

**ASSERTIVENESS AMONG MUSLIM ADOLESCENT GIRLS:
ROLE OF PARENTING STYLE, RELIGIOSITY AND
PSYCHOSOCIAL FACTORS**

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by
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EXECUTIVE SUMMARY

Muslims constitute the biggest minority in India. Muslim women in India are very backward in terms of education and socio-economic status. The backwardness among Muslim women in comparison with women of other faiths in India has become a matter of concern at present. Muslim women need to develop their capabilities and become more empowered. This can be attained through certain social skills like assertiveness. Hence, this study proceeded with the general objective of assessing the assertiveness among Muslim adolescent girls and the role of parenting style, religiosity and psychosocial factors on assertiveness.

The sample group was 17-19 year old Muslim girls studying in Muslim minority arts and science colleges and Muslim minority engineering colleges in Chennai metropolitan area. Using power sampling technique the sample size was determined as 667 at 99 percent confidence interval. As more number of Muslim girls in the selected age group were interested to participate in the study, the sample size was increased to 1500.

The study is a cross sectional study with ex post facto research design. The study was conducted in three phases. The first phase involved eliciting information related to socio-demographic details of the respondents. This phase was also dedicated to assessing the assertive behaviour of the selected Muslim adolescent girls and the factors influencing it using the survey method. The second phase involved studying the parenting style adopted by the mothers of the selected Muslim adolescent girls. Third phase involved planning, implementing and evaluating the educational intervention programme. This phase adopted pretest post test control group experimental design to study the effect of the assertiveness training programme on assertiveness of the selected Muslim adolescent girls who exhibited “situationally non assertive behaviour”.

A questionnaire was constructed by the investigator, encompassing questions relevant to the study like socio-demographic pattern and family details of the respondents. The Rathus Assertiveness Schedule (Rathus, 1973) was used to assess the assertiveness of the selected Muslim adolescent girls. The tool used to assess the

personality of the selected Muslim adolescent girls was the Eysenck Personality Inventory - Short form (Eysenck & Eysenck, 1964). The Mental, physical and spiritual well-being was studied using the Mental, Physical and Spiritual well-being scale (MPS) (Vella- Brodrick & Allen, 1995). The researcher developed a tool titled 'Islamic Practice Schedule' to study the level of religiosity of the Muslim adolescent girls. The Parenting Style Questionnaire (Robinson, Mandelco, Olsen, & Hart, 1995) was used to determine the parenting style adopted by mothers of the selected Muslim adolescent girls.

The data obtained was subjected to statistical interpretation using SPSS (version 17). ANOVA, Karl Pearson's coefficient of correlation, paired 't' test, independent sample 't' test, Chi-square and Multiple regression were computed.

From the present study, it was found that father's educational qualification, higher education of the girls, mother's employment status and the family income had a significant effect on assertiveness. Religiosity was influenced by family type, ordinal position, father's and mother's educational qualification, father's and mother's occupation and family income. Significant difference was noted in the extraversion scores based on higher education, father's educational qualification and family income. When the well-being of the Muslim girls was studied it was found that subsect of Islam, higher education, ordinal position, father's and mother's educational qualification, mother's employment status, fathers and mother's occupation made a significant difference.

The study revealed that democratic parenting style is adopted mostly by the mothers of the selected Muslim girls followed by authoritarian style and permissive style is adopted the least. Parenting style was found to have a significant association with assertiveness and with almost all the independent variables studied. Assertiveness was found to positively correlate with personality, mental and spiritual well-being, authoritarian and permissive parenting style. Type of family, family income, personality, mental and spiritual well-being and parenting style are factors which were found to significantly contribute to the assertiveness of the selected Muslim adolescent girls. A conceptual model was evolved based on the results

obtained. The intervention programme was found to be effective as a significant difference in assertiveness was observed between the pretest and post test scores of the experimental group.

The results of the study revealed that assertiveness is less among the Muslim adolescent girls. Hence, there is an urgent need to empower Muslim women and this can be attained through a social skill called “Assertiveness” It therefore becomes necessary for all Muslim adolescent girls to learn this social skill which will enable them to face challenges and lead a satisfied and meaningful life.

The result of this study also implies the importance of parents adopting the right method of parenting to enhance assertiveness in their girl children. The study also revealed the effectiveness of an assertiveness training programme and hence, it can be made a part of the curriculum either at the school level or college level.

INTRODUCTION

CHAPTER 1

INTRODUCTION

India being a diverse country in terms of ethnicity, religion and culture, has Muslims as its largest minority group. Muslim women form a significant part of the Islamic society in India. However, Muslim women are far more backward than the other women in India. Except Muslims, all the rest of the major religions have literacy rates higher than the national average. Muslims have a total literacy rate of 59.1 percent, below the national average of 64.8 percent, amongst which the male literacy rate (67.6 %) is below the national average of 75.3 percent and the female literacy rate (50.1%) is below the national average of 53.7 percent (Census of India, 2011).

Muslim women remain largely backward and deprived. They continue to be uneducated, resourceless and victimized despite the informative attitude of Islamic movement (Chaturvedi, 2003). Muslim women are changing gradually, but the change is painfully slow. At the all India level Muslim women are three times behind their Hindu sisters. The attainment of higher education among Muslim girls is a rare phenomenon even in the urban areas (Shazli & Asma, 2015). Muslim adolescent girls need to realize and enjoy their full human rights and start a process of reform within the community and empowerment through affirmative action programmes for greater access to educational, economic and political institutions and opportunities (Munjial & Kaushik, 2013). One important social skill needed by these young girls to overcome these challenges is assertiveness. Assertiveness is a social skill that can greatly help a woman to achieve self empowerment.

Assertiveness is defined as the practice of behaviour which enables individuals to act in their best interest or stand up for themselves without undue anxiety, or to express their rights without denying the rights of others (Alberti & Emmons, 1970; Wolpe, 1969). Most definitions of assertiveness emphasize direct expression of feelings, desires and thoughts in interpersonal contexts. Definitions of assertive behaviour put an emphasis on individual rights (Eskin, 2003).

Assertiveness is viewed as a characteristic of a competent communicator (Zakahi, 1985). Assertiveness is a social skill which promotes an individual's well-being and quality of life. Some studies with college students have supported the assumption that women are less assertive than men. Assertiveness is of prime importance, especially for women to help them voice their opinions comfortably and with conviction. It helps them to overcome feelings of low self confidence and self esteem.

As a complex construct consisting of multiple components, assertiveness is related to different spheres of the personality. Personality is the dynamic organization within an individual of those psychosocial systems that determine his unique adjustment to his environment (Barrick & Ryan, 2003). Assertiveness should not be regarded as subordinate to the other qualities but as an independent personality component which greatly influences the characteristics of the personality (Encheva, 2010).

Assertiveness is a skill that also helps adolescents to maintain a good mental health. According to Yaacob, Juhari, Talib, and Uba (2009) female adolescents were more likely to have mental health problems compared to males. Another important factor that contributes to well-being of adolescents is spirituality and religiosity. Studies indicate that individuals with good spirituality can feel God's love, have better self worth and better chances of fulfilling their potential to the fullest (Richard & Bergin, 1997). Therefore, it is important to understand the impact of spirituality and religiosity on assertiveness of Muslim adolescent girls.

A comforting, stable and secure relationship with one's parents is an important prerequisite for assertiveness. Parenting styles have been characterized by dimensions of parental responsiveness and demandingness (Baumrind, 1991). Parenting styles play an important role in facilitating or inhibiting development of an individual's self-esteem and thereby assertiveness (Warash & Markstrom, 2001). The construct of parenting style is used to capture normal variations in parents' attempts to control and socialize their children (Baumrind 1991).

Fortunately, assertiveness is a skill that can be learnt through proper training. Many studies have reported the effectiveness of assertiveness training programs especially among adolescence.

1.1 STATEMENT OF THE PROBLEM

Muslims constitute the biggest minority in the Indian society. They are on the whole poor, socially and educationally backward, especially in rural areas (Ruhela, 1998). On average, only about three percent of the Muslim population has reached college level. These conclusions were based on data obtained from surveys related to the educational status of Indian Muslims. In this respect, they are far behind the majority community as well as the other minorities (Siddiqui, 2012). When compared to other faiths in India, the majority of Muslim women are among the most disadvantaged, least literate, most economically impoverished and politically marginalized sections of the Indian society (Shinde & John, 2012).

Hence, Muslim women need to be more confident and empowered, and empowerment of women can be attained only by making positive choices and developing self-awareness. This can be achieved by learning some social skill, one of the most important being assertiveness. Assertiveness is a social skill that helps an individual to say 'No' when they have to, exercise his or her rights without denying the right of others, to express honest feelings comfortably, increase confidence in confronting problems and to have a constructive life.

Therefore the statement of the problem in the present investigation is "What is the influence of parenting style, religiosity and selected psychosocial factors on assertiveness among Muslim adolescent girls?"

1.2 NEED OF THE STUDY

Women, especially in their early ages, have generally been subjected to stifling oppression and stultifying suppression, resulting in their subordination throughout the history, irrespective of socio-economic, demographic and religious differences. These stereotypes are formed on the basis which becomes part of the

cultural tradition which validate and justify their inferior status and account for their dependency, discrimination and degradation (Khanam & Mathur, 2011).

In case of Muslim women, a number of cultural, social, economic and psychological factors invariably put several hurdles before them. Muslim girls, especially from lower socio economic strata, are less likely to attend secondary school due to the compounding forms of disadvantage and discrimination they face, including domestic labour, child marriage, ethnic or social exclusion and early pregnancy. Women in minority populations like Islam experience a double oppression: they are members of a minority group oppressed by the majority, and they are oppressed within their own societies because they are women. They feel insecure and threatened, and thus cling tightly to their own customs and practices. These traditions have become an important symbol in the struggle of Muslim women (Rouhana, 2003). Assertiveness is an important social skill which can promote their personal well-being and be instrumental in initiating and maintaining socially supportive interpersonal relationships and hence help in enjoying a better quality of life.

Muslim women in India are potential catalyst for development. Their emancipation may be a crucial step in the development of community. There is an urgent need to take stringent measures to mainstream them and involve them in the development process which will not only contribute in the progress and modernization of the community but also the development and modernization of entire nation (Shoaib, 2014).

An evaluation of the related literature indicated that very few studies have been carried out on assertiveness among women in general and Muslim girls in particular. In India, almost negligible effort has been made in this direction. On the basis of these gaps the investigator felt a need to conduct this study on assertiveness among Muslim adolescent girls and its relation to other constructs like religiosity, mental, physical and spiritual well-being, personality and parenting style. The study also seeks to elicit the impact of assertiveness training programme on the assertiveness among the Muslim adolescent girls.

This study on assertiveness among Muslim adolescent girls would contribute to our understanding the cause of backwardness among Muslim women and would help us to identify the factors that may influence their assertiveness levels. Attempt has also been made to find out the benefits of assertiveness training programme, the findings of which would be beneficial to the educators and policy makers to introduce assertiveness training programme as a part of the curriculum, either at the school level or college level. Finally, the study would also try to offer constructive suggestions for parents to adopt the right type of parenting practice to enhance assertiveness among their young adolescent girls.

1.3 THEORETICAL BACKGROUND

The variables and objectives of the present study were framed based on the following theories which are reviewed briefly in this section.

Erikson's theory of development outlined trust, autonomy, initiative and industry as the first four stages of psychosocial development to create the foundation for a successful commencement of the fifth stage. Here, the adolescent must form a stable identity and achieve a sense of self. Erikson's theory emphasizes on the acquisition of an ego-identity and identity crisis as the most important characteristics of adolescence (Ryckman, 2004). Piaget (1947) views adolescence as a crucial turning point at which the individual reflects on everything that has been inculcated in him, and acquires a unique point of view and a personal place in life (Santrock, 2007). According to self determination theory (Richard & Edward, 2000), an individual possesses a set of basic and universal psychological needs, the fulfillment of which is necessary and essential to vital healthy human functioning regardless of culture or stage of development. This clearly emphasizes that adolescents experience psychosocial development, which requires support in social and psychological well-being.

The adolescence is a period which encompasses both negative and positive emotions which makes them experience turmoil in situations where they are unable to express themselves. Today's world commands individuals to express their

feelings and attitudes to appropriate situations. One such quality of expression is being assertive.

Assertion Theory is based on the premise that every individual possesses certain basic human rights. People relate to these basic human rights along a continuum of response styles: non-assertion, assertion and aggression. Assertive behaviour is also considered as one of the important functions of religion as it can promote physical and psychological well-being and can serve as an agent of social control of behaviour (Functionalism theory, Durkheim, 1912). According to Eysenck (1966), extraverts tend to be outgoing, confident, assertive and dominant.

Bronfenbrenner's bioecological theory (1986) emphasizes the role of social context in human development. It also states that the context of spiritual well-being is included through exploration of the contextual influences on spiritual well-being of two important interacting systems - the family and the religion. This aspect of the theory showcases that an individual is influenced both by his family concepts and the religion which they follow. A religion is an organization of beliefs and actions (or practices both personal and corporate) related to a creator God (or Supreme Being), which claim to provide a coherent response to existential dilemmas of humanity (Abercrombie, Hill, & Turner, 2000). Research implies correlations between successful youth outcomes and spirituality (Blum, McNeely, & Nonnemaker, 2002; Bond, Thomas, & Toumbourou, Patton, & Catalano (2000).

It is proposed that if parental attachments are secure, attachment with God will also be secure (Kirkpatrick & Shaver, 1990). Baumrind's (1971) parenting typologies states that 'authoritative' parenting can lead to assertive behaviour and parenting has been repeatedly associated with child outcomes. The above models conceptualises the influence of parenting and religious norms of the family on the outcome of the individual.

The above theories put forth that personality, social environment, specifically the family, parenting and religiosity and psychological and physical well-being has a significant influence on the assertive behaviour of an individual. Several researchers have elicited that assertiveness is low among adolescents,

especially among the Indian population and there is a need for assertiveness training. In this context, it can be understood from the Operant conditioning theory (Skinner, 1938) that a behaviour that is followed by a rewarding stimulus is more likely to recur. From this, it can be concluded that assertive training programme will be of great help to the adolescents to improve their assertive skills which in turn can enhance their ability to deal with the challenges of everyday life.

1.4 OPERATIONAL DEFINITIONS OF THE TERMS USED IN THE STUDY

- **Adolescence** refers to the developmental period of transition between childhood and adulthood that involves biological, cognitive and social changes (Santrock, 2007). In the present study, girls belonging to the age group of 17 – 19 years were selected.
- **Islam** (“the act of submitting to God”) is the term used for the religion of those who believe that the Qur’an (Koran) is the true word of God transmitted to mankind as an ultimate revelation through the medium of his Prophet and messenger, Muhammad. The practitioner of the faith is a **Muslim** (International Encyclopaedia of the Social Sciences, 1968). In the present study the two major subsects of Islam namely Shia and Sunni were selected.
- **Assertive behaviour** is defined as a behaviour which enables a person to act in his own best interests, to stand up for himself without undue anxiety, to express his honest feelings comfortably, or to exercise his own rights without denying the rights of others (Alberti & Emmons, 1974).
- **Personality** is defined as a pattern of enduring, distinctive thoughts, emotions and behavior that characterize the way an individual adapts to the world (Santrock, 2006).
- **Mental well-being** or mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal

stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community (WHO, 2014). Mental well-being in the present study refers to the capacity to lead a satisfied life and ability to deal with challenges.

- **Physical well-being** is the ability to be fully engaged, on a regular basis, in all developmentally appropriate activities (Cole, 2006). In the present study, physical well-being refers to an overall health condition free from discomforts like headache, vomiting, nausea, constipation, etc.
- **Spiritual well-being** refers to a state of being, reflecting positive feelings, behaviours and cognitions of relationships with oneself, others, the transcendent and nature, that in turn provide the individual with a sense of identity, wholeness, satisfaction, joy, contentment, beauty, love, respect, positive attitudes, inner peace and harmony, and purpose and direction in life (Gomez & Fisher, 2003).
- **Religiosity** is defined as the extent to which believers think of everyday matters in a uniquely religious way and apply religious beliefs to their daily life situations (Kwon, 2003). In the present study, religiosity refers to adherence to religious practices by the Muslims based on Quranic teachings like praying five times a day, fasting during the month of Ramzan, etc.
- **Parenting style** is the parents' perceivable attitudes towards the child, and these styles create an emotional climate in which the parents' behavior is expressed. It is a set of relatively stable behaviors through which parents interact with their child in relatively specific situations, thus emphasizing that parents may show a relatively uniform set of behaviors in a given context (Darling & Steinberg, 1993). In the present study, parenting style refers to the three dimensions of parenting practice adopted by mothers namely authoritarian, democratic and permissive.
- **Authoritarian parenting** refers to a parenting practice in which parents are highly demanding and directive, but not responsive. They are

obedience and status oriented, and expect their orders to be obeyed without explanations (Baumrind, 1991).

- **Authoritative (or) Democratic parenting** refers to a parenting approach in which parents are both demanding and responsive. They monitor and impart clear standards for their children's conduct (Baumrind, 1991).
- **Permissive parenting** refers to a parenting practice in which parents are nontraditional and lenient, do not require mature behavior, allow considerable self-regulation and avoid confrontation (Baumrind, 1991).
- **Assertiveness training** is a form of behaviour therapy designed to help people stand up for themselves - to empower themselves, in more contemporary terms (Encyclopaedia of Mental Disorders). In the present study it refers to a procedure in which an individual is trained in taking positive assertive action in various situations.

1.5 OBJECTIVES OF THE STUDY

The objectives of the study were

- To assess the assertiveness among Muslim adolescent girls with respect to selected socio-demographic variables.
- To determine the religiosity, personality and well-being of Muslim adolescent girls and its influence on assertiveness.
- To study the parenting style adopted by the mothers of the Muslim adolescent girls and to find out its impact on assertiveness, religiosity, personality and well-being.
- To study the factors contributing to assertiveness among Muslim adolescent girls.
- To evolve a conceptual model on the factors influencing and delimiting assertiveness based on the results.
- To plan, conduct and evaluate the impact of assertiveness training programme.

1.6 VARIABLES USED IN THE STUDY

Dependent variable: Assertiveness

Independent variables: Religiosity, personality, Mental, Physical and Spiritual well-being (MPS), parenting style, subsect of Islam, mother tongue, higher education, type of family, ordinal position, father's educational qualification, father's occupation, mother's educational qualification, mother's employment status, mother's occupation, family size and family income.

1.7 HYPOTHESES OF THE STUDY

Based on the objectives of the study, the hypotheses were formulated in the directional manner.

1. There will be a significant mean difference in assertiveness of the selected Muslim adolescent girls based on demographic variables.
2. There will be a significant mean difference in religiosity of the selected Muslim adolescent girls based on demographic variables.
3. There will be a significant mean difference in personality of the selected Muslim adolescent girls based on demographic variables.
4. There will be a significant mean difference in the mental, physical and spiritual well-being of the selected Muslim adolescent girls based on demographic variables.
5. There will be a significant association between the parenting style adopted by mothers of the selected Muslim adolescent girls and the demographic variables.
6. There will be a significant effect of parenting style on assertiveness of the selected Muslim adolescent girls.
7. There will be a significant effect of parenting style on religiosity of the selected Muslim adolescent girls.

8. There will be a significant effect of parenting style on personality of the selected Muslim adolescent girls.
9. There will be a significant effect of parenting style on mental, physical and spiritual well-being of the selected Muslim adolescent girls.
10. There will be a significant relationship between assertiveness and religiosity, personality, mental, physical and spiritual well-being and parenting style among the selected Muslim adolescent girls.
11. There will be a significant contribution of religiosity, personality, mental, physical and spiritual well-being and parenting style to assertiveness.
12. There will be a significant mean difference between experimental and control group on assertiveness and mental, physical and spiritual well-being among the selected Muslim adolescent girls.
13. There will be a significant effect of intervention on the assertiveness and mental, physical and spiritual well-being among the selected Muslim adolescent girls.

1.8 PRESENTATION OF THE THESIS

The research volume will consist of five main chapters placed in a sequential order namely.

1. **Introduction:** This chapter discusses the status of Muslim women in India, and highlights the importance of assertiveness for their development. It also states the problem and emphasises the need to address the issue. This chapter also encompasses the theoretical background, operational definitions, objectives of the study, variables used, hypotheses and the limitations of the study.
2. **Review of literature:** It throws light on previous research work carried out in the area of assertiveness, religiosity, personality, mental, physical and spiritual well-being in relation to various demographic variables. It also

highlights studies conducted to evaluate the effectiveness of assertiveness training programmes.

3. **Methodology:** This part of the thesis explains the scientific sequence of steps followed in carrying out the study. It enumerates the methods used for sampling and selection of the study participants. This chapter also presents the tools and techniques that have been used for collecting the data and the statistical analyses undertaken.
4. **Results and discussion:** This chapter gives a detailed account of the findings of the study substantiated by statistical procedures and illustrations wherever necessary. It also gives the conceptual model which was evolved based on the results obtained.
5. **Summary and conclusion:** This chapter encapsulates the entire work and also suggests direction for future research and recommendations for policy makers.

1.9 LIMITATIONS OF THE STUDY

Limitations of the present investigation were as follows:

1. The study was limited to girls. Boys were not included in the study.
2. Samples were chosen only from Muslim minority institutions. Muslim girls studying in non minority institutions were not included.
3. In the present study, only mothers of the selected Muslim girls were taken as sample for studying the parenting practice. This work does not document the parenting style adopted by the fathers.

REVIEW OF LITERATURE

CHAPTER 2

REVIEW OF LITERATURE

The period of adolescence witnesses the biggest changes in an individual. These include physical, mental, social and emotional changes. It is also an important time for establishing the social position of individuals (Ingles, Hidalgo, & Mendez, 2005). During this time, young people are exposed to a wide range of new social situations wherein they come into contact not only with friends, but also with strangers. Peer relationships play a critical role in the development of social skills and the feelings that are essential for personal growth and adjustment (La Greca & Lopez, 1998). One major point of discussion is assertiveness among adolescents and more specifically among the Muslim adolescents who constitute the minority population in India.

Keeping in view the objectives of the present research, an endeavour has been made to provide an overview of the background literature which is directly and indirectly relevant and necessary for the present research and it is compiled under the following headings:

- 2.1 Studies related to assertiveness
 - 2.1.1 Assertiveness and personality
 - 2.1.2 Assertiveness and psychological well-being
 - 2.1.3 Assertiveness and parenting style
 - 2.1.4 Assertiveness and gender
 - 2.1.5 Factors influencing assertiveness
- 2.2 Studies related to religiosity
 - 2.2.1 Religiosity among Muslims
 - 2.2.2 Religiosity and personality
 - 2.2.3 Religiosity and spirituality
 - 2.2.4 Religiosity and psychological well-being

Studies related to personality

Personality and well-being

Studies related to psychological well-being

Studies related to parenting style

Parenting style in Muslim communities

Studies related to assertiveness training

2.1 STUDIES RELATED TO ASSERTIVENESS

Assertiveness is a skill that involves speaking and acting with power while maintaining respect for others. Instead of passively giving up power or aggressively demanding it, assertiveness enables youth to positively and authentically influence others. This skill is particularly helpful when youth are faced with situations of potential conflict. Research work which has been conducted on assertiveness is briefly reviewed in this section.

Arslantas, Adana, and Sahbaz (2013) conducted a study to determine the assertiveness levels of high school students in relation to certain variables. The sample of descriptive study included 949 students studying in secondary schools subordinate to Istanbul National Education Directorate. A questionnaire prepared by the researchers and Rathus Assertiveness Schedule (RAS) were used for data collection. Demographic characteristics and Rathus Assertiveness Schedule scores of the students were compared. It was concluded that being female, having high income and participating in decisions in the family increased students' RAS scores.

Haladin, Ibrahim, and Rajab (2013) aimed to discover the level of assertiveness among undergraduates in a Malaysian Public University. Two factors i.e. communicative competence and situations that may have a significant relationship on an individual's level of assertiveness was also studied. Respondents were chosen through proportionate stratified sampling to complete the Rathus Assertiveness Schedule (RAS) used in this study. Findings indicate a significant difference in the level of assertiveness in different settings, while the relationship

between assertiveness and communicative competence appears to contradict past research.

Özçaker (2012) examined the relationship between assertiveness and self-esteem in adolescents, including both athletes and nonathletes. The participants were adolescents (n=1006) aged 12 to 14 years, residing in Izmir, Turkey. Data were collected using the Rathus Assertiveness Schedule and the Coopersmith Self-Esteem Scale. The results showed that there is a significantly stronger relationship between assertiveness and self-esteem among athletic adolescents compared to the sedentary adolescents ($p < 0.05$).

Crutsinger, Knight, and Kim (2010) examined teens' consumer interaction styles according to specific demographic and lifestyle characteristics and investigated the impact of assertive and aggressive interaction styles on attitudes towards marketing practices (i.e. product, retailing, advertising, and pricing). Data were collected from US teen sample (N = 467) at both rural and urban high schools. Independent t-tests compared the propensity of teens' assertive and aggressive consumer interaction styles according to specific demographic and lifestyle characteristics. Results indicated that an assertive interaction style was pervasive among US teen consumers, while the aggressive interaction style had disparities according to unique demographic and lifestyle characteristics.

Karagozoglu, Kahve, Koc, and Adamiçoglu (2008) conducted a study to assess the self esteem and assertiveness on 372 final year Turkish university students. Total response rate was 77.9 percent. The data were collected using a "Personal Information Form", Stanley Coppersmith Self Esteem Inventory (SEI) and Rathus Assertiveness Schedule (RAS). The results of the study were that the nursing students who had the highest scores from SEI (80.64 ± 15.83) had the highest scores on the RAS (36.29 ± 25.33).

Bresnahan, Shearman, Lee, Ohashi, and Mosher (2002) investigated whether verbal aggression, argument approach, argument avoidance or assertiveness had any effect on how participants in three countries responded to criticism. US Americans responded more assertively to criticism than did Japanese and Chinese.

Tomaka et al. (1999) examined assertiveness as a moderator of stress reactions among women and how high and low assertive women cognitively appraised, affectively and physiologically responded to, and behaviourally coped with the stress of giving an impromptu speech. High assertive women appraised the speech stressor as challenging, whereas low assertive women appraised the stressor as threatening. High assertive women also had a challenge pattern of autonomic response during the task, compared with the threat response of low assertive women. Overall, the high assertive women's stress-related reactions indicated challenge, whereas the low assertive women's reactions indicated threat.

2.1.1 Assertiveness and personality

Balogh, Bognár, Barthalos, Plachy, and Teodóra (2012) assessed quality of life, assertiveness associated with aging personalities, and personality dimensions as related to age, highest level of qualification, and place of residence of elderly males. A total sample of 1269 men were divided into groups according to their age (60-69 years old; 70 years old and above), education (primary, secondary/higher), and place of residence (village-town). Quality of life was assessed by World Health Organization Quality of Life (WHOQOL-OLD), assertiveness was measured by the Rathus Assertiveness Schedule, and personality characteristics were measured by the Big Five Questionnaire. Age and level of education do not seem to have a meaningful effect on elderly men's quality of life, assertiveness, and personality characteristics. However, elderly living in villages have fewer opportunities for successful ageing.

Krist (2011) explored the relationship between assertiveness and the five factors of personality (extraversion, neuroticism, openness to experience, agreeableness, and conscientiousness), self-esteem, social anxiety, and shyness to update past research findings. Participants completed the College Self-Expression Scale, the IPIP representation of the NEO PI-R, the Rosenberg Self-Esteem Scale, the Brief Fear of Negative Evaluation Scale, and the Revised Cheek and Buss Shyness Scale. Results revealed direct relationships between assertiveness and self-esteem, extraversion, openness to experience, and conscientiousness, as well as

inverse relationships to neuroticism, shyness, and fear of disapproval. No significant relationship was found between assertiveness and agreeableness.

Bratko, Vukosav, Zarevski, and Vranic (2002) explored the relations among shyness, assertiveness and dimensions of the five-factor model. A sample of 336 high-school students (124 male and 212 female adolescents) completed the self-report version of the NEO Five Factor Inventory (NEO-FFI; Costa & McCra, 1992) as well as the Shyness and Assertiveness questionnaire (USA-97; Zarevski & Vukosav, 1999). Results revealed a complex pattern of relations between the five-factor personality model and shyness and assertiveness. The predictive power of the NEO-FFI dimensions was higher in the female sample than in the male sample for both shyness and assertiveness.

Arrindell et al. (1997) evaluated the cross-national replicability of the usual pattern of associations observed in Anglo-Saxon samples between masculinity and femininity on the one hand and difficulty and distress in assertiveness and the major Eysenckian dimensions of personality on the other hand. Participants were 925 Spanish samples (54% females; and 95.5% "European or other white"). Both the masculinity theory of psychological well-being and the notion that high femininity would not be implicated in self-assessed psychological distress or dysfunction were supported by the data.

Hamid (1994) examined assertiveness and personality dimensions in a Chinese sample of 208 students. The Big Five personality traits profile was compared for 104 assertive and 104 nonassertive students. While assertiveness was associated with higher scores on Neuroticism, Extraversion, and Openness, Non assertiveness was associated with greater scores on Agreeableness and Conscientiousness. Implications of the findings for cross-cultural counselling were highlighted.

Bouchard, Lalonde, and Gagnon (1988) analyzed the construct validity of assertion in three independent correlation studies. The convergence of self-reported, laboratory role played, self-observed, and peer-rated measures was examined, as well as their relationship to Norman's peer-rated five personality factors of

extraversion, agreeableness, conscientiousness, emotional stability, and culture. Twenty-three undergraduate students participated. In general, results showed poor convergence among assertiveness measures even when increasing the representativeness and reliability of the role-played laboratory and self-observed measures. The results revealed significant relationships between assertiveness and extraversion and between peer-rated assertiveness and agreeableness, conscientiousness, and culture.

Ramanaiah, Heerboth, and Jinkerson (1985) tested the hypothesis that assertive and nonassertive people have different personality profiles and self-actualizing values. Results indicated that assertive and nonassertive groups differed significantly, in terms of their personality profiles based on the Personality Research Form, and their self-actualization profiles based on the Personal Orientation Inventory, supporting the tested hypothesis.

Lefevre and West, (1981) assessed the relationships among assertiveness and 5 cognitive-personality variables using 36 undergraduates. Results indicate a significant positive relationship between assertiveness and level of self-esteem. Assertiveness was negatively correlated with external locus of control, interpersonal anxiety, fear of disapproval, and depression. Significant interrelationships were also noted among 4 of the 5 cognitive-personality variables which was found to be associated with individual differences in assertiveness.

2.1.2 Assertiveness and psychological well-being

It is well documented that assertiveness is associated with many aspect of psychological well-being.

Shafiq, Naz, and Yousaf (2015) examined the relationship between assertiveness and psychological well-being among university students. Data were taken from a sample of 100 university students (50 males and 50 females) with the age range between 19-23 years, using convenience sampling technique. Psychological Well-being Scale (PWBS) was used to measure the psychological well-being and Rathus Assertiveness Schedule (RAS) was used to measure

assertiveness among the students. Data was analyzed via SPSS 20 version. Results showed insignificant gender differences in the levels on assertiveness and psychological well-being. Significant correlation was observed between assertiveness and psychological well-being. Results also indicated no significant differences of family system with assertiveness and psychological well-being of the students but in the region of residence, the students exhibited significant differences for assertiveness only and not in the level of psychological well-being.

Maheshwari and Gill, (2015) conducted an exploratory, co-relational, cross sectional survey on 220 eligible nurses working in selected hospitals of Punjab to examine the relationship of assertive behaviour and self esteem using Socio demographic Data Sheet, Rathus Assertiveness Schedule (RAS) and Rosenberg Self Esteem (RSE) Scale. Results revealed that assertive behavior has moderate positive correlation with self esteem at 0.01 level of significance ($r=.272$). The findings of the present investigation concluded that assertive behaviour and self esteem are positively and significantly correlated.

Sarkova et al. (2013) explored the associations between adolescents' assertive behavior, psychological well-being, and self-esteem. The sample consisted of 1,023 students. Two dimensions of the Scale for Interpersonal Behaviour (distress and performance), 2 factors of the General Health Questionnaire-12 (depression/anxiety and social dysfunction), and 2 factors of the Rosenberg Self-Esteem Scale (positive self-esteem and negative self-esteem) were used; data were analyzed using hierarchical linear regression. It was found that (a) the more anxious respondents felt in assertive situations, the less frequently they engaged in these situations; and that (b) both dimensions of assertiveness were associated with psychological well-being and self-esteem.

Watanabe (2009) examined the relationship between four components of assertiveness ("open expression", "control of emotion", "consideration for others" and "self-direction") and mental health. In study 1, the analysis of interviews with thirteen high school students suggested that some components did not have a positive relationship with mental health. In study 2, 176 high school students

completed a questionnaire which included the UCLA isolation scale, the General Health Questionnaire (GHQ) and a scale to measure the four components of assertiveness. The results showed that an excessively high score for "consideration for others" was associated with mental unhealthiness. This component probably has an optimum level to maintain mental health.

2.1.3 Assertiveness and parenting style

Many studies have been conducted on the effect of parenting style on assertiveness and its related constructs like self efficacy and social competence among adolescents.

Mutambo, Sinyei, and Onyancha (2014) correlated parenting styles experienced by adolescents and their assertive behavior in selected secondary schools in Likuyani District, Kenya. This empirical research determined the profile of the adolescents in terms of age, gender and the previous academic performance, the type of parenting styles experienced by the adolescents and the level of assertive behaviour of adolescents. The results revealed significant differences in the styles of parenting experienced by adolescents, and level of assertive behaviour between male and female adolescents and significant relationship between assertive behaviour of adolescents and parenting styles experienced by adolescents.

A study done by Janaabadi and Efteghari, (2014) on the relationship of parenting styles and assertiveness with addiction potential of male high school students in Birjand found a negative significant relationship between authoritarian parenting style and assertiveness (-0.67), a significant relationship between authoritative parenting style and assertiveness (0.43) and a significant relationship with permissive parenting style (0.76).

Maddahi, Liyaghat, Khalatbari, Samadzadeh, and Keikhayfarzaneh (2011) aimed to compare self-assertiveness in students with different parenting styles and examined the effects of a self assertiveness training program in female first grade high school students in Tehran. All subjects completed the Assertiveness Innovatory (AI) and a 76 item inventory measuring parenting style. Subjects completed the

questionnaires twice before and after the training program. Statistical analysis showed that there was a significant difference between the self-assertiveness of students in families with different parenting styles. The greatest difference was in connection with “little control and too much love”. It was further found that students who scored low on self-assertiveness measures can benefit significantly from self-assertiveness programs.

Shahidi and Sarihi, (2008) aimed to compare self-assertiveness in students with different parenting styles using a cluster sampling method. All subjects completed the Assertiveness Inventory (AI) and a 76 item inventory measuring parenting style. Statistical analyses showed that there was a significant difference between the levels of self-assertiveness of students in families with different parenting styles.

Abraham (2014) studied the relationship between social competence and parenting style and found that high social competence was more related to permissive parenting style than to other styles. Social competence was also influenced by mother's occupation, educational level of the mother, the income of the family and place of residence. The age of the mother, type of family, sex of children and birth order did not influence social competence.

Tam, Chong, Kadirvelu, and Khoo (2012) aimed to investigate the effect of parenting styles namely authoritative, authoritarian and permissive on adolescents' self-efficacy level. A hundred and twenty students (mean age 18.441) served as participants for this study. A single survey was administered and data on perceived parenting styles and ratings on self-efficacy were collected. Correlation was carried out and results indicated that authoritative parenting style is highly associated with self-efficacy. Regression result showed that authoritative parenting style contributes 12.8 percent towards student's self-efficacy. However, authoritarian and permissive parenting styles do not produce any significant relationship when associated with self-efficacy.

Drózd and Pokorski, (2007) evaluated the relationships among perceived parental attitudes and domains of social competence in late adolescents. Analyses

detected a significant association between the maternal loving or protective attitude and competence in interpersonal relations in the combined sample of adolescents.

Baumrind (1991) conducted a study to investigate the influence of parenting style on competence and substance use among 139 adolescents and their parents. Parenting types were identified that differ on the bases of commitment and balance of demandingness and responsiveness. The results showed that authoritative parents who are highly demanding and highly responsive were remarkably successful in protecting their adolescents from problem drug use, and in generating competence. Authoritative upbringing, although sufficient, is not a necessary condition to produce competent children.

A close observation of the above studies reveals authoritative parenting style to be positively related with the concerning factors such as assertiveness, social competence, self-efficacy, self esteem, self autonomy, academic achievement and psychological well-being.

2.1.4 Assertiveness and gender

Girls are stereotypically more conciliatory and willing to compromise. Attaining gender equity needs women to learn to respect themselves and to be heard. For this women need to be more assertive and develop assertive communication skills. Previous research on assertiveness shows that gender difference exists as indicated by the following studies.

Parham, Lewis, Fretwell, Irwin, and Schrimsher (2015) assessed the differences in assertiveness as it relates to gender, national culture, and ethnicity. The data for the study are from 231 undergraduate students majoring in business at one of four academic institutions: three in the USA and one in the Republic of Vietnam. Students completed the 30-item Rathus Assertiveness Schedule. This research suggests that individuals who are alike in level of education and status demonstrate similar levels of assertiveness, regardless of gender, national culture, or ethnicity. However, differences were seen as the data show white American males to

be the most assertive, with African American females next. White females ranked third, followed by Vietnamese females, concluding with Vietnamese males.

Hasanzadeh and Mahdinejad, (2012) conducted an investigation to assess the relationship between attitude to school and strength of self-assertiveness in both boys and girls. It was confirmed that student's attitude to school in girls and boys was different and also the strength of self-assertiveness in girls and boys was different.

Auslander, Perfect, Succop, and Rosenthal (2007) examined the perception of sexual assertiveness among adolescent girls in relation to developmental and interpersonal variables. Most of the girls perceived themselves as sexually assertive. Given that sexual experience, not relationship factors, were related to perceptions of sexual assertiveness, the design of counselling messages should incorporate sexual experience. These messages should find effective ways to help girls to communicate their sexual desires and to enhance their ability to protect themselves.

Onyeizugbo (2003) investigated the effects of gender on assertiveness among married persons in Nigeria. Two hundred and fourteen married persons (101 men and 113 women) aged 20–60, with at least high school education, participated in the study. The Assertive Behaviour Assessment scale was used to measure assertiveness. Younger men reported more assertiveness than younger women whereas older women reported more assertiveness than older men. Results of this study suggest that women in Nigeria may become more assertive with age.

Eskin (2003) compared self-reported assertiveness in high school students and found that girls were more skilled than boys in expressing and dealing with personal limitations. Also more assertive adolescents reported to have more friends and receiving more social support than their less assertive peers. The data also supported that older adolescents were more assertive than younger ones.

Bresnahan, Ohashi, Nebashi, Liu, and Liao (2002) investigated the effects of assertiveness on compliance in Taiwan, Japan, and the United States. In contrast to what was expected, U. S. Americans overall were the least assertive. The study

found that females in Japan and Taiwan were more assertive than their male counterparts.

Twenge (2001) studied changes in women's assertiveness in response to status and roles from 1931 to 1993. College women and high school girls' self-reports on assertiveness and dominance scales increased from 1931 to 1945, decreased from 1946 to 1967, and increased from 1968 to 1993, explaining about 14 percent of the variance in the trait. Women's scores have increased enough that many recent samples show no sex differences in assertiveness. Correlations with social indicators (e.g., women's educational attainment, women's median age at first marriage) confirm that women's assertiveness varies with their status and roles.

Furnha and Henderson, (1981) studied five widely used self-report assertiveness inventories, all derived in America, among 200 British adult males and females. Scores on all the five scales showed significant male–female differences, with men reporting more assertiveness than females on four of the five, and females greater assertion on the fifth.

Smye and Wine, (1980) investigated sex differences in the thoughts and behaviours of adolescents in simulated social situations. The pattern of sex differences indicated females to be more appropriately assertive in their overt behaviours than males. Males were more aggressive. In their cognitions females were more likely to deny their impact on others, while males were more likely to deny the impact of others on themselves.

Crassini, Law, and Wilson (1979) conducted a discriminant analysis of responses to the Rathus Assertiveness Schedule (RAS) to investigate sex-related differences in assertiveness. The analysis revealed a discriminant function differentiating between males and females, with males scoring higher on the function than females. However, inspection of the composition of the discriminant function indicated that responses on a significant number of the items of the RAS did not differ between males and females, and furthermore, on some items, females reported themselves as more assertive than males.

Chandler, Cook, and Dugovics (1978) compared the use of tests and a more conservative stepwise multiple regression analysis of sex differences of self-reported assertion. Using this procedure, women reported being significantly more assertive than men on Rathus Assertiveness Schedule.

2.1.5 Factors influencing assertiveness

Many other factors are also found to influence the assertiveness level of individuals. Differences in assertiveness based on demographic details and cultures also exist as revealed by the following studies.

Qadir and Sugumar, (2013) investigated the assertiveness level of 100 adolescents with reference to locality (urban and rural). The Rathus Assertiveness Schedule was used to study the assertiveness of the selected adolescents. It was found that the urban adolescents had better assertiveness scores than the rural adolescents both among boys and girls.

Korem, Horenczyk, and Tatar (2011) examined intra-group and inter-group assertiveness among adolescents and compared these two domains of assertiveness between cultural groups in Israel. Measures of intra-group and inter-group assertiveness were developed, and questionnaires were administered to 441 immigrants from the Former Soviet Union (FSU), 242 immigrants from Ethiopia and 333 non-immigrants. Compared to non-immigrants, FSU and Ethiopian immigrants' inter-group assertiveness was lower. Girls reported higher levels of inter-group assertiveness than boys. Each of the immigrant groups rated itself as equally assertive as the non-immigrant group and more assertive than the other immigrant group. Also, a difference between inter-group and intra-group assertiveness was found among the FSU immigrants.

Patil (2011) examined assertiveness among 100 Hindu and Muslim college girls belonging to the age group of 17 to 23 years, out of which 50 belonged to Hindu community and 50 belonged to Muslim community. Results indicated that Hindu and Muslim college girls did not make a significant difference on assertiveness criteria.

Tripathi, Nongmaithem, Mitkovic, Ristic, and Zdravkovic (2010) investigated the differences in assertiveness and the ability to discriminate assertiveness from aggressive and defensive/passive behaviour and the relation among them across Indian and Serbian cultures, besides exploring the relationship between personality and assertiveness in both the cultures. Measures of assertiveness, scale of discrimination among assertive, aggressive and passive behaviour and Big-Five personality inventory were administered on Indian (N = 108) and Serbian (N = 116) engineering students. Results indicated significant difference in the assertive behaviour of Indian and Serbian samples apart from significant relationship between personality and assertiveness.

