

Mother's Religiosity Prediction on the Resilience of their Children

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Abstract

Resilience allows a person to withstand adversity and adapt to stressful conditions by reducing the impact of negative consequences. Parental religiosity has been associated with improved psychological adjustment and with social competence in their child. Mothers play a vital role in modeling and encouraging children to use specific emotional regulatory strategies. The present study was aimed to examine whether mothers' religiosity predicts the resilience of their children. Two hundred and forty children were selected through a multi-stage random sampling procedure from different schools to serve as a sample in the study. The DUREL (Koenig et al., 1997) and Resilience Scale (Wagnild & Young, 1993) were employed for psychological evaluation among the samples. The results indicated that the mothers' religiosity and the resilience in children have a significant positive correlation. Moreover, mothers' religiosity has a role in predicting the resilience of their children. These findings portrayed the importance of maternal religiosity on the resilience of their children; and also suggested that promotion of family mental health programs can enhance adolescent resilience for their psychological wellbeing.

Keywords: *religiosity, resilience, children, mother.*

Introduction

Mothers play a crucial role in socializing children's emotional regulation by modeling and encouraging children to utilize particular regulatory tactics. Mothers' reactions to their children's suffering as well as their modeling and application of emotion management behaviors all contribute to the socialization of emotion control (Eisenberg et al., 1998). Parental religiosity, specifically the frequency with which

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couples attend worship services, has been associated with better psychological adjustment and social competence in primary school-aged children, according to Bartkowski et al. (2008).

The foundational elements of a child's development may include religion. Along with their warm and supportive gestures and competent supervision, parents' religiosity appears to play a positive role in children's and teenagers' behavioral and emotional outcomes (Bartkowski & Wilcox, 2000). Studies indicate that when there is a positive association between a parent's religiosity and such characteristics, children can benefit from their warmth and emotional support.

Resilience is the ability to adjust to change and grow in harmony with one's surroundings (Pratiwi et al., 2014). Resilience, according to Yunes and Szymanski (2001) and Minello and Scherer (2014), enables a person to face and overcome novel circumstances while also promoting growth or transformation. It consists of a collection of psychological and social processes that enable someone to live a happy and healthy life even in dangerous circumstances (Pesce et al., 2004). In children and adolescents, cognitive ability is a reliable and significant predictor of resilience. Every child is believed to be better equipped to handle pressure and stress, deal with problems that arise frequently, recover from trauma, adversity, and disappointments, set clear, attainable goals, solve problems, and get along with others if they can cultivate a resilient mindset. Another aspect is environmental buffering provided by significant individuals in the child's life (Losel et al., 1989). Other factors include toughness, adaptation, adjustment, mastery, environmental adjustment and toughness.

Werner and Smith (1982, 1992) found that although boys typically feel more vulnerable before reaching puberty, girls are generally more vulnerable after this stage of their lives. Both the ages at which boys and girls are most vulnerable to stress and strain and the ways in which they respond to it are likely to differ between the sexes. Boys choose physical activities like sports, but girls prefer social support, demonstrating that boys and girls have different coping mechanisms (Frydenburg & Lewis, 1993). In stressful situations, Grotberg suggested that girls use resilience-building strategies more frequently than boys (Hampel & Petermann, 2005). Often females have a higher resilience compared to males (Sundar & Archana, 2020).

The influence of social and religious elements on resiliency and quality of life has been studied by Wang & Distelberg (2019). They found that the quality of life was influenced by gender, time, relationships, abuse history, and religious beliefs. Therefore, the current study emphasizes the importance of considering religion to address the stress that kids in schools endure, as well as the factors that contribute to their ability to become resilient. Bryant and Astin's research from 2008 stated that having a religious

affiliation increases people's resilience—their ability to recover from setbacks. Religiosity, in the opinion of (Ghufron&Risnawita, 2010), is thought to be able to contribute to boosting one's capacity for resilience and lowering anxiety in the prison environment in order to lessen the stress suffered by WBP. According to Thistle's research, emotional regulation and resilience are positively connected, which means that those who are more adept at managing their emotions are also more likely to be resilient. Therefore, the aim of this study was to investigate the relation of religiosity and resilience.

