practice my spiritual values through connecting with god.					
40	I volunteer to help others based on my religious values					
41	I hate to perform my duties as per my religious faith.					
42	God punishes those who commits suicide and send them to hell.					
43	Everyone should obey all the rituals of their religion.					

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44	I feel God punishes me for my sins.					
45	I never confess my sins to god					
46	I always take care of personal hygiene before praying to god					
47	In my opinion, person having more than one spouse at a time is a not sin					
48	If someone threatens me or tries to harm me without any reason I speak out and hurt them.					