Ibrahim (2011) aimed to investigate the factors affecting assertiveness among student nurses. The study was carried out at Faculty of Nursing, Port-Said University, on 207 student nurses from four different grades. Rathus Assertiveness Schedule was used to measure the students' assertiveness level and a 12-item scale developed by Spreitzer was used to measure students' psychological empowerment. The study results showed that 60.4 percent of the students were assertive, while about half of the students were empowered. A positive relation between student assertiveness and psychological empowerment was detected.

Elliott and Gramling, (1990) examined personal assertiveness and the effects of social support among college students. Data collected from two independent samples of college students in an urban setting provide evidence that personal assertiveness significantly augments specific types of social relationships to predict psychological symptoms under stressful conditions.

The above section discusses the assertiveness of adolescents and other general population. The findings suggest that assertiveness varies based on culture, gender, age and locality. This provokes for a deeper understanding of assertiveness and its relationship to various other aspects.

2.2 STUDIES RELATED TO RELIGIOSITY

Religion is a global phenomenon. It plays a very important role in the lives of adolescents. Religiosity of the adolescents can influence the attitude and behaviour in more positive and constructive ways. According to Thomas and Carver (1998) religious commitment not only helps adolescents develop interpersonal skills and a set of positive values about life in the here and now, but it also assists adolescents in making important plans for the future.

Research suggests that parent child relationship, parental religiosity and family structure are some factors that have an impact on the religiosity of adolescents. Petts (2014) investigated whether and why religious transmission from parents to youth varies among diverse family structures. Results reveal that family structure is not directly related to youth religious outcomes, but that the influence of parental religiosity on religious participation and religious salience (but not closeness to God or private religious practices) was weaker for youth raised in stepfamilies, never-married single-parent families, and cohabiting families than for those raised by married biological/adoptive parents. Results also suggest that less effective religious transmission within non-traditional families compared with traditional families is due (at least in part) to less effective religious socialization within these families.

Denton (2012) examined the relationship between family structure, parental breakup and adolescent religiosity. A person-centered measure of the religiosity of adolescents was used to identify youth as abiders, adapters, assenters, avoiders, or atheists and to assess movement of youth between the religious profiles between 2003 and 2008. Results revealed that family structure is not significantly related to religious change among adolescents, the experience of a parental breakup is related to a change in religious profiles over time and parental breakup is associated with religious decline among abiders, adapters and youth characterized by high levels of religious salience.

Kelley (2008) found correlations between religiosity/spirituality, the parent-child relationship, and life satisfaction in adolescents. The findings asserted that a

positive parent-child relationship correlated positively with high levels of religious/spiritual beliefs and life satisfaction. Among Muslims, positive correlations have been noted between religiosity and well-being.

Religious affiliation is not likely to play any significant role in combating adolescents' risky sexual behaviour but religiosity could be fairly effective in this battle among females in the study setting. Wusu (2011) examined the relationship between religion, religiosity, and adolescents' sexual behaviour in 1026 adolescents between 12 and 19 years of age. Results reveal that religious affiliation is significantly related to only casual sexual relationships among boys but it is not significantly related to any of the indicators of risky sexual behaviour.

Edwards, Haglund, Fehring, and Pruszyński (2011) determined trends in the influence of religiosity on sexual activity of Latina 15–21-year-old adolescents. Associations between religiosity (importance of religion and service attendance) and history of ever having sex, number of sex partners, and age of sexual debut were investigated. Results revealed that religiosity has a protective association with sexual activity among Latina adolescents.

Levels of religiosity also seems to be correlated to age, gender, marital status, income, education, locality, region, employment status and health satisfaction (Chatters, Taylor, & James, 1992; Lewin & Taylor, 1993)

2.2.1 Religiosity among Muslims

Following reviews throw light on the religiosity and its relationship with other factors among Muslims.

Bayani (2014) examined the relationship between religion and happiness as espoused by 358 undergraduate Iranian Muslim students (165 men and 193 women). Participants completed Farsi versions of the Oxford Happiness Inventory, the Depression-Happiness Scale and the Religious Orientation Scale. Analysis confirmed a significant positive association between religion and happiness among the sample of Iranian Muslim students. Scores on the Religious Orientation Scale were significantly related to those on the Oxford Happiness Inventory ($r = 0.34$,

$P < .001$), as were scores with the Religious Orientation Scale and the Depression-Happiness Scale ($r = 0.29$, $P < .001$).

Agbaria (2014) examined the correlation among a number of personal and environmental resources that can reduce violence among Arab adolescents in Israel. These are: religiosity, happiness, social support, and self-control. The participants in the study consisted of 225 Palestinian Arab teenagers living in Israel. The findings indicate that all the resources that were examined contribute to reducing the level of violence; in other words, significant negative correlations were found between the level of religiosity, happiness, social support and self-control on the one hand, and the level of violence on the other hand.

Ortega and Krauss, (2013) conducted a study on religiosity, spirituality and positive youth development among Muslim high-school students. The sample studied consisted of 895 students who attended secondary schools in the greater Kuala Lumpur region in Malaysia. The exploratory factor analysis yielded an eight-factor solution with moderate-to-high internal consistency. The results of the statistical analyses indicated that Muslim female and male students scored significantly differently in the eight factors namely, striving, universality, integrity, respect, surrendering, trust, humility and practical spiritual consciousness.

Ismail (2012) explored the link between religiosity and psychological well-being in a sample of 150 (65 men and 85 women) Pakistani Muslims with an age range from 18 to 60 years. Correlation statistics suggested that a strong, negative relationship exist between religiosity and loneliness and between religiosity and anxiety. A strong positive relationship was found between religiosity and life satisfaction. Thus, the results of this study supported the relationship between religiosity and different facets of psychological well-being.

Annalakshmi and Abeer, (2011) examined the effect of Muslim religiosity and personality on resilience on 200 Muslim adolescent students using the Muslim Religiosity-Personality Inventory (MRPI) (Krauss and Hamzah, 2009). The highly resilient were higher on Islamic rituals (religious practice and ritual behaviour indicative of the manifestation of one's religious worldview). The findings also

suggested that cognitive components alone are not adequate to forge relationship between religion and resilience.

Chowdhury (2010) retrospectively explored the difference and similarities in religious beliefs between female Muslims during adolescence, and their parents; and how the similarities/differences relate to the quality of the parent-child relationship. Similar levels of religiosity between the mother and adolescent was positively related to the positivity of the mother-daughter relationship. The religious practice followed by the father and daughter was also positively related to the positivity of the father-daughter relationship.

Baroun (2006) investigated correlations among religiosity, health, happiness, and anxiety for 941 Kuwaiti adolescents. The Intrinsic Religious Motivation scale, the Kuwait University Anxiety Scale, and six self-rating scales assessing religiosity, strength of religious belief, physical health, mental health, happiness, and life satisfaction were applied to assess correlations among Kuwaiti adolescents. Analysis showed boys had significantly higher mean scores than girls on all measures except anxiety, on which girls scored significantly higher than boys. There also were significant and positive correlations among the variables, except for anxiety, which was significant and negative.

Wilde and Joseph, (1997) investigated the relationship between religiosity and Eysenck personality scale scores in a sample of 50 Moslem undergraduates who completed the Revised Eysenck Personality Scale and Moslem Attitude towards religiosity scale. The results clearly indicated the negative association between religiosity and psychoticism and positive association between religiosity and lie scores in Moslem context.

2.2.2 Religiosity and personality

Many researchers have implied significant relationship between religiosity and dimensions of personality.

Feshback (2009) employed the NEO-FFI and religiosity orientation scale to study the relationship between personality dimensions and religiosity in university

students. The results confirm that there is a positive relationship between conscientiousness and religiosity.

Löckenhoff, Ironson, O'Cleirigh, and Costa (2009) examined the association between five-factor personality domains and facets and spirituality/religiousness as well as their joint association with mental health in a diverse sample of 112 people living with HIV. Spirituality/religiousness showed stronger associations with conscientiousness, openness, and agreeableness than with neuroticism and extraversion. Both personality traits and spirituality/religiousness were significantly linked to mental health, even after controlling for individual differences in demographic measures and disease status. Personality traits explained unique variance in mental health above spirituality and religiousness.

Warr (2009) found the correlation between spirituality and personality using NEO-FFI and spirituality assessment scale in a sample of 500 church goers. Results reveal that there exists a positive correlation between openness, conscientiousness and spirituality. However no relationship was found between neuroticism, extraversion and agreeableness and spirituality.

Laher and Quay, (2009) explored the relationship between the Five Factor Model of personality and spirituality by using the NEO PI-R (Costa & McCrae, 1992) and the Spiritual Transcendence Scale (STS) (Piedmont, 1999) respectively. Participants were 94 psychology undergraduate students at a large South African university (mean age = 19.1 years; SD = 1.43, males = 19, females = 75). Evidence from both correlations and factor analysis suggest separate domains within the FFM as well as a separate factor for spirituality. These results provide support for claims that aspects of spirituality are not accounted for by the FFM as operationalised by the NEO-PI-R and by implication the FFM may not be a complete taxonomy of personality.

Wilkinson (2008) studied the relationship between NEO-FFI and spirituality in a sample of 1000 old age persons. Results support the fact that openness to experience is positively related to spirituality.

Unterrainer, Ladenhauf, Moazedi, Wallner-Liebmann, and Fink (2007) investigated the relationship between religious/spiritual well-being and indicators of psychological well-being (global religiosity, hierarchy of needs, sense of coherence) and the big five personality dimensions. The results indicate that religious/spiritual well-being is substantially correlated with different aspects of psychological well-being and personality (e.g. extraversion, neuroticism, openness).

Felson (2007) employed Eysenck's dimensional model of personality and Francis scale of Attitude towards Christianity in a sample of 255 college going students. A significant association was found between church attendance and lower psychoticism scores.

Bourke, Francis, and Robbins (2005) investigated a sample of 168 church musicians who completed the Francis scale of Attitude towards Christianity together with short form of EPQ-R. The data confirmed that religiosity is associated with lower psychoticism but not with extraversion or with neuroticism.

Jahoda (2005) investigated a sample of 341 college going students to study the relationship between personality and spirituality. Results indicate that openness is the factor of personality which is positively related to spirituality.

Anthony, Paul, Doris, and Frank (2004) studied a sample of over 7000 adults covering three age groups (20-24yrs, 40-44yrs and 60-64yrs). The personality scales given to participants measured Eysenck's three factors. Participants were divided into quartiles of religiosity and compared on personality styles. There were quadratic associations with all personality traits, but particularly with psychoticism and extraversion. The most and the least religion quartiles tended to be higher in psychoticism and lower in extraversion.

McCullough, Tsang, & Brion (2003) examined the associations of the Big Five personality factors with religiousness in a sample of 492 adolescents aged 12 to 18 years. Among the Big Five, conscientiousness in adolescence was uniquely related to higher religiousness in early adulthood. For adolescents high in emotional

stability, the link between strength of religious upbringing and religiousness in adulthood was weaker than it was for adolescents who were less emotionally stable.

Francis and Jackson, (2003) examined relationship between religious beliefs and Eysenck's dimensional model of personality among 400 undergraduate students who completed the Eysenck personality profile and the Francis scale of Attitude towards Christianity. Results show no significant relationship between the personality dimension of neuroticism and religiosity.

Lucia and Michael, (2002) investigated a sample of 116 persons (mean age 22 yrs) of low, average and high cognitive orientation to spirituality. Results indicate that cognitive orientation is positively associated with extraversion, openness to experience and agreeableness.

Maltby and Day, (2001) examined the relationship between Eysenck personality dimension and four indices of spirituality using a sample of 300 undergraduate students. The results suggest that extraversion accounts for most variance (between 9% and 14%) in spirituality scores and extraversion is related to spirituality and psychoticism is related to religiosity.

Robert (1999) investigated the personality correlates of religious constructs for 104 middle school students (mean age= 14.63 yrs) in Warsaw. The Polish Adjective List was used to assess the personality factors and Polish version of Swedish Religious Orientation was used to assess intrinsic, extrinsic and quest religious orientation. Intrinsic religiosity and quest religious orientations correlate with agreeableness and conscientiousness whereas extrinsic religiosity is associated with extraversion.

Taylor and Mc Donald, (1999) examined the relationship between religiosity, to the Five Factor Model of personality as measured by the NEO-PI-R, using a religiously heterogeneous sample of 1,129 Canadian university students. Results indicate that NEO-PI-R, agreeableness and conscientiousness domains were significantly related to and affected by religion, Moreover, extraversion did not significantly relate to any form of religion.

Francis and Wilcox, (1998) studied a sample of 236 (16- 19 yrs) female students, who completed the revised EPQ together with the indices of prayer and church attendance. The data support the view that psychoticism is related to self reported church attendance and to self reported prayer while neither extraversion nor neuroticism are correlated with their individual religiosity.

Lewis and Maltby, (1995) examined the relationship between personality and religiosity in a sample of 58 male and 106 female adults who completed the revised form of the EPQ and attitude towards Christianity scale. The data demonstrated that greater religiosity was associated with lower scores on psychoticism in males and with lower scores on psychoticism and higher scores on the lie scale in females. No association was found with neuroticism or extraversion for either males or females.

Francis and Pearson, (1993) conducted a study on 881 students (528 males and 353 females) using EPQ after attending church services. Results revealed that male church goers had lower extraversion scores and lower psychoticism scores than the normative population. Female church goers had lower lie scale scores than normative female population but did not differ on the dimensions of extraversion, neuroticism or psychoticism.

Francis and Katz, (1992) administered the Hebrew version of EPQ and Katz Scale of Religiosity to 190 female trainee teachers from Israel to examine the relationship between Eysenckian dimensions and religiosity. The data suggest that religiosity (i) is associated with neither neuroticism nor emotional stability (ii) is associated with neither introversion nor extraversion (iii) has a positive correlation with tender mindedness and a negative correlation with tough mindedness and psychoticism and (iv) is positively related to lie scale.

Chaudhary (1989) administered Eysenck's Personality Inventory and Deka's Religiosity Scale to 90 Delhi university college students, both male and female, in order to examine two conflicting psychological accounts of relationship between neuroticism and religiosity. It was found that there is no relationship between religiosity and neuroticism.

Francis, Lankshear, and Pearson (1989) administered short form of Junior Eysenck Personality Questionnaire and a scale of attitude towards Christianity to 421, 4th year junior pupils. Results indicate negative correlation between religiosity and psychoticism, a positive correlation between religiosity and lie scale and lack of significant correlation between neuroticism and religiosity.

2.2.3 Religiosity and spirituality

There is a great variation regarding the concept and relationship of spirituality and religiosity in the psychology of religion literature.

Irwin and Alan, (2008) studied the relationship between spirituality and religiosity among the working and non-working men and women (N=200). The study revealed a negative relationship between spirituality and religiosity.

Kirsi and Martin, (2005) studied the relationship between spirituality and religiosity among theology students in the university of Helsinki (N=40). The study revealed three domains – institutional dimension, the supernatural dimension and the humanistic dimension while the meaning given to religion emphasized the institutional dimension, the meaning given to spirituality emphasized the humanistic dimension.

Berkel, Armstrong, and Cokley (2004) identified similarities and differences between spirituality and religiosity in 170 African –American college students. Results support the multi-dimensionality of both constructs. An intrinsic religious orientation accounted for most of the variance in each type of spirituality. No significant differences between men's and women's scores on any of the spirituality and religiosity were found.

Allfera, Jeung, and Maiko (2003) investigated the relationship between spirituality and religiosity in a sample of 3680 first year students from 50 colleges and universities across the country and included individuals representing a variety of racial (ethnic and religious) backgrounds. Overall students become less religiously active but were more committed to integrating spirituality in their lives after one year in college. Further, religiousness and spirituality were highly correlated,

although personal characteristics and college experiences were associated with these constructs.

Thalbourne and Houtkooper, (2002) used data from 188 students at a German university to find a positive correlation between two measures of belief in paranormal and religiosity/spirituality. Results depicted that each of the two paranormal belief measures correlated significantly with each other and with the religiosity variable, the latter correlations clearly indicating that, once again, believers in the paranormal are more likely to be religious/spiritual minded.

Cook, Borman, Moore, and Kaunkel (2000) recruited 16 college students for the task of concept mapping to elicit their perceptions of what the designations spiritual and religious persons mean. Results depict that many positive character traits were used to describe both religious and spiritual people. Participants described spiritual people with emphasis on intellectual activities and inner peace, placing less emphasis on external, physical characteristics than their descriptions of religious people.

Mattis (2000) explored the meaning of spirituality for African- American women (mean age 31.9 years) and the distinction that women made between spirituality and religiosity. Content analysis of 128 women's written narratives revealed 13 categories of meaning that were assigned to spirituality. In depth interviews with a sample of 21 women revealed three key differences between spirituality and religiosity. (1) Religiosity was associated with organized worship and spirituality is defined as an internalization of positive values. (2) Religiosity is conceptualized as a path and spirituality as an outcome. (3) Religiosity is tied with worship, spirituality is associated with relationship.

Mansanger (2000) explored the difference between spirituality and religiosity by analyzing the data sheets filled in by a sample of 400 church goers and the results obtained indicate the majority of the sample is of the view that religiosity is a personal transformative experience and spirituality is an academic discipline studying that experience.

Pederson, Williams, and Kristensen (2000) examined the relationship of spiritual self identity related to religious orientation and religious attitude with the help of 'Who am I' scale and Religious Attitude questionnaire respectively. Three hundred and fifteen undergraduates from four universities participated in the study. Those who score higher on spiritual self identity scored significantly lower on the means and quest orientations. They also manifested higher scores on the affect and contain scales regarding religious matters. Participants manifesting low spiritual self- identity exhibited an opposite pattern of scores.

2.2.4 Religiosity and psychological well-being

Research findings indicate the effect of religious orientation on many aspects of psychosocial well-being especially among adolescents.

Abdel-Khalek and Lester, (2013) explored the associations between mental health, subjective well-being, and religiosity among Kuwaiti and American college students. They completed the Arabic Scale of Mental Health (ASMH), the Rosenberg Self-Esteem Scale, the Arabic Scale of Optimism and Pessimism, the Hopelessness Scale, and self-rating scales assessing physical health, mental health, and religiosity. Kuwaiti students obtained a significantly higher mean score on religiosity than did their American counterparts, whereas American students had higher mean scores on the ASMH, and the self-rating scales of both mental health and physical health. Significant (positive) correlations were found between the ASMH, self-esteem, optimism and religiosity.

Hassanrahgozar, Mohammadi, Salvashamsedienlory, and Fazlallahafshangian (2013) investigated the relationship between spiritual well-being and mental health among 485 students (boys and girls) of Islamic Azad University. Results show that varied spiritual well-being predicts 26 percent of mental health. In addition, there is a significant correlation between spiritual well-being and mental health. Female students had better scores only in the religious social welfare and in the other subscales no significant difference was observed.

Yahaya, Momtaz, Othman, Sulaiman, and Matarisah (2012) examined the impact of spirituality on adolescents' mental health problems of 1190 Malaysian adolescents selected through a multistage proportional stratified random technique. The findings from hierarchical multivariate logistic regression showed existential well-being and religious well-being were statistically associated. The present study found noticeable rates of mental health problems among Malaysian adolescents and pointed out the importance of spirituality as a resilience factor.

Francisca and Jasmine, (2012) investigated mental health of adolescents in relation to spirituality. Eight hundred higher secondary students were involved in this study. From the analysis it was found that there was a significant correlation between mental health and spirituality with reference to background variables.

McFarland (2010) studied the relationship between religious involvement and mental health in relation to gender among the aging population. Results suggest that (a) men obtain more mental health benefits from religious involvement than women, (b) women with higher levels of organizational religious involvement have similar levels of mental health as those with moderate and lower levels of organizational religious involvement, (c) men with very high levels of organizational religious involvement tend to have much higher levels of mental health than all other men.

Jafar and Siti, (2010) examined whether, spiritual intelligence (SI) and emotional intelligence (EI) can be considered as predictor for mental health. The participants in the study were 247 high school students (124 male and 123 female) in the age range of 14-17 years old, at the Gorgan City, north of Iran. The result indicates that mental health can be influenced by spiritual intelligence and emotional intelligence. In addition, the moderated effect of age on the relationship of spiritual intelligence and emotional intelligence with mental health was not found.

Beeksmma (2009) examined the relationship between Allport and Ross' (1967) religious orientation and anger expression styles in adolescents using the Religious Orientation Scale-Revised and the State-Trait Anger Expression Inventory. The results of this study suggest that intrinsic and extrinsic religious orientations are

associated, respectively, with decreases in the frequency and intensity of anger experiences. Religious participation can reduce the frequency and intensity of anger experiences, which can contribute to positive physical and mental health outcomes.

Joshi, Kumari, and Jain (2008) studied religious belief and its relation to psychological well-being and found that psychological well-being is deeply related to the individual's religious beliefs, which offer a rich source of material to consider the relationship between various dimensions of religious involvement and other facets of psychological well-being.

Adeyemo and Adeleye, (2008) investigated emotional intelligence, religiosity and self-efficacy as predictors of psychological well-being among 292 adolescents (13 -20 years) in secondary school, Nigeria. Four instruments were used, namely: General Self-Efficacy Scale, Well-being Manifestation Measurement Scale, The Wong and Law Emotional Intelligence Scale (WLEIS) and Religiosity Scale. Multiple regression analysis indicated that emotional intelligence, religiosity and self-efficacy were effective in predicting psychological well-being of adolescents.

Yeung and Chan, (2007) studied the relationship between religiousness and mental health in physically vulnerable populations, including the medically ill, the elderly and the disabled. The results show that religion had played a significant role in shaping the form of mental health care among the vulnerable population.

Sirohi (2002) conducted a study on the effect of religion on mental health. The sample consisted of 250, XI standard boys covering three religions - Hindu (N=105), Christian (N=80) and Muslim (N=80). Sirohi Mental Health Questionnaire developed by the author was used for assessing the mental health of adolescents. He reported that Christian boys had significantly poor mental health when compared with Hindu and Muslim boys.

Brown (2001) explored possible relationships between religion and health-related behaviour among adolescents. Much of this data showed that greater religiosity/spirituality may be associated with less involvement in high-risk behaviours and more involvement in health-promoting behaviours.

Thomas and Carver, (1998) reviewed religious influence on adolescent social competence and concluded that religious commitment is consistently related to increased competence. These findings are interpreted as supporting a Durkheimian view wherein religion helps people “live better” in their social order.

Weaver (1986) studied the impact of race, sex and religious environment on the perception of mental health. He found that no significant relationship was found between the perception of mental health and race, sex and the degree of religious involvement.

Resting on the above literature on the religiosity of adolescents, it is found that religiosity is a promotive factor of psychosocial well-being and the findings also reveal the relationship between religiosity and spirituality. The reviews also imply the effect of parental religiosity and parent - child relationship on the religiosity of the adolescents. The findings also suggest a positive or no relationship between religiosity and conscientiousness and extraversion and negative relationship with psychoticism and generally no association with neurotism.

2.3 STUDIES RELATED TO PERSONALITY

Every individual has his own characteristic way of behaving, responding to emotions, perceiving things and looking at the world. No two individuals are similar. How an individual behaves depends on his family background, upbringing, social status and so on. Heredity, environment and situation are the key factors which help in shaping one's personality. Personality in turn influences the assertive behavior of individuals. Taking into account the importance of personality in shaping the overall development of adolescents, the following studies concerning them are reviewed under this section.

Personality is related to many factors like siblings and family functioning. Yucel (2014) explored sibling effects on educational, cognitive and social outcomes. This study focuses on personality traits and extends its scope to early adolescence. Using the eighth-grade data from the Early Childhood Longitudinal Study-Kindergarten Cohort (ECLS-K), the relationship between number of siblings and

three personality traits: internalizing problem behavior, self-concept, and locus of control was investigated. The results suggest that sibship size has only a modest effect on personality traits among early adolescents. Specifically, only those adolescents who have at least four siblings are found to have significantly worse internalizing problem behaviours, worse self-concept, and worse locus of control compared to only children. In addition, this study finds little evidence that adolescents benefit more from sisters than brothers. Lastly, compared to having older siblings, having younger siblings is more beneficial for personality traits in predicting self-concept and locus of control.

Bester (2007) determined if peers and parents had a different impact on the personality development of the adolescent. The second aim was to determine if gender played a role in this regard. An empirical investigation was carried out involving 98 learners from Grades 8 to 11 (53 boys and 55 girls). The respondents completed instruments measuring parent-child relationship, relationship with peers, self-concept, and personality characteristics. The results indicated that the peer group, when compared with parents, had a stronger relationship with the personality development of the adolescent. This stronger relationship was more prominent in boys than in girls.

Bourke (2002) studied gender differences in personality using the Cattell High School Personality Questionnaire (HSPQ, Cattell, Cattell, & Johns, 1984) in a sample of 1,070 secondary school pupils. In particular, the score on Factor E (dominance) was significantly higher ($p < 0.001$) for the girls than the boys; the score on Factor I (tender mindedness) was significantly lower ($p < 0.001$) for the girls than the boys. Girls also made higher scores on the second-order factor of independence.

Heaven, Searight, and Skitha (1996) studied the interrelationship between perceived family functioning, personality dimensions, life satisfaction, and self-concept on 183 Australian adolescents. Moderate inverse relationship was obtained between Eysenck's psychoticism dimension and perceived family functioning. Eysenck's Neuroticism dimension demonstrated a significant, yet modest, relationship to perceived family functioning. In comparison to Eysenck personality

dimensions, life satisfaction, and self-concept strongly associated with perceived family functioning.

Maqsood (1981) examined the link between child-adult emotional bonds and personality characteristics. A sample of Pakistani adolescents aged between 13 and 14 completed the Emotional Attachment Scale and the Eysenck Junior Personality Questionnaire. Adult subjects to whom the adolescent subjects were predominantly emotionally attached were also asked to complete the Eysenck Adult Personality Questionnaire. The results indicated that children tend to develop emotional attachments to those parents whose personality scores correlate significantly positively with theirs; however, if they attach to nonparent adults, no significant association between their personality scores and those for adults exists.

2.3.1 Personality and well-being

The following studies highlight the findings of research work on the relationship of personality and different aspects of psychological well-being.

Nordin, Talib, & Yaacob, (2009) examined the relationship between personality and loneliness on mental health among 1468 undergraduates at Malaysian Universities. The results found a significant relationship between extraversion, agreeableness, conscientiousness, neuroticism, openness and loneliness on mental health. Analysis of one-way ANOVA found a significant difference in mental health between year of study, field of study, ethnicity and religion.

Abbott et al. (2008) examined long range associations between Eysenck's personality dimensions and psychological well-being in midlife. The study sample comprised 1,134 women from the 1946 British birth cohort. Extraversion and neuroticism were assessed using the Maudsley Personality Inventory in adolescence (age 16 years) and early adulthood (age 26). Psychological well-being was assessed at age 52 with a 42-item version of Ryff's psychological well-being scale. The contribution of mental health problems in linking personality variations to later well-being was assessed using a summary measure of mental health (emotional adjustment) created from multiple time-point assessments. Women who were more socially outgoing (extravert) reported higher well-being on all dimensions.

Neuroticism was associated with lower well-being on all dimensions.. The effect of extraversion was not mediated by emotional adjustment, nor attenuated after adjustment for neuroticism.

Jylha and Isometsa, (2006) investigated the relationship of the personality dimensions of neuroticism and extraversion to the symptoms of depression and anxiety in the general population. The result indicates that neuroticism correlated strongly with symptoms of depression and anxiety and somewhat with self-reported lifetime mental disorder. Extraversion correlated negatively with symptoms of depression, anxiety, and self -reported lifetime mental disorder.

Sangeeta (2006) studied the relationship between introversion – extraversion and mental health on 600 boys studying in tenth standard in high and higher secondary school of Jammu city. The results indicate that extraversion tendencies enhance the mental health where as introversion tendencies deteriorate mental health.

Based on the above reviews, it can be concluded that the personality of an individual influences many aspects of development like mental health and overall psychological well-being. Personality also seems to be influenced by peers, parents, siblings and general family functioning.

2.4 STUDIES RELATED TO PSYCHOLOGICAL WELL-BEING

Mental disorders are prevalent among college students and these disorders appear to be increasing in number and severity (Hunt & Eisenberg, 2010). Mental health of an adolescent is to a great extent linked to the relationship they have with their parents. Healthy family relationships might reduce the chances of adolescents experiencing mental health problem and thereby promotes psychological well-being. Adolescents who are emotionally healthy are in control of their thoughts, feelings and behaviours. Empirical studies of many groups dealing with serious mental illness show that religion and spirituality are generally helpful to people in coping, especially people with the fewest resources. The following group of studies brings

out the relationship of mental health with some psychosocial and demographic factors.

Archna and Rana, (2013) investigated the mental health of adolescents in relation to moral judgement, intelligence and personality among 820 adolescents drawn from senior secondary government schools in Punjab. Tools used for data collection were Mental Health Battery (MHB) (Singh and Gupta, 1978), General Mental Ability Test by Jalota (1982), Moral Judgement Test (in Punjabi) was constructed and standardized by the investigators and Eysenck's Personality Questionnaire by Eysenck (1975). The results indicated that there is positive and significant relationship of moral judgement, intelligence and extraversion dimension of personality with mental health of adolescents for total sample but mental health has no significant relationship with psychoticism and neuroticism dimensions of personality.

Byford, Abbott, Maughan, Richards, and Kuh (2013) examined prospective associations between adolescent conduct and emotional problems and subsequent parenting behaviours in adulthood. The study sample comprised of 1110 members from the MRC National Survey of Health and Development. Prospective data were collected from teacher reports of conduct and emotional problems at age 13 and 15 years and adult outcome measures of parenting. Results revealed that adolescents who displayed conduct problems were unable to provide an intellectually stimulating home environment and it was concluded that adolescents who exhibit conduct problems are more likely to develop coercive styles of parenting.

McLeod, Uemura, and Rohrman (2012) examined the association of mental health and behavior problems with academic achievement using data from the National Longitudinal Study of Adolescent Health (N=6,315). Results demonstrated that the social consequences of mental health problems are not the inevitable result of diminished functional ability but, rather, reflect negative social responses. These results also encourage a broader perspective on mental health by demonstrating that behavior problems heighten the negative consequences of more traditional forms of distress.

Dabbagh, Johnson, King, and Blizard (2011) investigated whether psychological distress is greater in Muslim adolescents in comparison with their non-Muslim counterparts and whether distress is associated with level of 'Westernization', sense of 'Britishness' and perceived discrimination. The Strengths and Difficulties Questionnaire (SDQ) and the Short Moods and Feelings Questionnaire (SMFQ) were used to measure levels of psychological distress. Contrary to expectations, Muslim students had lower levels of psychological distress than all other religious groups at a statistically significant level ($p=0.015$). Muslim students, who were more westernized, identified themselves as British and perceived less discrimination reported lower levels of psychological distress. Belonging to a particular religious group may have protective effects on mental health possibly due to aspects of the religious community, such as social cohesion, family structure and support, or to aspects of the religion itself.

Gupta and Kumar, (2010) studied the relationship of mental health with emotional and self-efficacy among 200 (100 male and 100 female) college students from Kurukshetra University. The result indicated that emotional intelligence and self-efficacy are positively related with mental health. It also revealed that male students were better than female students in term of mental health, emotional intelligence and self-efficacy.

Abu-Rayya (2006) explored the relationship between ethnic identity, ego identity and psychological well-being among mixed-ethnic adolescents with European mothers and Arab fathers in Israel. Findings revealed positive and significant relationship between Arab and European ethnic identity and psychological well-being for the mixed-ethnic adolescents. The results also suggested that ego identity status was significantly associated with the psychological well-being of mixed-ethnic adolescents.

Rahi, Kumavat, Garg, and Singh (2005) studied the association of psychopathology with demographic, developmental and social factors on 620 children from an urban slum of Miraj (Maharashtra). They reported that males were significantly affected more than the females and the prevalence increased

significantly as the socio-economic status lowered. The results revealed that socio-economic status has greater impact on mental health of adolescents; lower socio-economic status lowers the mental health of the adolescents.

Gulati and Dutta, (2004) studied the mental health profile of 245 rural adolescents (12 to 16 years) drawn from persistent poor but intact families of Ludhiana district. The results indicated that despite economic diversity and the presence of other risk conditions, majority of the adolescents were found to be performing within normal status of mental health without any manifest conduct disorders and also the effect of gender was found to be non-significant. The results revealed that the dominant problem in males was delinquency and for females it was anxiety and depression.

Shek (2002) examined the association between family functioning and adolescent adjustment in 1,519 Chinese adolescents. The results showed that family functioning was significantly related to measures of adolescent psychological well-being (existential well-being, life satisfaction, self-esteem, sense of mastery, general psychiatric morbidity), school adjustment (perceived academic performance, satisfaction with academic performance, and school conduct), and problem behaviour (delinquent and substance abuse behaviour). Family functioning was generally more strongly related to measures of adjustment for adolescents with economic disadvantage than for adolescents without economic disadvantage.

Reddy, Rao, and Nagarathnamma (2002) studied mental health status of students of coeducational and non-co-educational schools. The results revealed that there was a significant impact of the type of school on mental health status of both boys and girls. The students of co-educational schools were mentally healthier when compared to the students of non-co-educational schools.

Nanda (2001) studied the mental health of high school students. The sample consisted of 1579 students from 86 schools covering Cuttack district, Orissa. The results revealed that female students were found to have better mental health than male students. While comparing male and female students in urban, rural and ashram schools separately it was found that male and female students in urban and

ashram schools had similar mental health, whereas female students had better mental health than male students in rural schools.

Anand (1999) studied student's mental health attitude and motivation on a sample of 370 students and found that students with parents of better educational and occupational backgrounds had mental health in their favour.

Ray and Yadav, (1993) studied the mental health of higher secondary students in relation to socio-economic status on 251 boys and 250 girls from grades 9 to 12th of two urban and two rural higher secondary schools. The result revealed that mental health and socio-economic status were positively and significantly correlated.

The above reviews embark on the mental health and psychological well-being of adolescents and its relationship with concerning factors such emotional well-being, ethnicity, family functioning, parent-child relationship, socioeconomic status, gender and demographic variables.

2.5 STUDIES RELATED TO PARENTING STYLE

Baumrind (1991) identified three basic styles of child rearing: authoritarian, permissive, and authoritative. The three parenting styles differ in two particular areas of parenting: the amount of nurturing (or warmth) a child receives and the extent to which a child's activities and behaviour are controlled. This has indeed provoked many researchers to intervene and understand the dynamics of parenting on adolescent development. Research has also shown that the parenting style adopted is also influenced by many factors. Literature dealing with parenting styles and its effect on various areas of development among adolescents and factors influencing parenting style are summarized in this section.

Kashahu, Dibra, Osmanaga, and Bushati (2014) explored the relationship between demographic characteristics, parenting styles and academic achievement among elementary school students. The findings of this study showed that education and the type of work that parents do are linked with parenting style. The study also

found that the dominating parenting style which is authoritarian is connected with the family's low social status and economic level.

Abraham (2014) conducted a study to find out the factors influencing parenting style of mothers. The participants of the study included 451 children, 451 mothers and 23 teachers. The tools for data collection included a Parenting Style Inventory and a Social Competence Rating Scale. Among the employed mothers, there were more authoritative mothers and among the unemployed, there were equal percentage of authoritative and permissive mothers. Also, it was found that the kind of employment and education of the mother and type of family influenced parenting style.

Maries (2014) investigated the role of parents in the academic performance of adolescents in Kerala and found a significant association between fathers' education and parenting style.

Aiyappa and Acharya, (2012) examined the influence of parenting style on academic achievement of adolescents. The sample comprised of 973 Pre University college students ranging in age between 16-18 years in Karnataka. The participants were administered Buri's Parenting Authority Questionnaire (1991). Academic achievement was measured based on the grades obtained in the tenth grade public examination. Data analyzed using descriptive statistics, correlation and backward regression analysis revealed that parenting style of both mother and father correlated with academic achievement. And it was concluded that the more the fathers and mothers adopted an authoritarian style of parenting lower was the academic achievement of adolescents.

Okorodudu (2010) investigated the influence of parenting styles on adolescents' delinquency. Irrespective of gender, location and age, the results of the analyses show that *laissez-faire* parenting style effectively predicts adolescents' delinquency while authoritarian and authoritative did not. Parents who are positively oriented in their styles (demandingness and responsiveness) will make their adolescents socially competent and goal - directed. Parents who exerted control and monitored adolescent activities and promoted self-autonomy were found to have the

most positive effects on adolescents' behaviour. Uninvolved parents and also non responsive to adolescents needs had negative impacts on their behaviour.

Ijaz and Mahmoud, (2009) investigated the relationship between perceived parenting styles and presence of Depression, Anxiety, and Level of Frustration Tolerance (LFI) in female students. The Perceived Parenting Style Scale was developed and administered on 232 female students. Results showed a positive relationship between parental authoritarianism and depression and anxiety. In addition to maternal authoritarianism, mothers were also perceived as "controlling" and this "control" was found to have no relationship with depression. Moreover results indicated a moderately significant relationship between paternal permissiveness and depression and anxiety. No such relationship was found in case of maternal permissiveness.

Kim (2008) examined the differences and relations among Korean mothers', fathers', and adolescent girls' and boys' reports of parenting styles, distinguishing possible differences in early and mid-adolescence. Results revealed differences within and across parents' and adolescents' reports of parenting styles. Boys reported more parental behavioural control and neglect/rejection than girls. Developmental comparisons showed that younger adolescents and their parents reported the use of more parental behavioural control than older adolescents and their parents. Comparisons with regard to the relations among parenting styles showed that behavioural control is not always positively associated with warmth among Koreans. In addition, psychological control was not a consistent negative predictor of warmth among Koreans.

Chang (2007) conducted a study with 156 teenagers from central New Jersey to determine the effects of parenting styles on teenagers' self-esteem and overall satisfaction with their parents and themselves. Results indicated that there were no significant differences between race and authoritative parenting style, however, it was found that Asian American parents tended to be more authoritarian than their Caucasian counterparts. Furthermore, authoritative parenting was found to be associated with higher self esteem and satisfaction.

Dwairy (2004) examined the parental styles and psychosocial adjustment of adolescents and the relationship between them in gifted as compared to non-gifted Arab adolescents. The results indicated that parents of gifted adolescents tend to be more authoritative and less authoritarian than parents of non-gifted adolescents. The attitudes of the gifted adolescents toward their parents were more positive than those of the non-gifted adolescents. The gifted adolescents displayed higher self-esteem and fewer identity disorders, phobias, and conduct disorders than the non-gifted adolescents. The authoritative parental style correlates positively with the mental health of both gifted and non gifted adolescents, while the authoritarian parenting style impacts negatively on the mental health of the gifted, but not of the non-gifted adolescents. The results indicated that the authoritarian parenting style is a crucial factor that influences the well-being of gifted children and may affect their psychological adjustment.

Terry (2004) conducted a study to determine if there is an ongoing relationship between delinquent behavior and parenting styles in the college population. This study included 38 college students and examined the relationship between parenting styles: authoritative, authoritarian, indulgent, and uninvolved. It was found that authoritarian parenting practices are highly correlated with delinquent behavior, particularly for students with a difficult temperament and low family cohesion.

Karavasilis, Doyle, and Markiewicz (2003) investigated the associations between parenting style and quality of child–mother attachment in 202 middle school children and 212 adolescents. Overall, a positive association was found between authoritative parenting (higher scores on all three dimensions) and secure attachment, whereas negligent parenting (lower scores on all three dimensions) predicted avoidant attachment. Moreover, a unique pattern of associations emerged between particular dimensions of parenting and each attachment style across both age groups.

Mahmoud (1997) reported that mothers of a higher socioeconomic level tend to be more authoritative and encouraging of their children's independence than lower socioeconomic-level mothers.

The significant association between parenting style and ordinal position has been reported in many previous researches. First-born adolescents reported higher level permissive parenting than other adolescents (Dwairy et al., 2006), they tend to receive more attention (Axelson, 1999) and first-born Arab child is treated more gently than the other children in the family (Al-Teer, 1997). Studies show that the position of the only child has similar characteristics to that of the oldest child rather than the youngest child (Eckstein & Kaufman, 2012).

2.5.1 Parenting style in Muslim communities

Ethnic and cultural differences must also be taken into account in studying the effects of parenting styles on child social development. It is difficult to escape social pressures that judge some parenting styles to be better, usually those that reflect the dominant culture. Authoritarian parenting, which is generally linked to less positive child social outcomes, tends to be more prevalent among ethnic minorities. In Asian ethnic families, authoritarian parenting is linked to positive social outcomes and academic success, due in part to parenting goals and training specific to Asian-origin families (Bornstein & Bornstein, 2007). The following reviews explore differences and similarities in parenting beliefs and practices adopted in Muslim societies.

Rosli (2014) investigated the associations between parenting style and measures of emotional and behavioural problems in Muslim American children. No statistically significant differences were found in emotional and behavior problems between the various parenting groups. Consistency in parenting was also not associated with emotional and behavioural difficulty scores. Authoritative parenting was found to be the most frequent parenting style among Muslim fathers in the study sample, while authoritarian parenting was the most frequently reported parenting style among the Muslim mothers in the sample.

In a study conducted among Saudi female college students, 67.5 percent of the sample reported that they were physically punished at various stages in their life. When their attitudes toward physical punishment were studied, it was found that

65.1 percent of the students justified it (Dwairy & Achoui, 2010). This type of attitude of college students is mostly prevalent in the Saudi populace.

Dwairy and Menshar, (2006) investigated parenting styles in Arab societies. The Arab language version of the Parental Authority Questionnaire was administered to 2,893 Arab adolescents in eight Arab societies. Results show that all parenting styles differed across Arab societies. Cluster analysis revealed three combined parenting patterns: inconsistent (permissive and authoritarian), controlling (authoritarian and authoritative), and flexible (authoritative and permissive). The mean score of the authoritarian style was higher among males, whereas the mean score of the authoritative style was higher among females. First-born adolescents reported higher level permissive parenting than other adolescents. The effects of urbanization, parents' education, and the family economic level on parenting were minor.

Dwairy and Achoui, (2006) investigated the parenting styles, individuation, and mental health of Arab adolescents. The Psychological State Scale, Multigenerational Scale, and the Parental Authority Questionnaire were administered to 2,893 Arab adolescents in eight Arab societies. Authoritative parenting was associated with a higher level of connectedness with the family and better mental health of adolescents. A higher level of adolescent-family connectedness is associated with better mental health of adolescents. Results indicate that authoritarian parenting within an authoritarian culture does not harm the adolescents' mental health as it does within the Western liberal societies.