Objectives:

The present study aims to elucidate the following:

1. To compare the level of resilience and mothers' religiosity between boy and girls.
2. To study the relationship between Mother's religiosity and children's resilience.
3. To determine the prediction of mother's religiosity on resilience among the samples.

Hypothesis:

The present study set forth the following hypotheses to meet the objective of the study:

1. Boys and girls will differ in their resilience levels, as well as in their mothers' religiosity levels.
2. There will be a significant relationship between the students' resilience and their mothers' religiosity.
3. It was expected that mothers' religiosity will predict the resilience of the students.

The present study is the first endeavor for the targeted population and was exploratory in nature.

Methodology:

Sample:

240 High school students (120 boys and 120 girls) and their mothers from different High Schools of Aizawl District were randomly selected to serve as samples with equal representation of age and types of school (private and government) for the construction of socio-demographic profiles for the present study.

Tools used:

1. *The Resilience Scale (RS: Wagnild & Young, 1993)*, is a widely used self-report measure designed to assess an individual's level of psychological resilience. The RS consists of 25 items that cover various aspects of resilience, such as adaptability, self-reliance, and the ability to bounce back from adversity. Respondents rate their agreement with each statement, and the scale provides insight into an individual's capacity to cope with life's challenges. The RS has been utilized in research and clinical settings to evaluate resilience and its impact on mental health and well-being and has been shown to be psychometrically adequate in terms of internal consistency, construct validity and concurrent validity (Cajada et al., 2023).

2. *Duke University Religion Index (DUREL: Koenig et al., 1997; Koenig & Busing, 2010)*: five items that cover various dimensions of religiosity, including organizational religious activity, non-organizational religious activity, and intrinsic religiosity. Respondents answer these questions to provide insights into their religious practices, beliefs, and experiences. The DUREL has been demonstrated to be psychometrically sound (Koenig & Busing, 2010), and has been used in numerous studies to investigate the relationship between religiosity and various aspects of physical and mental health, making it a valuable tool for researchers interested in the intersection of religion and well-being.

Design:

The design of the study included two separate yet interconnected methodologies: a between-subjects design and a correlational design. This facilitated a thorough investigation of the research objectives and established a strong foundation for the examination of both variances between groups and relationships between variables in the study.

Procedures:

Samples were selected from different schools of Mizoram. Necessary permissions were taken from the concerned authority and consent was obtained from the participants. Resilience scale was administered on the selected samples and the religiosity scale was also administered to their mothers by following the instructions in the manuals and APA code of ethics. The collected data were checked for any missing responses on the test scales and the results were statistically analyzed.

Results:

The evaluation of the data for the study measures confirmed their normality based on skewness and kurtosis values. Furthermore, the assessment of homogeneity of variances

using Levene’s test revealed non-significant results (resilience = .35; religiosity = .34;). Additionally, the reliability tests provided evidence of the scales’ trustworthiness (resilience α = .68). [See Table 1]

Table1:Descriptive statistics showing Mean, SD, Normality, Reliability, Homogeneity of the study variables

Stats	Girls		Boys	
	Resilience	Religiosity	Resilience	Religiosity
<i>Mean</i>	97.88	12.52	89.19	8.67
<i>SD</i>	4.61	1.62	3.93	1.67
<i>Skewness</i>	-0.82	-0.68	-0.83	-0.94
<i>Kurtosis</i>	0.88	0.52	0.19	0.67
<i>Reliability</i>	α = .68 (Resilience)		α = .77 (Religiosity)	
<i>Homogeneity (Levene’s test)</i>	p = .35 (Resilience)		p = .34 (Religiosity)	

Results of the Independent t-test performed for the study revealed significant gender differences in the study variables. Girls (Mean = 97.88, SD = 4.61) scored higher than boys (Mean = 89.19, SD = 3.93) on resilience, $t(238) = 8.44, p < .05$. Additionally, the mothers of girls (Mean = 12.52, SD = 1.62) exhibited higher levels of religiosity compared to the mothers of boys (Mean = 8.67, SD = 1.67), $t(238) = 9.68, p < .05$.