Results of studies reported from Algeria (Fershani, 1998; Zegheena, 1994) and on Arab-Palestinian adolescents in Israel indicated that boys perceive their parents' style to be more authoritarian than girls do (Dwairy, 2004). Palestinian boys in the Gaza Strip also perceived both their parents as treating them more negatively than the girls did; they perceived their parents as being more strict in disciplining, more rejecting, and more hostile than did the girls (Punamaki, Qouta, & El Sarraj, 1997). Despite that the Arab society treats women more strictly than men (Zakareya, 1999). Dwairy and Achoui, (2010) found that male children undergo more physical

punishment than female children in Saudi Arabia. Studies by (Dwairy, 2004, Dwairy, et al., 2006) show that parenting styles vary across Arab countries (societies), with parenting styles in traditional countries such as Yemen and Saudi Arabia tending to be more authoritarian than parenting styles in modern countries such as Lebanon and Jordan. Also it was noted that parenting styles applied to girls tend to be more authoritative and less authoritarian than those applied to boys. In the rural areas, the parenting styles tend to be more authoritarian while the first first-born children experience less authoritarian and more permissive parenting styles. Studies also show that educated mothers are less authoritarian and controlling than less educated parents in Saudi Arabia (Al-Mutalq, 1981), Egypt (Hana, 1974), and Algeria (Sahrawi, 1998).

Stewart, Bond, Abdullah, and Stefan Ma (2000) examined the association between perceived parental styles and practices and academic achievement in Bangladesh, a Muslim culture. Associations among perceptions of parents' styles and supervisory practices, and self-esteem, relationship harmony, and academic achievement, were examined in 14-15 year old girls and boys (N=212) in Dhaka. Parental supervisory practices were associated with a warm parental style for girls and parental dominating control for boys. Girls' (but not boys') perceptions of parents predicted academic achievement and were mediated by self-esteem.

These studies indicate how parenting style can influence many aspects of development in adolescents like self esteem, psychosocial adjustment, parent-child relationship, academic performance and delinquency. The reviews also throw light on many factors that influence the parenting style adopted by parents like socio economic status, occupation, education, maternal employment, ordinal position and gender. The above studies also provide an insight into the varied parenting practices adopted in Muslim societies.

2.6 STUDIES RELATED TO ASSERTIVENESS TRAINING

Assertiveness training is an important part of any form of behavior therapy. The training is based on the assumption that when any overt expressions of emotions are learned, displayed and reinforced, the corresponding subjective feelings will be

felt. Today a plethora of training programmes conducted by numerous organizations round the world claim to effectively impart training in behavior modification. Such training is sought by people from diverse fields which include sportsmen, managers, students and many others who feel that they need to improve their personal effectiveness in some way. The following reviews report the effectiveness of assertiveness training programmes.

Manesh et al. (2015) determined the effectiveness of assertiveness training on decreasing social anxiety. Research method was quasi-experimental with pre-test, post-test design by placebo and control groups, in order to measure the dependent variable using Social Phobia Inventory (SPI). The population of this study was volunteers of Yazd city. Ninety subjects were selected by simple random sampling, and then randomly assigned to three groups (experimental, control and placebo) and pre-test was conducted on them. Then, experimental group received assertiveness training in 8 sessions of 60 minutes each. Results indicated that social anxiety scores in the intervention and control groups decreased more than in the placebo group. Result of present study indicates the importance of assertiveness skill training on the social anxiety.

Tannous (2015) aimed to clarify the effectiveness of assertiveness training in improving self-esteem among a sample of students with low emotional-behavioral traits. The study sample was divided randomly into two groups, the experimental group and control group (21 male and female students in each). The study findings indicated the effectiveness of the training in development of self-esteem at statistically significant level for the experimental group.

Mahmoud, Al Kalalkeh, and El-Rahman (2013) assessed the effect of assertiveness training program on Jordanian nursing students' level of assertiveness and self-esteem. A before-and-after design was employed through conducting three consecutive sessions that reinforce nursing students' assertiveness using different approaches. Rathus Assertiveness Schedule and Rosenberg Self-Esteem Scale were used in the pre and post test. Results revealed that although students were non assertive before and after the program, they significantly scored higher after the

program (mean difference: 4.182, t : 2.029, Sig. 0.045). The level of self-esteem did not significantly differ after delivering the training program (mean difference: 0.083, t : 0.213, Sig. 0.832). Assertiveness training has at least the effect to influence students' better self-esteem when they are being more assertive (R square 39.0, Beta 20.4, t 2.188, $P=0.031$).

Niusha, Farghadani, and Safari (2012) investigated the effect of assertiveness training on test anxiety of girl students in guidance schools. This study was a quasi-experimental design with pre-test post-test and two follow-ups. Among 74 students, 30 students who had test anxiety, were assigned as the experimental and control group (15 students in each group). The experimental group were taught assertiveness training for eight 50-minute sessions. The data were analyzed through ANOVA with repeated measuring. The results indicated that assertiveness training decreased the level of Test Anxiety in students significantly, and the reduction of Test Anxiety after assertiveness training remained stable over time.

Agbakwuru and Stella, (2012) investigated the effect of assertive training on early-adolescents' improvement of resilience. The training which consisted of 10 sessions of 50 minutes each was conducted with a total of 24 students aged 10-12 years. Pre-test post test experimental and control group design was used. Randomizations assignment was used to draw the 14 (8 male and 6 female) students to experimental and 10 (male and female) student to control groups. From the statistical analysis, it was concluded that the assertive training has been able to improve the level of resilience on the experimental group. This result shows that both the male and female was affected equally by the assertiveness training. There were higher scores from the experimental group which was attributed to the effect of assertive training.

Akbari, Mohamadi, and Sadeghi (2012) conducted a study to determine the efficacy of assertiveness training on self esteem and general self efficacy of girl students of Islamic Azad University. Forty girls who had lower score in self esteem were randomly selected and the training programme was given. The assertiveness training programme was conducted in 8 sessions of 90 minutes each. The findings of

this research confirmed that assertiveness training is effective in increasing self esteem and general efficacy of female students.

Mohebi et al. (2012) determined the effect of assertiveness training on reducing anxiety levels in pre-college academic students of Gonabad city. There were 3 questionnaires, namely demographic, academic anxiety and Rathus Assertiveness Schedule in which the validity and reliability were calculated and approved. The intervention for the experimental group was 5 sessions of assertiveness training using the Precede model and 1 session for parents and teachers to help and support the intervention program. A post-test 8 weeks after the last training session for each group was conducted. The results showed a significant decrease in anxiety and increased decisiveness in the experimental group and it was claimed that assertiveness training is an effective non-pharmacological method for reducing academic anxiety and it can improve academic performance.

Ruskino and Michelle, (2011) assessed the efficacy of a novel assertiveness training programme on reducing sexual assault risk. The study was conducted on 54 female under graduate college students who were designated to experimental group and control group. Participants were compared on their assertiveness score before and after the intervention programme. The study found that the novel assertiveness training programme increased general assertiveness as well as positive communication skill which in turn helped them to combat unwanted sexual advances and sexual assault.

Mohebbi, Shahsiah, Moshki, Delshad, and Matlabi (2011) investigated the effect of teaching courageousness based on assertiveness using the PRECEDE Model on high school children in Gonabad. Applying multistage random cluster sampling 140 students (treatment group = 70, control group = 70) were selected. Post-test was conducted 8 weeks after the intervention. After the intervention, a significant increase emerged in the mean score of the respondent's knowledge, attitude, skill, and assertiveness. In terms of sex, the male students showed higher level of assertiveness which was statistically significant.

Hamoud, El Dayem, and Ossman (2011) determined the effect of an assertiveness training program on self-esteem and assertiveness skills of students at the faculty of nursing, Alexandria University. The subjects composed of 80 nursing students, who were divided randomly to 40 students for study group and 40 for control group. The study concluded that assertive behavior and self-esteem can be learned and that students can significantly benefit from an assertiveness training program to increase their assertiveness skills and self-esteem.

Alayia, Khamen, and Gatab (2011) aimed to investigate the effects of a self-assertiveness training program in female first grade high school students in Tehran. The sample, using a cluster sampling method consisted of 450 students of whom 40 were selected to take part in the training program. All subjects completed the assertiveness Inventory (AI) and a 76 item inventory measuring parenting style. Subjects completed these questionnaires twice before and after the training program. Statistical analysis showed that students who scored low on self-assertiveness measures can benefit significantly from self-assertiveness programs.

Hijazi, Tavakoli, Slavin-Spenney, and Lumley (2010) investigated whether individual differences moderated the effects of Expressive Writing (EW) and Assertiveness Training (AT). Results indicate that greater acculturative stress at baseline predicted greater improvement from both interventions. Additionally, women benefited more from AT than EW, except that EW improved women's physical symptoms. Men benefited more from EW than AT. Students with limited emotional awareness and expression tended to benefit from both interventions. Finally, nation of origin cultural differences generally did not predict outcomes. It is concluded that the benefits of EW and AT can be enhanced by targeting these interventions to specific subgroups of international students.

Makhija and Singh, (2010) studied the effectiveness of assertiveness training programme on self esteem and academic achievement on adolescents. Participants were 80 boys and 80 girls in the age group of 15 years. The students were randomly assigned to experimental (N=80) and control (N=80) group. The experimental group was given the assertiveness training programme which consisted of 8 sessions. The

result obtained clearly showed the superiority of the assertiveness training programme in enhancing the self esteem of students but no potential effect on academic achievement was noted.

Çeçen-Erogul and Zengel, (2009) conducted a study to investigate the effectiveness of assertiveness training programme on adolescents' assertiveness level. The data was collected through Rathus Assertiveness Schedule. For the experimental group assertiveness enhancing programme as an independent variable was carried out by the school counsellor for 50-70 minutes lasting 12 weeks. During this period the control group did not receive any treatment. The ANCOVA analysis showed that the assertiveness training programme was effective in enhancing the assertiveness level of adolescents.

Honarmand, Taghavi, and Atari (2009) examined the effects of group assertive training on social anxiety, social skills and academic performance of female freshmen in Bahmaei high school. The sample included 60 students selected by random multistage sampling method. They were randomly divided into experimental and control groups. The instruments used in this study were Watson & Friend's Anxiety Scale and Eisler & Miller's Social Skills Rating Scale. The research design was pretest - post test with the control group. From the results it was concluded that Group assertive training increased social skills and school performance and decreased social anxiety of experimental groups in comparison with control groups.

Tavakoli, Lumley, Hijazi, Slavin-Spenny, and Parris (2009) tested the effects of group assertiveness training on the acculturative stress, affect, and health of 118 international students at an urban, American university. Intervention was conducted at the start of a semester, and assessments were conducted at baseline and the end of the semester. Group assertiveness training was rated positively by students. It is concluded that group assertiveness training improves emotional adjustment of international students.

Prasad (2009) conducted a quasi experimental study in Mangalore to evaluate the effectiveness of assertiveness training programme towards prevention

of abuse. Sample consisted of 200 adolescent girls. Assertiveness level and self confidence of the girls was assessed using a semi structured checklist. Assertiveness training was conducted and it was found that the mean post test score (36.36) was higher than the mean pretest score (16.28). It was suggested that similar training programmes can be conducted in other areas of adolescent health and social related problems.

Bader and Boon, (2005) examined the effects of a weekly, skill-based, assertiveness training program on self esteem and assertiveness performance for five at-risk 9th and 10th grade students. The program contained three assertive communication skills: introducing oneself, refusing requests, and disarming anger. Before beginning the program, participants completed written measures containing five demographic items and the Rosenberg Self Esteem Scale (Rosenberg, 1965), oral measures about their expectations of the program and self-ratings of effective communication. The results of this study show the efficacy of using a role-play based technique to improve assertive behaviour of at risk youth, as well as the efficacy of assertiveness training to improve self esteem in this population.

Lin et al. (2004) evaluated an assertiveness training program among nursing and medical students' in Taiwan on assertiveness, self-esteem, and interpersonal communication satisfaction. Using a longitudinal research design, 69 participants whose scores on the Assertive Scale were ≤ 50 percent (i.e., low assertiveness) and who were willing to participate were included and assigned to an experimental group (33 subjects) or comparison group (36 participants; participants were matched with the experimental group by grade and sex). Participants in the experimental group received eight 2-hour sessions of assertiveness training once a week. The assertiveness and self-esteem of the experimental group were significantly improved in nursing and medical students after assertiveness training, although interpersonal communication satisfaction of the experimental group did not significantly improve after the training program.

Kim and Young-il, (2003) studied the effects of assertiveness training to enhance the social/assertiveness skills of 36 adolescents with visual impairments. It

was found that parents, the students, teachers, and observers judged the adolescents' social skills differently. However, the training did have some specific effect on increasing assertiveness.

Kipper (1992) investigated the differential effect of role-playing enactments through self-evaluations of improvement in assertiveness by participants in an assertive training program. Twenty-two non assertive Israeli students were trained in two groups: mimetic-replications (action modelling, N = 12) and spontaneous (self-produced action, N=10) role-playing interventions. Comparisons of their scores on the Self-Expression College Scale (CSES) before and after the training showed that both groups significantly improved their self-evaluations, but the mimetic-replication group did better.

Apart from adolescents, assertive training programme has also been found to be beneficial for patients with chronic schizophrenia (Lee et al., 2011; Mousa, Imam & Sharaf, 2011), mental health patients (Hatzenbuehler & Schroeder, 1982; Weinhardt, Carey, Carey, & Verdecias, 1998). It also has been found to be effective in enhancing social efficacy in physically disabled adults (Glueckauf & Quittner, 1992) and social skill in elderly (Braz, Del Prette, & Del Prette, 2011). This training is also helpful in improving marital communication skills (Animasahun & Oladeni, 2012).

A substantial body of research reports that assertiveness training programmes are very effective in improving the assertiveness and overall well-being of adolescents. The studies further indicate that assertiveness training programmes are beneficial in reducing anxiety, increasing self esteem, self-evaluations, improving resilience, positive communication and combat unwanted sexual advances and sexual assault.

Based on the literature presented in this chapter it is evident that a vast majority of studies on assertiveness have been carried out in western countries. A few studies have been carried out among Muslim societies. But research on this topic among the Indian population is scarce and almost negligible effort has been made in this direction among the Indian Muslims. Moreover, though there are many

studies on assertiveness, religiosity, psychosocial factors like personality, and mental and spiritual well-being and parenting style, there is a dearth of research focusing on the relationship between these variables and assertiveness. Hence, this investigation was conducted with an objective to study assertiveness among Muslim adolescent girls and its relation to other constructs like religiosity, mental, physical and spiritual well-being, personality and parenting style.

METHODOLOGY

CHAPTER 3

METHODOLOGY

This study entitled “**Assertiveness among Muslim adolescent girls: Role of parenting style, religiosity and psychosocial factors**” is a cross sectional study with ex post facto research design encompassing multi-methodological approaches. The study was conducted in three phases.

Phase I: Delineation of the demographic profile and determination of assertiveness, religiosity, personality and mental, physical and spiritual well-being of the sample group using the survey method.

Phase II: Study of the parenting styles adopted by the mothers of the sample group using the survey method.

Phase III: Intervention to a subsample of the selected Muslim adolescent girls who exhibited ‘situationally non assertive’ behaviour and assess the effectiveness of an assertiveness training programme using the pretest - post test control group experimental design.

3.1 PHASE I

Demographic profile and assertiveness, religiosity, personality and Mental, Physical and Spiritual (MPS) well-being.

The methodology followed in phase I is discussed under following headings.

- 3.1.1 Selection of area
- 3.1.2 Selection of sample
- 3.1.3 Research tools used
- 3.1.4 Conducting the study
- 3.1.5. Administration of the tools
- 3.1.6 Analysis of the data

3.1.1 Selection of area

The selected location for the study was Chennai, the capital city of a southern state of India, namely Tamil Nadu. The rationale for choosing this city was due to the rapport established earlier as it is the nativity and the place of work of the researcher. Added to this, Islam is the second largest religion of Chennai accounting for around 9.4 percent of the population (Census of India, 2011).

The target group comprises of Muslim college going girls studying in Muslim minority colleges. There are two Muslim minority arts and science colleges having girl students (Directorate of Collegiate Education, Tamil Nadu) and four Muslim minority engineering colleges (Directorate of Technical Education, Tamil Nadu) in the metropolitan area of Chennai. As of 2011, Chennai metropolitan area includes Chennai district, Alandur, Chengalpattu, Kanchipuram, Sholinganallur, Sriperumbudur and Tambaram taluks of Kanchipuram district and Ambattur, Gummidipoondi, Madhavaram, Ponneri, Poonamallee and Tiruvallur taluks of Tiruvallur district (Chennai Metropolitan Development Authority, CMDA). For the present study, all the Muslim minority arts and science colleges and Muslim minority engineering colleges having girl students in Chennai metropolitan area were selected to conduct the study.

3.1.2 Selection of sample

As mentioned, the area for conducting the present investigation was the Muslim minority arts and science colleges and Muslim minority engineering colleges in Chennai metropolitan area. Using the power sampling technique the minimum sample size was determined as 667 at 99% confidence interval. But due to the availability of Muslim college girls, 1500 was taken as the sample size. Out of the total Muslim girls enrolled in Muslim minority arts and science colleges and engineering colleges, 50 percent of girls from each Muslim minority colleges were selected as sample for the study. Based on the willingness of the girls and their mothers to participate in the study, a total of 1500 girls in the age group of 17-19 years were selected using multistage sampling technique.

3.1.3 Research tools used

Questionnaire method was used to collect information from the respondents.

The questionnaire consisted of the following sections.

- A. Personal data of the Muslim adolescent girls
- B. Assertiveness-Rathus Assertiveness Schedule by Rathus (1973)
- C. Religiosity-Islamic Practice Schedule by the Investigator
- D. Personality-Eysenck's Personality Inventory by Eysenck and Eysenck, (1964)
- E. Mental, physical and spiritual well-being - Mental, physical and spiritual well-being scale (MPS) by Vella- Brodrick and Allen, (1995)

For seeking baseline data, a self administered questionnaire was designed, encompassing all the related questions relevant to the study like socio-demographic pattern and family details of the individual.

The second part of phase I involved assessing assertiveness, religiosity, personality and mental, physical and spiritual well-being of the selected Muslim adolescent girls. Survey method was used to study the above psychosocial factors using the questionnaire.

Description of the tools

A. Demographic data

A structured questionnaire was prepared to collect the socio cultural and economic details of the selected Muslim adolescent girls. This background information of the respondents is essential for the purpose of sample selection and defining the exclusion and inclusion criteria. The questionnaire that was developed was posed for pretesting on five percent of the total sample, so that modifications could be made in the schedule before gathering data from the larger group of respondents.

Based on their inputs, the questionnaire was modified accordingly before the main study.

This part of the questionnaire included questions relating to age, ordinal position, mother tongue and subsect of Islam. Information on educational qualification, type of schooling like state board, matriculation, central board and medium of education for most part of schooling and their discipline of higher education namely science, arts and engineering were also elucidated. Educational background is an important factor which may have a strong impact on the self confidence of the adolescent girls and thereby their assertiveness. The educational qualification, the employment details of the parents and the total family income were also sought as research shows that the economic status of the parents has a significant impact on their parenting style. Other family details like place of residence, native place, type of family i.e. joint, nuclear or extended family were also collected since these factors can influence the cultural pattern followed by families, thereby influencing the girls' behaviour and also the parents' attitude. Details regarding the number of siblings and their educational qualification were also gathered. In addition, information on leisure time activities of the participants were collected by giving various options like watching television, playing indoor or outdoor games, listening to music, reading books, going out with friends, etc.

B. Assessment of level of assertiveness using Rathus Assertiveness Schedule by Rathus (1973)

The Rathus Assertiveness Schedule by Rathus (1973) was used to assess the assertiveness level of the selected Muslim adolescent girls. The form gives allowance to the participants to indicate how characteristic or descriptive each of the 30 statements mean to them and responses are marked as +3 to – 3 on a six point scale with always, usually, sometimes, once in a while, rarely and never as responses. A score of 3 was assigned to 'always', 2 was assigned to 'usually' and 1 was assigned to 'sometimes'. A score of -1 was assigned to 'once in a while', -2 to 'rarely' and -3 was assigned to 'never'. All positive responses are added and negative responses are subtracted to calculate a score ranging between -90 and +90.

The participants with a score between -90 to -20 were categorized as ‘very non-assertive’, -20 to 0 as ‘situationally non-assertive’, 0 to +20 as ‘somewhat assertive’, +20 to +40 as ‘assertive’ and +40 to +90 as ‘probably aggressive.’

C. Assessment of Religiosity using Islamic Practice Schedule (formulated by the investigator)

The Islamic Practice Schedule was used to measure the religiosity level of the Muslim adolescent girls. This scale was designed by the investigator. Several statements relating to Islamic beliefs and practices were gathered. The gathered information was assembled into forty statements. Eight of them were found to be repetitive and hence were removed. The rest of the statements were scrutinized for practicality, resulting in omission of twelve items.

The questionnaire was then pretested on a randomly selected sample of 20 Muslim adolescent girls. Based on the pretest results, questions which seemed to be ambiguous and difficult to understand was reframed and simplified. The questionnaire was then submitted to two Islamic religious heads in the local mosques. Based on their suggestion a few questions were modified and finally a questionnaire consisting of twenty statements was developed.

The options for responding to these statements were ‘Regular (or) Always’, ‘Occasionally’ and ‘Rarely’. A score of 3 was assigned to ‘Regular (or) always’ and 2 was assigned to ‘Occasionally’ and 1 was assigned to ‘Rarely’. The total score obtained would denote the religiosity level. The 25th, 50th and 75th quartiles were calculated from the religiosity scores. Less than 25th quartile was categorized as low, 25th-50th quartile was classified as medium, 50th-75th quartile denoted high religiosity and above 75th quartile was categorized as very high religiosity. This rating is given in Table 3.1.

TABLE 3.1 - RATING FOR ISLAMIC PRACTICE SCHEDULE

Category	Quartile	Score
Low	<25	<42
Medium	25-50	42-49
High	50 -75	50-55
Very high	>75	>55

D. Assessment of Personality using Eysenck's personality Inventory- (EPI) given by Eysenck and Eysenck (1964)

The tool used to assess the personality of the selected Muslim adolescent girls is the Eysenck's Personality Inventory. It is a self-reported inventory consisting of 57 items measuring extraversion (24 items), neuroticism (24 items) and faking (lie scale) (9 items) by answering 'yes' or 'no' to each question. Test-retest reliabilities of the scale based on normal samples are excellent at 0.84 for Neuroticism and 0.88 for Extraversion, with a time lapse of one year between test and retest (Eysenck & Eysenck, 1964). The rationale for using Eysenck's Personality Inventory is that it is the most widely used test for personality by psychologists and it serves the purpose of the study. Moreover, the words have been carefully worded so as to make them understandable even by subjects of low intelligence (Boyle, Matthews, & Saklofske, 2008).

E. Assessment of Mental, Physical and Spiritual well-being using MPS scale designed by Vella- Brodrick & Allen (1995)

Due to the growing interest in holistic health and well-being, the Mental, Physical, and Spiritual well-being scale (MPS) was developed by Vella Brodrick and Allen, (1995). This well-being scale has 30 items and incorporates mental, physical, and spiritual subscales. A five point rating scale is used with alternatives like 'almost never', 'not often', 'sometimes', 'often', 'almost always' fetching a score from 1-5 respectively. These 30 questions are so framed that the higher the score on the scale, better the subject's well-being. Subscales are scored individually by adding the respective items: mental well-being subscale (items 2, 3, 7, 9, 14, 17, 19, 23, 26 and 27), physical well-being subscale (items 5, 8, 10, 12, 15, 20, 21, 25,

28 and 29) and spiritual well-being subscale (items 1, 4, 6, 11, 13, 16, 18, 22, 24 and 30). A sample questionnaire is enclosed in Appendix I.

3.1.4 Conducting the study

Before conducting the main study a pilot study was conducted with 10 percent (N=150) of the main sample size (N=1500). The subsample group was explained about the purpose of the study. The formulated tool was distributed to collect the information from the subsample representing the main sample. The pilot study was conducted for meeting the requirements and making modifications in the questionnaire before collecting data from the larger group of respondents.

With the data collected the reliability and validity of the items used in the schedule was calculated. The reliability of the tools used for the study was checked using split-half and Cronbach's alpha coefficients (Kerlinger, 2001). The split half reliability score and the Cronbach's Alpha value were determined for the variables separately. None of the items pulled down the alpha value drastically. Hence, all the items were retained. The values of split half and Cronbach's Alpha was found to be highly significant. The reliability scores are presented in Table 3.2.

TABLE 3.2 - RELIABILITY OF THE TOOLS

S.No.	Tools	Reliability Cronbach's Alpha	
		Author	Investigator
1	Rathus Assertiveness Schedule	0.78	0.76
2	Islamic Practice Schedule	-	0.89
3	Eysenck Personality Inventory	0.95	0.72
4	Mental, Physical and Spiritual well-being-scale (MPS)		
	Mental well -being subscale	0.94	0.78
	Physical well- being subscale	0.81	0.84
	Spiritual well -being subscale	0.97	0.82
5	Parenting Style Questionnaire		
	Authoritative	0.81	0.85
	Authoritarian	0.83	0.82
	Permissive	0.65	0.73

The construct validity was used to check the validity of the tools used for the study. The construct validity of the 'Islamic Practice Schedule' developed by the investigator was found to be 0.88 and the validity of the other tools used in the study was established by the respective authors.

The main study was conducted for a period of 15 months (from October 2013 to December 2014). The area for conducting the present investigation was the Muslim minority arts and science colleges and Muslim minority engineering colleges in metropolitan area of Chennai. Fifty percent of girls from each Muslim minority college were selected as sample for the study. The girls were selected using multistage systematic random sampling technique. In the first stage, all the Muslim minority arts and science colleges totaling to 3 (Directorate of Collegiate Education, Tamil Nadu) and Muslim minority engineering colleges totaling to 4 (Directorate of Technical Education, Tamil Nadu) in Chennai metropolitan area were selected. In the next stage, the colleges that had girl students were only chosen which came to 2 arts and science colleges and 4 engineering colleges. From the selected colleges the girls in each class were chosen using systematic random sampling technique. The number of undergraduate courses from every selected college was listed. Using the college records, the girls in the age group of 17 - 19 years were selected. Out of this, Muslim girls from each undergraduate department were enlisted in alphabetical order and every second name was chosen from the list. A total of 1532 girls were selected following this procedure. Out of this, 32 girls were not willing to participate in the study and hence, 1500 girls were chosen for this study. The study was registered for ethical clearance and the protocol was approved by the Institute Research Ethics Committee of Bharathidasan Government College for Women, Puducherry. A written consent was also obtained from all the respondents.

Table 3.3 presents the number of Muslim girls enrolled in Muslim minority arts and science and Muslim minority engineering colleges between the years 2012 – 2013.

TABLE 3.3 - REPRESENTATION OF THE SAMPLE SIZE

Name of the college	Total strength of Muslim girls	Sample size
Arts and science colleges		
Justice Basheer Ahmed Sayeed College for Women	1750	875
Mohamed Sathak Arts and science College	400	200
Engineering colleges		
B.S. Abdur Rahman University	350	175
Mohamed Sathak A.J. College of Engineering	140	70
Danish Ahmed College of Engineering	120	60
Aalim Mohamed Salegh College of Engineering	304	152
Total strength	3064	1532
Drop out	--	32
Sample size (N)		1500

3.1.5 Administration of the tools

Test administration is one of the most important steps in the research process because in the absence of correct test administration, one cannot get reliable results. Thus, in order to develop rapport and to get the right responses from the sample population the investigator personally visited each institution, met the students and gave a brief talk to them explaining the purpose of the study. They were instructed clearly as how to respond to the different tools.

After explaining the need, scope and the nature of the study, the questionnaires were distributed to the girls. It was ensured that subjects were seated comfortably and as far as possible care was taken to see that they had no chance to talk to other students or glance at their answers. They were given full assurance by the investigator that information collected from them would be kept confidential. Further clarifications were offered on the questions/doubts raised by them and they were requested to cooperate with the investigator for successful completion of the research. Each tool was administered in accordance with the instructions laid down in their respective manuals. On an average, each girl took about 30 minutes to complete the questionnaire. Then the questionnaires were scrutinized to check whether all the questions were answered.

Plate 1 – Respondents filling the questionnaire



3.1.6 Analysis of the data

The data obtained through the questionnaire were coded, classified and tabulated for further statistical analysis. A scoring method was developed and the scores were used for analyzing the data. Descriptive and inferential statistics was computed by using SPSS (Statistical package for Social Science) Version 17. The descriptive variables of the study were presented as mean, standard deviation, Chi-square, ANOVA, 't' test, Karl Pearson's coefficient of correlation and Multiple regression. Descriptive statistical analysis was used to present the demographic details of the selected Muslim adolescent girls through percentages. Statistical analysis like 't' test, One-Way Analysis of Variance (ANOVA) was carried out to compare assertiveness, religiosity, personality, mental, physical and spiritual well-being based on demographic factors. Multiple regression analysis was computed to predict the factors contributing to the assertiveness of the Muslim adolescent girls.

3.2 PHASE II

Parenting style adopted by the mothers of the selected Muslim adolescent girls

This phase involved determining the parenting style adopted by the mothers of the selected Muslim adolescent girls using the survey method. The methodology adopted for phase II is discussed under the following headings.

3.2.1 Selection of sample

3.2.2 Research tool used

3.2.3 Conducting the study

3.2.4 Analysis of the data

3.2.1 Selection of sample

Phase II is an ex post facto research design. All the mothers of the Muslim adolescent girls chosen for the Phase I were selected for this phase.

3.2.2 Research tool used

The Parenting Style Questionnaire (Robinson, et al., 1995) was used to assess the parenting style adopted by mothers of the selected Muslim adolescent girls. (A sample questionnaire is enclosed in Appendix II)

The scale consisted of 30 items which identified three different parenting styles namely Authoritative (Democratic) (13 items), Authoritarian (13 items), and Permissive Parenting Style (4 items). The mothers were asked to rate as to how often they engaged in the different parenting practices which was listed in the questionnaire. Scores range from “Never” to “Always” on a 5-point scale. At the end of each section, the scores were added up and divided by the number of items in that section. The calculated score is the total score for that category. The highest score indicates the preferred parenting style of the mothers. The construct validity of the variables was also found to be good (Authoritative - 0.84, Authoritarian - 0.92 and Permissive - 0.78). The split half reliability score has been determined for the variables separately and the values are presented in Table 3.4.

TABLE 3.4 - RELIABILITY OF THE PARENTING STYLE QUESTIONNAIRE

Tool	Reliability Cronbach's Alpha	
	Author	Investigator
Parenting Style Questionnaire		
Authoritative	0.81	0.85
Authoritarian	0.83	0.82
Permissive	0.65	0.73

3.2.3 Conducting the study

The investigator personally met the mothers during the parent teacher meetings which are conducted in colleges regularly. The purpose of the study was explained and after establishing a rapport, the questionnaire was given to them to be filled up. Any doubts raised by the mothers regarding filling in the questionnaire was clarified by the investigator. The mothers generally took 15-20 minutes to complete the questionnaire. For the illiterate mothers, the investigator read out the questions and translated it into the regional language and checked in their responses. About 15 percent of the questionnaires were sent through the daughters as the mothers could not come to the college for the meeting due to some unavoidable reasons. The filled questionnaires were scrutinized to check whether all the questions were answered.

Plate 2 – Data Collection from the Mothers



3.2.4 Analysis of the data

The data obtained through the questionnaire were coded, classified and tabulated for further statistical analysis. Chi-square and ANOVA was done to study parenting style based on assertiveness, religiosity, personality, mental, physical and spiritual well-being and the selected demographic variables of the Muslim adolescent girls.

3.3 PHASE III

Planning, conducting and evaluating the impact of assertiveness training programme

Phase III involved conducting the intervention programme which was “Assertiveness Training” for a subsample of girls who exhibited ‘situationally non assertive’ behaviour. Assertive training is an effective coping skill, refusal skill and a social skill. Assertive training helps adolescents especially girls, to ward off unwanted sexual advances, ragging, eve teasing, peer pressure and destructive thoughts. Shy and timid girls through assertive training can become bolder and out spoken. The methodology adopted for this phase is discussed under the following headings.

3.3.1 Selection of sample

3.3.2 Research tools used

3.3.3 Conducting the intervention programme

3.3.4 Analysis of the data

3.3.1 Selection of sample

From the data obtained in Phase-I study relating to the assertiveness of the Muslim adolescent girls the following results were revealed. The assertiveness level of the selected Muslim girls is displayed in Table 3.5.

**TABLE 3.5 - ASSERTIVENESS LEVEL OF THE
SELECTED MUSLIM GIRLS**

Level of assertiveness	N	Percentage
Very non assertive	243	16.20
Situationally non assertive	443	29.53
Somewhat assertive	499	33.27
Assertive	225	15.00
Probably aggressive	90	6.00
Total	1500	100

The data presented in table 3.5 reveals that, out of the selected Muslim adolescent girls 243 girls were 'very non assertive' and 443 were 'situationally non assertive'. It was decided to give the assertiveness training only to the 'situationally non assertive girls' whose scores ranged between -20 to 0 on Rathus Assertiveness Schedule. The intervention programme was conducted in a centralized venue. Due to this, some girls although interested, could not give their consent to participate in the intervention programme considering the distance of the venue from the place of their residence. Out of the 443 girls categorized as 'situationally non assertive' only 207 girls gave their consent to participate in the intervention programme. Out of this, a subsample of 100 participants were selected using systematic random sampling method and further they were assigned randomly to the test (n=50) and control group (n=50).

3.3.2 Research tools used

This phase is an experimental design where pretest and post test was conducted for both the control group and the experimental group. Mental, physical and spiritual well-being was also studied although the intervention programme was focused on assertiveness.

The tools which were used in Phase I to study assertiveness and mental, physical and spiritual well-being were used in this phase also.

3.3.3 Conducting the intervention programme

An assertiveness training module was developed exclusively for the Muslim adolescent girls by the investigator with the help of a corporate trainer and a master NLP practitioner. The intervention programme was conducted for a period of five weeks on weekly once basis. Each session was conducted for 4 hours with half an hour break in between. The training programme was conducted in Justice Basheer Ahmed Sayeed College for Women, after obtaining the permission from the head of the institution. The five sessions involved didactic input as well as experiential activities; handouts (refer Appendix III) and video tapes were used to facilitate assertive behavior. The teachings of the Holy Quran which emphasizes on the equality of women and the importance of women voicing their opinions was also

incorporated as this training programme was conducted exclusively for Muslim girls. Since Muslims always strive to lead their life according to the teachings of the Holy Quran, the investigator felt that incorporating Quranic verses would have a greater impact and give better results.

The module adopted for the assertiveness training programme is presented in Table 3.6.

TABLE 3.6 - MODULE FOR ASSERTIVENESS TRAINING PROGRAMME

Day	Module description	Intervention	Duration
1.	Ice Breaking		30 minutes
	Explanation of the term “Assertiveness”	<ul style="list-style-type: none"> > Definition of terms: assertiveness, aggressiveness and passive behaviour- difference between these three behaviour styles. > Aggressiveness was equated to a bull douser, passiveness to door mat. > Passive aggressiveness was equated to doormat with pins and > Assertiveness was equated to a river. 	1 hour 30 minutes
	Self assessment of assertiveness Importance of assertiveness	<ul style="list-style-type: none"> > Assertive rights- explanation of Assertive rights like –the right to say ‘No’, right to disagree with someone’s opinion, right to say ‘I don’t understand’, right to make mistakes etc. > Understanding that rights come linked with responsibilities of the consequences. > Understanding ones assertiveness level 	1 hour 30 minutes
2.	Developing assertive behaviour	<ul style="list-style-type: none"> > Making assertive request and assertive refusals. > Responding to criticism > Look inside to identify thoughts and feelings and dealing with disappointment 	2 hours
	Importance of using the opportunities given effectively.	<ul style="list-style-type: none"> > Identify goals in order to “act” instead of “react.” > Achieve one goal at a time. 	1 hour 30 minutes
3.	Developing assertion skills	> Using assertive skills under low threat conditions	1 hour 30 minutes
		> Communicating an effective assertive response - The girls were divided into teams and each team was given a case study. The activity was to read and understand the case and tackle the problem assertively.	2 Hours

Day	Module description	Intervention	Duration
4.	Assertion skills in personal life situations	> Being assertive under higher level anxiety conditions	1 hour 45 minutes
		> Learn to use 'I Feel' statements effectively based on the situation- girls were given some selected topics and asked to voice their opinions regarding it.	1 hour 45 minutes
5.	Problem solving and importance of body language	> Identify specific problems- applying the steps in problem solving	1 hour
		> Difficulties that individuals face while expressing themselves and practice skills that help overcome the barriers- learning to use body language, words and tone in the right proportion.	45 minutes
		> Increase awareness of internal factors that may still be inhibiting individuals from being assertive.	45 minutes
	Feedback	> Overview of the progress of the group over the span of the workshop > Evaluate individual growth and program accomplishment.	30 minutes 30 minutes

Plate 3 - Lecture by the trainer



Plate 4 – Trainer explaining a situation



Plate 5 – Role play by the participants



Plate 6 – Interaction between trainer and participant



Plate 7 – A brain storming session



Plate 8 – Participant clarifying doubts



Plate 9 – Distributing handouts



Plate 10 – Pre-test



Plate 11 – Post-test



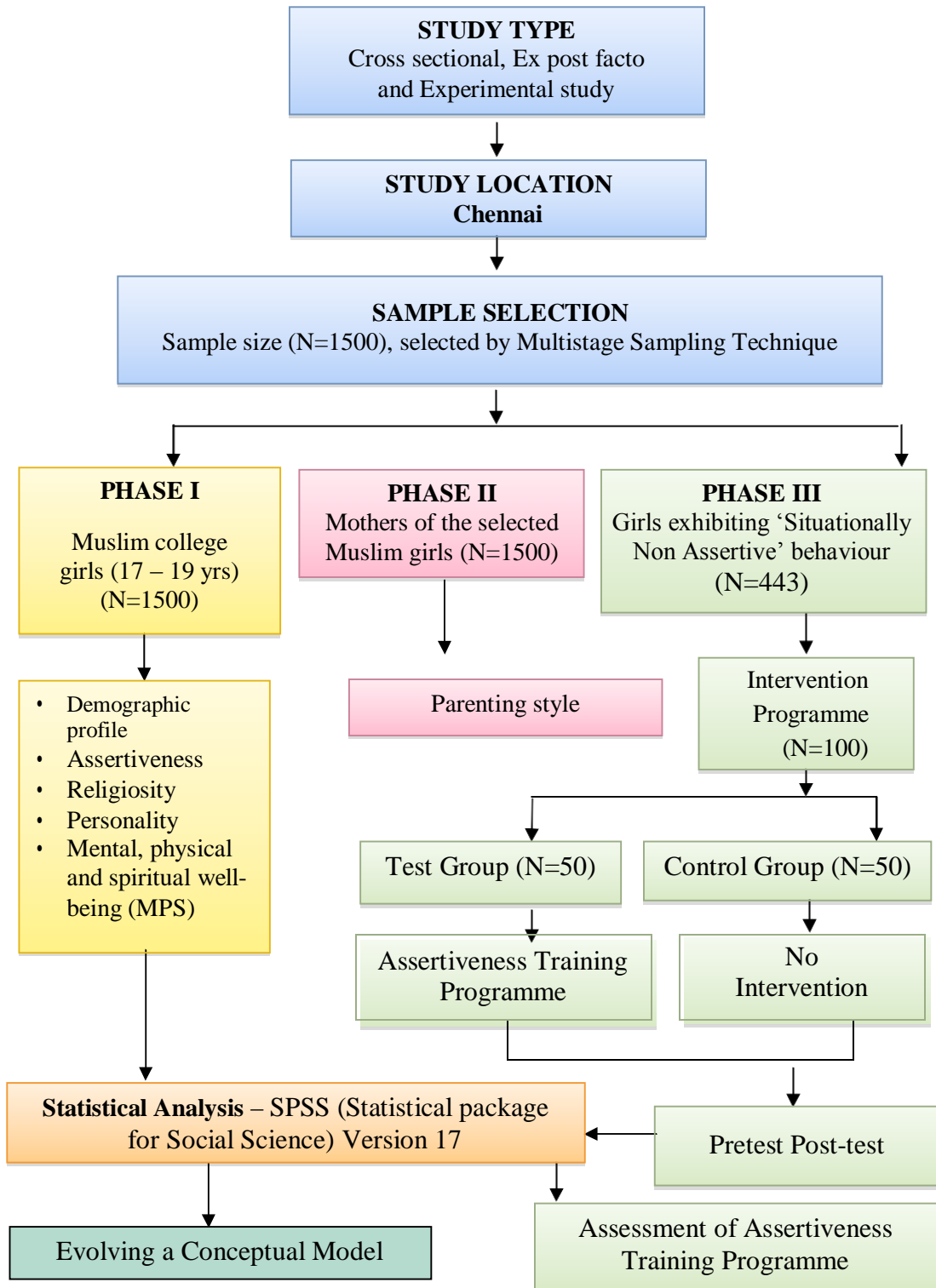
3.3.4 Analysis of the data

In order to find out the impact of the assertiveness training programme, the participants were post tested after a gap of three months. Students 't' test was carried out to compare assertiveness and mental, physical and spiritual well-being before and after the intervention programme.

The schematic representation of the methodology is presented as Figure 1 in the following page.

Figure 1

Schematic representation of the methodology



RESULTS AND DISCUSSION

CHAPTER 4

RESULTS AND DISCUSSION

The outcome of the data analysis on “Assertiveness among Muslim adolescent girls: Role of parenting style, religiosity and psychosocial factors” is presented in this chapter. The hypotheses are tested and interpreted, following which appropriate discussions are presented. The results are recorded under the following sequence.

- 4.1 Socio-demographic details of the selected Muslim adolescent girls.
- 4.2 Assertiveness of the Muslim adolescent girls
- 4.3 Religiosity of the Muslim adolescent girls
- 4.4 Personality of the Muslim adolescent girls
- 4.5 Mental, physical and spiritual well-being of the Muslim adolescent girls
- 4.5 Parenting style adopted by mothers of the Muslim adolescent girls
- 4.7 Relationship between assertiveness and other dependent variables
- 4.8 Evolving a conceptual model
- 4.9 Effect of intervention programme

4.1 SOCIO-DEMOGRAPHIC DETAILS OF THE SELECTED MUSLIM ADOLESCENT GIRLS

Muslims are not a homogenous population. There is a considerable diversity among Muslims in India. Their demographic trend has a significant impact on many psychosocial aspects of the Muslims. In this section an attempt has been made to understand the socio-demographic profile of the Muslim adolescent girls. Table 4.1 presents the personal details of the selected Muslim girls.

TABLE 4.1 - PERSONAL DETAILS

Personal details	(N=1500)	Percentage
Mother tongue		
1.Tamil	817	54.5
2.Urdu	683	45.5
Subsect of Islam		
1.Shia	378	25.2
2.Sunni	1122	74.8
Residence		
1.Urban	1246	83.1
2.Rural	149	9.9
3.Sub-Urban	105	7.0
Native place		
1.Chennai	808	53.9
2.Tamil Nadu	591	39.4
3.Other States	101	6.7

The personal data of the selected Muslim adolescent girls show high diversity within the Muslim community in terms of demographic details. With respect to their mother tongue, the data indicates that nearly more than half (54.5%) of them are Tamil speaking, while 45.5 percent are Urdu speaking girls.

The table also shows that one fourth (25.2%) of the selected Muslim girls belong to the Shia subsect of Islam and 74.8 percent belong to the Sunni subsect of Islam. A majority of 83.1 percent reside in urban areas and only a negligible number of them reside in semi urban (9.9%) and rural areas (7%). A notable proportion of the selected Muslim adolescent girls are natives of Chennai (53.9%) while 39.4 percent are natives of other regions in Tamil Nadu and only a meagre population of 6.7 percent come from other states.

The family details of the selected Muslim adolescent girls are displayed in Table 4.2.

TABLE 4.2 - FAMILY DETAILS

Family details	N	Percentage
Type of family		
1. Joint	345	23.0
2. Nuclear	1126	75.1
3. Extended	29	1.9
Family size		
1. < than 4 members	1098	73.2
2. 5-7 members	382	25.5
3. > than 7 members	20	1.3
Total family income(monthly)		
1. < than Rs.10000	733	48.9
2. Rs.10001-20000	451	30.1
3. > than Rs.20000	316	21.1
Ordinal position		
1. First born	494	32.9
2. Middle Born	423	28.2
3. Last born	501	33.4
4. Only Child	82	5.5
Father's educational qualification		
1. Illiterate	545	36.3
2. Primary School	544	36.3
3. Higher Secondary	111	7.4
4. Graduate	221	14.7
5. Professional	79	5.3
Father's occupation		
1. Labourer	329	21.9
2. Driver	98	6.6
3. Clerical	69	4.6
4. Officer	107	7.1
5. Business	768	51.2
6. Professional	129	8.6
Mother's educational qualification		
1. Illiterate	161	10.7
2. Primary School	740	49.3
3. Higher Secondary	468	31.2
4. Graduate	112	7.5
5. Professional	19	1.3
Mother's working status		
1. Employed	126	8.4
2. Unemployed	1374	91.6
Mother's occupation (n=126)		
1. Professors, teachers	32	25.4
2. IT, Software professionals	2	1.6
3. Banking	4	3.2
4. Others	88	69.8

Most of the adolescent Muslim girls come from nuclear families (75.1%) while 23.05 percent of them live in joint families and a trivial percentage of 1.9 live in extended families. About three fourth (73.2%) of the selected Muslim girls come from a family which has less than 4 members, followed by 25.2 percent of them having 5-7 members in their family and a very small percent (1.3%) have more than 7 family members. Nearly half (48.9%) of the selected Muslim girls have a monthly family income of less than Rs.10000 (48.9%), 30.1 percent of them with a monthly family income ranging between Rs.10001-20000 and a small percent (21.15) of them come from families whose monthly income is more than Rs.20000.

Table 4.2 also depicts the ordinal position of the selected Muslim girls which indicates that 32.9 percent of the sample are first born girls, 28.2 percent of them are middle born girls and most of them (33.4%) are last born children. A lesser proportion of 5.5 percent of them are the only child in their families. The selected Muslim girls are a heterogeneous mixture, with respect to their father's educational qualification. The data shows an equal distribution (36.3%) of the fathers to be illiterates and primary school completed. The data also shows 14.7 percent to be graduates, and a trivial percentage of them (7.4%) have completed their higher secondary. A very less proportion of 5.3 percent of fathers of the selected Muslim girls have done a professional course.

About half (51.2%) of the fathers of the respondents were doing business and 21.9 percent of them were working as labourers. A smaller proportion of them were professionals, officers, clerks and drivers specified by 8.6 percent, 7.1 percent, 4.6 percent and 6.6 percent respectively.

With regards to the educational qualification of the mothers of the selected Muslim girls, it can be seen that nearly half of them (49.3%) have completed their primary schooling while 31.2 percent of them have done their higher secondary and 10.7 percent of them are illiterates. Only few mothers were graduates or professionally qualified minimally represented by 7.5 percent and 1.3 percent respectively.

The data about the mother's working status shows that most of them (91.6 %) were unemployed and only 8.4 percent were employed. Among the employed

mothers 25.4 percent of them were professors or teachers and a meagre 1.6 percent and 3.2 percent are software professionals and in banking sector respectively. The remaining 69.8 percent of them were doing other jobs.

The data pertaining to the educational details of the selected Muslim adolescent girls is presented in the Table 4.3.

TABLE 4.3 - EDUCATIONAL DETAILS

Educational details	N	Percentage
Board of study		
1.State board	816	54.4
2. Matriculation	614	40.9
3.CBSE	25	1.7
4.Others	45	3.0
Place of stay		
1. Hostelite	47	3.1
2. Day scholar	1453	96.9
Medium of education		
1.English	1166	77.7
2.Tamil	326	21.7
3.Urdu	8	0.5
Higher education		
1.Arts	576	38.4
2.Science	492	32.8
3.Engineering	432	28.8

Of the selected Muslim girls, 54.4 percent of them had done most part of their schooling in the state board system while 40.9 percent of them had done their schooling in the matriculation pattern. Only a lesser percent of 1.7 girls had studied in the CBSE system of schooling and 3.0 percent of the girls have done a major part of their schooling in other systems of education. The data shows that a larger percentage of 96.9 percent of the girls were day scholars and only 3.1 percent were staying in hostels. The table also shows the details of the medium of education for most part of their schooling which was found to be 77.7 percent and 21.1 percent for English medium and Tamil medium respectively. A very small percent of the Muslim girls (0.5%) had done their schooling in Urdu medium. The data further

indicates that about 38.4 percent of the selected Muslim girls are studying in science stream followed by 32.8 percent doing arts and 28.8 percent in engineering.

Rest and leisure plays a crucial role in the adolescents' overall well-being. Therefore, it becomes important to study their leisure time activities and the same is presented in Table 4.4.

TABLE 4.4 - LEISURE TIME ACTIVITIES

Leisure time activities	N	Percentage
Watching T.V	987	65.8
Playing outdoor	84	5.6
Playing indoor	343	22.9
Listening music	666	44.4
Going out with friends	169	11.3
Reading books	749	49.9
Surfing net	309	20.6
Chatting	520	34.7
Others	228	15.2

Note: Percentage exceeds 100 due to multiple responses

Analyzing the leisure time activities of the selected Muslim girls, it can be noted that most of them watch television (65.8%). About 49.9 percent read books and 44.4 percent listen to music. It can be seen from the table that relatively a high percent of 34.7 girls engage in chatting and 20.6 percent of them surf on the internet. A smaller percent of the girls (22.2%) spend their leisure time playing indoor games and 11.3 percent of them spend time with their friends and 15.2 percent of the girls engage in other activities in their free time. The table indicates that a negligible percentage of the selected Muslim girls (5.6%) play out door games.

4.2 ASSERTIVENESS OF THE MUSLIM ADOLESCENT GIRLS

Assertiveness is a social skill necessary for the adolescents to communicate their needs, wants and feelings clearly, and comfortably. Assertiveness helps the

adolescents to sustain positive interpersonal relationships face challenging situations and promotes general well-being. In this section the assertiveness level of Muslim adolescent girls is studied in relation to some selected demographic variables.

4.2.1 Assertiveness among the Muslim girls based on the demographic variables

Table 4.5 presents the result of 't' test calculated to compare the assertiveness of the selected Muslim girls based on the subject of Islam.

TABLE 4.5 - ASSERTIVENESS BASED ON SUBSECT OF ISLAM

Variable	Subsect	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Assertiveness	Shia	378	4.64	22.06	1.134	1.13	0.259 ^{NS}
	Sunni	1122	3.12	22.85	0.682		

NS - Not Significant

For the present study the two main subsects of Islam, namely Shia and Sunni were taken into account. It can be seen from table 4.5 that the mean assertiveness scores of the Shia Muslim girls is 4.64 and for the Sunni Muslim girls it is 3.12. From the result it is evident that there is no significant difference in the assertiveness scores between Shia Muslim girls and Sunni Muslim girls as the 't' value 1.13 is below the table value.

Table 4.6 displays the result of 't' test calculated to compare the assertiveness of the selected Muslim girls based on their mother tongue.

TABLE 4.6 - ASSERTIVENESS BASED ON MOTHER TONGUE

Variable	Mother tongue	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Assertiveness	Tamil	817	2.57	22.48	0.79	1.74	0.082 ^{NS}
	Urdu	683	4.61	22.83	0.87		

NS - Not Significant

The results of the 't' test carried out to find out the difference in the assertiveness of Muslim girls based on their mother tongue shows no significant difference as the 't' value is 1.74, which is below the table value. This result clearly indicates that the mother tongue does not affect the assertiveness of the selected Muslim girls.

One-way ANOVA carried out to compare the assertiveness of the selected Muslim adolescent girls based on their higher education is presented in Table 4.7 (a&b).

TABLE 4.7(a) - ASSERTIVENESS BASED ON HIGHER EDUCATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Assertiveness	Between Groups	60145.37	2	30072.68	63.43	0.000**
	Within Groups	709775.63	1497	474.13		
	Total	769920.99	1499			

**Significant at 0.01 level

TABLE-4.7 (b) - DUNCAN'S MULTIPLE RANGE TEST-ASSERTIVENESS BASED ON HIGHER EDUCATION

Higher education	N	Subset		
		1	2	3
Science	492	-3.57		
Arts	576		2.77	
Engineering	432			12.53

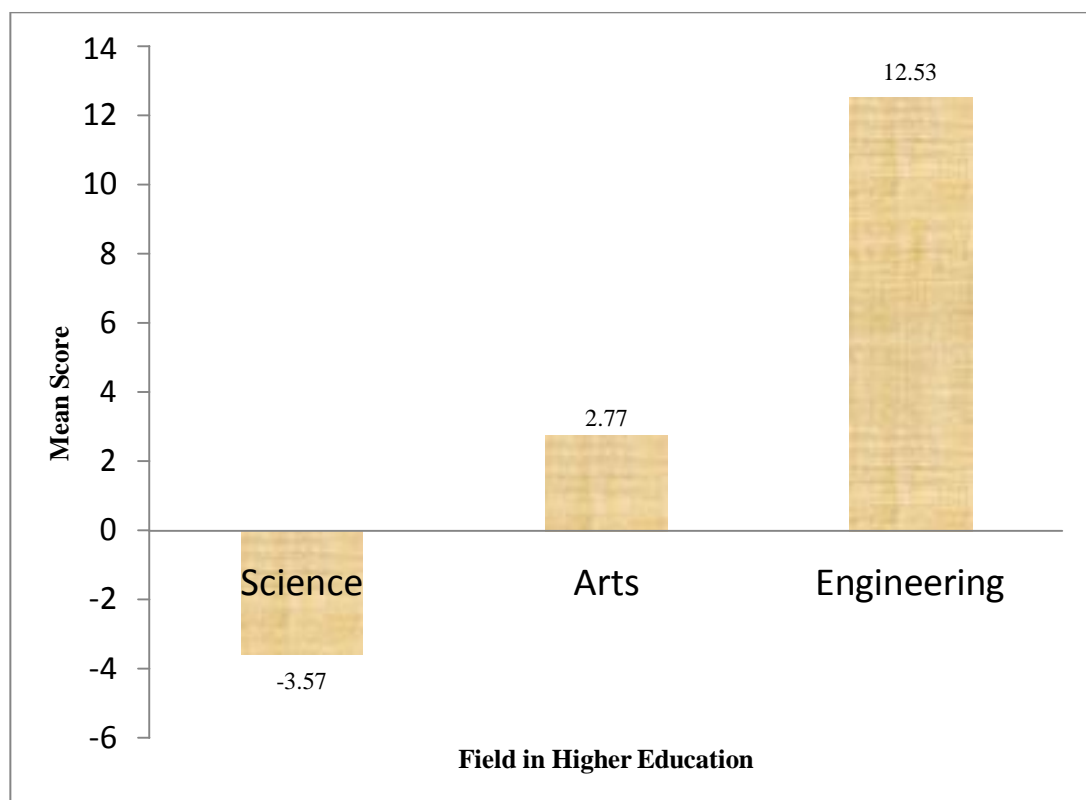
Significant difference is observed in the assertiveness of the girls based on the different streams of higher education they were pursuing in the college level namely, arts, science and engineering (F=63.43; p<0.01).

It can be inferred from the results presented in the Duncan's Table 4.7 (b) that, Muslim girls doing their engineering course had the highest assertiveness

scores. This is followed by the girls pursuing arts and the girls doing science course in the college have the least assertiveness scores.

This difference may be due to the fact that the girls from engineering stream were studying in co-educational institutions and studying along with boys may impact their assertiveness level favourably. This finding is in line with the summarized results of the complex study done by Peneva and Yordzhev, (2014) which revealed that the students in computer science and computer engineering are highly assertive. This result is graphically presented in Figure 2.

Figure 2 - Assertiveness based on higher education



One-way ANOVA carried out to compare the assertiveness of the selected Muslim adolescent girls based on their family type is presented in Table 4.8.

Table 4.8 - ASSERTIVENESS BASED ON FAMILY TYPE

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Assertiveness	Between Groups	1860.12	2	930.06	1.81	0.164 ^{NS}
	Within Groups	768060.86	1497	513.06		
	Total	769920.99	1499			

NS- Not Significant

From the results presented in Table 4.8, it is evident that no significant difference is observed in assertiveness between the selected Muslim girls coming from different family types as the 'F' value is 1.81.

This result is supported by the findings of a study conducted by Shafiq, Naz, and Yousaf (2015) that examined the relationship between assertiveness and psychological well-being among university students and found no significant differences in assertiveness and psychological well-being based on the family system of the students. Another study by Arslantas, Adana, and Sahbaz (2013) determined the assertiveness levels of 949 high school students in relation to certain variables and found that having health problems, success situation, failing in exams, family type, situation of parents being alive, number of siblings and birth order of attendants in their families had no effect on Rathus Assertiveness Schedule scores.

A comparison of the assertiveness level of the selected Muslim adolescent girls based on their ordinal position computed through one-way ANOVA is presented in Table 4.9.

TABLE 4.9- ASSERTIVENESS BASED ON ORDINAL POSITION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	1309.84	3	436.61	0.85	0.467 ^{NS}
	Within Groups	768611.15	1496	513.77		
	Total	769920.99	1499			

NS - Not Significant

The results of the one-way ANOVA carried out to find out the difference in the assertiveness level of Muslim girls based on their ordinal position shows no significant difference as the 'F' value is 0.85. The results show that birth order does not significantly affect the assertiveness of the selected adolescent Muslim girls

The result of a study conducted by James and Diana, (1977) substantiates this result. The study found no significant difference on assertiveness among males based on ordinal position and family size. Another study by Arslantas, Adana, and Sahbaz (2013) on the assertiveness levels of females, being born in Istanbul found that the birth order in their families had no effect on Rathus Assertiveness Schedule scores.

One-way ANOVA carried out to compare the assertiveness level of the selected Muslim adolescent girls based on their father's educational qualification is presented in Table 4.10 (a&b)

TABLE 4.10 (a) - ASSERTIVENESS BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	9525.93	4	2381.48	4.68	0.001**
	Within Groups	760395.06	1495	508.63		
	Total	769920.99	1499			

**Significant at 0.01 level

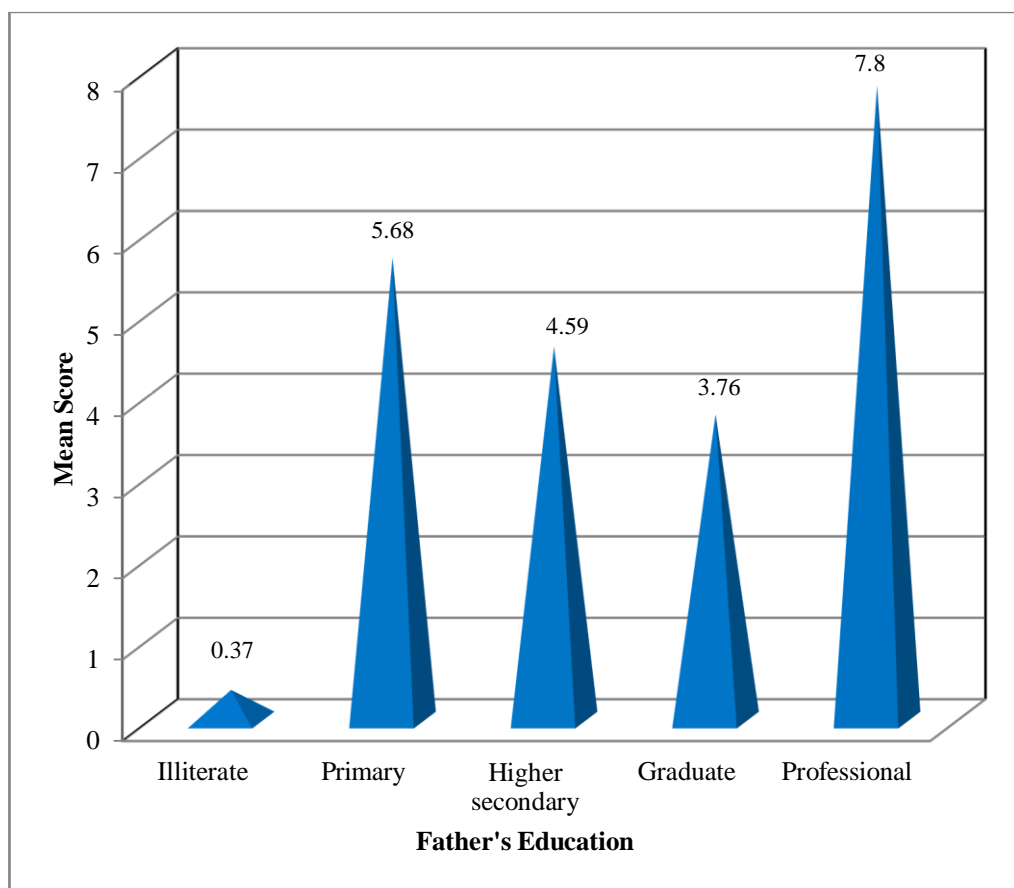
TABLE 4.10 (b) - DUNCAN'S MULTIPLE RANGE TEST – ASSERTIVENESS BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Father's qualification	N	Subset	
		1	2
Illiterate	545	0.37	
Graduate	221	3.76	3.76
Higher secondary	111	4.59	4.59
Primary	544		5.68
Professional	79		7.80

Significant difference is observed in the assertiveness level of the selected Muslim girls based on their father's educational qualification ($F=4.68$; $p<0.01$).

The Duncan's multiple range result suggests that girls whose fathers were professionals had higher assertiveness than the other groups. This was followed by the girls whose fathers had completed their primary education, then by higher secondary completed fathers and by graduate fathers in that order. Girls of fathers who were illiterate exhibited least assertiveness. It is interesting to note here that the girls of illiterate fathers scored least on assertiveness and the girls of professionally qualified fathers scored the highest. This result clearly shows the tremendous impact that father's education has on their daughter's assertiveness level. This can be attributed to the fact that educated fathers may better understand the importance of giving liberty to their girl children which may indirectly influence their daughter's assertiveness favourably. Figure 3 depicts this result graphically.

Figure 3- Assertiveness based on father's educational qualification



The results of one-way ANOVA computed to compare the assertiveness of the selected Muslim adolescent girls based on their father's occupation is presented in Table 4.11.

TABLE 4.11 - ASSERTIVENESS BASED ON FATHER'S OCCUPATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	1016.67	5	203.33	0.40	0.852 ^{NS}
	Within Groups	768904.32	1494	514.66		
	Total	769920.99	1499			

NS -Not Significant

From the results presented in Table 4.11, it is evident that no significant difference exists in assertiveness between the selected Muslim girls based on their father's occupation as the 'F' value is 0.40.

Table 4.12 shows the results of one-way ANOVA carried out to compare the assertiveness of the Muslim girls based on their mother's educational qualification.

TABLE 4.12 - ASSERTIVENESS BASED ON MOTHER'S EDUCATIONAL QUALIFICATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	2580.58	4	645.14	1.26	0.285 ^{NS}
	Within Groups	767340.40	1495	513.27		
	Total	769920.99	1499			

NS- Not Significant

The results of the one-way ANOVA carried out to find out the difference in the assertiveness level of Muslim girls based on their mother's educational qualification shows no significant difference as the 'F' value is 1.26. This result clearly indicates that the mother's educational status does not affect the assertiveness of the selected Muslim girls.

This result is supported by a study conducted by Arslan, Akca, and Baser (2013) who found no significant difference in the level of assertiveness of the adolescents based on the educational status of the parents.

Table 4.13 shows the results of 't' test carried out to compare the assertiveness of the Muslim girls based on their mother's employment status.

TABLE 4.13 - ASSERTIVENESS BASED ON MOTHER'S EMPLOYMENT STATUS

Variable	Mother's employment status	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' Value
Assertiveness	Employed	126	8.38	19.91	1.77	2.53	0.012*
	Unemployed	1374	3.05	22.85	0.61		

*Significant at 0.05 level

The mean values of assertiveness score of selected Muslim girls whose mothers were employed is 8.38 and for those girls whose mothers were unemployed it is 3.05. A significant difference at five percent level is noted as the calculated 't' value is 2.53. This result indicates that the assertiveness of the respondents with employed mothers is higher than those with unemployed mothers.

This result is supported by Hoffman (1998) who states that daughters with employed mothers, showed more positive assertiveness as rated by the teacher and that daughters of employed mothers have been found to be more independent, particularly in interaction with their peers in a school setting, and to score higher on socioemotional adjustment measures. A study by Taylor (1997) also found that employed mothers described their children as more assertive and responsible than did unemployed mothers.

Table 4.14 shows the results of one-way ANOVA carried out to compare the assertiveness of the Muslim girls based on their mother's occupation.

TABLE 4.14 - ASSERTIVENESS BASED ON MOTHER'S OCCUPATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	47.91	3	15.97	0.03	0.990 ^{NS}
	Within Groups	49525.79	122	405.94		
	Total	49573.71	125			

NS - Not Significant

From the results of the one-way ANOVA displayed in Table 4.14, it can be inferred that mother's occupation of the selected Muslim adolescent girls does not significantly affect their assertiveness as the calculated 'F' value is 0.03.

A study conducted by Mirjalili and Mirjalili, (2014) supports this finding: The binary comparison of mean demographic components through ANOVA test indicated no significant relationship between the components of social skills (cooperation, assertiveness, and self-containment) and parents' occupation.

One-way ANOVA carried out to compare the assertiveness of the selected Muslim adolescent girls based on their family size is presented in Table 4.15.

TABLE 4.15 - ASSERTIVENESS BASED ON FAMILY SIZE

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	1358.05	2	679.02	1.32	0.267 ^{NS}
	Within Groups	768562.93	1497	513.40		
	Total	769920.99	1499			

NS - Not Significant

From the results presented in Table 4.15 it is evident that no significant difference is observed in assertiveness between the selected Muslim girls coming from different family size as the 'F' value is 1.32.

Table 4.16 (a&b) shows the results of one-way ANOVA carried out to compare the assertiveness of the Muslim girls based on their family income.

TABLE 4.16 (a) - ASSERTIVENESS BASED ON FAMILY INCOME

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Assertiveness	Between Groups	18653.94	2	9326.97	18.59	0.000**
	Within Groups	751267.04	1497	501.84		
	Total	769920.99	1499			

**Significant at 0.01 level

TABLE 4.16 (b) - DUNCAN'S MULTIPLE RANGE TEST – ASSERTIVENESS BASED ON FAMILY INCOME

Family income	N	Subset		
		1	2	3
Rs.10001-Rs.20000	451	1.46		
<Rs.10000	733		4.57	
>Rs.20000	316			8.10

Significant difference is observed in the assertiveness between the selected Muslim girls based on their family income ($F=18.59$; $p<0.01$).

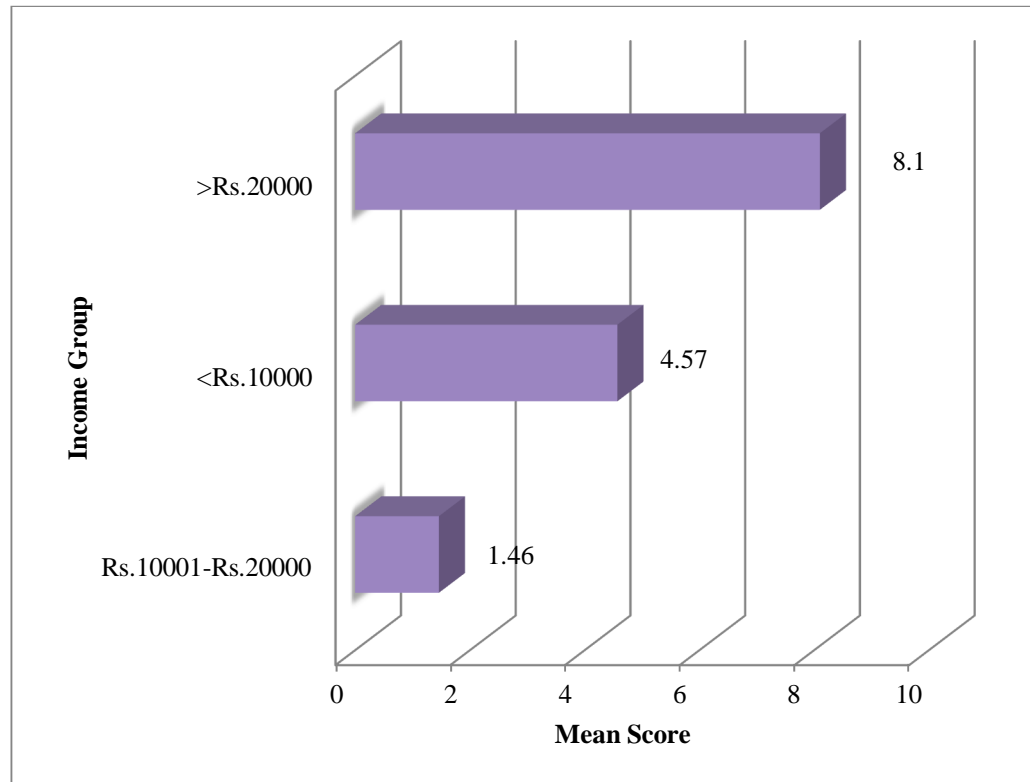
From the Duncan's multiple range results, it is found that girls whose monthly family income is more than Rs.20,000 have higher assertiveness than the other groups. This is followed by the girls whose monthly family income is less than Rs.10,000. Girls coming from families whose monthly income is between Rs.10,001 and Rs.20,000 exhibited least assertiveness. From this it can be concluded that girls belonging to the higher and lower income group are more assertive than the girls from middle income group.

This result is supported by a study conducted by Ibrahim (2011), who investigated the factors affecting assertiveness among student nurses and found positive relations regarding family income and students' assertiveness.

The findings of a study by Arslantas, Adana, Sahbaz (2013) on the assertiveness levels of 949 high school students in relation to certain variables also substantiates this result. It was concluded that being female, having high income and participating in decisions in the family increased students' Rathus Assertiveness Schedule scores.

The comparison of assertiveness of Muslim girls based on family income is graphically represented in Figure 4.

Figure 4 - Assertiveness based on family income



From the results presented in tables 4.5 to 4.16, it is proved that hypothesis 1 which states that “there will be a significant mean difference in assertiveness of the selected Muslim adolescent girls based on demographic variables” is partially accepted.

4.3 RELIGIOSITY OF THE MUSLIM ADOLESCENT GIRLS

Religion is a global phenomenon. It plays a very important role in the lives of adolescents. Religiosity of the adolescents can influence the attitude and behaviour in more positive and constructive ways. This section aims at studying the religiosity of the Muslim adolescent girls with reference to the selected demographic variables.

4.3.1 Religiosity among the Muslim girls based on the demographic variables

Table 4.17 presents the results of 't' test computed to compare the religiosity of the selected Muslim girls based on the subsect of Islam.

TABLE 4.17 - RELIGIOSITY BASED ON SUBSECT OF ISLAM

Variable	Subsect	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' Value
Religiosity	Shia	378	54.34	3.93	0.20	1.62	0.105 ^{NS}
	Sunni	1122	54.72	3.93	0.11		

NS - Not Significant

From the results displayed in Table 4.17, it is evident that no significant difference exists in the religiosity level of the selected Muslim girls based on the subsect of Islam as the calculated 't' value 1.62 is below the table value.

The results of 't' test computed to compare the religiosity of the selected Muslim girls based on their mother tongue is presented in Table 4.18. Mother tongue was used as an indirect variable to measure ethnicity.

TABLE 4.18 - RELIGIOSITY BASED ON MOTHER TONGUE

Variable	Mother tongue	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' Value
Religiosity	Tamil	817	54.60	4.135	0.145.	0.22	0.824 ^{NS}
	Urdu	683	54.65	3.683	0.141		

NS - Not Significant

The results of the 't' test carried out to find out the difference in the religiosity of the selected Muslim girls based on their mother tongue shows no significant difference as the 't' value is 0.22 which is below the table value. This result clearly indicated that the mother tongue does not affect the religiosity of the selected Muslim girls.

One-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on their higher education is presented in Table 4.19.

TABLE 4.19 - RELIGIOSITY BASED ON HIGHER EDUCATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	81.43	2	40.71	2.63	0.072 ^{NS}
	Within Groups	23126.00	1497	15.44		
	Total	23207.43	1499			

NS - Not Significant

A perusal of the results of the one-way ANOVA displayed in Table 4.19, clearly shows that the stream of higher education the girls are doing in their college does not significantly affect the religiosity of the selected Muslim girls as the calculated F value is 2.63.

One-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls coming from different types of family is presented in Table 4.20 (a&b)

TABLE 4.20(a) - RELIGIOSITY BASED ON FAMILY TYPE

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	184.75	2	92.37	6.01	0.003 ^{**}
	Within Groups	23022.68	1497	15.37		
	Total	23207.43	1499			

^{**}Significant at 0.01 level

TABLE 4.20(b) - DUNCAN'S MULTIPLE RANGE TEST – RELIGIOSITY BASED ON FAMILY TYPE

Family type	N	Subset
		1
Nuclear	1126	54.43
Joint	345	55.19
Extended	29	55.66

Significant difference is observed in the religiosity level of the girls based on the different types of family namely nuclear, joint and extended family ($F=6.01$; $p<0.01$).

It can be inferred from the results presented in the Duncan's Table 4.20 (b) that, Muslim girls coming from extended families have more religiosity. This is followed by the girls living in joint families and the girls coming from nuclear families have the least religiosity scores.

This may be due to the fact that in an extended and joint family system grandparents and other elders live with the adolescents and they may impart religious and spiritual teaching to the adolescent which may be the reason for their higher religiosity. The results of a study conducted by Myers (1996) suggested that three sets of variables aid the transmission of religiosity-parental religiosity, quality of family relationship and traditional family structure. Another study by Petts (2014) focused on whether and why religious transmission from parents to youth varies among diverse family structures. Results suggest that less effective religious transmission within non traditional families compared with traditional families is due (at least in part) to less effective religious socialization within these families.

Table 4.21(a&b) shows the one-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on their ordinal position.

TABLE 4.21(a) - RELIGIOSITY BASED ON ORDINAL POSITION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	425.42	3	141.80	9.31	0.000**
	Within Groups	22782.01	1496	15.22		
	Total	23207.43	1499			

**Significant at 0.01 level

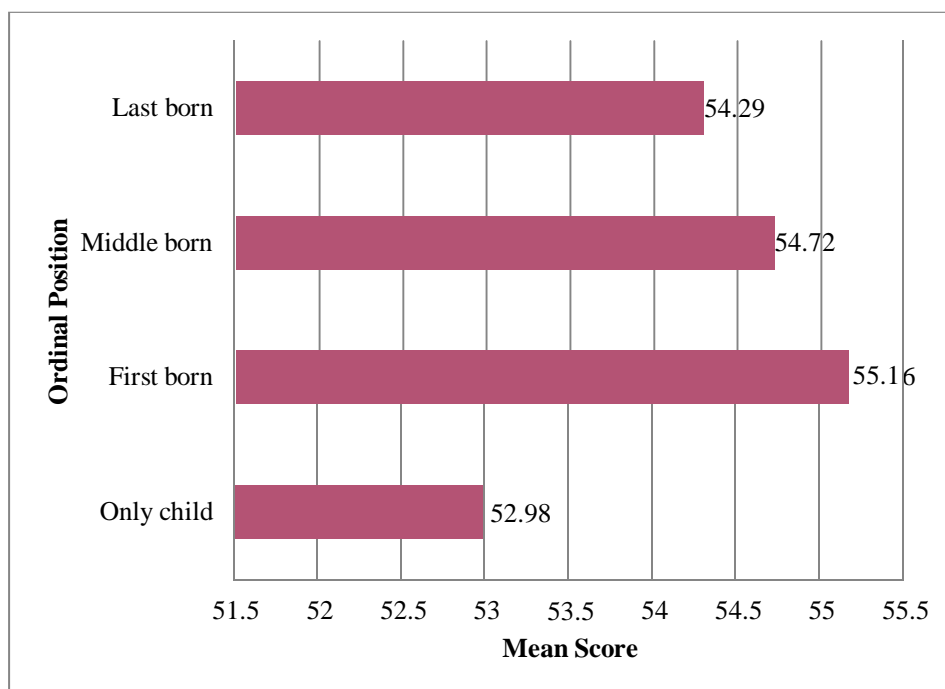
**TABLE 4.21(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY
BASED ON ORDINAL POSITION**

Ordinal position	N	Subset		
		1	2	3
Only child	82	52.98		
Last born	501		54.29	
Middle born	423		54.72	54.72
First born	494			55.16

Significant difference is observed in the religiosity level between the Muslim girls who are first born, middle born, last born or only child ($F=9.31$; $p<0.01$).

Duncan's multiple range test carried out for multiple comparisons divides the sample into three subsets showing a difference in the religiosity level between the four categories of birth order. From the table it can be concluded that the first born girls are more religious than the other groups. It is also evident from the results that the middle born and last born girls have similar religiosity level. The girls who are the only child in the family have the least religiosity score. Figure 5 graphically represents this result.

Figure 5 - Religiosity based on ordinal position



One-way ANOVA carried out to compare the religiosity level of the selected Muslim adolescent girls based on their father's qualification is presented in Table 4.22 (a&b)

TABLE 4.22(a) - RELIGIOSITY BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	676.07	4	169.01	11.22	0.000**
	Within Groups	22531.36	1495	15.07		
	Total	23207.43	1499			

**Significant at 0.01 level

TABLE 4.22(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Father's qualification	N	Subset	
		1	2
Professional	79	51.99	
Illiterate	111		54.16
Higher secondary	545		54.59
Graduate	221		54.95
Primary	544		55.00

The result of the one-way ANOVA shows a significant difference in the religiosity of the selected Muslim girls based on their father's educational qualification ($F=11.22$; $p<0.01$).

The Duncan's multiple range suggests that, girls whose fathers are professionals have the least religiosity scores. It is also evident that girls whose fathers are illiterates, graduates and higher secondary completed have similar scores but are significantly different from others. Girls of fathers who have completed their primary level of education exhibited the highest religiosity.

One-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on father's occupation is presented in Table 4.23 (a&b).

TABLE 4.23(a) - RELIGIOSITY BASED ON FATHER'S OCCUPATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	620.88	5	124.17	8.21	0.000**
	Within Groups	22586.54	1494	15.11		
	Total	23207.43	1499			

**Significant at 0.01 level

TABLE 4.23(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY BASED ON FATHER'S OCCUPATION

Father's occupation	N	Subset	
		1	2
Professional	129	52.86	
Clerical	69	53.46	
Labourer	329		54.55
Business	768		54.93
Driver	98		54.95
Officer	107		55.26

Significant difference is observed in religiosity between the selected Muslim girls based on their father's occupation ($F=8.21$; $p<0.01$).

From the Duncan's multiple range results, it is found that girls whose fathers are officers have the highest religiosity scores than the other groups. This is followed by the girls whose fathers are drivers, doing business and labourers and they have more or less similar religiosity scores. Girls of fathers engaged in clerical jobs have relatively low religiosity scores but the least religiosity scores was exhibited by the girls of professional fathers. This result is graphically represented in Figure 6.

Figure 6 - Religiosity based on father's occupation

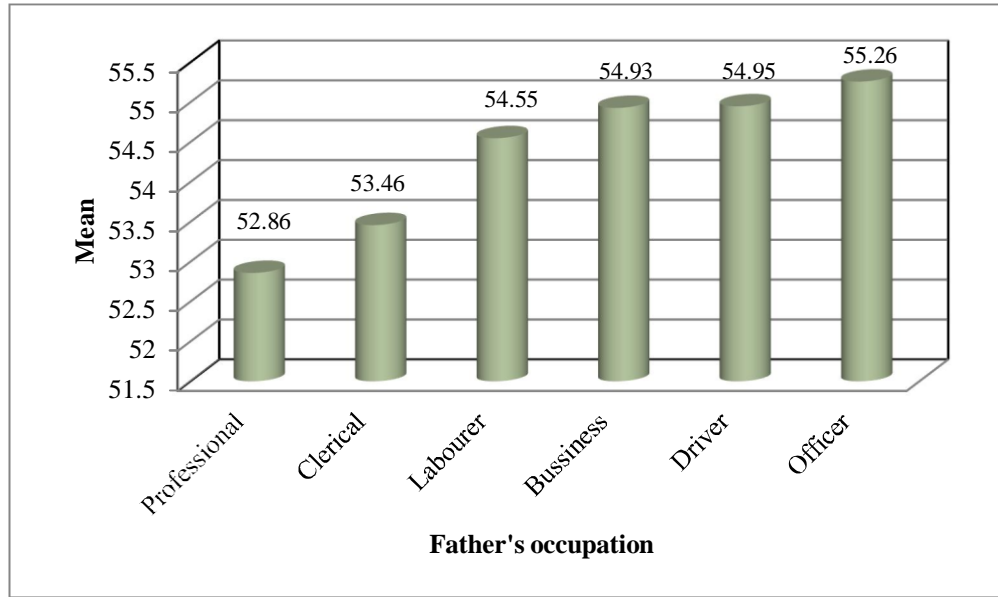


Table 4.24 (a&b) displays the one-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on their mother's educational qualification.

TABLE 4.24(a) - RELIGIOSITY BASED ON MOTHER'S EDUCATIONAL QUALIFICATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	328.44	4	82.11	5.37	0.000**
	Within Groups	22878.99	1495	15.30		
	Total	23207.43	1499			

**Significant at 0.01 level

TABLE 4.24(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY BASED ON MOTHER'S EDUCATIONAL QUALIFICATION

Mother's qualification	N	Subset		
		1	2	3
Professional	19	52.68		
Graduate	112	53.39	53.39	
Illiterate	161		54.24	54.24
Higher secondary	468		54.67	54.67
Primary	740			54.91

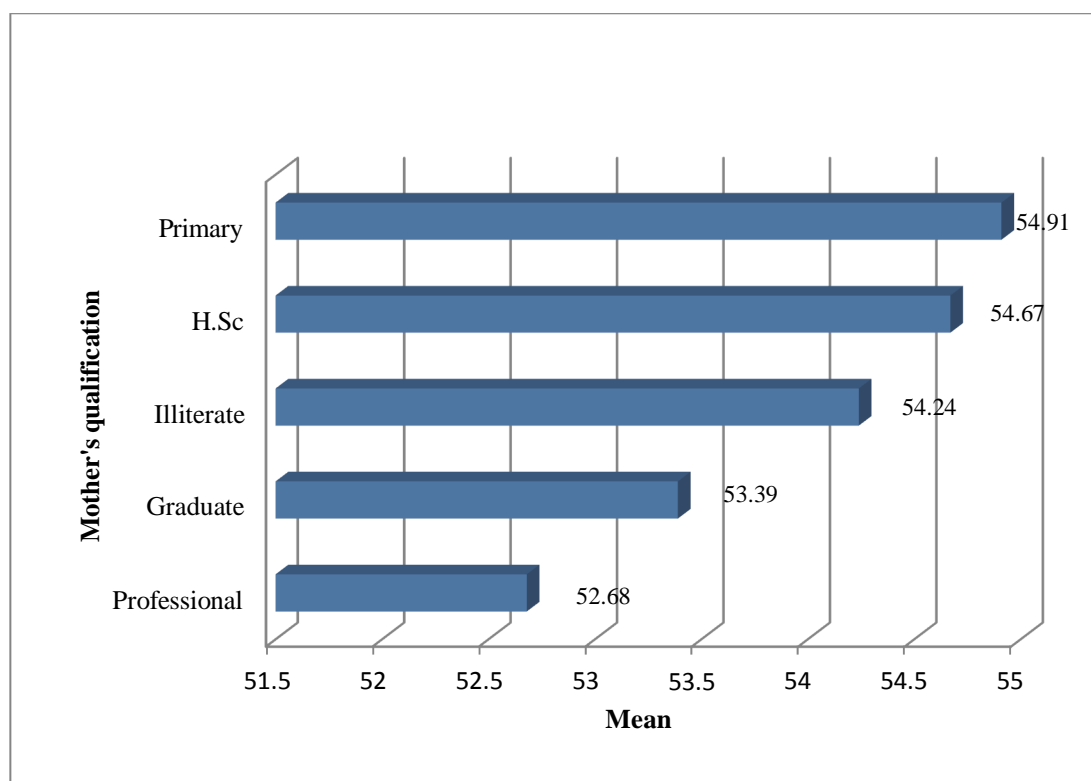
Significant difference is observed in religiosity between the selected Muslim girls based on their mother's educational qualifications ($F=5.37$; $p<0.01$).

Duncan's multiple range result shows that the girls whose mothers are professionals have the least religiosity scores than the other groups. This is followed by the girls whose mothers are graduates. The girls whose mothers have done their primary education, higher secondary education and are illiterates have more or less similar scores which is the highest. Though the scores are similar they are significantly different from other groups.

It is interesting to note here that religiosity is least among the daughters of both professionally qualified fathers and mothers which lead us to infer that higher qualified parents do not give much importance to religious rituals and practices which may have an impact on the religiosity levels of their daughters.

The comparison of religiosity among the selected Muslim girls based on their mother's educational qualification is presented graphically in Figure 7.

Figure 7 - Religiosity based on mother's educational qualification



The results of the 't' test carried out to compare the religiosity level of the selected Muslim adolescent girls based on their mother's employment status is given in Table 4.25.

TABLE 4.25 - RELIGIOSITY BASED ON MOTHER'S EMPLOYMENT STATUS

Variable	Mother's Employment Status	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' Value
Religiosity	Employed	126	53.30	5.76	0.51	3.96	0.000**
	Unemployed	1374	54.75	3.70	0.10		

**Significant at 0.01 level

A perusal of Table 4.25 shows that, the mean religiosity scores for girls of employed mothers is 53.30 and for girls of unemployed mothers it is 54.75. As the calculated 't' value is 3.96, it can be inferred that a significant difference in religiosity exists between the selected Muslim adolescent girls based on their mother's employment status at one percent level of significance. From the mean values it is evident that girls of unemployed mothers exhibit more religiosity than girls of employed mothers.