Table 2: Results of independent t-test examining the effect of Gender on the study variables

Stats	Religiosity	Resilience
<i>t-statistic</i>	8.44	9.68
<i>p-value</i>	< .05	< .05

Table 3 presents the correlation between religiosity and resilience, revealing a significant positive correlation ($r = 0.54, p < .01$). This result suggests that as mother’s religiosity increases, the level of resilience in children also tends to increase. Furthermore, the prediction of mother’s religiosity on children’s resilience showed an R-squared value of 0.29 ($p < .01$), indicating that mother’s religiosity accounts for 29% of the variance in children’s resilience levels. This suggests that mother’s religiosity has a substantial influence on children’s resilience.

Table 3: Results of correlation analysis showing the correlation coefficient (r) between the study variables

Variables	Religiosity
Resilience	0.54

Note:

1. $p < .01$
2. Prediction of Mother's Religiosity on Resilience is $R^2 = .29$ ($p < .01$)

Discussion

The results indicate that there was a significant difference in the levels of resilience between boys and girls and it was observed that girls had higher resilience than the boys, and that the mothers of girls were more religious than the mothers of boys, which supports the first hypothesis. The correlation between resilience among students and their mother's religiosity was found to have a positively significant relationship which supports the second hypothesis. Results found that 29% of the resilience of the children was predicted by their mothers' religiosity, thus confirming the third hypothesis.

The overall findings may be explained by the common familial factors (genetic and environmental), which may underlie for the factors of mother's religiosity on their children's resilience as the same on depression vulnerability Önder & Gülay (2008). Religious parents frequently display their religious beliefs and ideals in their interactions with others, especially their children. According to Martin (1967) parents may believe that the church is beneficial for their children. In addition, he claims that mothers who are the major caregivers of their children go to church to encourage their kids' participation (Nelsen & Nelsen 1975). Religion assigns parents particular responsibilities and urges them to nurture their kids in particular ways (Pearce & Axinn 1998). As a result, religious beliefs may influence parent-child interactions through both personal and social behaviors. According to Pearce (2007: 1228), women may be able to "socialize their children to believe and practice in ways similar to their own" through these behaviors.

According to retrospective reports, moms were believed to have had the largest positive impact on African American adults' religious commitment and beliefs, according to Gutierrez, Goodwin, Kirkinis, and Mattis (2014). These results indicate that women may play a more significant role in establishing religious values and practices than fathers. Therefore, it may be expected that maternal religiosity will have a stronger correlation with teenage religiosity compared to paternal religiosity (Bao et al., 1999; Boyatzis et al., 2006; Gutierrez et al., 2014; Acock & Bengtson, 1978;

Although many studies have examined the effect of gender on resilience, however there was little agreement among the investigations. While female students were observed to have higher resilience in the study of Önder and Gülay (2008), male students tends to have higher resilience in the studies of Bahadır (2006), Sürücü and Bacanlı (2010). On the other hand, in some others, the relationship between gender and resilience was not observed (Özcan, 2005; Sezgin, 2005Aktay, 2010;).

Limitations

The sample size could have been expanded to more accurately represent the intended population. Moreover, the study could have employed a more rigorous and comprehensive systematic investigation. The results indicate the necessity for additional research to delve into the factors shaping children's behavior, with a particular focus on the significant role played by their parents in their lives.

Significance of the study

The study provided evidence for the importance of mothers' religiosity on their children's religiosity through interactions with their parents (Kopp, 1989) as evinced by earlier researchers (Brody & Flor, 1998; Gunnoe *et al.*, 1999). Results highlighted a gender difference in resilience which is supported by earlier findings that girls have more resilience than boys (Sundar and Archana, 2020). It also highlighted that religiosity can be an important resilience strategy in the upbringing of children.

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