Table 4.26 (a&b) displays the one-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on their mother's occupation.

TABLE 4.26(a) - RELIGIOSITY BASED ON MOTHER'S OCCUPATION

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	367.76	3	122.58	3.95	0.000**
	Within Groups	3778.77	122	30.97		
	Total	4146.54	125			

**Significant at 0.01 level

**TABLE 4.26(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY
BASED ON MOTHER'S OCCUPATION**

Mother's occupation	N	Subset	
		1	2
Banking	4	46.00	
Software	2	52.00	52.00
Others	88	52.91	52.91
Teachers	32		55.38

Significant difference is observed in the religiosity between the Muslim girls based on their mother's occupation ($F=3.95$; $p<0.01$).

Duncan's multiple range test carried out for multiple comparisons divides the sample into two subsets showing a difference in the religiosity between the four categories of mother's occupation. From the results it can be concluded that the girls of teachers are most religious than the other groups. It is also evident from table 4.26(b) that the girls of mothers engaged in other occupations and in software have more or less similar religiosity scores. The girls whose mothers are in banking have the least religiosity score.

Table 4.27 shows the results of one-way ANOVA carried out to compare the religiosity of the selected Muslim girls based on their family size.

TABLE 4.27 - RELIGIOSITY BASED ON FAMILY SIZE

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	27.18	2	13.59	0.88	0.416 ^{NS}
	Within Groups	23180.25	1497	15.48		
	Total	23207.43	1499			

NS - Not Significant

From the results presented in Table 4.27, it is evident that no significant difference is observed in religiosity level between the selected Muslim girls based on their family size as the 'F' value is 0.88.

Table 4.28 (a&b) displays the one-way ANOVA carried out to compare the religiosity of the selected Muslim adolescent girls based on their family income.

TABLE 4.28(a) - RELIGIOSITY BASED ON FAMILY INCOME

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Religiosity	Between Groups	202.52	2	101.26	6.59	0.000**
	Within Groups	23004.91	1497	15.36		
	Total	23207.43	1499			

**Significant at 0.01 level

TABLE 4.28(b) - DUNCAN'S MULTIPLE RANGE TEST - RELIGIOSITY BASED ON FAMILY INCOME

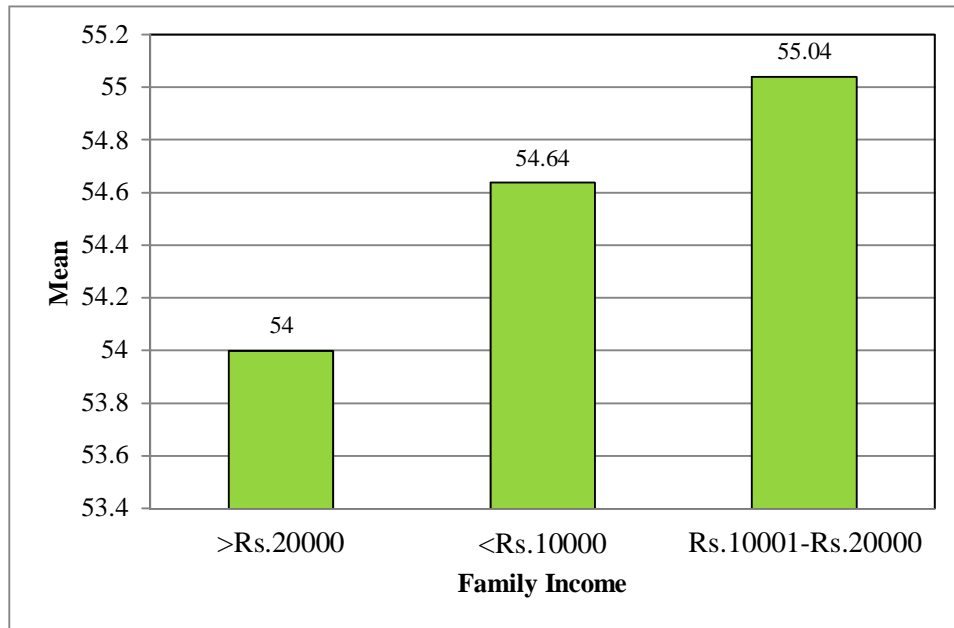
Family income	N	Subset	
		1	2
>Rs.20000	316	54.00	
<Rs.10000	733		54.64
Rs.10001-Rs.20000	451		55.04

Significant difference in religiosity is observed between the selected Muslim girls based on their family income ($F=6.59$; $p<0.01$).

Duncan's multiple range results reveal that girls whose monthly family income is between Rs.10,001-20,000 are more religious than the other groups. This is followed by the girls whose monthly family income is less than Rs.10,000. Girls coming from families whose monthly income are more than Rs.20,000 have the least religiosity scores.

The reason for the girls from the middle income group showing higher religiosity may be attributed to the more conservative ideas of the middle income parents in general. This result is graphically represented in Figure 8.

Figure 8 - Religiosity based on family income



From the results presented in tables 4.17 to 4.28, it is proved that hypothesis 2 which states that “there will be a significant mean difference in religiosity of the selected Muslim adolescent girls based on demographic variables” is partially accepted.

4.4 PERSONALITY OF THE MUSLIM ADOLESCENT GIRLS

Personality is a combination of emotions and behavioural responses of a person. Each and every individual has a unique personality structure. This has a great impact on other psychological aspects of the person. This section presents the findings of the study conducted to find out the personality of Muslim adolescent girls in relation to selected demographic variables.

4.4.1 Personality among the Muslim girls based on the demographic variables

Table 4.29 elucidates the results of ‘t’ test carried out to compare personality of the selected Muslim adolescent girls based on the subject of Islam.

TABLE 4.29 - PERSONALITY BASED ON SUBSECT OF ISLAM

Personality	Subsect	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Extraversion	Shia	378	13.91	3.88	0.19	1.94	0.109 ^{NS}
	Sunni	1122	13.46	3.82	0.11		
Introversion	Shia	378	5.07	1.76	0.09	0.37	0.717 ^{NS}
	Sunni	1122	5.04	1.08	0.05		

NS - Not Significant

It can be noted from the results presented in Table 4.29, that no significant difference exists in the extraversion scores of the selected Muslim girls as the calculated 't' value (1.94) is lower than the table value. Similarly, no significant difference was noted in the introversion scores also as the calculated 't' value (0.37) is below the table value. From the results, it can be concluded that no significant difference exists in the personality of the selected Muslim girls based on the subsect of Islam.

Baum (2009) investigated one hundred Muslims and one hundred Christians who were administered a battery of tests to determine the nature and extent of anti-Semitic beliefs. The two groups differed considerably in terms of rationale, level, and course of anti-Semitic beliefs. Specifically, differences may be explained via dimensions of personal and social identity. While there were several cultural differences among Muslims, no significant differences occurred (Shia v Sunni $p < ns$).

Table 4.30 shows the results of the 't' test carried out to compare the personality of the selected Muslim girls based on their mother tongue.

TABLE 4.30 - PERSONALITY BASED ON MOTHER TONGUE

Personality	Mother tongue	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Extraversion	Tamil	817	13.50	3.93	0.14	0.86	0.390 ^{NS}
	Urdu	683	13.67	3.73	0.14		
Introversion	Tamil	817	5.04	1.80	0.06	0.11	0.911 ^{NS}
	Urdu	683	5.05	1.77	0.07		

NS - Not Significant

It can be seen from Table 4.30 that, the mean extraversion scores of the Tamil speaking Muslim girls is 13.50 and for the Urdu speaking Muslim girls it is 13.67. From the result it is evident that there is no significant difference in the extraversion scores between selected Muslim girls based on their mother tongue as the calculated 't' value 0.86 is below the table value. However, mathematical value projects Urdu speaking girls as being more extravert.

Similarly, no significant difference was found to exist in the introversion scores of the Muslim girls in relation to their mother tongue as the calculated 't' value (0.11) is lesser than the table value.

The results of one-way ANOVA carried out to compare the personality of the selected Muslim adolescent girls based on higher education is displayed in Table 4.31(a&b)

TABLE 4.31(a) - PERSONALITY BASED ON HIGHER EDUCATION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	529.73	2	264.86	18.36	0.000**
	Within Groups	21591.98	1497	14.42		
	Total	22121.71	1499			
Introversion	Between Groups	5.69	2	2.84	0.88	0.413 ^{NS}
	Within Groups	4815.55	1497	3.21		
	Total	4821.25	1499			

** Significant at 0.01 level

NS - Not Significant

TABLE 4.31(b) - DUNCAN'S MULTIPLE RANGE TEST - PERSONALITY BASED ON HIGHER EDUCATION

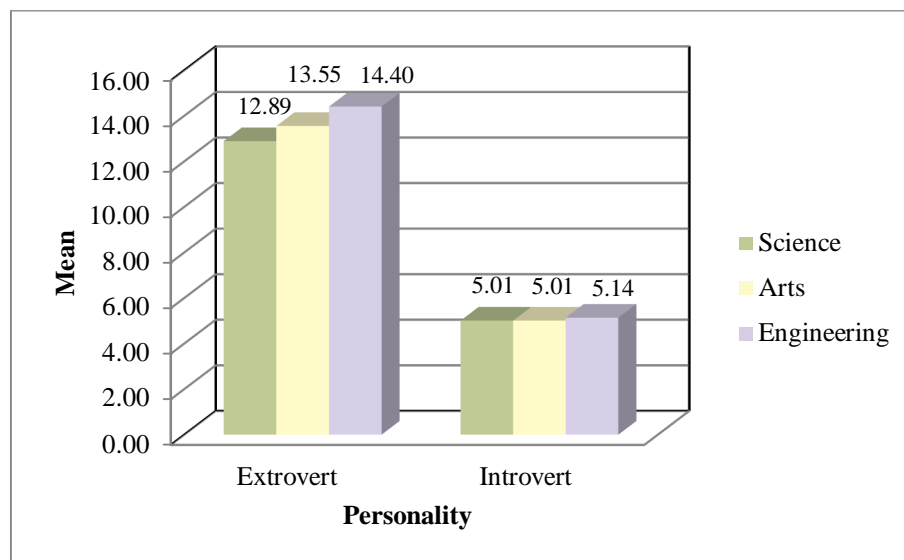
Personality	Higher education	N	Subset		
			1	2	3
Extraversion	Science	492	12.89		
	Arts	576		13.55	
	Engineering	432			14.40
Introversion	Arts	576	5.01	—	—
	Engineering	432	5.01		
	Science	492	5.14		

The results of the one-way ANOVA shows a significant difference in personality (Extraversion) of the selected Muslim girls based on their higher education ($F=18.36$; $p<0.01$). The Duncan's multiple range test suggests that girls who are doing engineering are more extraverted which is followed by the girls studying arts in their college and girls pursuing science courses had least extraversion scores. But no significant difference was noted in the introversion scores of the selected Muslim girls ($F=0.88$).

This can be attributed to the fact that the girls doing engineering courses study with male students which may be conducive to fostering inter-personal relationships thereby making them more extraverted.

This result is also supported by a study conducted by Rubinstein (2005) who investigated personality among 320 Israeli male and female students of natural science, law, social science and art (mean age= 24.03 yrs), and found differences in their personality (conscientiousness and agreeableness) among the students of different faculties. The above result is graphically represented in Figure 9.

Figure 9 - Personality based on higher education



One-way ANOVA computed to compare the personality of the selected Muslim adolescent girls based on the type of family namely nuclear, joint and extended family is presented in Table 4.32.

TABLE 4.32 - PERSONALITY BASED ON FAMILY TYPE

Personality	Sources of Variation	Sum of Squares	Df	Mean Square	F	'p' value
Extraversion	Between Groups	15.97	2	7.98	0.54	0.582 ^{NS}
	Within Groups	22105.74	1497	14.76		
	Total	22121.71	1499			
Introversion	Between Groups	1.65	2	0.82	0.26	0.771 ^{NS}
	Within Groups	4819.59	1497	3.22		
	Total	4821.25	1499			

NS - Not Significant

Analysing the results presented in Table 4.32, it is evident that no significant difference is observed in extraversion scores between the selected Muslim girls based on their family type as the 'F' value is 0.54. Further observation of the table shows that no significant difference exists in the introversion scores as the 'F' value is 0.26. From this it can be inferred that there is no significant difference in the personality of the selected Muslim girls based on the type of their family.

Table 4.33 displays the results of one-way ANOVA carried out to compare the personality of the selected Muslim adolescent girls based on their ordinal position.

TABLE 4.33 - PERSONALITY BASED ON ORDINAL POSITION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	34.73	3	11.57	0.78	0.505 ^{NS}
	Within Groups	22086.98	1496	14.76		
	Total	22121.71	1499			
Introversion	Between Groups	5.37	3	1.79	0.56	0.641 ^{NS}
	Within Groups	4815.87	1496	3.21		
	Total	4821.25	1499			

NS - Not Significant

Results presented in Table 4.33, shows no significant difference in extraversion scores between the selected Muslim girls based on their ordinal position as the 'F' value is 0.78. From the table it is also evident that no significant

difference exists in the introversion scores as the 'F' value is 0.56. In conclusion, it can be said that there is no significant difference in the personality of the selected Muslim girls based on their order of birth.

This result is supported by a study conducted by Ha and Tam, (2011) who investigated effect of birth order on personality and academic performance amongst 120 Malaysians. Results indicated that participants of different birth positions did not differ significantly in terms of personality and academic performance.

One-way ANOVA computed to compare the personality of the selected Muslim adolescent girls based on their father's educational qualification is presented in Table 4.34(a&b).

TABLE 4.34(a) - PERSONALITY BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	186.91	4	46.72	3.19	0.012 ^{**}
	Within Groups	21934.80	1495	14.67		
	Total	22121.71	1499			
Introversion	Between Groups	14.10	4	3.52	1.10	0.355 ^{NS}
	Within Groups	4807.14	1495	3.21		
	Total	4821.25	1499			

^{**}Significant at 0.01 level

NS - Not Significant

TABLE 4.34(b) - DUNCAN'S MULTIPLE RANGE TEST - PERSONALITY BASED ON FATHER'S EDUCATIONAL QUALIFICATION

Personality	Father's qualification	N	Subset	
			1	2
Extraversion	Higher secondary	545	13.12	
	Illiterate	111	13.73	
	Graduate	221	13.80	
	Professional	79	13.80	
	Primary	544		15.20
Introversion	Professional	79	4.68	
	Graduate	221	5.00	5.00
	Primary	544	5.05	5.05
	Higher secondary	545	5.10	5.10
	Illiterate	111		5.17

It can be observed from the results shown in Table 4.34 that a significant difference in extraversion scores exists between the selected Muslim girls based on the qualification of their fathers ($F=3.19$; $p<0.01$). But, from the table it can be seen that no significant difference in introversion score is present between the selected Muslim girls based on the educational qualification of their fathers as the F value is 1.10.

Duncan's multiple range test carried out for multiple comparisons divides the sample into two subsets showing a difference between the five categories of father's qualification. From the Duncan's multiple range Table 4.34(b), it can be observed that the girls whose fathers have completed their primary education have the highest extraversion scores while the girls of fathers who are illiterates or having other qualifications such as professionals, graduates and higher secondary show more or less similar extraversion scores.

The result of one-way ANOVA carried out to compare the personality of the selected Muslim adolescent girls based on the father's occupation is displayed in Table 4.35.

TABLE 4.35 - PERSONALITY BASED ON FATHER'S OCCUPATION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	11.60	5	2.32	0.16	0.978 ^{NS}
	Within Groups	22110.11	1494	14.79		
	Total	22121.71	1499			
Introversion	Between Groups	19.16	5	3.83	1.19	0.311 ^{NS}
	Within Groups	4802.08	1494	3.21		
	Total	4821.25	1499			

NS - Not Significant

Results presented in Table 4.35 shows that, no significant difference exists in extraversion scores between the selected Muslim girls based on their father's occupation as the 'F' value is 0.16. From the table, it is also evident that no significant difference exists in the introversion scores as the 'F' value is 1.19. Hence, it can be concluded that there is no significant difference in the personality of the selected Muslim girls based on their father's occupation.

Table 4.36 projects the results of one-way ANOVA carried out to compare the personality of the selected Muslim adolescent girls based on their mother's qualification.

TABLE 4.36 - PERSONALITY BASED ON MOTHER'S EDUCATIONAL QUALIFICATION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	50.01	4	12.50	0.85	0.493 ^{NS}
	Within Groups	22071.70	1495	14.76		
	Total	22121.71	1499			
Introversion	Between Groups	4.90	4	1.22	0.38	0.823 ^{NS}
	Within Groups	4816.34	1495	3.22		
	Total	4821.25	1499			

NS - Not Significant

Results presented in Table 4.36, shows that no significant difference exists in extraversion scores between the selected Muslim girls based on their mother's qualification as the 'F' value is 0.85. From the table, it is also evident that no significant difference exists in the introversion scores as the 'F' value is 0.38. Hence, it can be inferred that there is no significant difference in the personality of the selected Muslim girls based on their mother's qualification.

One-way ANOVA carried out to compare the personality of the selected Muslim girls based on the employment status of their mothers is presented in Table 4.37.

TABLE 4.37 - PERSONALITY BASED ON MOTHER'S EMPLOYMENT STATUS

Personality	Mother's employment status	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Extraversion	Employed	126	14.15	3.79	0.33	1.77	0.077 ^{NS}
	Unemployed	1374	13.52	3.84	0.10		
Introversion	Employed	126	5.17	1.95	0.17	0.82	0.412 ^{NS}
	Unemployed	1374	5.03	1.77	0.04		

NS - Not Significant

It is lucid from Table 4.37, that no significant difference exists in extraversion scores between the selected Muslim girls based on their mother's employment status as the 'F' value is 1.77. The table also shows that no significant difference exists in the introversion scores as the 'F' value is 0.82. Thus it can be concluded that there is no significant difference in the personality of the selected Muslim girls based on their mother's employment status.

Table 4.38 presents the results of one-way ANOVA carried out to compare the personality of the selected Muslim adolescent girls based on their mother's occupation.

TABLE 4.38 - PERSONALITY BASED ON MOTHER'S OCCUPATION

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	4.86	3	1.62	0.11	0.954 ^{NS}
	Within Groups	1797.95	122	14.73		
	Total	1802.82	125			
Introversion	Between Groups	3.95	3	1.31	0.34	0.796 ^{NS}
	Within Groups	472.20	122	3.87		
	Total	476.15	125			

NS - Not Significant

Analysing the results presented in Table 4.38, it is evident that no significant difference is observed in extraversion scores between the selected Muslim girls based on their mother's occupation as the 'F' value is 0.11. Further observation of the table shows that no significant difference exists in the introversion scores as the 'F' value is 0.34. From this it can be inferred that no significant difference exists in the personality of the selected Muslim girls based on their mother's occupation.

Table 4.39 presents the results of one-way ANOVA carried out to compare the personality of the selected Muslim girls based on the family size.

TABLE 4.39 - PERSONALITY BASED ON FAMILY SIZE

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	38.90	2	19.45	1.32	0.268 ^{NS}
	Within Groups	22082.81	1497	14.75		
	Total	22121.71	1499			
Introversion	Between Groups	1.67	2	0.84	0.26	0.770 ^{NS}
	Within Groups	4821.25	1499	3.21		
	Total	4821.25	1499			

NS - Not Significant

It is evident from the results shown in the Table 4.39, that the difference in the extraversion scores of the selected Muslim girls based on the family size is not significant ($F=1.32$). Similarly the selected Muslim girls do not show any significant difference in their introversion scores ($F=0.26$) based on their family size. Hence, a conclusion can be drawn that personality of the selected Muslim girls is not affected by their family size.

One-way ANOVA computed to compare the personality of the selected Muslim adolescent girls based on the family income is presented in Table 4.40 (a&b).

TABLE 4.40(a) - PERSONALITY BASED ON FAMILY INCOME

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Extraversion	Between Groups	161.77	2	80.88	5.51	0.004 ^{**}
	Within Groups	21959.94	1497	14.66		
	Total	22121.71	1499			
Introversion	Between Groups	4.65	2	2.32	0.72	0.486 ^{NS}
	Within Groups	4816.59	1497	3.21		
	Total	4821.25	1499			

^{**}Significant at 0.01 level

NS - Not Significant

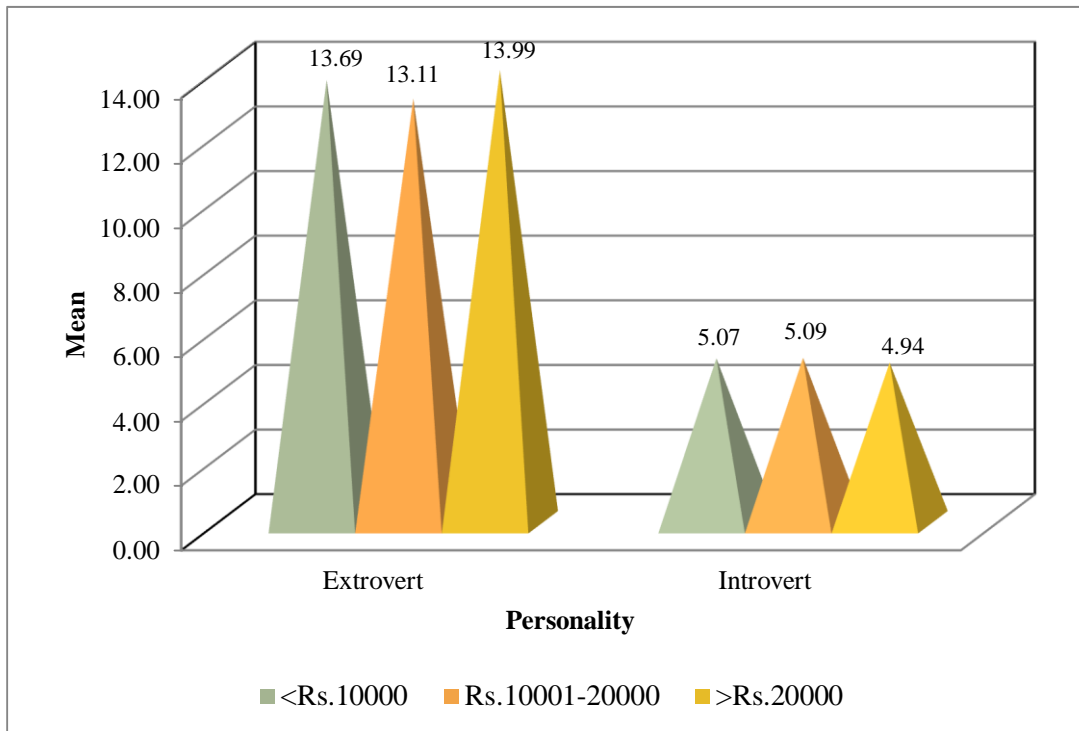
**TABLE 4.40(b) - DUNCAN'S MULTIPLE RANGE TEST - PERSONALITY
BASED ON FAMILY INCOME**

Personality	Family income	N	Subset	
			1	2
Extravert	Rs.10001-20000	451	13.11	
	<Rs.10000	733		13.69
	>Rs.20000	316		13.99
Introvert	>Rs.20000	316	4.94	—
	<Rs.10000	733	5.07	
	Rs.10001-20000	451	5.09	

It is apparent from the results that a significant difference in extraversion scores exists between the selected Muslim girls based on the family income ($F=5.51$; $p<0.01$).

Duncan's multiple range test carried out for multiple comparisons divides the sample into two subsets showing a difference between the three categories of family income. From the Duncan's multiple range Table 4.40 (b) it can be observed that the girls whose family income is more than Rs.20,000 per month have highest extraversion scores. This is followed by the girls whose monthly family income is less than Rs.10,000 and the girls coming from families whose monthly family income is between Rs.10,001–20,000 have the least extraversion scores. This may be due to the fact that the girls belonging to the higher economic strata generally have more exposure to the outside world which may be the reason for their higher extraversion scores. Figure 10 graphically represents this result.

Figure 10 - Personality based on family income



From the results presented in tables 4.29 to 4.40, it is proved that hypothesis 3 which states that “there will be a significant mean difference in personality of the selected Muslim adolescent girls based on demographic variables” is partially accepted.

4.5 MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING (MPS) OF THE MUSLIM ADOLESCENT GIRLS

Adolescence is a period of rapid physical growth and psychological changes. This can pose a serious threat to the mental, physical and general well-being of the adolescent. Spirituality which means a feeling of closeness to God can play a very important role in helping the adolescent in facing problems that they invariably encounter during this developmental period. Hence, a sound mental, physical and spiritual health is essential for the adolescents to build good healthy relationships, adapt to changes and deal with challenges. This section deals with the mental, physical and spiritual well-being of Muslim adolescent girls in relation to the selected demographic variables.

4.5.1 Mental, Physical and Spiritual well-being (MPS) among the Muslim girls based on the demographic variables

The results of 't' test done to compare the mental, physical and spiritual well-being of the selected Muslim adolescent girls based on the subject of Islam are presented in Table 4.41.

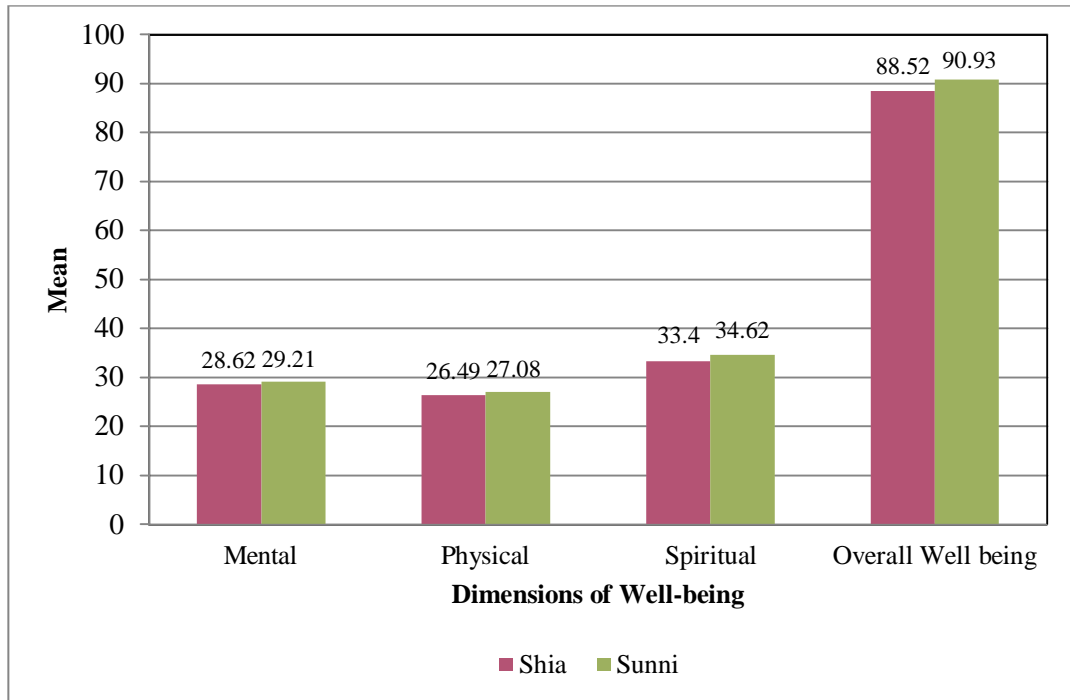
TABLE 4.41 - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING BASED ON SUBSECT OF ISLAM

Dimensions of Well-being	Subject	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Mental	Shia	378	28.62	5.32	0.27	1.87	0.062 ^{NS}
	Sunni	1122	29.21	5.32	0.15		
Physical	Shia	378	26.49	5.45	0.28	2.00	0.045 [*]
	Sunni	1122	27.08	4.82	0.14		
Spiritual	Shia	378	33.40	7.11	0.36	2.98	0.003 ^{**}
	Sunni	1122	34.62	6.84	0.20		
Overall well-being	Shia	378	88.52	14.77	0.76	2.99	0.003 ^{**}
	Sunni	1122	90.93	13.15	0.39		

**Significant at 0.01 level *Significant at 0.05 level NS - Not Significant

It is lucid from the results presented in Table 4.41, that the difference in mental well-being between the Shia and Sunni Muslim girls is not significant. But significant difference is found in physical well-being between Shia and Sunni Muslim girls ($t=2.00$; $p<0.05$). The mean values depict that the Sunni Muslim girls (27.08) have better physical well-being than the Shia Muslim girls (26.49). Significant difference is also found in the spiritual well-being between Shia and Sunni Muslim girls ($t=2.98$; $p<0.01$). The mean values reveal that the Sunni Muslim girls (34.62) show better spiritual well-being when compared with the Shia Muslim girls (33.40). There exists a significant difference in the overall well-being scores between the selected Shia and Sunni Muslim girls ($t=2.99$; $p<0.01$). The mean values clearly indicate that the Sunni Muslim girls exhibit better overall well-being (90.93) than the Shia Muslim girls (88.52). This result is displayed graphically in Figure 11.

Figure 11 - Mental, physical and spiritual well-being based on subset of Islam



The results of 't' test computed to compare the mental, physical, and spiritual well-being of the selected Muslim adolescent girls based on their mother tongue is presented in Table 4.42.

**TABLE 4.42 - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON MOTHER TONGUE**

Dimensions of well-being	Mother tongue	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Mental	Tamil	817	28.80	5.55	0.19	2.08	0.037*
	Urdu	683	29.38	5.03	0.19		
Physical	Tamil	817	27.01	4.87	0.17	0.60	0.544 ^{NS}
	Urdu	683	26.85	5.14	0.19		
Spiritual	Tamil	817	34.13	7.32	0.25	1.12	0.259 ^{NS}
	Urdu	683	34.54	6.41	0.24		
Overall well-being	Tamil	817	89.95	14.31	0.50	1.16	0.244 ^{NS}
	Urdu	683	90.77	12.73	0.48		

*Significant at 0.05 level

NS - Not Significant

A significant difference in mental well-being is found between the Tamil speaking and Urdu speaking Muslim girls ($t=2.08$; $p<0.05$). The mean values depict that the Muslim girls whose mother tongue is Urdu (29.38) have better mental well-being than the Muslim girls whose mother tongue is Tamil (28.80). But no significant difference is observed in the other areas of well-being namely physical, spiritual and overall well-being as the calculated 't' value is 0.60, 1.12 and 1.16 respectively.

The results of one-way ANOVA done to compare the mental, physical and spiritual well-being of the selected Muslim adolescent girls based on the higher education are presented in Table 4.43 (a&b).

**TABLE 4.43(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON HIGHER EDUCATION**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	93.79	2	46.89	1.65	0.192 ^{NS}
	Within Groups	42502.40	1497	28.39		
	Total	42596.19	1499			
Physical	Between Groups	35.25	2	17.62	0.70	0.494 ^{NS}
	Within Groups	37414.22	1497	24.99		
	Total	37449.47	1499			
Spiritual	Between Groups	1036.18	2	518.09	10.93	0.000 ^{**}
	Within Groups	70907.85	1497	47.36		
	Total	71944.03	1499			
Overall Well-being	Between Groups	1476.78	2	738.39	3.99	0.019 [*]
	Within Groups	276512.80	1497	184.71		
	Total	277989.58	1499			

****Significant at 0.01 level**

***Significant at 0.05 level**

NS - Not Significant

**TABLE 4.43(b) - DUNCAN'S MULTIPLE RANGE TEST - MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON HIGHER
EDUCATION**

Dimensions of well-being	Higher education	N	Subset	
			1	2
Mental	Arts	576	28.76	–
	Science	492	29.19	
	Engineering	432	29.34	
Physical	Engineering	432	26.70	–
	Arts	576	27.01	
	Science	492	27.07	
Spiritual	Engineering	432	33.56	
	Arts	576	33.89	
	Science	492		35.49
Overall well-being	Engineering	432	89.60	
	Arts	576	89.65	
	Science	492		91.75

Significant difference is observed in the spiritual ($F=10.93$; $p<0.01$) and overall well-being scores ($F=3.99$; $p<0.05$) among the selected Muslim adolescent girls based on their higher education, but no significant difference is noted in mental and physical well-being scores.

Duncan's multiple range test carried out for multiple comparisons divides the sample into two subsets showing a difference between the three categories of higher education. It can be noted from the Duncan's multiple range Table 4.43 (b) that the girls doing science in their college have the highest spiritual and overall well-being scores, followed by the girls doing arts. The girls pursuing engineering had the lowest spiritual and overall well-being scores.

This finding is supported by the results of a study done by Premkumar and Ilango, (2013) who compared the spiritual well-being among the adolescents of professional colleges like medical and engineering as well as arts and science colleges. Generally high spiritual well-being among the adolescents in arts and science colleges was observed. Possible factors for low overall well-being scores by the engineering college girls can be attributed to increased workload in engineering colleges and competing with male students. This result is graphically portrayed in Figure 12.

Figure 12 - Mental, physical and spiritual well-being based on higher education

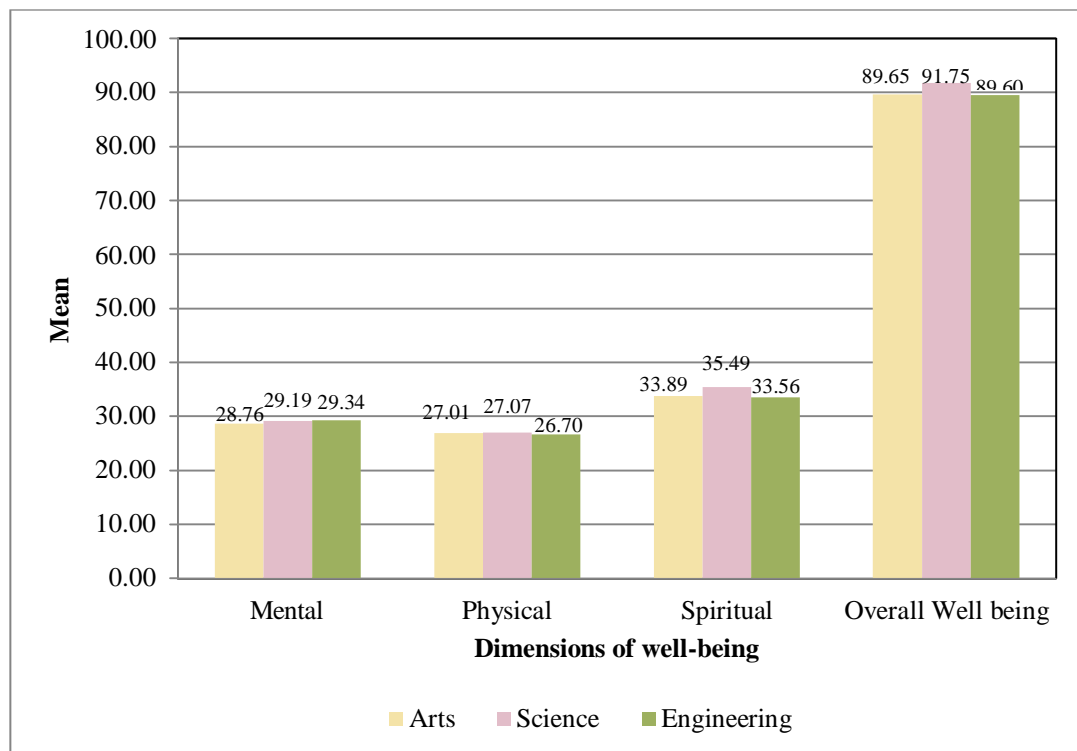


Table 4.44 shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their family type.

**TABLE 4.44 - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON FAMILY TYPE**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	81.46	2	40.73	1.43	0.239 ^{NS}
	Within Groups	42514.73	1497	28.40		
	Total	42596.19	1499			
Physical	Between Groups	34.53	2	17.26	0.69	0.501 ^{NS}
	Within Groups	37414.94	1497	24.99		
	Total	37449.47	1499			
Spiritual	Between Groups	225.36	2	112.68	2.35	0.096 ^{NS}
	Within Groups	71718.67	1497	47.90		
	Total	71944.039	1499			
Overall well-being	Between Groups	588.305	2	294.15	1.59	0.205 ^{NS}
	Within Groups	277401.281	1497	185.31		
	Total	277989.586	1499			

NS - Not Significant

It is evident from the results shown in the Table 4.44, that the difference in the mental, physical and spiritual well-being scores of the selected Muslim girls based on the family type is not significant ($F=1.43$, $F=0.69$, $F=2.35$). Similarly, the selected Muslim girls do not show any significant difference in their overall well-being scores ($F=1.59$) based on their family type. From this it can be inferred that mental, physical, and spiritual well-being of the selected Muslim girls is not affected by their family type.

This result is supported by the findings of a study conducted by Prajapati (2013) who investigated psychological well-being among joint and nuclear families. Results showed no significant difference between the psychological well-being of the members of joint and nuclear families. Another study found no striking difference in the levels of spiritual well-being between the adolescents from nuclear family and joint family (Premkumar & Ilango, 2013).

One-way ANOVA computed to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their ordinal position is presented in Table 4.45 (a&b).

**TABLE 4.45 (a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON ORDINAL POSITION**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	60.92	3	20.30	0.71	0.544 ^{NS}
	Within Groups	42535.27	1496	28.43		
	Total	42596.19	1499			
Physical	Between Groups	307.10	3	102.36	4.12	0.006 ^{**}
	Within Groups	37142.37	1496	24.82		
	Total	37449.47	1499			
Spiritual	Between Groups	2138.48	3	712.82	15.28	0.000 ^{**}
	Within Groups	69805.55	1496	46.66		
	Total	71944.039	1499			
Overall well-being	Between Groups	3651.98	3	1217.32	6.64	0.000 ^{**}
	Within Groups	274337.59	1496	183.38		
	Total	277989.58	1499			

**Significant at 0.01 level NS - Not Significant

**TABLE 4.45(b) - DUNCAN'S MULTIPLE RANGE TEST - MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON
ORDINAL POSITION**

Dimensions of well-being	Ordinal position	N	Subset		
			1	2	3
Mental	Only child	82	28.52	—	—
	Last born	501	28.89		
	First born	494	29.20		
	Middle born	423	29.24		
Physical	Only child	82	25.88	—	—
	Middle born	423	26.41		
	First born	494	27.25		
	Last born	501	27.26		
Spiritual	Only child	494	31.33	—	—
	Last born	501	33.30		
	Middle born	423	34.56		
	First born	494	35.64		
Overall well-being	Only child	62	85.73	—	—
	Last born	501	89.44		
	Middle born	423	90.21		
	First born	494	92.08		

Significant difference is observed in the physical ($F=4.12$; $p<0.01$) and spiritual well-being scores ($F=15.28$; $p<0.01$) among the selected Muslim adolescent girls based on their ordinal position, but no significant difference was noted in the mental well-being scores. The table also shows that there exists a significant difference in the overall well-being scores at one percent level as the calculated F value is 6.64.

Duncan's multiple range test carried out for multiple comparisons divides the sample into three subsets showing a difference between the four categories of birth order. It can be noted from the Duncan's multiple range Table 4.45(b) that the first born girls and last born girls have similar scores on physical well-being which is the highest, followed by the middle born girls while the only girl child shows the lowest physical well-being. With regard to spiritual well-being it can be seen that the first born girls have the highest scores followed by the middle born girls and then by the last born girls. Here again the only girl child scored the least on the spiritual well-being. When the overall well-being scores was studied it was found that the first born girls had the highest scores. The middle born girls scored the next highest score followed by the last born girls. The only girl child scored the least on overall well-being.

This is in line with the results of a study by Sharma and Srimathi, (2014) which concluded that first borns and middle borns are more likely to have goals in life and a sense of directedness which can be the reason for their overall well-being.

Table 4.46 (a&b) shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their father's educational qualification.

**TABLE 4.46(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON FATHER'S EDUCATIONAL QUALIFICATION**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	159.65	4	39.91	1.41	0.230 ^{NS}
	Within Groups	42436.54	1495	28.38		
	Total	42596.19	1499			
Physical	Between Groups	437.49	4	109.37	4.42	0.001 ^{**}
	Within Groups	37011.98	1495	24.75		
	Total	37449.47	1499			
Spiritual	Between Groups	994.12	4	248.53	5.24	0.000 ^{**}
	Within Groups	70949.91	1495	47.45		
	Total	71944.03	1499			
Overall well-being	Between Groups	3026.60	4	756.65	4.11	0.003 ^{**}
	Within Groups	274962.97	1495	183.92		
	Total	277989.58	1499			

^{**}Significant at 0.01 level NS - Not Significant

**TABLE 4.46(b) - DUNCAN'S MULTIPLE RANGE TEST –MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON FATHER'S
EDUCATIONAL QUALIFICATION**

Dimensions of well-being	Father's qualification	N	Subset		
			1	2	3
Mental	Illiterate	111	28.30		—
	Professional	79	28.81	28.81	
	Higher secondary	545	29.90	28.90	
	Primary	544	29.21	29.22	
	Graduate	221		29.59	
Physical	Graduate	221	26.10		—
	Illiterate	111	26.49	26.49	
	Higher secondary	545	26.72	26.72	
	Professional	79	26.94	26.94	
	Primary	544		27.59	
Spiritual	Illiterate	111	32.02		—
	Professional	79	33.39	33.39	
	Higher secondary	545		34.18	34.18
	Graduate	221		34.25	34.25
	Primary	544			35.09
Overall well-being	Illiterate	111	86.80		—
	Professional	79	89.14	89.14	
	Higher secondary	545	89.80	89.80	
	Graduate	221	89.94	89.94	
	Primary	544		91.90	

Significant difference is observed in the physical ($F=4.42$; $p<0.01$) and spiritual well-being scores ($F=5.24$; $p<0.01$) among the selected Muslim adolescent girls based on their father's qualification, but no significant difference was noted in the mental well-being scores. The table also reveals a significant difference in the overall well-being scores at one percent level as the calculated F value is 4.11.

An observation of the Duncan's multiple range Table 4.46(b), shows that the girls whose fathers have completed their primary education have the highest physical well-being scores. Girls of fathers who are illiterates, higher secondary completed and professionals have similar scores but are significantly different from others. The girls whose fathers are graduates scored the lowest on the physical well-being scale. With regard to spiritual well-being, it can be seen that the girls of fathers who have completed their primary education scored the highest on spiritual well-being scale followed by girls of graduate fathers, girls of higher secondary completed fathers and professional fathers in that order. The results show that girls of illiterate fathers have the least spiritual well-being score. When the overall well-being scores was calculated it was found that the girls of fathers who have completed their primary education scored the highest. The girls of fathers who are graduates, professionals and higher secondary completed had more or less similar overall well-being scores but were significantly different from the other groups. The girls of illiterate fathers had the least overall well-being scores.

Table 4.47(a&b) shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their father's occupation.

**TABLE 4.47(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON FATHER'S OCCUPATION**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	434.87	5	86.97	3.08	0.009**
	Within Groups	42161.32	1494	28.22		
	Total	42596.19	1499			
Physical	Between Groups	238.99	5	47.80	1.91	0.088 ^{NS}
	Within Groups	37210.48	1494	24.90		
	Total	37449.47	1499			
Spiritual	Between Groups	598.54	5	119.70	2.50	0.029*
	Within Groups	71345.49	1494	47.75		
	Total	71944.03	1499			
Overall Well-being	Between Groups	2705.40	5	541.08	2.93	0.012**
	Within Groups	275284.18	1494	184.26		
	Total	277989.58	1499			

**Significant at 0.01 level

*Significant at 0.05 level

NS - Not Significant

**TABLE 4.47(b) - DUNCAN'S MULTIPLE RANGE TEST –MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON
FATHER'S OCCUPATION**

Dimensions of well-being	Father's occupation	N	Subset	
			1	2
Mental	Professional	129	28.62	
	Driver	98	28.77	
	Clerical	69	28.89	
	Business	768	28.95	
	Labourer	329	29.00	
	Officer	107		30.97
Physical	Professional	129	26.12	
	Clerical	69	26.27	
	Labourer	329	26.80	26.80
	Business	768	27.02	27.02
	Officer	107	27.18	27.18
	Driver	98		27.96
Spiritual	Clerical	69	33.47	
	Professional	129	33.95	
	Business	768	34.14	
	Labourer	329	34.16	
	Driver	98	35.08	35.08
	Officer	107		36.35
Overall well-being	Clerical	69	88.65	
	Professional	129	88.70	
	Labourer	329	89.96	
	Business	768	90.13	
	Driver	98	91.83	91.83
	Officer	107		94.51

An observation of the results revealed a significant difference in the mental ($F=3.08$; $p<0.01$) and spiritual well-being scores ($F=2.50$; $p<0.05$) and overall well-being scores ($F=2.93$; $p<0.01$) among the selected Muslim adolescent girls based on their father's occupation, but no significant difference was noted in the physical well-being scores.

Duncan's Table 4.47(b) shows that the respondents whose fathers were officers had the highest mental well-being score. This was followed by the girls of fathers who were labourers. The lowest mental well-being scores was noted among the girls whose fathers were clerks, drivers and professionals which was more or less similar. With regard to spirituality, it was noted that girls of fathers who were officers has the highest score. Girls of drivers had the next highest score, which was followed by the girls whose fathers were labourers, engaged in business and professionals in that order. The girls of fathers who were clerks had the lowest spiritual well-being score. When overall well-being was studied it was found that girls of fathers who were engaged in clerical and professional jobs had more or less similar scores which was the least. The girls of business men had slightly better score which was followed by girls whose fathers were drivers. The results revealed that girls of officers had the highest overall well-being.

Table 4.48 (a&b) shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their mother's qualification.

**TABLE 4.48(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON MOTHER'S EDUCATIONAL QUALIFICATION**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	696.43	4	174.10	6.21	0.000**
	Within Groups	41899.76	1495	28.02		
	Total	42596.19	1499			
Physical	Between Groups	369.70	4	92.42	3.73	0.005**
	Within Groups	37079.77	1495	24.80		
	Total	37449.47	1499			
Spiritual	Between Groups	453.53	4	113.38	2.37	0.051*
	Within Groups	71490.50	1495	47.82		
	Total	71944.03	1499			
Overall well-being	Between Groups	1736.94	4	434.23	2.35	0.052*
	Within Groups	276252.64	1495	184.78		
	Total	277989.58	1499			

**Significant at 0.01 level *Significant at 0.05 level

**TABLE 4.48(b) - DUNCAN'S MULTIPLE RANGE TEST - MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON MOTHER'S
EDUCATIONAL QUALIFICATION**

Dimensions of well-being	Mother's qualification	N	Subset		
			1	2	3
Mental	Illiterate	161	28.70		—
	Primary	740	28.84		
	Graduate	112	29.27		
	Higher secondary	468	29.28		
	Professional	19		34.74	
Physical	Higher secondary	468	26.28		—
	Graduate	112	26.88	26.88	
	Illiterate	161	26.93	26.93	
	Primary	740	27.33	27.33	
	Professional	19		28.58	
Spiritual	Professional	19	33.42	—	—
	Higher secondary	468	33.53		
	Graduate	112	34.53		
	Primary	740	34.71		
	Illiterate	161	34.76		
Overall well-being	Higher secondary	468	89.09		—
	Illiterate	161	90.40		
	Graduate	112	90.68		
	Primary	740	90.88		
	Professional	19		96.74	

From the results presented in Table 4.48(a), it is evident that a significant difference exists in the mental ($F=6.21$; $p<0.01$), physical ($F=3.73$; $p<0.01$) and spiritual well-being scores ($F=2.37$; $p<0.05$) among the selected Muslim adolescent girls based on their mother's qualification. A significant difference is also observed in overall well-being at five percent level as the calculated F value is 2.35.

On observing the Duncan's multiple range Table 4.48(b) it can be seen that the girls whose mothers who are professionals have the highest mental well-being

scores. Girls of mothers who are graduates and higher secondary completed have similar scores but are significantly different from others. The girls whose mothers are primary school completed and illiterates scored the lowest on the mental well-being scale. This is in line with the results of a previous research which found that students with parents of better educational and occupational backgrounds had mental health in their favour (Anand, 1999).

With regard to physical well-being it can be seen that the girls of mothers who are professionals scored the highest on physical well-being scale followed by girls of primary school completed, illiterates and graduate mothers in that order. The results show that girls of higher secondary completed mothers have the least physical well-being score. With respect to the spirituality of the selected Muslim girls it was found that girls whose mothers were illiterates, primary school completed and graduates had similar spirituality scores which is the highest but was significantly different from other groups. The girls of higher secondary completed mothers had the next highest score and the girls of professional mothers had the least spirituality scores. When the overall well-being scores were calculated, it was found that the girls of professional mothers scored the highest. The girls of mothers who are primary school completed, graduates and illiterates had more or less similar overall well-being scores. The girls of higher secondary completed mothers had the least overall well-being scores.

This result is substantiated by a study conducted by Coley, Bachman, Votruba-Drzal, Lohman, and Ligrining (2007), who using a representative sample of over 900 low-income urban families assessed whether maternal human capital characteristics moderate relationships between mothers' welfare and employment experiences and young adolescents' well-being. Results indicate synergistic effects whereby greater maternal education and literacy skills enhanced adolescent cognitive and psychosocial functioning.

Table 4.49 shows the results of the 't' test computed to compare mental, physical and spiritual well-being among the selected Muslim girls based on their mother's employment status.

**TABLE 4.49 - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON MOTHER'S EMPLOYMENT STATUS**

Dimensions of well-being	Mother's Employment status	N	Mean	Std. Deviation	Std. Error Mean	't' value	'p' value
Mental	Employed	126	31.10	6.09	0.54	4.51	0.000**
	Unemployed	1374	28.88	5.21	0.14		
Physical	Employed	126	26.80	6.13	0.54	0.32	0.747 ^{NS}
	Unemployed	1374	26.95	4.88	0.13		
Spiritual	Employed	126	34.99	6.34	0.56	1.14	0.255 ^{NS}
	Unemployed	1374	34.25	6.97	0.18		
Overall well-being	Employed	126	92.90	12.97	1.15	2.22	0.027*
	Unemployed	1374	90.09	13.65	0.36		

**Significant at 0.01 level

*Significant at 0.05 level

NS - Not Significant

An observation of results presented in Table 4.49, reveals a significant difference at one percent level in the mental well-being scores of the selected Muslim girls based on their mother's employment status as the calculated 't' value is 4.51. The mean score for the girls of employed mothers is 31.10 and for the girls of unemployed mothers it is 28.88 which clearly indicated that girls of employed mothers have better mental well-being. With regard to physical well-being (t=0.32) and spiritual well-being (t=1.14) no significant difference was noted between girls of employed and unemployed mothers. Significant difference was found in the overall well-being scores (t=2.22; p<0.05) of the Muslim girls based on their mother's employment status.. The mean values depict that the girls of employed mothers (92.90) have better overall well-being than the girls of unemployed mothers (90.09).

For daughters, working mothers are a symbol of women empowerment. Working mothers are economically independent which gives them a sense of well-being and mental satisfaction. This attitude is transmitted to the daughters and they benefit most from the positive role model of a mother with a career. The present findings which suggest that mothers' employment can enhance their daughter's overall well-being highlights the importance of womens' participation in the workforce. This result is graphically represented in Figure 13.

Figure 13 - Mental, physical and spiritual well-being based on mother's employment status

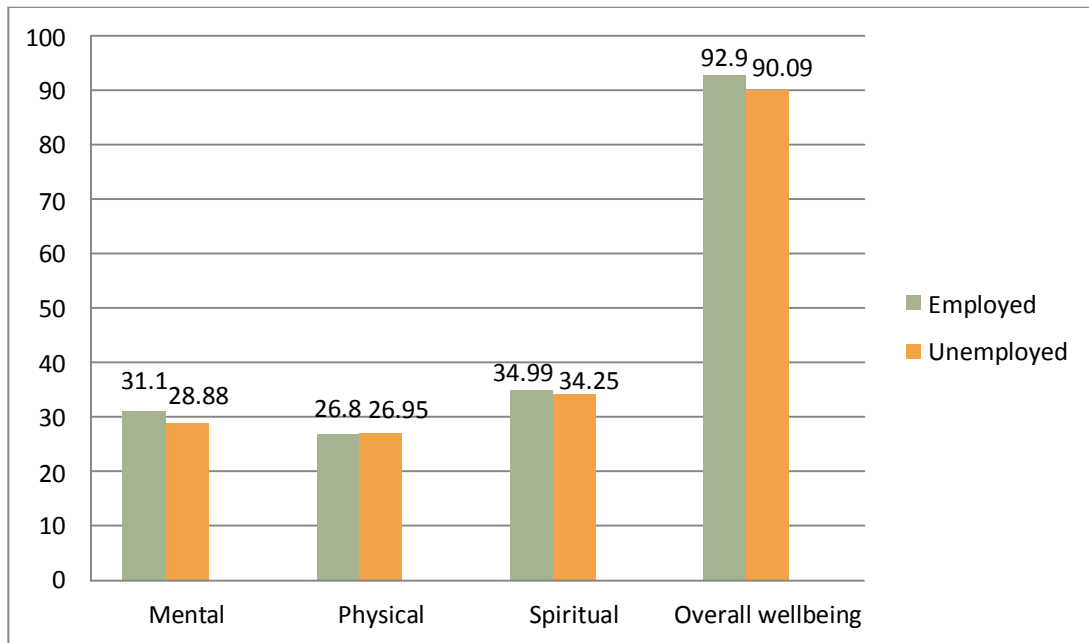


Table 4.50 (a&b) shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being among the selected Muslim girls based on their mother's occupation.

TABLE 4.50(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING BASED ON MOTHER'S OCCUPATION

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	653.48	3	217.82	6.66	0.000**
	Within Groups	3990.17	122	32.70		
	Total	4643.65	125			
Physical	Between Groups	204.00	3	68.00	1.84	0.143 ^{NS}
	Within Groups	4498.03	122	36.86		
	Total	4702.04	125			
Spiritual	Between Groups	149.68	3	49.89	1.24	0.295 ^{NS}
	Within Groups	4877.31	122	39.97		
	Total	5026.99	125			
Overall Well-being	Between Groups	2427.66	3	809.22	5.30	0.002**
	Within Groups	18613.99	122	152.57		
	Total	21041.65	125			

**Significant at 0.01 level

NS - Not Significant

**TABLE 4.50(b) - DUNCAN'S MULTIPLE RANGE TEST - MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON
MOTHER'S OCCUPATION**

Dimensions of well-being	Mother's occupation	N	Subset	
			1	2
Mental	Others	88	29.72	
	Teachers	32	33.59	33.59
	Software	2	37.00	37.00
	Banking	4		38.50
Physical	Others	88	26.04	—
	Teachers	32	28.15	
	Banking	4	30.00	
	Software	2	32.000	
Spiritual	Others	88	34.31	—
	Software	2	35.00	
	Banking	4	35.00	
	Teachers	32	36.84	
Overall well-being	Others	88	90.09	—
	Teachers	32	98.59	
	Banking	4	103.50	
	Software	2	104.00	

From the results presented in Table 4.50(a), it is evident that a significant difference exists in the mental ($F=6.66$) and overall well-being scores ($F=5.30$) at one percent level among the selected Muslim adolescent girls based on their mother's occupation. No significant difference was observed in the physical and spiritual well-being scores which is in line with an investigation conducted by Premkumar and Ilango, (2013) which found that the spiritual well-being of the adolescents do not differ according to the different occupations of both the parents of the respondents.

It can be noted from the Duncan's multiple range Table 4.50(b), that the girls of mothers engaged in banking profession have the highest mental well-being scores and the next highest was noted among the girls whose mothers were in software

jobs. Girls of teachers had relatively low mental well-being but, the least was observed in the girls of mothers who were engaged in other odd jobs. In relation to the overall well-being it was found that girls of mothers working in the software had the best overall well-being followed by the girls of mothers doing banking. Girls of mothers engaged in other jobs had the least overall well-being next to the daughters of teachers.

This result is line with a study conducted by Anand (1999), who found that students with parents of better educational and occupational backgrounds had mental health in their favour. This result can also be explained to the fact that girls usually look upon their mothers as role models and when their mothers are well respected it gives them a positive sense of worth.

Table 4.51(a&b) shows the results of one-way ANOVA carried out to compare the mental, physical and spiritual well-being of the Muslim girls based on their family size.

**TABLE 4.51(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON FAMILY SIZE**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	36.33	2	18.16	0.64	0.528 ^{NS}
	Within Groups	42559.86	1497	28.43		
	Total	42596.19	1499			
Physical	Between Groups	0.49	2	0.249	0.01	0.990 ^{NS}
	Within Groups	37448.98	1497	25.01		
	Total	37449.47	1499			
Spiritual	Between Groups	277.77	2	138.88	2.90	0.055 [*]
	Within Groups	71666.26	1497	47.87		
	Total	71944.03	1499			
Overall well-being	Between Groups	325.97	2	162.98	0.88	0.416 ^{NS}
	Within Groups	277663.60	1497	185.48		
	Total	277989.58	1499			

*Significant at 0.05 level NS - Not Significant

**TABLE 4.51(b) - DUNCAN'S MULTIPLE RANGE TEST –MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED ON FAMILY SIZE**

Dimensions of well-being	Family size	N	Subset		
			1	2	3
Mental	>7 Members	20	28.05	—	—
	5-7 Members	382	28.91		
	<4 Members	1098	29.14		
Physical	>7 Members	20	26.80	—	—
	<4 Members	1098	26.94		
	5-7 Members	382	26.96		
Spiritual	>7 Members	20	32.10	34.14 34.94	—
	<4 Members	1098	34.14		
	5-7 Members	382			
Overall well-being	>7 Members	20	86.95	—	—
	<4 Members	1098	90.22		
	5-7 Members	382	90.80		

Significant difference is observed in the spiritual well-being scores ($F=2.90$; $p<0.05$) among the selected Muslim adolescent girls based on their family size, but no significant difference was noted in the physical, mental and overall well-being scores.

Duncan's multiple range test carried out for multiple comparisons divides the sample into three subsets showing a difference in the mental, physical and spiritual well-being scores among the selected Muslim girls between the three categories of family size. From the Duncan's multiple range Table 4.51(b), it can be seen that the girls coming from families having more than 7 members have the highest spiritual well-being scores followed by girls coming from families having less than four members. The girls coming from families having 5-7 members showed the least spiritual well-being scores.

One-way ANOVA carried out to compare the mental, physical and spiritual well-being of the Muslim girls based on their family income is presented in Table 4.52 (a&b).

**TABLE 4.52(a) - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING
BASED ON FAMILY INCOME**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Mental	Between Groups	266.95	2	133.47	4.72	0.009**
	Within Groups	42329.24	1497	28.27		
	Total	42596.19	1499			
Physical	Between Groups	36.97	2	18.48	0.74	0.477 ^{NS}
	Within Groups	37412.50	1497	24.99		
	Total	37449.47	1499			
Spiritual	Between Groups	256.08	2	128.04	2.67	0.069 ^{NS}
	Within Groups	71687.95	1497	47.88		
	Total	71944.03	1499			
Overall well-being	Between Groups	225.71	2	112.86	0.61	0.544 ^{NS}
	Within Groups	277763.86	1497	185.54		
	Total	277989.58	1499			

**Significant at 0.01 level NS - Not Significant

**TABLE 4.52(b) - DUNCAN'S MULTIPLE RANGE TEST –MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING BASED
ON FAMILY INCOME**

Dimensions of well-being	Family income	N	Subset	
			1	2
Mental	Rs.10001-Rs.20000	451	28.79	—
	<Rs.10000	733	28.89	
	>Rs.20000	316		29.88
Physical	>Rs.20000	316	26.68	—
	<Rs.10000	733	26.94	
	Rs.10001-Rs.20000	451	27.13	
Spiritual	>Rs.20000	316	33.88	
	<Rs.10000	733	34.13	34.13
	Rs.10001-Rs.20000	451		34.93
Overall well-being	<Rs.10000	733	89.96	—
	>Rs.20000	316	90.44	
	Rs.10001-Rs.20000	451	90.85	

Significant difference is observed in the mental well-being scores ($F=4.72$; $p<0.01$) among the selected Muslim adolescent girls based on their monthly family income, but no significant difference was noted in the physical, spiritual and overall well-being scores.

The results presented in Duncan's Table 4.52(b) reveals that the girls coming from families whose monthly family income is more than Rs.20,000 have the highest mental well-being scores followed by girls coming from families having a monthly family income less than Rs.10,000. The girls coming from families having a monthly family income between Rs.10,001-20,000 scored the least on mental well-being.

This result is supported by an investigation conducted by Rahi, Kumavat, Garg, and Singh (2005) that studied the association of psychopathology with demographic, developmental and social factors on 620 children from an urban slum of Miraj (Maharashtra) and reported that socio-economic status has greater impact on mental health of adolescents; lower socio-economic status lowers the mental health of the adolescents.

This finding is also substantiated by the results of a study conducted by Veena and Kazi, (2013) that investigated the psychosocial problems of adolescent girls and found that family income is strongly influential in determining the psychosocial problems faced by the adolescent girls. Another study on spiritual well-being of adolescents revealed that there is no association between the income of the parents and the adolescents' spiritual well-being (Premkumar & Ilango, 2013).

From the results presented in tables 4.41 to 4.52, it is proved that hypothesis 4 which states that "there will be a significant mean difference in the mental, physical and spiritual well-being of the selected Muslim adolescent girls based on demographic variables" is partially accepted.

4.6 PARENTING STYLE ADOPTED BY MOTHERS OF THE MUSLIM ADOLESCENT GIRLS

Parenting style is a psychological construct which represents the strategies that parents use in bringing up their children. Research suggests that parenting style affects adolescents differently based on cultural values among different ethnic groups within different types of communities. Evidence also strongly suggests that parenting styles play a key role in adolescent outcomes (Hoskins, 2014). Hence, an attempt was made to study the association between the three styles of parenting identified by Baumrind: authoritarian, permissive, and authoritative (democratic) and selected demographic variables. These three styles differ in two particular areas of parenting: the amount of nurturing (or warmth) a child receives and the extent to which a child's activities and behaviors are controlled (Baumrind, 1991).

This section shows the results of the study conducted to find the parenting style adopted by mothers of Muslim adolescent girls and its association with the selected demographic variables.

Parenting style adopted by mothers of the Muslim adolescent girls is presented in Table 4.53.

TABLE 4.53 - PARENTING STYLE ADOPTED BY MOTHERS

Parenting style	N	Percentage
Democratic	1277	85.1
Authoritarian	114	7.6
Permissive	109	7.3
Total	1500	100

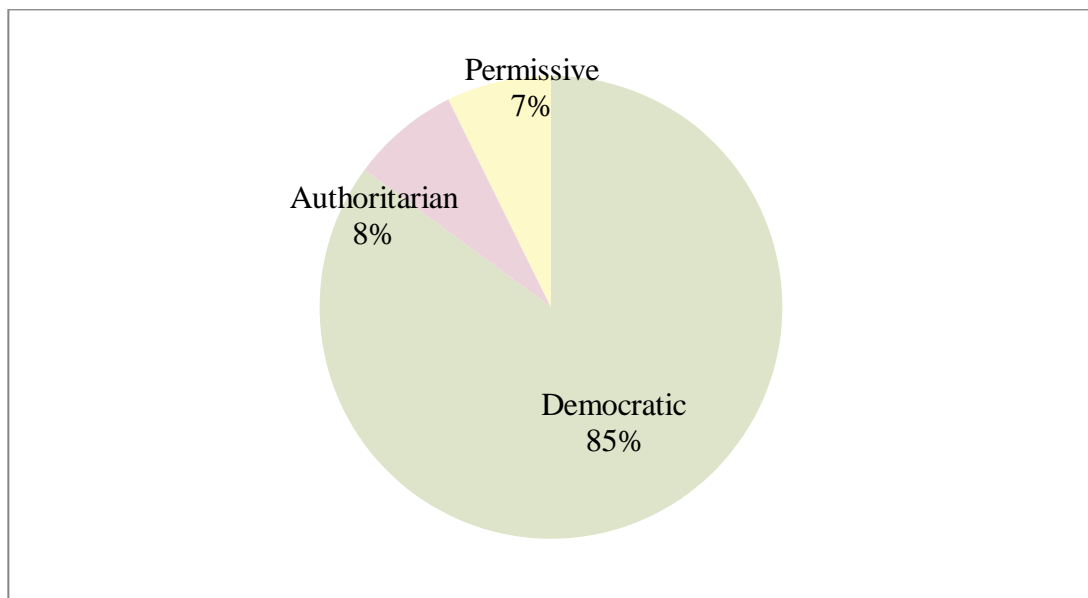
The results presented in Table 4.53 indicates that a majority (85.1%) of mothers of the selected Muslim girls adopt the democratic style of parenting and a very meagre percentage of mothers adopt the authoritarian and permissive style of parenting represented by 7.6 percent and 7.3 percent respectively.

Dwairy and Menshar, (2006) conducted a study on parenting style, individuation, and mental health of Egyptian adolescents and found that authoritative /democratic style is more predominant in the parenting of female adolescents. Another study by Dwairy and Achoui, (2006) on parenting styles in Arab societies found that the mean score of the authoritarian style was higher among males, whereas the mean score of the authoritative style was higher among females.

A study conducted by Rosli (2014) on associations between parenting style and measures of emotional and behavioural problems in Muslim American children found that authoritative parenting was found to be the most frequent parenting style among Muslim fathers in the study sample, while authoritarian parenting was the most frequently reported parenting style among the Muslim mothers in the sample.

A graphical representation of this result is portrayed in Figure 14.

Figure 14 - Parenting style adopted by mothers



4.6.1 Association between parenting style and the demographic variables among the Muslim adolescent girls

The result of the Chi-square test computed to associate the parenting style and subject of Islam of the selected Muslim girls is presented in Table 4.54.

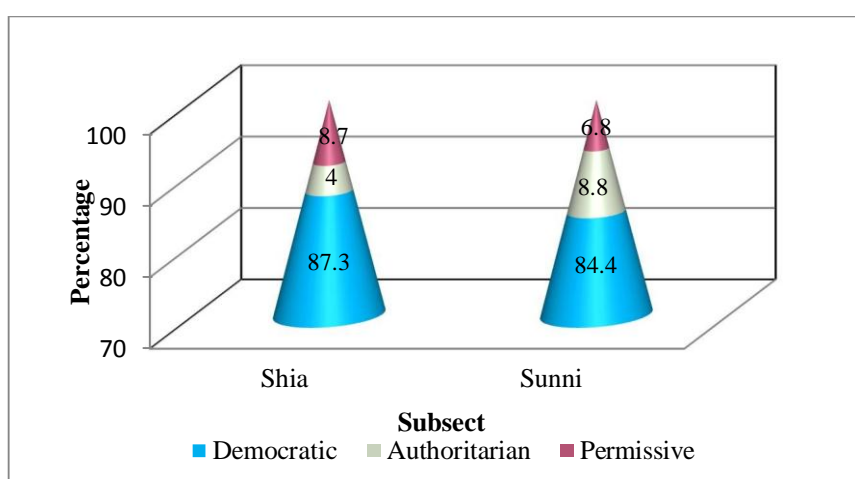
**TABLE 4.54 - ASSOCIATION BETWEEN PARENTING STYLE
AND SUBSECT OF ISLAM**

Subject	Parenting styles								χ^2 value	‘p’ value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Shia	330	87.3	15	4.0	33	8.7	378	100	10.54	0.005*
Sunni	947	84.4	99	8.8	76	6.8	1122	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

*Significant at 0.05 level

Significant association was observed between parenting style and subject of Islam among the selected Muslim adolescent girls ($\chi^2 = 10.54$; $p < 0.05$). It is evident from the table that 87.3 percent of the mothers belonging to Shia subject of Islam practice democratic parenting style, while only 84 percent of the mothers belonging to Sunni subject of Islam practice democratic parenting style. The table also reveals that more of Sunni Muslim mothers (8.8%) practice authoritarian type of parenting style. More number of Shia Muslim mothers (8.7%) were found to adopt permissive style of parenting practice in comparison to 6.8 percent of Sunni Muslim mothers. Figure 15 graphically depicts this result.

Figure 15 - Parenting style based on the subject of Islam



The result of the Chi-square test computed to associate the parenting style and mother tongue of the selected Muslim girls is presented in Table 4.55.

**TABLE 4.55 - ASSOCIATION BETWEEN PARENTING STYLE
AND MOTHER TONGUE**

Mother tongue	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Tamil	683	83.6	67	8.2	67	8.2	817	100	3.50	0.174 ^{NS}
Urdu	594	87.0	47	6.9	42	6.1	683	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

NS - Not Significant

From the results presented in Table 4.55, it is evident that no significant association exists between parenting style and mother tongue. In other words mother tongue does not have a significant impact on the parenting style adopted by the mothers of the selected Muslim adolescent girls.

Table 4.56 shows the result of the Chi-square test carried out to associate parenting style and higher education among the selected Muslim girls.

**TABLE 4.56 - ASSOCIATION BETWEEN PARENTING STYLE AND
HIGHER EDUCATION**

Higher education	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Arts	501	87.0	42	7.3	33	5.7	576	100	19.87	0.001**
Science	435	88.4	27	5.5	30	6.1	492	100		
Engineering	341	78.9	45	10.4	46	10.6	432	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

^{**}Significant at 0.01 level

From the results displayed in Table 4.56, it is clear that there exists a significant association ($\chi^2=19.87$; $p<0.01$) between the parenting styles adopted and the higher education that girls are pursuing in the college. A perusal of the table reveals that a majority (88.4%) of girls doing science are brought up by democratic

parenting style. From the table it can also be observed that a majority of 10.4 percent of the girls doing engineering are brought up by authoritarian parenting style whereas only 5.5 percent of mothers of girls doing science adopt authoritarian style of parenting. The results also reveal that permissive parenting style is mostly (10.6%) adopted by mothers of girls doing engineering.

Chi-square test was computed to associate parenting style and the family type of the selected Muslim girls and the results are presented in Table 4.57.

TABLE 4.57 - ASSOCIATION BETWEEN PARENTING STYLE AND FAMILY TYPE

Type of family	Parenting styles								χ^2 value	‘p’ value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Joint	316	91.6	17	4.9	12	3.5	345	100	22.61	0.000**
Nuclear	942	83.7	92	8.2	92	8.2	1126	100		
Extended	19	65.5	5	17.2	5	17.2	29	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

**Significant at 0.01 level

From the Table 4.57, it is clear that there is a significant association ($\chi^2=22.61$; $p<0.01$) between the parenting styles adopted by the mothers of the selected Muslim girls and type of family. The table also expounds that a majority of mothers (91.6%) living in joint families adopt democratic parenting style. Authoritarian and permissive style of parenting is mainly practiced by mothers living in extended families both represented by 17.2 percent. A very low percentage of 4.9 percent and 3.5 percent of the mothers living in joint families adopt authoritarian and permissive style of parenting respectively.

The findings of a study conducted by Abraham (2014) supports this result. It was found that among mothers from nuclear families, there were more authoritative mothers than permissive mothers. The relation between type of family and parenting style was found significant.

Table 4.58 shows the result of the Chi-square test carried out to associate parenting style and ordinal position among the selected Muslim girls.

**TABLE 4.58 - ASSOCIATION BETWEEN PARENTING STYLE
AND ORDINAL POSITION**

Ordinal position	Parenting styles								χ^2 value	‘p’ value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
First born	420	85.0	34	6.9	40	8.1	494	100	13.51	0.036*
Middle born	371	87.7	29	6.9	23	5.4	423	100		
Last born	414	82.6	50	10.0	37	7.4	501	100		
Only child	72	87.8	1	1.2	9	11.0	82	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

*Significant at 0.05 level

The result clearly shows that there is a significant association between the parenting style and ordinal position of the selected Muslim girls ($\chi^2=13.51$; $p<0.05$). From the table it can be seen that a maximum of about 87.7 percent of the middle born girls and 87.8 percent only girl child are brought up by the democratic style of parenting by their mothers. Only 1.2 percent of the only child is brought up by authoritarian style of parenting which shows that this style of parenting is practiced least with only children. The table also reveals that a maximum of 11 percent of the only girl child are brought up by permissive style of parenting.

This significant association between parenting style and ordinal position has been reported in many previous researches. First-born adolescents reported higher level permissive parenting than other adolescents (Dwairy et al, 2006), they tend to receive more attention (Axelson, 1999) and first-born Arab child is treated more gently than the other children in the family (Dwairy & Achoui, 2006; Al-Teer, 1997). Studies show that the position of the only child has similar characteristics to that of the oldest child rather than the youngest child (Eckstein & Kaufman, 2012).

The result of the Chi-square test carried out to associate the parenting style and father's qualification of the selected Muslim girls is presented in Table 4.59.

TABLE 4.59 - ASSOCIATION BETWEEN PARENTING STYLE AND FATHER'S EDUCATIONAL QUALIFICATION

Father's qualification	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Illiterate	82	73.9	12	10.8	17	15.3	111	100	34.00	0.000**
Primary school	467	85.8	36	6.6	41	7.5	544	100		
Higher secondary	490	89.9	35	6.4	20	3.7	545	100		
Graduate	175	79.2	23	10.4	23	10.4	221	100		
Professional	63	79.7	8	10.1	8	10.1	79	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

**Significant at 0.01 level

From the results displayed in Table 4.59, it is clear that there exists a significant association ($\chi^2=34.00$; $p<0.01$) between the parenting styles adopted and father's qualification. A perusal of the table reveals that a majority (89.9%) of girls of higher secondary completed fathers are brought up by democratic parenting style. From the table it can also be observed that a majority of 10.8 percent of the girls of illiterate fathers are brought up by authoritarian parenting style closely followed by graduate and professional fathers. More number of girls of illiterate fathers are reared (15.3%) by permissive parenting practice.

This finding is substantiated by a study conducted by Maries (2014) who investigated the role of parents in the academic performance of adolescents in Kerala and found a significant association between fathers' education and parenting style.

The result of the Chi-square test computed to associate the parenting style and father's occupation of the selected Muslim girls is presented in Table 4.60.

**TABLE 4.60 - ASSOCIATION BETWEEN PARENTING STYLE AND
FATHER'S OCCUPATION**

Father's occupation	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Labourer	274	83.3	22	6.7	33	10.0	329	100	19.89	0.030*
Driver	89	90.8	0	0	9	9.2	98	100		
Clerical	56	81.2	6	8.7	7	10.1	69	100		
Officer	86	80.4	11	10.3	10	9.3	107	100		
Business	661	86.1	63	8.2	44	5.7	768	100		
Professional	111	86.0	12	9.3	6	4.7	129	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

*Significant at 0.05 level

A perusal of the results displayed in Table 4.60, reveals a significant association between parenting style and the occupation of the fathers of the selected Muslim adolescent girls. From the table, we can infer that a majority of the girls are brought up by democratic style of parenting and from amongst them a maximum of 90.8 percent of girls whose fathers are drivers are reared by this style. It is also interesting to note that none of the girls whose fathers are drivers are brought up by authoritarian style of parenting and more number (10.3%) of girls whose fathers are officers were reared by this style. Permissive style of parenting is mainly adopted by the mothers of girls whose fathers are labourers (10.0%) and clerks (10.1%).

Kashahu, Dibra, Osmanaga, and Bushati (2014) explored the relationship between demographic characteristics, parenting styles and academic achievement involving elementary school students and one of the findings of this study is the fact that education and the type of work that parents do are linked with parenting style.

Chi-square test was computed to associate the parenting style based on mother's qualification of the selected Muslim girls and the results are presented in Table 4.61.

**TABLE 4.61 - ASSOCIATION BETWEEN PARENTING STYLE AND
MOTHER'S EDUCATIONAL QUALIFICATION**

Mother's qualification	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Illiterate	127	78.9	17	10.6	17	10.6	161	100	19.13	0.014**
Primary school	652	88.1	40	5.4	48	6.5	740	100		
Higher secondary	387	82.7	46	9.8	35	7.5	468	100		
Graduate	95	84.8	11	9.8	6	5.4	112	100		
Professional	16	84.2	0	0	3	15.8	19	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

**Significant at 0.01 level

An observation of Table 4.61, shows that a significant association ($\chi^2=19.13$; $p<0.01$) exists between the parenting style adopted and mother's qualification. The result reveals that a majority (88.1%) of primary school completed mothers adopt democratic parenting style while only 78.9 percent of the illiterate mothers adopt it. About 10 percent of the illiterate mothers adopt authoritarian style of parenting while no professional mothers practice it. With regard to permissive style of parenting, more of professional mothers (15.8%) practice it and the least number of graduate mothers (5.4%) practice it.

This finding is in line with other reported research works which showed that more educated mothers were less authoritarian and controlling than less educated parents in Algeria (Sahrawi, 1998), Saudi Arabia (Al-Mutalq, 1981) and Egypt (Hana, 1974).

The result of the Chi-square test computed to associate the parenting style and employment status of mothers of the selected Muslim girls is presented in Table 4.62.

**TABLE 4.62 - ASSOCIATION BETWEEN PARENTING STYLE AND
MOTHER'S EMPLOYMENT STATUS**

Mother's employment status	Parenting tyles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Employed	98	77.8	8	6.3	20	15.9	126	100	15.18	0.004**
Unemployed	1179	85.8	106	7.7	89	6.5	1374	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

**Significant at 0.01 level

Significant association was observed between parenting style and employment status of mothers of the selected Muslim adolescent girls ($\chi^2=15.18$; $p<0.01$). It is evident from the Table 4.62, that more of unemployed mothers (85.8%) practice democratic parenting styles, while more of employed mothers (15.9%) adopt permissive style of parenting practice.

Table 4.63 shows the result of the Chi-square test carried out to associate parenting style and mother's occupation among the selected Muslim girls.

**TABLE 4.63 - ASSOCIATION BETWEEN PARENTING STYLE AND
MOTHER'S OCCUPATION**

Mother's occupation	Parenting styles								χ ² value	‘p’ value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Teachers	25	78.1	3	9.4	4	12.5	32	100	36.75	0.000**
Software	2	100	0	0	0	0	2	100		
Banking	0	0	3	75.0	1	25.0	4	100		
Others	71	80.7	2	2.3	15	17.0	88	100		
Total	98	77.8	8	6.3	20	15.9	126	100		

**Significant at 0.01 level

From Table 4.63, it is clear that there is a significant association ($\chi^2=36.75$; $p<0.01$) between the parenting style adopted and mother's occupation. A perusal of

the table reveals that all the mothers (100%) engaged in software jobs practice democratic style of parenting. On the whole only 8 percent of the mothers adopt authoritarian parenting style and with regard to permissive parenting style a majority (25%) of mothers working in banks practice it and it is adopted least (12.5%) by teachers.

Chi-square test was computed to associate the parenting style based on family size of the selected Muslim girls and the results are presented in Table 4.64.

TABLE 4.64 - ASSOCIATION BETWEEN PARENTING STYLE AND FAMILY SIZE

Family size	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
<4 Members	929	84.6	83	7.6	86	7.8	1098	100	13.59	0.009**
5-7 Members	334	87.4	30	7.9	18	4.7	382	100		
>7 Members	14	70.0	1	5.0	5	25.0	20	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

**Significant at 0.01 level

From the results presented in Table 4.64, a significant association can be observed between parenting style and family size of the selected Muslim adolescent girls ($\chi^2=13.593$; $p<0.01$). The results reveal that girls coming from families having 5-7 members on a majority (87.4%) adopt democratic parenting style. Authoritarian style of parenting is adopted least (5%) by families having more than 7 family members. With regard to permissive style of parenting it can be noted that families having more than 7 members adopt it to the maximum extent (25%).

This finding may be due to the fact that when more number of children are there in the family, it is extremely difficult for parents to devote equal time to each child. As a consequence of little parental involvement, children are on their own from a very young age.

The result of the Chi-square test carried out to associate the parenting style and family income of the selected Muslim girls is presented in Table 4.65.

TABLE 4.65 - ASSOCIATION BETWEEN PARENTING STYLE AND FAMILY INCOME

Family income	Parenting styles								χ^2 value	‘p’ value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
<Rs.10000	621	84.7	57	7.8	55	7.5	733	100	7.76	0.101 ^{NS}
Rs.10001-Rs.20000	399	88.5	26	5.8	26	5.8	451	100		
>Rs.20000	257	81.3	31	9.8	28	8.9	316	100		
Total	1277	85.1	114	7.6	109	7.3	1500	100		

NS - Not Significant

No significant association can be observed between parenting style and family monthly income of the selected Muslim adolescent girls as the Chi Square value is 7.762. This clearly indicates that the income of the family does not significantly affect the parenting style adopted among the selected Muslim adolescent girls.

Previous research contradicts this finding. It was reported that the dominating parenting style which is authoritarian, is connected with the family's low social status and economic level (Kashahu, et al., 2014) and Mahmoud (1997) reported that mothers of a higher socioeconomic level tend to be more authoritative and encouraging of their children's independence than lower socioeconomic-level mothers.

From the results presented in tables 4.54 to 4.65, it is proved that hypothesis 5 which states that "there will be a significant association between the parenting style adopted by mothers of the selected Muslim adolescent girls and the demographic variables" is partially accepted.

4.6.2 Effect of parenting style on assertiveness

One-way ANOVA computed to find out the effect of the different kinds of parenting style namely authoritarian, democratic and permissive on the assertiveness level of the selected Muslim adolescent girls is presented in Table 4.66 (a&b).

TABLE 4.66(a) - EFFECT OF PARENTING STYLE ON ASSERTIVENESS

Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' value
Assertiveness	Between Groups	25715.26	2	12857.63	25.86	0.000**
	Within Groups	744205.72	1497	497.13		
	Total	769920.99	1499			

**Significant at 0.01 level

**TABLE 4.66(b) - DUNCAN'S MULTIPLE RANGE TEST –
ASSERTIVENESS BASED ON PARENTING STYLE**

Parenting Style	N	Subset		
		1	2	3
Democratic	1277	1.91		
Authoritarian	114		8.49	
Permissive	109			16.93

From the results shown in Table 4.66 (a), it is evident that a significant difference in assertiveness exists between the selected Muslim girls based on the style of parenting by which they are brought up ($F=25.86$; $p<0.01$).

It can be noted from the Duncan's multiple range test that the girls who are reared by permissive style of parenting practice have the highest assertive scores when compared with the girls who are brought up by the other styles of parenting. A further perusal of the table shows that girls brought up by the authoritarian style of parenting practice show better assertiveness when compared with the girls reared by the democratic style of parenting practice who exhibited least assertiveness.

The result of the Chi-square test computed to find the association between assertiveness and parenting style among the Muslim girls is presented in Table 4.67.

Table 4.67 - ASSOCIATION BETWEEN ASSERTIVENESS AND PARENTING STYLE

Assertiveness category	Parenting styles								χ^2 value	'p' value
	Democratic		Authoritarian		Permissive		Total			
	N	%	N	%	N	%	N	%		
Very Non-Assertive	225	17.6	11	9.6	7	6.4	243	16.2	60.60	0.000**
Situationally Non-Assertive	391	30.6	33	28.9	19	17.4	443	29.5		
Somewhat Assertive	426	33.4	34	29.8	39	35.8	499	33.3		
Assertive	173	13.5	28	24.6	24	22.0	225	15.0		
Probably Aggressive	62	4.9	8	7.0	20	18.3	90	6.0		

**Significant at 0.01 level

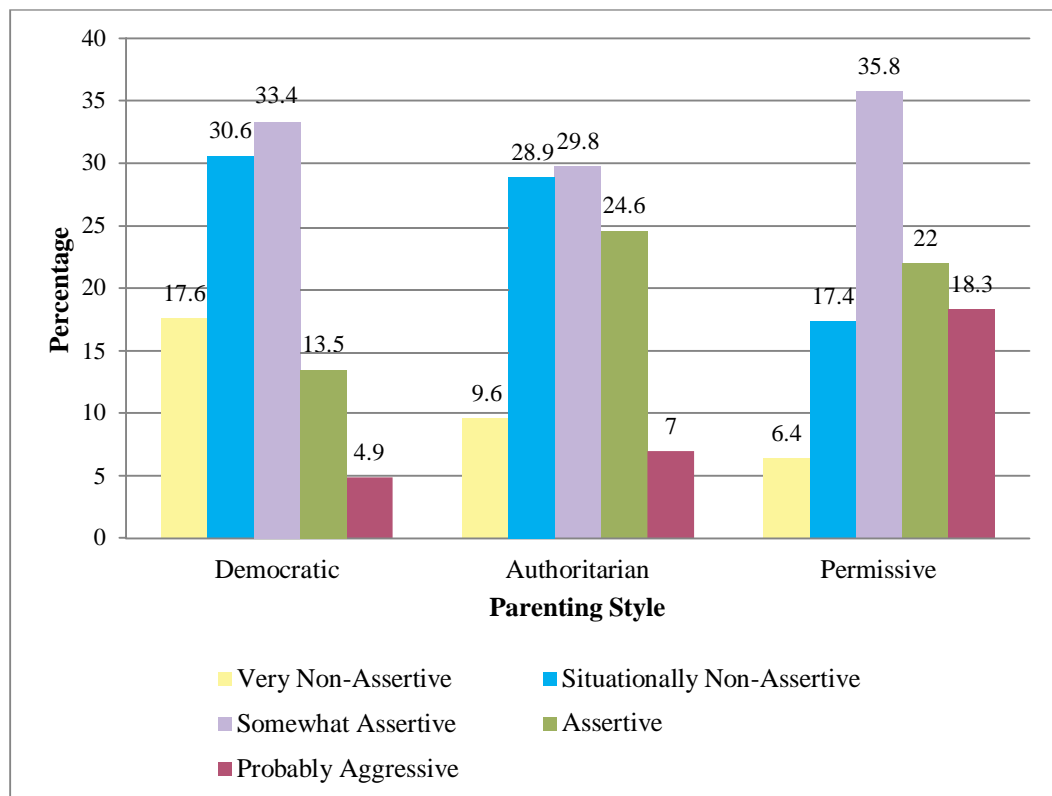
From the results presented in Table 4.67, it is evident that there is a significant association between assertiveness and parenting style among the selected Muslim girls ($\chi^2=60.60$; $p<0.01$). The table shows that authoritarian parenting style fosters assertiveness as it was found that a maximum of 24.6 percent of the selected Muslim girls who were brought up by authoritarian style of parenting were assertive. The table also reveals that more number of girls (35.8%) brought up by the permissive style of parenting were somewhat assertive. It can also be noted that girls of mothers who adopted the democratic style of parenting were very non assertive and situationally non assertive represented by 17.6 percent and 30.6 percent respectively.

The findings of this study is supported by many previous research works which found significant relationship between assertive behaviour of adolescents and parenting styles experienced by adolescents (Alayia, Khamenb, & Gatab, 2011; Maddahi, Liyaghat, Khalatbari, Samadzadeh, & Mohammad, 2011; Mutambo, Sinyei, & Onyancha, 2014; Shahidi & Sarihi, 2008). Other studies indicated that authoritarianism is not associated with any detriment to the mental health of Arab

youth. It seems that authoritarian socialization has a meaning and effect different from that known in the West when it is applied within an authoritarian culture such as the Arab or Muslim (Dwairy et al., 2006).

The following study contradicts the findings of the present research: Janaabadi and Efteghari, (2014), studied the relationship of parenting styles and assertiveness with addiction potential of male high school students in Birjand and found a negative significant relationship between authoritarian parenting style and assertiveness (-0.67), a significant relationship between authoritative parenting style and assertiveness (0.43) and a significant relationship with permissive parenting style (0.76). Another study by Drózd and Pokorski, (2007) evaluated the relationships among perceived parental attitudes and domains of social competence in late adolescents. Analyses detected a significant association between the maternal loving or protective attitude and competence in interpersonal relations in the combined sample of adolescents. This result is portrayed graphically in Figure 16.

Figure 16 - Assertiveness based on parenting style



From the results presented in tables 4.66 and 4.67, it is proved that hypothesis 6 which states “that there will be a significant effect of parenting style on assertiveness of the selected Muslim adolescent girls” is accepted.

4.6.3 Effect of parenting style on religiosity

Religiosity is positively related to a number of measures of psychological well-being. The practice of religion has a significant effect on happiness and mental well-being which eventually enhances general psychological functioning (Joshi, Kumari, & Jain, 2008). One-way ANOVA computed to find out the effect of the different kinds of parenting style namely authoritarian, democratic and permissive on the religiosity of the selected Muslim adolescent girls is presented in Table 4.68(a&b).

TABLE 4.68(a) - EFFECT OF PARENTING STYLE ON RELIGIOSITY

Variables	Sources of Variation	Sum of Squares	df	Mean Square	F	‘p’ Value
Religiosity	Between Groups	279.84	2	139.92	9.14	0.000**
	Within Groups	22927.59	1497	15.31		
	Total	23207.43	1499			

**Significant at 0.01 level

**TABLE 4.68(b) - DUNCAN’S MULTIPLE RANGE TEST – RELIGIOSITY
BASED ON PARENTING STYLE**

Parenting style	N	Subset	
		1	2
Permissive	109	53.08	
Democratic	1277		54.74
Authoritarian	114		54.77

It is evident from the results shown in Table 4.68(a), that a significant difference in religiosity exists between the selected Muslim girls based on the style of parenting adopted by their mothers ($F=9.14$; $p<0.01$).

An observation of Duncan's multiple range Table 4.68(b) shows that the girls who are reared by authoritarian and democratic style of parenting have higher religiosity scores when compared to the girls who are brought up by the permissive style of parenting.

According to Hurlock (2001), adolescents are plagued by religious doubts and they formulate a philosophy of life based on religion that is satisfactory to them, or they reject one's religion as having little or nothing to offer them. In either case young adults tend to be less interested in religion than when they were younger. Hence, when parents are permissive the girls showed lesser religiosity when compared with the girls reared by authoritarian and democratic practice. Parents adopting authoritarian and democratic parenting style may either demand religiosity or at least influence the religious thinking in the adolescents.

A study by Bahr and Hoffmann, (2010) also supports this finding. They found an association between authoritative, authoritarian, indulgent, and neglectful parenting styles and religiosity and other relevant variables.

From the results presented in table 4.68, it is proved that hypothesis 7 which states that "there will be a significant effect of parenting style on religiosity of the selected Muslim adolescent girls" is accepted.

4.6.4 Effect of parenting style on personality

One-way ANOVA computed to find out the effect of the different kinds of parenting style namely authoritarian, democratic and permissive on the personality (Extraversion and Introversion) of the selected Muslim adolescent girls is presented in Table 4.69 (a&b).

TABLE 4.69(a) - EFFECT OF PARENTING STYLE ON PERSONALITY

Personality	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Extraversion	Between Groups	426.87	2	213.44	14.73	0.000**
	Within Groups	21694.84	1497	14.49		
	Total	22121.72	1499			
Introversion	Between Groups	17.24	2	8.62	2.69	0.068 ^{NS}
	Within Groups	4804.00	1497	3.21		
	Total	4821.25	1499			

**Significant at 0.01 level NS - Not Significant

TABLE 4.69(b) - DUNCAN'S MULTIPLE RANGE TEST – PERSONALITY BASED ON PARENTING STYLE

Personality	Parenting style	N	Subset	
			1	2
Extraversion	Democratic	1277	13.38	
	Authoritarian	114	14.19	
	Permissive	109		15.32
Introversion	Authoritarian	114	4.78	
	Permissive	109	4.81	
	Democratic	1277	5.09	

It is evident from the results that, a significant difference in personality (Extraversion) exists between the selected Muslim girls based on the style of parenting adopted by their mothers ($F=14.73$; $p<0.01$). No significant difference in introversion scores was observed.

An observation of Duncan's multiple range Table 4.69(b), shows that the girls who are reared by permissive style of parenting are more extraverted, which is followed by the girls brought up by authoritarian style of parenting practice. On contrary to general belief, it was found from the present study that girls brought up by democratic style of parenting were found to have the least extraversion scores.

The result shows that when the adolescents receive full support from parents without any questioning as in the case of permissive parenting they are able to be more extraverted and able to express their opinions without any inhibitions. Studies have revealed the quality of parental attachment and parental trust to be the strong predictors of well-being (Chauhan, Awasthi, & Verma, 2014) which means that, when adolescents have a secure feeling with their parents and know that parents trust them as in the case of permissive parenting it may lead to good and healthy development.

The results of an investigation conducted by Huver, Otten, Vries, and Engels (2010) who examined the relation between parental personality and parenting style among 688 Dutch parents of adolescents is also in line with the present findings. Regression analyses were used to determine which personality traits were associated with parenting dimensions and styles and it was found that the two aspects of personality reflecting interpersonal interactions (extraversion and agreeableness) were related to supportiveness.

From the results presented in table 4.69, it is proved that hypothesis 8 which states that “there will be a significant effect of parenting style on personality of the selected Muslim adolescent girls” is partially accepted.

4.6.5 Effect of parenting style on Mental, Physical and Spiritual well-being (MPS)

One-way ANOVA computed to find out the effect of the different kinds of parenting style namely authoritarian, democratic and permissive on the mental, physical and spiritual well-being of the selected Muslim adolescent girls is presented in Table 4.70 (a&b).

**TABLE 4.70(a) - EFFECT OF PARENTING STYLE ON MENTAL,
PHYSICAL AND SPIRITUAL WELL-BEING**

Dimensions of well-being	Sources of Variation	Sum of Squares	df	Mean Square	F	'p' Value
Mental	Between Groups	139.30	2	69.65	2.46	0.086 ^{NS}
	Within Groups	42456.89	1497	28.36		
	Total	42596.19	1499			
Physical	Between Groups	694.85	2	347.42	14.15	0.000**
	Within Groups	36754.62	1497	24.55		
	Total	37449.47	1499			
Spiritual	Between Groups	1762.43	2	881.22	18.80	0.000**
	Within Groups	70181.60	1497	46.88		
	Total	71944.03	1499			
Overall well-being	Between Groups	5812.46	2	2906.23	15.99	0.000**
	Within Groups	272177.12	1497	181.81		
	Total	277989.58	1499			

**Significant at 0.01 level NS - Not Significant

**TABLE 4.70(b) - DUNCAN'S MULTIPLE RANGE TEST –
MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING BASED
ON PARENTING STYLE**

Dimensions of well-being	Parenting style	N	Subset		
			1	2	3
Mental	Permissive	109	28.08	–	–
	Authoritarian	114	28.69		
	Democratic	1277	29.18		
Physical	Permissive	109	24.54	27.09 27.52	–
	Democratic	1277			
	Authoritarian	114			
Spiritual	Permissive	109	30.95	32.72	34.75
	Authoritarian	114			
	Democratic	1277			
Overall well-being	Permissive	109	83.58	88.93 91.03	–
	Authoritarian	114			
	Democratic	1277			

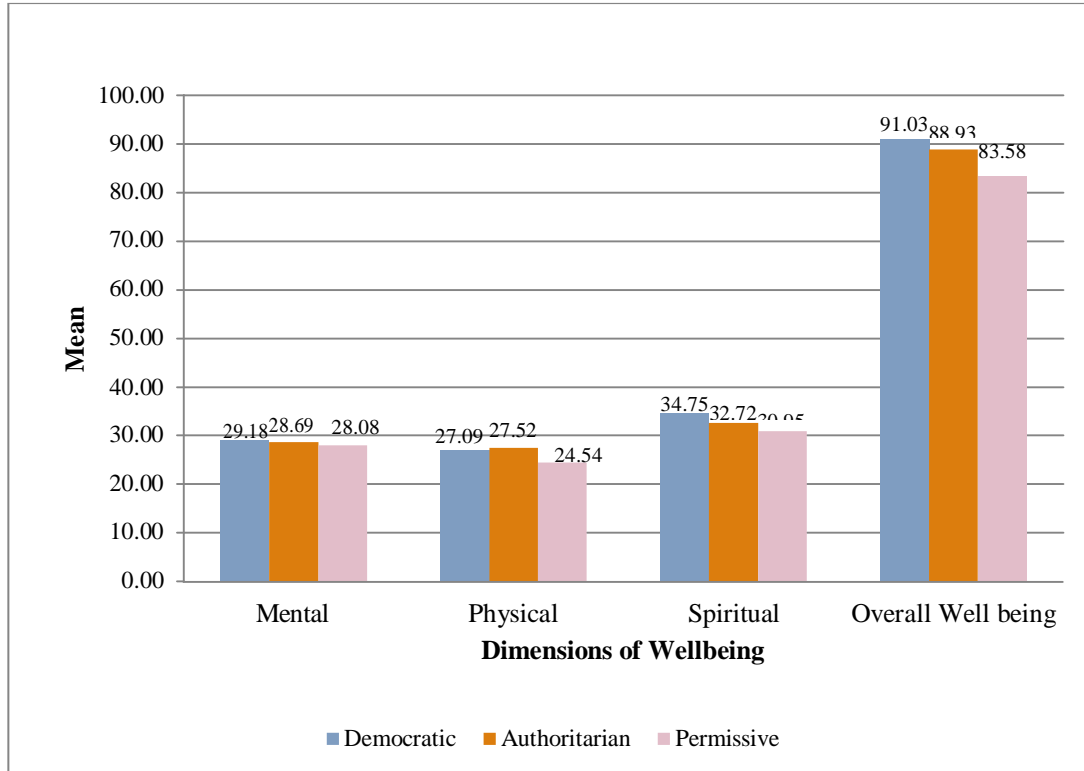
From the results shown in Table 4.70 (a) it is evident that no significant difference in mental well-being exists between the selected Muslim girls based on the parenting style practiced by their mothers. A further perusal of the table shows that a significant difference exists in physical well-being score ($F=14.15$; $p<0.01$). The spiritual well-being scores of the selected Muslim girls based on parenting style shows a significant difference ($F=18.80$; $p<0.01$). A significant difference is also noted in the overall well-being scores ($F=15.99$; $p<0.01$) of the selected Muslim girls based on the parenting style adopted by their mothers.

Duncan's multiple range test carried out for multiple comparisons divides the sample into three subsets showing a difference between the three categories of parenting style.

From the Duncan's multiple range Table 4.70(b) it can be observed that the girls who are reared by authoritarian and democratic style parenting practice have similar physical well-being scores which is the highest when compared with the girls who are brought up by the permissive style of parenting practice. The link between permissive parenting and children's physical activity is contrary to previous research by Jago et.al.(2011) which found that maternal permissive parenting was associated with higher levels of physical activity but is consistent with the findings of the same researchers in another study which found an association between permissive parenting and a less-desirable health outcome (Jago, et.al., 2011)

With regard to spiritual well-being and overall well-being, the girls brought up by the democratic style of parenting had the highest scores followed by the girls brought up by authoritarian parenting practice and finally, by the girls whose mothers adopted the permissive style of parenting. This is in line with the results of a study by Pellerin (2005) who found that children of authoritative (democratic) parents have higher cognitive skills, social competencies and psychological health. Figure 17 depicts this result graphically.

Figure 17 – Well-being based on parenting style



From the results presented in table 4.70, it is proved that hypothesis 9 which states that “there will be a significant effect of parenting style on mental, physical and spiritual well-being of the selected Muslim adolescent girls” is partially accepted.

4.7 RELATIONSHIP BETWEEN ASSERTIVENESS AND INDEPENDENT VARIABLES

The relationship between assertiveness and other independent variables is presented in Table 4.71.

TABLE 4.71 – RELATIONSHIP OF ASSERTIVENESS WITH RELIGIOSITY, PERSONALITY, MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING AND PARENTING STYLES

Variables	Assertiveness
Religiosity	-0.107(**)
Personality	0.341(**)
Mental	0.067(**)
Physical	0.007
Spiritual	0.223(**)
Overall well-being	0.142(**)
Democratic	-0.223(**)
Authoritarian	0.095(**)
Permissive	0.153(**)

**Significant at 0.01 level

From the results presented in Table 4.71, it can be understood that there exists a significant positive correlation between the personality, mental, spiritual and overall well-being, authoritarian and permissive parenting style and assertiveness of the selected Muslim girls. There exists a significant negative correlation between religiosity, and democratic style of parenting and assertiveness. There exists no significant correlation between physical well-being and assertiveness among the selected Muslim girls.

From the results presented in table 4.71, it is proved that hypothesis 10 which states that “there will be a significant relationship between assertiveness and religiosity, personality, mental, physical and spiritual well-being and parenting style among the selected Muslim adolescent girls” is partially accepted.

The factors which contribute to the assertiveness of the selected Muslim adolescent girls are presented in Table 4.72.

TABLE 4.72 - CONTRIBUTING FACTORS TO ASSERTIVENESS

Regression Details	Predicator Variables	Unstandardized Coefficients		Standardized Coefficients	't' value	'p' value	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
R=0.443 $R^2=0.196$ Adjusted $R^2=0.188$ SE=20.425 F=42.100 P<0.01	Subsect of Islam	1.999	1.238	0.038	1.64	0.107 ^{NS}	.962	1.039
	Type of family	2.458	1.195	0.049	2.06	0.040 [*]	.957	1.045
	Ordinal position	0.477	0.584	0.020	0.82	0.415 ^{NS}	.936	1.069
	Father qualification	0.110	0.667	0.005	0.17	0.868 ^{NS}	.788	1.268
	Mother qualification	0.398	0.787	0.014	0.51	0.614 ^{NS}	.840	1.191
	Mother's working status	6.766	1.986	0.083	3.41	0.001 ^{**}	.933	1.072
	Family size	0.893	1.136	0.019	0.79	0.432 ^{NS}	.978	1.023
	Family income	1.673	0.736	0.058	2.27	0.023 [*]	.834	1.199
	Religiosity	0.072	0.144	0.012	0.50	0.617 ^{NS}	.866	1.155
	Personality	0.489	0.035	0.344	13.80	0.000 ^{**}	.857	1.167
	Mental well- being	0.282	0.124	0.066	2.27	0.024 [*]	.642	1.558
	Physical well-being	0.139	0.118	0.031	1.17	0.241 ^{NS}	.798	1.254
	Spiritual well-being	0.575	0.101	0.176	5.68	0.000 ^{**}	.567	1.764
	Parenting style	5.580	0.965	0.139	5.78	0.000 ^{**}	.942	1.061

**Significant at 0.01 level

*Significant at 0.05 level

NS - Not Significant

The correlation between the observed and the predicted values of assertiveness is 0.443 (R value), which showed a stronger positive relationship. In the regression analysis, the R^2 value tends to optimistically estimate how well the regression model (the independent variables), personal, religious, personality, mental physical and spiritual well-being and parenting practice fits the population. R^2 value is the proportion of variables in the dependent variable explained by the regression model. Therefore, in this analysis, it is found that 19 percent of the total

variance ($R^2 = 0.196$) of assertiveness has been explained by the selected personal, sociocultural and other psychological factors related to the Muslim adolescent girls. The adjusted R^2 attempts to correct R^2 to more closely reflect the goodness of fit of the model in the population, therefore it could be concluded that 18 percent of the variance (Adjusted $R^2=0.188$) of the selected predictor variables contribute significantly to the dependent variable, assertiveness. The F value (42.100) indicates that the independent variables significantly explain the variation in the dependent variable, assertiveness at 0.01 level of significance.

The relative importance of each independent variable in this model is evident from the significant 't' values. It is found that family type, mother's working status, family income, personality, mental well-being, spiritual well-being and parenting style contribute significantly to assertiveness of the selected Muslim adolescent girls. The unstandardized coefficients are the coefficients of the estimated regression model. To make the regression co-efficient more comparable, the standardized co-efficient or beta was computed from the unstandardized co-efficient, as the independent variables are measures of different units.

Variance inflation factors (VIF) was calculated to help detect multicollinearity. As the VIF is less than 4, it is clearly evident that there is no multicollinearity.

From the results presented in this section, it is clear that there exists a relationship between assertiveness and personality as confirmed by Tripathi, Nongmaithem, Mitkovic, Ristic, and Zdravkovic (2010) who investigated the differences in assertiveness and explored the relationship between personality and assertiveness across Indian and Serbian cultures and found a significant relationship between personality and assertiveness behaviour of Indian and Serbian samples. This result is also consistent with other studies which found association between assertiveness and personality dimensions (Bratko, et al., 2002; Hamid, 1994). The present investigation revealed a significant relationship between assertiveness and overall well-being which is in line with a study by Sarkova et al. (2013) who explored the associations between adolescents' assertive behavior, psychological well-being, and self-esteem and found assertiveness to be associated with psychological well-being and self-esteem. The findings of the present study which

showed a significant relationship between assertiveness and parenting practices is substantiated by many previous research works (Alayi, Khamen, & Gatab, 2011; Maddahi, et.al., 2011; Shahidi & Sarihi, 2008; Mutambo, Sinyei, & Onyancha, 2014). The present study shows that religiosity does not significantly contribute to the assertiveness of the girls and this finding is in line with the results of an investigation conducted by Kraft and Litwin, (1986) which explored the relationship of intrinsic-extrinsic religiousness and assertiveness and found no significant correlation between the two variables. The results further reveal that type of family, family income (Arslantas, et al., 2013; Ibrahim, 2011), mother's working status and mental and spiritual well-being are the other factors which significantly contribute to the assertiveness of the selected Muslim adolescent girls.

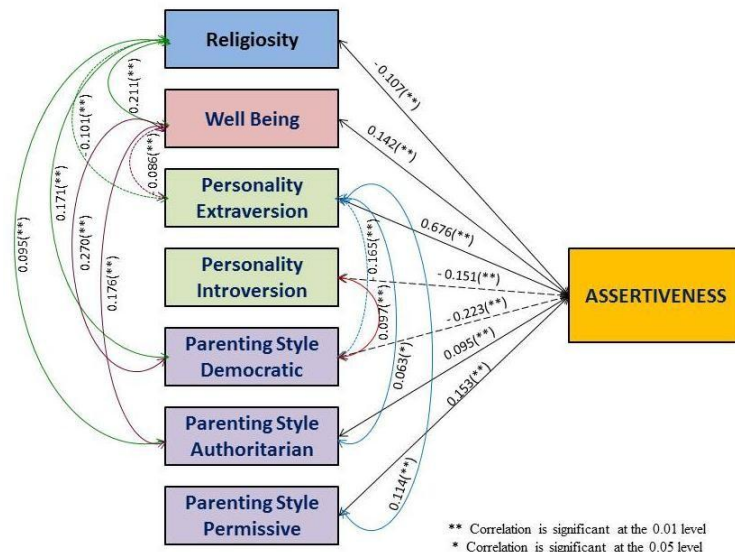
From the results presented in table 4.72, it is proved that hypothesis 11 which states that "there will be a significant contribution of religiosity, personality, mental, physical and spiritual well-being on assertiveness" is partially accepted.

4.8 CONCEPTUAL MODEL

The conceptual model refers to models which are formed after a conceptualization or generalization process. The conceptualization of a model manifests the nature of causal relationship between a dependent and a number of independent variables. It is a systematic and coherent classification and ordering of concepts within a holistic framework for guiding research and understanding a phenomenon. A well conceived conceptual model may manifest a miniature or a major theory in a particular field. The utilisation of an appropriate conceptual framework either partially or fully, becomes an inevitable requirement of modern empirical research. The application of a conceptual framework has become a common and essential condition in most branches of population studies (Compton & Hall, 1984).

In the present study a conceptual model was evolved based on the results obtained. Figure 18 presents the conceptual model showing the relationship of assertiveness with psychosocial factors and parenting style.

Figure 18: Conceptual model showing the relationship of assertiveness with religiosity, psychosocial factors and parenting style



The conceptual model displayed in Figure 18, portrays the correlates between assertiveness and religiosity, well-being, personality and parenting styles.

An observation of the model indicates that a significant relationship exists between assertiveness and the independent variables studied. The predictor variables contributing significantly to assertiveness of the Muslim adolescent girls as evident from the correlation analysis are extraversion, wellbeing, authoritarian and permissive parenting styles. A significant positive relationship is found between religiosity, democratic and authoritarian parenting style. Well-being of the Muslim adolescent girls seems to positively correlate with democratic and authoritarian parenting style. While extraversion dimension of personality was found to be positively correlated with authoritarian and permissive parenting style, introversion was positively correlated with democratic parenting style.

4.9 EFFECT OF INTERVENTION PROGRAMME

The goal of an assertive training program is to help the participants to express their rights, opinions, stand up for their point of view, communicate their feelings comfortably and appropriately without violating the rights of others. Through this training the participants are made to understand their strengths and weakness. They are taught how to communicate effectively which will enhance their interpersonal relationships and boost their self-esteem.

An intervention program was planned, organized and conducted for the selected Muslim girls. It was decided to give the assertiveness training to the “situationally non assertive” girls as measured by Rathus Assertiveness Schedule. A subsample of 100 participants with situationally non-assertive behavior was selected based on their willingness to cooperate in the study and they were assigned randomly to the test (n=50) and control group (n=50).

An intervention program was conducted by the investigator with the help of a professional trainer for a period of five weeks on weekly once basis. The intervention programme involved lecture cum discussion, role plays, power point presentations, video clippings, and games. Handouts were given for further reference. This study consisted of a pretest and post test program. Post test was done after a period of three months to assess the effectiveness of the intervention programme. The follow up analysis was done using the same tools used in the phase I of the study. Though the intervention programme was conducted with a focus to improve the assertiveness of the selected Muslim girls its effect on mental, physical and spiritual well-being was also studied as it was felt that when assertiveness improves an individual’s sense of overall well-being which encompasses mental, physical and spiritual well-being would also be better. The results of the phase III is presented in this section.

4.9.1 Comparison of assertiveness between experimental and control group before and after intervention

The difference in assertiveness between experimental and control group before and after intervention is presented in Table 4.73.

TABLE 4.73 – ASSERTIVENESS BETWEEN EXPERIMENTAL AND CONTROL GROUP BEFORE AND AFTER INTERVENTION

Variable	Intervention	Group	N	Mean	Std. Deviation	‘t’ value	‘p’ value
Assertiveness	Pretest	Experimental	50	8.58	6.02	0.11	0.916 ^{NS}
		Control	50	8.46	5.32		
	Post test	Experimental	50	22.00	6.57	25.70	0.000 ^{**}
		Control	50	8.30	5.13		

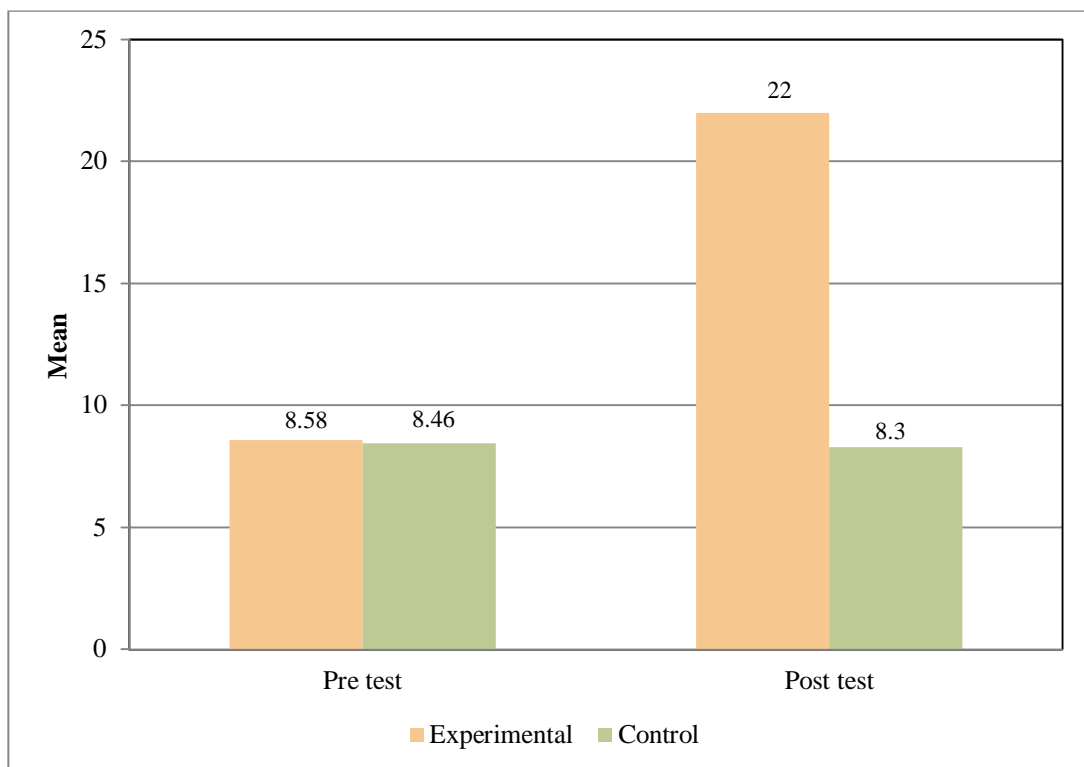
^{**}Significant at 0.01 level

NS - Not Significant

The results of the independent sample 't' test done to find out the difference between the assertiveness scores of the girls in the experimental group and control group before the intervention programme reveals no significant difference as the calculated 't' value is 0.11. But a significant difference was noted between the experimental group and control group after the intervention programme at one percent level of significance ($t=25.70$). The mean assertiveness scores for the experimental group was found to be 22.00 while for the control group it was 8.30 which clearly indicates that the assertiveness level of the girls has improved after the intervention and that the intervention programme has been highly beneficial.

The difference in assertiveness between the experimental and control group before and after intervention is graphically represented in Figure 19.

Figure 19 - Assertiveness between experimental and control group before and after intervention



4.9.2 Comparison of Mental, Physical and Spiritual well-being (MPS) between experimental and control group before and after intervention

The difference in mental, physical and spiritual well-being between experimental and control group before and after intervention is presented in Table 4.74.

TABLE 4.74 - MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING BETWEEN EXPERIMENTAL AND CONTROL GROUP BEFORE AND AFTER INTERVENTION

Variable	Intervention	Group	N	Mean	Std. Deviation	't' value	'p' value
Mental well-being	Pretest	Experimental	50	27.34	5.32	0.60	0.551 ^{NS}
		Control	50	29.44	3.80		
	Post test	Experimental	50	32.10	4.80	3.75	0.000 ^{**}
		Control	50	29.58	3.75		
Physical well-being	Pretest	Experimental	50	25.84	4.09	1.40	0.163 ^{NS}
		Control	50	27.04	4.43		
	Post test	Experimental	50	26.82	4.82	0.06	0.948 ^{NS}
		Control	50	26.76	4.34		
Spiritual well-being	Pretest	Experimental	50	32.64	5.33	1.01	0.314 ^{NS}
		Control	50	33.82	6.29		
	Post test	Experimental	50	34.66	5.10	0.81	0.416 ^{NS}
		Control	50	33.74	6.10		
Overall well-being	Pretest	Experimental	50	90.46	11.31	0.02	0.984 ^{NS}
		Control	50	90.54	8.27		
	Post test	Experimental	50	95.46	11.19	3.50	0.001 ^{**}
		Control	50	90.42	7.95		

^{**}Significant at 0.01 level

NS - Not Significant

No significant difference was noted in mental well-being scores of the experimental and control group before the intervention but after the intervention a

significant difference was noted between the experimental and control group at one percent level of significance as the calculated 't' value is 3.75. The mean values show that the experimental group had higher (32.10) mental well-being scores than the control group (29.58). Difference in the physical and spiritual well-being scores before the intervention as well as after the intervention between the experimental and control group is not significant. But a significant difference existed in the overall well-being score after the intervention between the experimental and control group at one percent level of significance as the 't' value was found to be 3.50. The mean values indicate that the experimental group (95.46) had higher overall well-being score than the control group (90.42) after the intervention programme.

From the results presented in tables 4.73 and 4.74, it is proved that the hypothesis 12 which states that "there will be a significant mean difference between experimental and control group on assertiveness and mental, physical and spiritual well-being among the selected Muslim adolescent girls" is accepted.

4.9.3 Effect of intervention on assertiveness

The results of paired sample 't' test carried out to find out the effectiveness of intervention programme on the assertiveness of the girls in the experimental and control group is presented in Table 4.75.

TABLE 4.75 – EFFECT OF INTERVENTION ON ASSERTIVENESS OF THE EXPERIMENTAL GROUP AND CONTROL GROUP

Variable	Intervention	Pretest		Post test		't' Value	'p' value
		Mean	SD	Mean	SD		
Assertiveness	Experimental group	8.58	6.02	22.00	6.57	24.95	0.000**
	Control group	8.46	5.32	8.30	5.13	0.88	0.382 ^{NS}

**Significant at 0.01 level NS - Not Significant

Table 4.75 shows the results of the paired sample 't' test computed to observe the effect of intervention on the assertiveness among the girls in the experimental and control group. The 't' value (24.95) proves that there is a

significant effect of the intervention on the assertiveness among the selected Muslim girls in the experimental group at five percent level of significance. From the mean assertiveness values which was 8.58 before intervention and 22.00 after intervention it is understood that assertiveness has gradually increased for the experimental group during the course of intervention from pretest to post test. No significant difference was observed in the control group.

4.9.4 Effect of intervention on Mental, Physical and Spiritual Well-being (MPS)

The results of paired sample 't' test carried out to study the effect intervention on mental, physical and spiritual well-being among the selected Muslim girls is shown in Table 4.76.

TABLE 4.76 – EFFECT OF INTERVENTION ON MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING OF EXPERIMENTAL GROUP AND CONTROL GROUP

Variable	Intervention	Pretest		Post test		't' value	'p' value
		Mean	STD	Mean	STD		
Mental well-being	Experimental group	27.34	5.32	30.10	4.80	7.74	0.000**
	Control Group	29.44	3.80	29.58	3.75	1.02	0.312 ^{NS}
Physical well-being	Experimental group	25.84	4.09	26.82	4.82	3.47	0.001**
	Control Group	27.04	4.43	26.76	4.34	1.08	0.282 ^{NS}
Spiritual well-being	Experimental group	32.64	5.33	34.66	5.10	7.12	0.000**
	Control Group	33.82	6.29	33.74	6.10	0.56	0.577 ^{NS}
Overall well-being	Experimental group	85.58	11.31	90.46	11.19	8.84	0.000**
	Control Group	90.54	8.27	90.42	7.95	0.36	0.717 ^{NS}

**Significant at 0.01 level NS - Not Significant

The results presented in Table 4.76 shows that a significant difference exists at one percent level between the pretest and post test mental, physical spiritual and overall well-being scores of the girls in the experimental group as the 't' values are

7.74, 3.47, 7.12, 8.84 respectively. The mean values clearly indicate that the mental, physical, spiritual and overall well-being scores of the girls in the experimental group has increased considerably proving the effectiveness of the intervention programme. No significant difference was noted in the mental, physical, spiritual and overall well-being scores of the girls in the control group.

An observation of the results presented in this section revealed no significant difference in assertiveness between the experimental and control before the intervention programme but a significant difference existed after the intervention programme where the girls in the experimental group scored higher on assertiveness. In relation to the well-being of the selected Muslim girls, it was found that no significant difference existed between experimental and control before the intervention programme in all the dimensions of well-being studied. A significant difference was noted between the experimental and control group in mental and overall well-being after the intervention programme, where the experimental group scored higher in both these areas.

Further, a significant difference was observed between the pretest and post test assertiveness scores of the girls in the experimental group where the post test scores were significantly higher than the pretest scores. But no such difference was noted in the control group. With regard to the well-being of the girls it was again found that the post test scores were significantly higher than the pretest scores in all the dimensions of well-being namely, mental, physical, spiritual and overall well-being.

The results discussed in this section clearly show that the intervention programme has been very effective in improving the assertiveness of the girls randomly allotted to the experimental group. This result is in line with many previous research findings which confirmed the effectiveness of assertiveness training programme (Çeçen-Erogul & Zangel, 2009; Kim & Young-il, 2003; Lee, et al., 2013). From the results, it is evident that assertiveness training programme has also been very effective in improving the overall well-being of the adolescent girls in the experimental group which is supported by previous studies. The assertiveness

training programme was found to be highly beneficial in reducing anxiety (Mohebbi, et al., 2011; Mousa, et al., 2011; Niusha, et al., 2012), increasing self esteem (Akbari, et al., 2012; Bader & Boon, 2005; Hamoud, et al., 2011; Makhija & Singh, 2010) improving resilience (Agbakwru & Stella, 2012) and positive communication skill which in turn helped them to combat unwanted sexual advances and sexual assault (Ruskino & Michelle, 2012). Hence, all these will naturally increase the overall well-being of the adolescents as revealed by the present study.

From the results presented in tables 4.75 and 4.76, it is proved that hypothesis 13 which states that “there will be a significant effect of intervention on the assertiveness and mental, physical and spiritual well-being among the selected Muslim adolescent girls” is accepted.

SUMMARY AND CONCLUSION

CHAPTER 5

SUMMARY AND CONCLUSION

This chapter gives the consolidation of the various findings presented in the previous chapter. The present investigation entitled “A study on assertiveness among Muslim adolescent girls: Role of parenting style, religiosity and psychosocial factors” was carried out with the following objectives:

- To assess the assertiveness among Muslim adolescent girls with respect to selected socio-demographic variables.
- To determine the religiosity, personality and well-being of Muslim adolescent girls and its influence on assertiveness.
- To study the parenting style adopted by the mothers of the Muslim adolescent girls and to find out its impact on assertiveness, religiosity, personality and well-being.
- To study the factors contributing to assertiveness among Muslim adolescent girls.
- To evolve a conceptual model on the factors influencing and delimiting assertiveness based on the results.
- To plan, conduct and evaluate the impact of assertiveness training programme.

The ex post facto research design was adopted for Phase I and Phase II of the study. Phase I involved studying the assertive behaviour of the selected Muslim adolescent girls and its influencing factors using survey method. Phase II involved studying the parenting style adopted by the mothers of the selected Muslim adolescent girls. Phase III adopted pretest post test control group experimental design to study the effect of assertiveness training programme on the assertiveness of the selected Muslim adolescent girls.

The selected location for the study was Chennai, the capital city of a southern state of India, namely Tamil Nadu. All the Muslim minority arts and science colleges and Muslim minority engineering colleges having girl students in Chennai metropolitan area were selected to conduct the study. A total of 1500 girls in the age group of 17 - 19 years were selected using multistage sampling technique.

A questionnaire was constructed by the investigator, encompassing questions relevant to the study like socio-demographic pattern and family details of the respondents. The Rathus Assertiveness Schedule (Rathus, 1973) was used to assess the assertiveness of the selected Muslim adolescent girls. The tool used to assess the personality of the selected Muslim adolescent girls was the Eysenck Personality Inventory - short form (Eysenck & Eysenck, 1964). The Mental, physical and spiritual well-being was studied using the Mental, Physical and Spiritual well-being scale (MPS) (Vella-Brodrick & Allen, 1995). The researcher developed a tool titled 'Islamic Practice Schedule' to study the level of religiosity of the Muslim adolescent girls. The Parenting Style Questionnaire (Robinson, et al., 1995) was used to assess the parenting style adopted by mothers of the selected Muslim adolescent girls.

The data obtained was subjected to statistical interpretation using SPSS (version 17). ANOVA, Karl Pearson's coefficient of correlation, paired 't' test, independent sample 't' test and Chi-square and Multiple regression were computed.

The following are the highlights of the research findings

SOCIO -DEMOGRAPHIC DETAILS

The socio-demographic details of the selected Muslim adolescent girls show high diversity within the Muslim community. With respect to their mother tongue, the data indicates that nearly more than half (54.5%) of them are Tamil speaking, while 45.5 percent are Urdu speaking girls. Around one fourth (25.2%) of the selected Muslim girls belong to the Shia subsect of Islam and 74.8 percent belong to the Sunni subsect of Islam. A majority of 83.1 percent reside in urban areas and a notable proportion of the selected Muslim adolescent girls are natives of Chennai (53.9%). The study revealed that most of the selected adolescent Muslim girls come from nuclear

families (75.1%) and about three fourth (73.2%) of the selected Muslim girls come from a family which has less than 4 members. Nearly half (48.9%) of the selected Muslim girls have a monthly family income of less than Rs.10000 (48.9%), and 30.1 percent of them have a monthly family income ranging between Rs.10001-20000. A significant percent (31.4%) of selected Muslim girls have no brothers and about 67.6 percent of them have 1-3 brothers. Similarly most of the selected Muslim girls represented by 93 percent have 1-3 sisters. With regard to the ordinal position of the selected Muslim girls it is found that 32.9 percent of the samples are first born girls, 28.2 percent of them are middle born girls and 33.4 percent of them are last born children. A lesser proportion of 5.5 percent of them are the only child in their families.

The selected Muslim girls are a heterogeneous mixture, with respect to their father's educational qualification. It was found that a trivial percentage of 5.3 percent of fathers of the selected Muslim girls were professionals. About half (51.2%) of the fathers of the selected Muslim girls were doing business. With regards to the educational qualification of the mothers of the selected Muslim girls it was found that only few mothers are graduates or professionals minimally represented by 7.5 percent and 1.3 percent respectively. The data about the mother's working status shows a larger percentage of 91.6 percent to be unemployed and among the employed mothers 25.4 percent of them are professionals or teachers.

Among the selected Muslim girls, 54.4 percent of them have done most part of their schooling in the State board system while 40.9 percent of them have done in the Matriculation pattern and the data revealed that a larger percentage of 96.9 percent are day scholars. With regards to the details of the medium of education for most part of their schooling, it was found to be 77.7 percent and 21.1 percent for English medium and Tamil medium respectively. A very small percent of the Muslim girls (0.5%) have done their schooling in Urdu medium. The data further indicates that about 38.4 percent of the selected Muslim girls are studying in science stream at their college level followed by 32.8 percent doing arts and 28.8 percent doing engineering. Analyzing the leisure time activities of the selected Muslim girls, it could be noted that most of them watch television (65.8%) and a negligible percentage of the selected Muslim girls (5.6%) play out door games.

ASSERTIVENESS

- No significant difference was noted in the assertiveness of the selected Muslim adolescent girls based on subsect of Islam, mother tongue, family type, ordinal position, father's occupation, mother's educational qualification, mother's occupation and family size.
- Significant difference was observed in the assertiveness of the girls based on the different streams of higher education they were pursuing in the college level namely, arts, science and engineering ($F=63.427$; $p<0.01$). Muslim girls doing their engineering course had the highest assertiveness scores. This was followed by the girls pursuing arts and the girls doing science course in the college had the least assertiveness scores.
- A significant difference existed in the assertiveness of the selected Muslim adolescent girls based on their father's educational qualification ($F=4.682$; $p<0.01$). It was noted that girls of fathers who were illiterates exhibited least assertiveness and girls of professional fathers scored the highest on assertiveness scores.
- A significant difference existed in the assertiveness of the selected Muslim adolescent girls based on mother's employment status ($t=2.529$; $p<0.05$). It was inferred from the results that girls of employed mothers showed higher assertiveness than the girls of unemployed mothers.
- A significant difference was found between the assertiveness of the girls belonging to different income groups ($F=18.585$; $p<0.01$). It was found that girls from higher and lower income group were more assertive when compared to the girls from middle income group.

RELIGIOSITY

- No significant difference in the religiosity of the selected Muslim adolescent girls was noted based on subsect of Islam, mother tongue, higher education and family size.

- A significant difference existed in the religiosity of the selected Muslim adolescent girls based on family type ($F=6.006$; $p<0.01$). It was inferred from the results that girls coming from joint families showed high religiosity and girls coming from nuclear families exhibited least religiosity.
- Significant difference was observed in the religiosity level between the Muslim girls who are first born, middle born, last born or only child ($F=9.312$; $p<0.01$). It was noted that first born girls were more religious and the girls who are the only child showed least religiosity.
- A significant difference was found in the religiosity of the selected Muslim adolescent girls based on father's ($F=11.215$; $p<0.01$) and mother's educational qualification ($F=5.366$; $p<0.01$). It was noted that girls of both primary education completed fathers as well as mothers showed higher religiosity scores and girls of professional fathers and mothers scored the least on religiosity.
- Significant difference was present in religiosity between the selected Muslim girls based on their father's occupation ($F=8.21$; $p<0.01$). It was found that girls whose fathers were officers secured the highest religiosity scores than the other groups and least religiosity scores was got by the girls of professional fathers.
- A significant difference existed in the religiosity of the selected Muslim adolescent girls based on mother's employment status ($t=3.96$; $p<0.01$). It was inferred from the results that girls of unemployed mothers showed higher religiosity than the girls of employed mothers.
- Significant difference was observed in the religiosity between the Muslim girls based on their mother's occupation ($F=3.95$; $p<0.01$). The girls of teachers were most religious than the other groups and the girls whose mothers were in banking had the least religiosity score.

- The findings revealed that girls coming from families whose monthly family income is between Rs.10,000 - Rs.20000 showed higher religiosity and girls from families with a monthly income of more than Rs.20,000 had the lowest religiosity scores ($F=6.589$; $p<0.01$).

PERSONALITY

- The present investigation revealed no significant difference in the Extraversion scores of the selected Muslim adolescent girls based on subsect of Islam, mother tongue, family type, ordinal position, father's occupation, mother's educational qualification, working status of the mother, mother's occupation and family size.
- The results showed a significant difference in Extraversion scores of the selected Muslim girls based on their higher education ($F=18.36$; $p<0.01$). The results indicated that the girls who are doing engineering scored highest on extraversion and girls pursuing science courses had least extraversion scores.
- A significant difference existed in the extraversion scores based on father's educational qualification ($F=3.185$; $p<0.01$), where it was found that girls of primary education completed fathers had the highest extraversion scores.
- A significant difference existed in the extraversion scores of the selected Muslim girls based on family income ($F=5.514$ $p<0.01$). It was found that higher the monthly family income higher is the extraversion scores.
- No significant difference was noted in the introversion scores of the selected Muslim girls based on all the independent variables studied.

MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING (MPS)

- A significant difference was found in the physical well-being ($t=2.002$; $p<0.05$) and spiritual well-being ($t=2.984$; $p<0.01$) between Shia and Sunni

Muslim girls. The study revealed that the Sunni Muslim girls had better overall well-being when compared with the Shia Muslim girls ($t=2.987$; $p<0.01$).

- A significant difference was found between the Tamil speaking and Urdu speaking Muslim girls in the mental well-being ($t=2.08$; $p<0.05$), but no significant difference was observed in the other areas of well-being.
- The study revealed that the girls doing science in their college had the highest overall well-being scores and girls pursuing engineering had the lowest overall well-being scores ($F=3.99$; $p<0.05$).
- Significant difference was observed in the physical ($F=4.123$; $p<0.01$) and spiritual well-being scores ($F=15.277$; $p<0.01$) among the selected Muslim adolescent girls based on their ordinal position, but no significant difference was noted in the mental well-being scores. It was found that the first born girls had the highest score and the only girl child scored the least on overall well-being.
- Significant difference was observed in the physical ($F=4.418$; $p<0.01$), spiritual well-being scores ($F=5.237$; $p<0.01$) and overall well-being scores ($F=4.114$; $p<0.01$) among the selected Muslim adolescent girls based on their father's educational qualification, but no significant difference was noted in the mental well-being scores. It was noted that girls of fathers who had completed their primary education scored the highest and girls of illiterate fathers scored the least on overall well-being.
- Results revealed a significant difference in the mental ($F=3.08$; $p<0.01$), spiritual well-being scores ($F=2.50$; $p<0.05$) and overall well-being scores ($F=2.93$; $p<0.01$) among the selected Muslim adolescent girls based on their father's occupation, but no significant difference was noted in the physical well-being scores. It was found that girls of officers had the highest score on overall well-being.

- A significant difference was found to exist in the mental ($F=6.212$; $p<0.01$), physical ($F=3.726$; $p<0.01$), spiritual well-being scores ($F=2.371$; $p<0.05$) and overall well-being scores ($F=2.350$; $p<0.05$) among the selected Muslim adolescent girls based on their mother's educational qualification. The results showed that girls of professionally qualified mothers had the highest overall well-being score.
- A significant difference was noted in mental well-being ($t=4.508$, $p<0.01$) and overall well-being ($t=2.99$; $p<0.05$) of the selected Muslim girls based on their mothers employment status. It was found that girls of employed mothers had better overall well-being scores than the girls of unemployed mothers.
- There existed a significant difference in the mental ($F=6.66$) and overall well-being scores ($F=5.30$) at one percent level among the selected Muslim adolescent girls based on their mother's occupation. It was found that girls of mothers working in software companies had the best overall well-being.
- No significant difference was noted in the overall well-being scores based on mother tongue, family type, family size and family income.

PARENTING STYLE

- The study revealed that that democratic parenting style is adopted mostly (85.1%) by the mothers of the selected Muslim girls followed by authoritarian style (7.6%) and permissive style (7.3%) is adopted in the least.
- The results revealed that majority of (87.3%) Sunni mothers practiced democratic style of parenting style in comparison to 84 percent of Shia Muslim mothers. The results also revealed that permissive style of parenting style is practiced more (8.7%) by the mothers of Shia Muslim girls and more of Sunni Muslim mothers (8.8%) practice authoritarian type of parenting ($\chi^2=10.539$; $p<0.05$).

- A significant association ($\chi^2=19.869$; $p<0.01$) was revealed between the parenting styles adopted and the higher education that girls were pursuing in the college. It was noted that a majority (88.4%) of girls doing science are brought up by democratic parenting style and a majority (10.4%) of the engineering college girls are brought up by authoritarian parenting style. The results also reveal that permissive parenting style is mostly (10.6%) adopted by mothers of girls doing engineering.
- A majority of mothers (91.6%) living in joint families adopt democratic parenting style and it is least (65.5%) adopted by mothers living in extended families ($\chi^2=22.612$; $p<0.01$).
- A significant association ($\chi^2=13.514$; $p<0.05$) was observed between parenting style adopted and the ordinal position of the girls. It was found that middle born girls (87.7%) and only child girls (87.8%) are mainly brought up by democratic style of parenting. The results further reveal that only 1.2 percent girls who are only child are brought up by authoritarian style of parenting.
- A significant association ($\chi^2=34.002$; $p<0.01$) existed between parenting style adopted and father's educational qualification. A majority (89.9%) of girls of higher secondary completed fathers is brought up by democratic parenting style and that girls of illiterate fathers are mostly brought up by authoritarian (10.8%) and permissive style (15.3%) of parenting.
- A significant association ($\chi^2=19.887$; $p<0.05$) was noted between parenting style and the occupation of the fathers of the selected Muslim adolescent girls. A maximum of 90.8% girls whose fathers are drivers are reared by democratic style of parenting. With regard to authoritarian style of parenting it was found that it is adopted maximum (10.3%) by mothers of girls whose fathers are officers and permissive style of parenting is mainly adopted by the mothers of girls whose fathers are labourers (10.0%) and clerks (10.1%).
- A significant association ($\chi^2=19.126$; $p<0.01$) was found to exist between parenting style adopted and mother's educational qualification. It was also

evident from the results that more of primary school completed mothers (88.1%) adopt democratic style of parenting and authoritarian style of parenting practice is mainly (10%) adopted by illiterate mothers. It is interesting to note that no professional mother practiced authoritarian style of parenting.

- A significant association ($\chi^2=15.178$; $p<0.01$) was observed in the parenting style based on the employment status of mothers. The study revealed that unemployed mothers mostly (85.8%) adopted democratic style of parenting while permissive style of parenting was adopted by 15.9 percent of employed mothers.
- A significant association ($\chi^2=36.750$; $p<0.01$) was noted between the parenting styles adopted and mother's occupation. The result revealed that all the mothers (100%) engaged in software jobs practice democratic style of parenting. With regard to permissive parenting style a majority (25%) of mothers working in banks practice it and it is adopted least (12.5%) by teachers. On the whole only 8 percent of the mothers adopt authoritarian parenting style.
- A significant association ($\chi^2=13.593$; $p<0.01$) was observed in the parenting style based on the family size. It was found that when the family size is between 5-7 members the girls are mainly (87.4%) brought up by democratic parenting style and authoritarian style of parenting is adopted least (5%) by families having more than 7 family members. Permissive style is adopted by a maximum (25%) of families having more than 7 members.
- No significant association was found between parenting style and family income.

ASSERTIVENESS AND PARENTING STYLE

- A significant difference was observed when assertiveness was studied based on parenting style ($F=25.864$; $p<0.01$). It was noted that assertiveness scores

is highest among girls brought up by the authoritarian style of parenting and assertiveness is lowest among girls who are reared by democratic style of parenting. The results of the chi square test also showed a significant association between parenting style and assertiveness ($\chi^2=60.598$; $p<0.01$).

RELIGIOSITY AND PARENTING STYLE

- A significant difference was found in the religiosity of the selected Muslim adolescent girls based on parenting style ($F=9.136$; $p<0.01$). The results indicate that girls brought up by the permissive style of parenting show the least religiosity when compared with the other styles of parenting namely democratic and authoritarian.

PERSONALITY AND PARENTING STYLE

- A significant difference in Personality (Extraversion) existed between the selected Muslim girls based on the style of parenting by which they are brought up ($F=14.728$; $p<0.01$).
- Girls who are reared by permissive style of parenting had the highest extraversion scores, which is followed by the girls brought up by authoritarian style of parenting practice. Extraversion score was found to be least among girls brought up by democratic style of parenting.

MENTAL, PHYSICAL AND SPIRITUAL WELL-BEING AND PARENTING STYLE

- A significant difference was found in the overall well-being scores of the selected Muslim adolescent girls based on parenting style ($F=15.985$; $p<0.01$). The study showed that girls brought up by the democratic style of parenting had the highest overall well-being scores and girls of mothers who adopted the permissive style of parenting scored the least.

RELATIONSHIP OF ASSERTIVENESS WITH INDEPENDENT VARIABLES

- A significant positive correlation was observed between the personality, mental and spiritual well-being, authoritarian and permissive parenting style and assertiveness of the selected Muslim girls.
- There existed a significant negative correlation between religiosity, and democratic style of parenting and assertiveness.
- No significant correlation was observed between physical well-being and assertiveness among the selected Muslim girls.

CONTRIBUTING FACTORS TO ASSERTIVENESS

- Type of family, family income, personality, mental and spiritual well-being and parenting style are factors which were found to significantly contribute to the assertiveness of the selected Muslim adolescent girls.

IMPACT OF ASSERTIVENESS TRAINING PROGRAMME

- A significant difference existed in assertiveness ($t=25.696$; $p<0.01$) and overall well-being ($t=3.50$; $p<0.01$) after the intervention between the experimental and control group proving the effectiveness of the Intervention programme.
- The study revealed that the intervention programme had been effective as there was a significant difference observed between the pretest and post test results of the experimental group in assertiveness ($t=24.95$; $p<0.05$) and overall well-being scores ($t=8.84$; $p<0.01$) of the selected Muslim adolescent girls but, no significant difference was noted between the pretest and post test results of the girls in the control group.

CONCLUSION

From the present study, it was found that father's educational qualification, higher education of the girls, mother's employment status and the family income had a significant effect on assertiveness. Religiosity was influenced by family type, ordinal position, father's and mother's educational qualification, father's and mother's occupation and family income. Significant difference was noted in the extraversion scores based on higher education, father's educational qualification and family income. When the well-being of the Muslim girls was studied it was found that subset of Islam, higher education, ordinal position, father's and mother's educational qualification, mother's employment status, fathers and mother's occupation made a significant difference.

The study revealed that democratic parenting style is adopted mostly by the mothers of the selected Muslim girls followed by authoritarian style and permissive style is adopted the least. Parenting style was found to have a significant association with assertiveness and with almost all the independent variables studied. Assertiveness was found to positively correlate with personality, mental and spiritual well-being, authoritarian and permissive parenting style. Type of family, family income, personality, mental and spiritual well-being and parenting style are factors which were found to significantly contribute to the assertiveness of the selected Muslim adolescent girls. A conceptual model was evolved based on the results obtained. The intervention programme was found to be effective as a significant difference in assertiveness was observed between the pretest and post test scores of the experimental group.

Muslims account for 13.4 percent of the total population in India. However Muslim women are far more backward than the other women in India. Gender disparity in respect of literacy among Muslims also exists. At the all India level Muslim women are three times behind their Hindu sisters. The result of the study revealed that only 15 percent of the selected Muslim adolescent girls were assertive. Hence, there is an urgent need to empower Muslim women and this can be attained through a social skill called "Assertiveness" which has to be inculcated in Muslim

girls from their adolescent years. Assertiveness is a very important social skill which will allow the Muslim girls to stand up for their rights, which in turn will give them more self confidence and boost their self esteem. It therefore becomes necessary for all Muslim adolescent girls to learn this social skill which will enable them to face challenges and lead a satisfied and meaningful life.

The result of this study also implies the importance of parents adopting the right method of parenting to enhance the assertiveness of their girl children. The study also reveals the effectiveness of an assertiveness training programme and hence it can be made a part of the curriculum either at the school level or college level.

RECOMMENDATIONS FOR FUTURE RESEARCH

- The study can be carried out on boys and girls to analyze gender difference in assertiveness.
- A comparative study can be carried out between Muslim girls studying in minority and non minority institutions.
- Impact of perceived parenting style can be studied as perception of the adolescents regarding their parents' parenting style may be different.
- Assertiveness of girls belonging to different faiths can be carried out and comparisons can be drawn.
- Cross cultural study can be carried out to compare the assertiveness of adolescents of two different cultures.

RECOMMENDATIONS FOR POLICY MAKERS

- Since social skill development like assertiveness can play a major role in helping the youth especially girls in combating with the multiple challenges they face, the schools and colleges can impart such training programmes as a part of co curricular activities.

- The government can also implement social skill training programmes like assertiveness training programmes free of cost to the lesser privileged and minority groups.
- The policy makers need to understand that girls especially from the minority need to be equipped with appropriate skills like assertiveness with which they can contribute to the economic and social development of their community.
- Counsellors and academic advisors can guide the girls and help them to make assertive decisions in everyday situations.
- Schools and colleges can arrange for counselling on parenting techniques for parents.

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APPENDICES

APPENDIX I

The schedule used to study the socio-demographic details, assertiveness, religiosity, personality and Mental, Physical and Spiritual well-being of the selected Muslim adolescent girls.

Dear Respondent

It is a pleasure to meet you for the purpose of data collection in pursuit of the research work. This work cannot be accomplished without your cooperation. The aim of the present endeavour is to study the assertiveness level of Muslim adolescent girls and the role of parenting styles, religiosity and psychosocial factors on assertiveness. The questions/statements in the questionnaires are meant to know your personal views. Please give honest responses to each question /statement. I assure you that the information given by you would be kept strictly confidential. Your co-operation is solicited.

Before going through the questionnaire, please read the following general instructions:

1. Answer the question serially, that is as they appear in the format.
2. If some statement or questions appear to be similar even then your answer each of them separately.
3. It is expected that while answering, you do not consult anyone else. We want to know your opinions, views, and feelings, not theirs.
4. Do not take too much time over any particular question. Whatever answer comes to your mind first, give that.
5. Please be as honest as possible and do not hesitate. Feel free to give your frank responses, confidentiality of your responses is assured.
6. It is necessary that you answer all questions/statements. Please do not leave any question/statement unanswered.

I. Please take a few minutes to answer the following questions. It is assured that the data provided by you shall be kept confidential. Thank you for your cooperation

1. Name:
2. Age:
3. Sex:
4. Mother tongue: Tamil / Urdu / Others
5. Sub sect of Islam: Shia / Sunni
6. Type of schooling: State board / Matriculation / CBSE /Others
7. Place of stay: Hostel / Day-scholar
8. Medium of education for most part of schooling: English / Tamil / Urdu / Others
9. Discipline of higher education: Arts / Science / Engineering
10. Place of residence: Urban / Rural / Sub Urban
11. Native place: Chennai/ Tamil Nadu/Other States
12. Type of family: Joint /Nuclear / Extended
13. Ordinal position: First born / middle born / last born / only child
14. Father's educational qualification: Illiterate / Primary school/ Higher secondary / Graduate/ Professional
15. Father's occupation: Labourer / Driver/ Clerical/ Officer/ Business/ Professional
16. Mother's educational qualification: Illiterate / Primary School / Higher Secondary / Graduate / Professional

17. Mother's working status: Employed-(specify) ----- / unemployed

18. Total family income per month: < than Rs.10000 / Rs.10001-20000 / > than Rs.20000

19. Family details of other family members:

S.No	Name of Family Members	Relationship to the Respondent	Age	Educational Status		Occupational Status		Income per Month
				Completed	Doing	Employed	Unemployed	

20. How do you spend your leisure time? (Tick whichever appropriate).

- a) Watching television
- b) Playing outdoor games
- c) Playing indoor games
- d) Listening to music
- e) Going out with friends
- f) Reading books
- g) Surfing on the Net
- h) Chatting
- i) If others, specify

II. Please indicate how characteristic or descriptive each of the following statements is of you

S. No	Statement	Always	Usually	Sometimes	Once in a while	Rarely	Never
1.	I seem to be more aggressive and assertive than most people.						
2.	I don't hesitate to make new friends because of "shyness."						
3.	When the food served at a restaurant is not done to my satisfaction, I complain about it to the waiter or waitress.						
4.	I don't care if I hurt other people's feelings, when I feel that I have been injured.						
5.	If a salesperson has gone to considerable trouble to show me merchandise that is not quite suitable, I have a difficult time saying "No."						
6.	When I am asked to do something, I insist upon knowing why.						
7.	There are times when I look for a good, vigorous argument.						
8.	I strive to get ahead as well as most people in my position.						
9.	To be honest, people rarely take advantage of me.						
10.	I enjoy starting conversations with new acquaintances and strangers.						
11.	I find it easy to talk to attractive person of the opposite sex.						
12.	I don't hesitate to make phone calls to business establishments and institutions.						
13.	If I were applying for a job or for admission to a college I would go for an interview rather write a letter.						
14.	I can return merchandise without feeling embarrassed.						
15.	If a close and respected relative were annoying me, I would express my annoyance rather than smother my feelings.						
16.	I ask questions without being afraid of sounding stupid.						
17.	During an argument, I usually control myself.						

S. No	Statement	Always	Usually	Sometimes	Once in a while	Rarely	Never
18.	If a famed and respected lecturer makes a comment which I think is incorrect, I will have the audience hear my point of view as well.						
19.	I will argue over prices with clerks and salespeople.						
20.	When I have done something important or worthwhile, I manage to let others know about it.						
21.	I am open and frank about my feelings.						
22.	If someone has been spreading false and bad stories about me, I see him or her as soon as possible and “have a talk” about it.						
23.	I find it easy to say “No.”						
24.	I would rather than make a scene than bottle up my emotions.						
25.	I complain about poor service in a restaurant and elsewhere.						
26.	When I am given a compliment, I know how to handle it and what to say.						
27.	If a couple near me in a theatre or at a lecture were conversing rather loudly, I would ask them to be quiet or to take their conversation elsewhere.						
28.	Anyone attempting to push ahead of me in a line is in for a good battle.						
29.	I am quick to express an opinion.						
30.	There aren't many times when I don't know what to say.						

III. Please read each of the following statements given below and indicate which option corresponds closely to your practice/view.

S.No	Statement	Regular (or) Always	Occasionally	Rarely
1.	I pray five times a day.			
2.	I fast during the month of Ramadan.			
3.	I recite Quran.			
4.	I wear Hijab.			
5.	I believe in oneness of God.			
6.	I believe that the Holy Quran is God's true words.			
7.	Religious rituals are important to me.			
8.	I believe in the Day of Judgement.			
9.	I attend bians.			
10.	Even when something goes wrong, I don't lose faith in God.			
11.	I get support for people in my religious community.			
12.	In my all activities I try to live according to my religion.			
13.	I stand up for my religious beliefs when questioned by others.			
14.	My faith in God gives me hope in tough times.			
15.	My belief in God gives my life a meaning.			
16.	When I face a problem, I seek God's help.			
17.	I give others spiritual advice.			
18.	I believe that religion is important because it helps a person to achieve happiness.			
19.	I give zakat to poor people.			
20.	I engage in spiritual discussions.			

IV. Here are some questions regarding the way you behave, feel and act. Try to decide whether 'Yes' or 'No' represents your way of acting or feeling. Then put a cross mark in the appropriate box as the case may be. Be sure to answer all questions. Work quickly and remember there is no right or wrong answer.

Q.No.	Question	Yes	No
1.	Do you often long for excitement in your life?		
2.	Do you often need understanding friends to cheer you up?		
3.	Are you usually carefree?		
4.	Do you find it very hard to take 'No' for an answer?		
5.	Do you stop and think over things before doing anything?		
6.	If you say you will do something, do you always keep your promise no matter how inconvenient it might be to do so?		
7.	Do your moods often go up and down?		
8.	Do you generally say and do things quickly without stopping to think?		
9.	Do you ever feel miserable for no good reason?		
10.	Would you do almost anything for a dare?		
11.	Do you suddenly feel shy when you talk to an attractive stranger?		
12.	Once in a while, do you lose temper and get angry?		
13.	Do you often do things on the spur of the moment?		
14.	Do you often worry about things you should not have done or said?		
15.	Generally do you prefer reading to meeting people?		
16.	Are your feelings rather easily hurt?		
17.	Do you like going out a lot?		
18.	Do you occasionally have thoughts or ideas that you would not like other people to know about?		
19.	Are you sometimes bubbling over with energy and sometimes sluggish?		
20.	Do you prefer to have a few but special friends?		
21.	Do you daydream a lot?		
22.	When people shout at you, do you shout back?		

Q.No.	Question	Yes	No
23.	Are you often troubled about feelings of guilt?		
24.	Are all your habits good and desirable ones?		
25.	Can you usually let yourself go and enjoy yourself a lot at a gay party?		
26.	Would you call yourself tensed or highly strung?		
27.	Do other people think of you as being very lively?		
28.	After having done something important, do you often come away feeling you could have done better?		
29.	Are you mostly quiet when you are with other people?		
30.	Do you sometimes gossip?		
31.	Do ideas run through your head so that you cannot sleep?		
32.	If there is something you want to know about, would you rather look it up in a book than talk to someone about it?		
33.	Do you get palpitations or thumping in your heart?		
34.	Do you like the kind of work that you need to pay close attention to?		
35.	Do you get attacks of shaking or trembling?		
36.	Would you always declare everything at customs even if you knew that you will never be found out?		
37.	Do you hate being with a crowd who plays jokes on one another?		
38.	Are you an irritable person?		
39.	Do you like doing things in which you have to act quickly?		
40.	Do you worry about awful things that might happen?		
41.	Are you slow and unhurried in the way you move?		
42.	Have you ever been late for an appointment?		
43.	Do you have many nightmares?		
44.	Do you like talking to people so much that you never miss a chance of talking to a stranger?		
45.	Are you troubled with aches and pains?		
46.	Would you feel very unhappy if you could not see lots of people most of the time?		
47.	Would you call yourself a nervous person?		

Q.No.	Question	Yes	No
48.	Of all the people you know, are there some you do not like?		
49.	Would you say that you are fairly self-confident?		
50.	Are you easily hurt when people find fault with you or your work?		
51.	Do you find it hard to really enjoy at a lively party?		
52.	Are you troubled with feelings of inferiority?		
53.	Can you easily get some life into a dull party?		
54.	Do you sometimes talk about things you know nothing about?		
55.	Do you worry about your health?		
56.	Do you like playing pranks on others?		
57.	Do you suffer from sleeplessness?		

V. Below are a few statements that describe several specific situations in your day to day life. Please specify the frequency of the following activities.

Q.No.	Questions	Almost never	Not often	Some times	Often	Almost always
1.	During difficult times do you reach out for spiritual help (e.g. God or a higher being, church or place of worship, prayer, priest, etc.)?					
2.	Do you watch quiz programs?					
3.	Do you read novels?					
4.	Do you engage in thoughtful discussions about ethical or moral issues?					
5.	Over recent months have you been lethargic or tired?					
6.	Do you read or study about religion or spiritual issues?					
7.	Do you collect as much information as possible on a subject before making judgments on it?					
8.	In the past year, have you suffered nausea and/or vomiting?					
9.	Do you engage in games which are designed for mental stimulation (eg. bridge, crosswords, chess, etc.)?					
10.	In the past year, have you had stomach aches and/or indigestion?					
11.	Do you engage in serious self-analysis of your behaviour for the purpose of improving your moral behaviour?					
12.	Over the past year, have you suffered headaches?					
13.	Do you visit places of culture, art or creativity (e.g. museum, art gallery, theatre, etc.)?					

Q.No.	Questions	Almost never	Not often	Some times	Often	Almost always
14.	When you gain insights into life that others could learn from, how often do you share them with people close to you?					
15.	Over the past year, have you been constipated?					
16.	Do you believe in life after death?					
17.	Over the past year, have you written for pleasure (e.g. letters, stories, poems, etc.)?					
18.	How long have you been making use of an activity for obtaining inner peace (e.g. meditation, yoga, prayer etc.)?					
19.	Over the past year, have you taken steps to improve your environment (e.g. made your home or office pleasing, provided yourself with more objects of beauty etc.)?					
20.	Over the past year, have you gone on a diet to lose or gain weight?					
21.	In recent months, do you wake up fresh and rested most mornings?					
22.	Do you discuss matters of the spirit (e.g. purpose in life, religion, inner peace, death etc.)?					
23.	Do you think before you act?					
24.	Over the past year, have you tried to enhance your personal or spiritual development (e.g. meditation, yoga, praying, etc.)?					
25.	Are your hands and feet warm enough, generally?					
26.	Do you watch, read or listen to the news?					
27.	Do you watch documentaries?					

Q.No.	Questions	Almost never	Not often	Some times	Often	Almost always
28.	Do you suffer diarrhoea at least once a month?					
29.	Over the past year, have you experienced aches and pains?					
30.	Do you make use of meditation and/or prayer for the purpose of gaining inner peace?					

APPENDIX II

The schedule used to assess the parenting style adopted by the mothers of the Muslim adolescent girls

Please make a rating for each item as to how often you exhibit this behaviour with your daughter.

S.No	Statement	Never	Rarely	Occasionally	Frequently	Always
1.	I am responsive to my child's feelings and needs.					
2.	I take my child's wishes into consideration before I ask him/her to do something.					
3.	I explain to my child how I feel about his/her good/bad behaviour					
4.	I encourage my child to talk about his/her feelings and problems.					
5.	I encourage my child to freely "speak his/her mind", even if he/she disagrees with me.					
6.	I explain the reasons behind my expectations.					
7.	I provide comfort and understanding when my child is upset.					
8.	I compliment my child.					
9.	I consider my child's preferences when I make plans for the family (e.g., weekends away and holidays).					
10.	I respect my child's opinion and encourage him/her to express them.					
11.	I treat my child as an equal member of the family.					
12.	I provide my child reasons for the expectations I have for him/her.					
13.	I have warm and intimate times together with my child.					

S.No	Statement	Never	Rarely	Occasionally	Frequently	Always
14.	When my child asks me why he/she has to do something I tell him/her it is because I said so, I am your parent, or because that is what I want.					
15.	I punish my child by taking privileges away from him/her (e.g., TV, games, visiting friends).					
16.	I yell when I disapprove of my child's behaviour.					
17.	I explode in anger towards my child.					
18.	I spank my child when I don't like what he/she does or says.					
19.	I use criticism to make my child improve his/her behaviour.					
20.	I use threats as a form of punishment with little or no justification.					
21.	I punish my child by withholding emotional expressions (e.g., kisses and cuddles).					
22.	I openly criticize my child when his/her behaviour does not meet my expectations.					
23.	I find myself struggling to try to change how my child thinks or feels about things.					
24.	I feel the need to point out my child's past behavioral problems to make sure he/she will not do them again.					
25.	I remind my child that I am his/her parent.					
26.	I remind my child of all the things I am doing and I have done for him/her.					
27.	I find it difficult to discipline my child.					
28.	I give into my child when he/she causes a commotion about something.					
29.	I spoil my child.					
30.	I ignore my child's bad behaviour.					

APPENDIX III

ASSERTIVENESS TRAINING PROGRAMME

Overview:

Do you say 'yes' when you want to say 'no' and then keep on regretting it later?

Does guilt stop you from refusing requests, even when it is highly inconvenient for you?

Are you uncomfortable while contributing to discussions and debates?

Do others think that you are passive and can be taken granted?

Are you not able to stand up for yourself even when you feel that your rights are overlooked?

Then it is time you learned to be assertive.

Assertiveness is an attitude and a way of seeing the world. It stems from seeing yourself as a worthy person, with freedom and choice to express your opinions and views.

Assertiveness is the ability to act in harmony with one's self esteem without hurting the self esteem of others. It is the ability to stand up for one's own rights, without violating the rights of others. It is the art of achieving the golden mean between passiveness and aggression. And the art is revealed in this intervention programme on "assertiveness training".

Objectives of this assertiveness training programme are:

- To understand the differences between passive, aggressive and assertive communication styles
- To learn the rules of assertion and their practice in daily life
- To review one's own style of communication with others
- To learn to reduce stress and handle interpersonal conflict
- To become a recognized contributor in the organizational scenario

Contents

- Understanding assertiveness and how it is different from passiveness and aggression
- Internalizing the assertiveness rights of an individual
- The assertiveness questionnaire: understanding your present position
- Assertiveness as an aspect of basic communication model
- The key elements and benefits of assertive behaviour
- The NLP Paradigm of effective communication
- Techniques for being assertive
- Reviewing individual communication styles
- Emphatic listening and appropriate body language
- Handling objections, complaints and difficult people

Methodology

‘Learning by Doing’ is the Norm. Many activities, fun filled games and lots of role plays are included. Lectures and presentations with interactions and group discussions provide lot of insights to the participants. A friendly atmosphere and implicit humour makes the sessions lively and enjoyable.

Assertive communication

Assertive communication is the ability to express positive and negative ideas and feelings in an open, honest and direct way. It recognises our rights while respecting the rights of others. It allows us to take responsibility for ourselves and our actions without judging or blaming other people. And it allows us to constructively confront and find a mutually satisfying solution where conflict exists.

Assertiveness Exercise

(Rating your assertiveness in different situations)

Fill in each cell using a scale from 0 to 5. A rating of “5” means you can assert yourself with no problem. A rating of “0” means that you cannot assert yourself at all in this situation.

Keep a copy of your responses to this exercise as a base for progress. You can do this exercise at least once a week to monitor progress.

Parameters	Friends of the same gender	Friends of different gender	Authority figures	Strangers	Work colleagues	Intimate relations or spouse	Shop assistants
Saying ‘No’							
Giving compliments							
Expressing your opinion							
Asking for help							
Expressing anger							
Expressing affection							
Stating your rights and needs							
Giving criticism							
Starting and keeping a conversation going							

Generally, there are 4 styles of communication.

1. Passive

2. Aggressive

3. Passive-Aggressive

4. Assertive

A person operating from the ***Passive*** style tends to avoid conflict at all costs. This person will internalize discomfort rather than risk upsetting others. This style tends to result in a lose-win situation, and in feelings of victimization, resentment, and a loss of a sense of control. A person who uses this style in many of his daily interactions has the underlying belief that other peoples' needs are more important than their own, and that if he speaks up, others will ignore or reject him. This individual usually has a low sense of self-esteem, and has a difficult time recognizing his/her own needs and knowing how to get them met more appropriately.

The ***Aggressive*** person creates a win-lose situation. This individual uses intimidation and control to get his/her needs met, and is disrespectful and hurtful to others in communications. This person has the underlying beliefs that power and control are the only way to get needs met. This person operates from a real sense of inadequacy and may have a lack of empathy for others.

The ***Passive-Aggressive*** person incorporates elements of both of the previous styles. He tends to use procrastination, forgetfulness, and intentional inefficiency rather than being direct in his communications with others.

The ***Assertive*** person is direct with the goal of creating a win-win situation. This style respects one's own rights and opinions, as well as those of the other person. This individual operates from the belief that each of us is responsible for solving our own problems, and neither party in communication has to justify themselves to each other. This person takes responsibility for his own decisions and actions.

SO WHY USE ASSERTIVE COMMUNICATION ?

All of us use assertive behaviour at times when we feel vulnerable or unsure of ourselves we may resort to submissive, manipulative or aggressive behaviour.

Yet, being trained in assertive communication actually increases the appropriate use of this sort of behaviour. It enables us to swap old behaviour patterns for a more positive approach to life. Changing the response to others (be they work colleagues, clients or even own family members) can be exciting and stimulating.

There are many advantages of assertive communication.

- It helps us feel good about ourselves and others
- It leads to the development of mutual respect with others
- It increases our self-esteem
- It helps us achieve our goals
- It minimises hurting and alienating other people
- It reduces anxiety
- It protects us from being taken advantage of by others
- It enables us to make decisions and free choices in life
- It enables us to express, both verbally and non-verbally, a wide range of feelings and thoughts, both positive and negative

There are of course a few disadvantages.

Disadvantages of assertive communication

Others may not approve of this style of communication, or may not approve of the views you express. Also, having a healthy regard for another person's rights means that you won't always get what you want. You may also find out that you were wrong about a viewpoint that you held. But most importantly, as mentioned earlier, it involves the risk that others may not understand and therefore not accept this style of communication.

What assertive communication is not..

Assertive communication is definitely not a lifestyle! It's not a guarantee that you will get what you want. It's definitely not an acceptable style of communication with everyone, but at least it's not being aggressive.

There are six main characteristics of assertive communication. These are:

- Eye contact: demonstrates interest, shows sincerity
- Body posture: congruent body language will improve the significance of the message
- Gestures: appropriate gestures help to add emphasis
- Voice: a level, well modulated tone is more convincing and acceptable, and is not intimidating
- Timing: use your judgement to maximise receptivity and impact
- Content: how, where and when you choose to comment is probably more important than what you say

Strategies for developing assertive behaviour

1. **Behaviour rehearsal:** which is literally practising how you want to look and sound. It is a very useful technique when you first want to use "I" statements, as it helps dissipate any emotion associated with an experience and allows you to accurately identify the behaviour you wish to confront.
2. **Repeated assertion** (the 'broken record'): this technique allows you to feel comfortable by ignoring manipulative verbal side traps, argumentative baiting and irrelevant logic while sticking to your point. To most effectively use this technique use calm repetition, and say what you want and stay focused on the issue. You'll find that there is no need to rehearse this technique, and no need to 'hype yourself up' to deal with others.

Example:

"I would like to show you some of our products"

"No thank you, I'm not interested"

"I really have a great range to offer you"

"That may be true, but I'm not interested at the moment"

"Is there someone else here who would be interested?"

"I don't want any of these products"

"Okay, would you take this brochure and think about it?"

"Yes, I will take a brochure"

"Thank you"

"You're welcome"

3. **Fogging:** this technique allows you to receive criticism comfortably, without getting anxious or defensive, and without rewarding manipulative criticism. To do this you need to acknowledge the criticism, agree that there may be some truth to what they say, but remain the judge of your choice of action. An example of this could be, "I agree that there are probably times when I don't give answers to your questions."
4. **Negative enquiry:** this technique seeks out criticism about yourself in close relationships by prompting the expression of honest, negative feelings to improve communication. To use it effectively you need to listen for critical comments, clarify your understanding of those criticisms, and use the information if it will be helpful or ignore the information if it is manipulative. An example of this technique would be, "So you think/believe that I am not interested?"
5. **Negative assertion:** this technique lets you look more comfortably at negatives in your own behaviour or personality without feeling defensive or anxious; this also reduces your critics' hostility. You should accept your errors or faults, but not apologise. Instead, tentatively and sympathetically agree with hostile criticism of your negative qualities. An example would be, "Yes, you're right. I don't always listen closely to what you have to say."
6. **Workable compromise:** when you feel that your self-respect is not in question, consider a workable compromise with the other person. You can always bargain for your material goals unless the compromise affects your personal feelings of self-respect. However, if the end goal involves a matter of your self-worth and self-respect, THERE CAN BE NO COMPROMISE. An example of this technique would be, "I understand that you have a need to talk and I need to finish what I'm doing. So what about meeting in half an hour?"

Hence, assertiveness is a useful communication tool. Its application is contextual and it's not appropriate to be assertive in all situations. Remember, your sudden use of assertiveness may be perceived as an act of aggression by others.

Thought Diary

Part 1 Understanding your reaction

Write in a few words what your reaction would be in the following situation:

I asked a friend to go shopping with me and she said “no”.

What emotions was I feeling? How strong were these?

What physical response did I notice in my body?

What did I do?

What thoughts were running through my head?

Which is the strongest thought?

How much do I believe this thought?

Are these passive, assertive or aggressive thoughts?

Part 2: Disputing or challenging your unassertive thoughts

Is there any evidence that my thought is not true?

Am I ignoring my rights or the rights of the other person? If so, what am I ignoring?

Are there any other ways of interpreting the situation?

What would be a more assertive way to think about this?

What would be a more assertive way to behave?

Assertiveness Case studies

(As a group, discuss the behaviour and what could have been done along with the script)

- 1) Uma is at a meeting where the topic is the profitability of the project she's been working on for three months straight. She has not said a word in the

past hour. Suddenly she jumps up and accuses the boss of deliberately cancelling the project based on personal dislike.

- 2) The copier has been broken for two days. Ravi asked the secretary to call in for repairs several times with no effect. He says nothing and ends up calling it in himself. After all, he thinks, she's probably too busy typing up that memo he gave her this morning.
- 3) Mohan is in line at the deli counter waiting to be served. His number is about to be called next. Suddenly, a woman steps in front of him and places her order. Mohan vociferously complains about the deli worker and the woman, exclaims he will never shop there again, tosses his ticket, and stalks off.
- 4) Brinda's boss asks her to go on an important business trip which will carry over into the weekend of her sister's wedding. Brinda feels she can't refuse her boss and plans on sending her spouse to the wedding in her place.
- 5) Sohan is next in line to buy tickets in a crowded movie theatre lobby. Just as his turn comes up, a man cuts in front of him and requests tickets. Sohan meekly steps back to allow the man room and hopes he gets waited on next.

Situations for the girls to be performed as role play by incorporating the assertive techniques that they had learnt during the course of the intervention programme.

ASSERTIVE SITUATION 1

Assertive Person Brief

- You dislike dogs.
- A friend is coming towards you in the corridor and will be making a request of you.

Employee Brief

- You are going away for the weekend and cannot take your beloved dog.
- You are approaching your friend in the corridor. Ask them to look after your dog.
- Be persistent – don't take no for an answer.

ASSERTIVE SITUATION 2

Assertive Person Brief

- You have exactly Rs.1000 with you, which is just enough to pay your exam fees.
- A relative, who is older than you and whom you have respect for, is coming towards you in the corridor. She has helped you a lot and will be making a request of you.

Employee Brief

- You are short of cash. You want Rs.1000 for an emergency.
- You are approaching your relative, who is younger than you, and to whom you have helped a lot is in the corridor. Ask her to lend you the amount.
- Be persistent – don't take no for an answer.

ASSERTIVE SITUATION 3

Assertive Person Brief

- You are going to the movie, which you waited to see for a long time. It is the last day of the movie and you have managed to get a ticket.
- Your teacher is coming towards you in the corridor and will be making a request of you.

Teacher Brief

- You are a teacher, who is finishing a project.
- You need a student to help you out in the project. It can be postponed for a day but you do not want to take a risk.
- You are approaching a student now, in the corridor.
- Yield only after 4 times.

FINAL THOUGHTS

- ❖ Be patient – learning new behaviours takes time, and it will feel awkward at first.
- ❖ Practice leads to improvement.
- ❖ Expect some resistance from others.
- ❖ Becoming assertive may never feel as comfortable as being passive or aggressive, if that's your learned style, but the rewards are worth the effort.
- ❖ Recognize and validate yourself for improvement.
- ❖ Watch your body posture – practice using an open, assertive body language and voice.
- ❖ Think before you speak. Take a few seconds to make sure you are conveying the right message, and in the way you want to convey it.
- ❖ Don't apologize if it's not warranted.
- ❖ Remember it is ok to say "no".
- ❖ Remember everyone is entitled to an opinion, and don't try to convince others that yours is the "right" one. Also know that you don't have to apologize or make excuses.

APPENDIX – IV

CONSENT FORM I

INFORMATION FOR PARTICIPANTS OF THE STUDY

1. Title of the project

Assertiveness among Muslim adolescent girls: Role of parenting style, religiosity and psychosocial factors.

2. Name of the investigator/guide

Mrs. A.Sajitha Qadir, Ph.D. Scholar, Bharathidasan Government College for Women, Puducherry.

3. Purpose of this project/study

- To study the assertiveness among Muslim adolescent girls and role of parenting style, religiosity and psychosocial factors.
- To assess the effectiveness of an assertiveness training program.

4. Procedure/methods of the study

Phase I: Delineation of the demographic profile and determination of assertiveness, religiosity, personality and mental, physical and spiritual well-being of the sample group using the survey method.

Phase II: Study of the parenting styles adopted by the mothers of the sample group using the survey method.

Phase III: Intervention to a subsample of the selected Muslim adolescent girls who exhibited 'situationally non assertive' behaviour and assess the effectiveness of an assertiveness training programme using the pretest - post test control group experimental design.

5. Expected duration of the subject participation

Data collection- 4 months

Intervention-4 months

6. The benefits to be expected from the research to the participant or to others and the post trial responsibilities of the investigator

Identify the factors which have an effect on assertiveness and also help parents to adopt the right type of parenting practice to enhance assertiveness among their young adolescent girls. The findings of the impact of assertiveness training programme would be beneficial to the educators and policy makers.

7. Any risks expected from the study to the participant

None

8. Maintenance of confidentiality of records

Strict confidentiality is maintained

9. Provision of free treatment for research related injury

Not Applicable

10. Compensation of the participants not only for disability or death resulting from such injury but also unforeseen risks.

Not applicable

11. Freedom to withdraw from the study at any time during the study period without the loss of benefits that the participant would otherwise be entitled

Yes. No obligation to participate / continue in the study.

12. Address and telephone number of the investigator and co-investigator/guide

Investigator: Mrs.A.Sajitha Qadir,

Assistant Professor, Department of Home Science, Justice Basheer Ahmed

Sayeed College for Women, Teynampet, Chennai-18.

Ph: 09840994461

Guide: Dr. (Mrs.) V. Raji Sugumar,

Research Guide in Home Science,

Bharathidasan Government College for Women, (Autonomous), Puducherry

and Associate Professor, Department of Home Science, Avvaiyar

Government College for Women, Karaikal.

Ph: 09842337302

Signature of the Investigator

CONSENT FORM II

PARTICIPANT CONSENT FORM

Participant's Name:

Address:

Mother's Name:

Title of the project: "Assertiveness among Muslim adolescent girls: Role of parenting style, religiosity and psychosocial factors."

The details of the study have been provided to us in writing and explained to us in our own language. We confirm that we have understood the above study and had the opportunity to ask questions. We understand that our participation in the study is voluntary and that we are free to withdraw at any time, without giving any reason. We agree not to restrict the use of any data or results that arise from this study provided such a use is only for scientific purpose(s). We have been given an information sheet giving details of the study. We fully consent to participate in the above study.

Signature of the participant:

Date:

Signature of the mother:

Date: