

Adolescent Anger and Self Esteem According to Different Religious Perspective

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Received: 16 May, 2019; Accepted: 18 May, 2022; Published: 25 December, 2023

Abstract

The purpose of the present study was to investigate adolescent's anger and self-esteem according to different religious perspectives. For this reason, a total of 270 students (male = 135 and female = 135) were purposively selected as the sample of the present study. They were selected in an equal ratio according to Muslim, Hindu, and Buddhist. The instruments used in the study were the Bangla version of the Adolescence Anger Rating Scale (AARS) the Self-esteem scale adapted and the Religious Schema Scale were used. The data were analyzed by using mean, standard deviation, t-test, and one-way analysis of variance, Pearson product-moment correlation. The results reveal that there was a significant difference between the girl and boy adolescents in terms of anger ($t = -2.670$, $df = 268$, $p < 0.05$) and instrumental anger ($t = -2.411$, $df = 268$, $p < 0.05$). Additionally, a significant gender difference in adolescent self-esteem ($t = 9.216$, $p < 0.05$). Religious schema varies according to different religious groups of adolescents ($F = 3.492$, $df = 2$, $p < 0.05$). It reveals that Muslim religious adolescents' religious schema is better than followed by the other two religions Hindu and Buddhist. Anger was negatively correlated with both religious schema ($r = -0.103$) and self-esteem ($r = -0.015$) but the relationship was not significant. Also, the religious schema was negatively correlated with self-esteem ($r = -0.046$) and the relationship was not significant.

Keywords: Adolescents, anger, religious schema, self-esteem.

Introduction

Adolescence is an important period of a child's life which is full of storm of confusion. During this time a sudden change in physical and psychological has occurred in adolescent personality. A sense of self is formed up to them. They faced some confusing situations in family, school, residence, and peers. They have grown a sense of curiosity in their mind. But they feel too shy to know everything from their parent. In this time they need support from family and peer groups. Adolescence is a time of dramatic changes, which alter an individual's perception of the world. It is well documented that this period is fraught with emotional ups and downs¹. Adolescents become enraged when their physical or social activities are restricted or when their personalities, positions, or status in society are attacked. When an adolescent is criticized, embarrassed, underestimated, or ignored, he

or she may express anger, viewing such situations as threats to his or her already highly sensitive personality².

Therefore, an adolescent's behavior can be explained by scrutinizing his/ her emotions. Many people, particularly adolescents, experience anger on a regular basis. Anger is associated with a variety of problems in adolescents, including aggression, depression, suicide, and substance abuse. Anger can be classified into three dimensions: physiological, social, and cognitive, and behavioral and reactionary. According to Spielberger,³ Anger is classified into two types: state anger and trait anger. State anger is a subjective emotion characterized by muscle tension and stimulation of the autonomous nervous system; its intensity can range from quite mild to quite intense. State anger may fluctuate in intensity in response to the attack an individual perceives, as well as the intensity of unjustness or frustration. However, trait

anger is perceived as displeasing and frustrating in a far greater number of situations, and is thus described as a proclivity for frequent state anger. An individual's assessment of perceived anger is influenced by the social and cognitive dimensions. Anger, fear, and anxiety have little to do with the incident itself, but rather with how people see and interpret the symbols in their thoughts, with their stereotyped beliefs, with their comments and evaluations of the incidents, and with the concepts generated by these beliefs, comments, and evaluations⁴. Self-esteem is a critical concept during adolescence. Interaction with other people is critical for an adolescent's development and is critical for self-esteem⁵. Rosenberg⁶, self-esteem has been classified as both positive and negative views on an individual's self-evaluation as valuable. In this regard, social support is critical for the development of self-esteem during adolescence⁷. It is well established that the relationship between parents and peers and the adolescent promotes self-esteem development⁸. In psychology self-esteem reflects a person's overall subjective emotional evaluation of his or her own worth. It is a judgment of oneself as well as an attitude toward the self. Self-esteem encompasses beliefs about oneself as well as emotional states, such as triumph, despair, pride, and shame. Religion has an impact on adolescent anger control. It also varies according to religion to religion. Religion is the obligatory bond between man and the gods. It is derived from the Latin religion the ultimate origin of which is obscure. The five largest religious groups by world population, estimated to account for 5.8 billion people and 84% of the population, are Christianity, Islam, Buddhism, and Hinduism. There is also support for the idea that religiosity fosters a more positive internal state (e.g., self-esteem) and protects against negative internalized outcomes (e.g., depression) in adolescents. Religious youth, as compared to less religious youth, have reported a stronger sense of meaning and purpose in their lives⁹. Liu and Kaplan's¹⁰, males demonstrated less self-

control than females and reported higher levels of aggression during adolescence and young adulthood, the study found. Arslan¹¹, conducts research to examine the relationships between perceived social support, self-esteem, trait anger, and outward expression of anger.

There was a significant negative relationship between anger expression and perceived trait anger from family and teachers, as well as between self-esteem and perceived trait anger. Religiosity also protects against negative youth psychological outcomes such as depression. For example, perceived importance of religion¹² "relational spirituality" and "meaningfulness of religion" have all been linked to lower levels of youth depression¹³. Thomas¹⁴, demonstrated that religiosity is consistently associated with increased competence. Religious commitment not only assists adolescents in developing interpersonal skills and a set of positive values for the here and now but also in making critical future plans. Bruce¹⁵, few studies on the relationship between religiosity and self-esteem in adolescents have yielded inconsistent findings. Some have noted that religion facilitated high self-esteem, while the majority discovered no correlation, and a few discovered that religion actually produces lower feelings of self-worth. The stage of adolescence period is an important part of student's life as he or she moves from total dependence on the family, educator, and core curriculum into the whole independence. This provisional period can bring up concerns of independence and self-identity. It is known that adolescent's life has its own demands and challenges. Failure in meeting those demands and challenges may cause aggression, low self-esteem, and psychological problems for them. Therefore, it is important to guide adolescents to adjust in order to avoid those problems and achieve their goal. At present in the age of satellite this adolescents have known the world according to their mine. Without family and responsibility they become more depended on several social media like - face book, twitter, instagram etc. As a result many types

of adolescent crime (rapping, eve teasing, suicide, and hankering) may arise. It might be certainly a challenge to participate in a community, set aside time for prayer or meditation, and encourage children to participate in these activities in today's fast-paced society. Setting aside time in parenting and involving adolescents in these practices is important if you already believe this way. Developing a particular religious and spiritual belief system that is distinct from their family's and their classmates' can be a difficult undertaking for adolescents to accomplish during their formative years. The purpose of my research is to point out during adolescence how religious feelings, anger expression, and self-esteem influence adolescents and this research result will be helpful in every sector such as clinical, educational, and social psychologists. The purpose of my research is to point out during adolescence how religious feelings, anger expression, and self-esteem influence adolescents and this research result will be helpful in every sector such as clinical, educational, and social of psychologist. The objectives of the present study were

(a) to determine whether adolescent anger, religious schema, and self-esteem vary by gender; (b) to examine the relationship between adolescent anger, religious schema, and self-esteem varies by religion, (c) to determine the relationship among anger, religious schema, and self-esteem.

Materials and Methods

Participants

To collect data, participants were purposefully chosen. This study surveyed a total of 270 respondents. Participants ranged in age from 11 to 14 years. This study enrolled only school-aged children. Three religions were represented among the participants. There were 90 students of the Muslim religion, 90 students of the Hindu religion, and 90 students of the Buddhist religion. There were 45 male students and 45 female students for each religion. They were sixth, seventh, and eighth-grade students.

Self-Esteem Scale

An adapted Bangla version of Rosenberg,⁶ self-esteem scale was used Sultana and Afrose,¹⁶ in the present study. It is a ten item Likert type scale with four point response format (strongly agree, agree, disagree, strongly disagree). The score ranges from 10 - 40 with higher score representing higher self-esteem. Five items estimate positive feelings and five items estimate negative feelings about self. Items 3, 5, 8, 9, 10 are reversed scored. The test-retest correlations are typically in the range of 0.82 to 0.88, and Cronbach alpha for various samples were in the range of 0.77 to 0.88.

Adolescent Anger Rating Scale (AARS)

The adolescent anger rating scale was developed by Burney¹⁷. The Bangla version of AARS was adapted by Islam and Chowdhury¹⁸. The AARS was developed to measure anger expression and specifically differentiate among instrumental anger, reactive anger, and anger control. The AARS was designed to identify and measure total anger expression as well as instrumental anger, reactive anger, and anger control in adolescents ages 11 to 19. The AARS is a 41 items Likert type rating scale designed to identify and adolescents typical mode of anger expression and anger control. The scale scores range from 41 to 164. Higher anger scores reflect greater endorsements of anger. The AARS uses instrumental anger (IA); The IA subscale has 20 items. Reactive anger (RA) The RA sub scale has 8 items and Anger control (AC) The AC subscale has 13 items as measure of specific aspect of anger in adolescent. A 4 point Likert type scale is used to rate each item. This 4 point scale rates a range of anger and anger control behavior, thereby increasing the reliability of the scale. Each item is rated according to how frequently the behavior typically occurs, ranging from 1, Sometimes 2, often 3, very often 4. The Bengali translation has been made of this scale and reliability and validity has been checked. Correlation of translation reliability has been found $r = 0.97$, which

shows a significant correlation. The test-retest reliability of Bengali version ranged from 0.71 to 0.79 significant at 0.01 levels. Validity of AARS is the construct validity correlations range from 0.48 to 0.54.

Religious Schema Scale (RSS)

The adapted Bangla version of the Religious Schema Scale Nahar *et al.*,¹⁹. The scale was originally developed by Streib *et al.*,²⁰.

A validated English version of the Religious Schema Scale consisting of three sub scales of 5 items each, was used. The RSS uses a 5-point Likert-type format from strongly agree to strongly disagree. Reliability of the three sub-scales in the current sample are: $\alpha = 0.84$ for subscale truth of texts and teachings (tt), $\alpha = 0.58$ for fairness, tolerance, and rational choice (ftr), and $\alpha = 0.67$ for xenosophia and inter-religious dialog (xenos). The alpha value for attraction ($\alpha = 0.67$ and 0.58) appeared low but is considered as relatively acceptable. The English and Bangla version were given to six judges expert in both English and Bangla by the researcher for checking corrections of translation. Some changes in the translation were made according to suggestions of judges. The English and Bangla versions were administered to 20 respondents with a gap of 7 days. Significant correlation between English and Bangla versions ($r = 0.75$, $p < 0.01$) indicates the translation reliability of the scale. For assessing test-retest reliability Bangla version of the scale was administered on the same respondents. The test reliability of the Bangla version of the scale was found significant ($r = 0.70$, $p < 0.01$). Cronbach alpha ($\alpha = 0.73$) for Bangla version indicated higher internal consistency of the scale. In the next phase, the validity of the scale was determined by face and content validity. 95% inter-judge agreement of the scale items affirm the face validity of the scale as measuring what it appears to measure.

Procedure

The purpose of the present study was to investigate the anger, self-esteem and religious schema of adolescent

among different religion perspective. The participants were down from four different schools at Chattogram city. These were Chittagong University Laboratory School, Ush High School, Kapasgola City Corporation Girls High School, Haji Muhammad City Corporation High School. Data were collected individually from each respondent. After taking permission from the school authority and getting informed consent from the participant, the questionnaires were given to each participant individually in the classroom situation. Although the questionnaires contained written instruction, the students were given extensive verbal instruction to further clarify the task and the meaning of some of the items. They were also required not to omit any item in the questionnaire. They were assured that the data would be kept confidential and would be used only for research purpose. After accomplishment of their task, the answered questionnaires were collected from them and they were given thanks.

Results and Discussion

The data were analyzed by using mean, standard deviation, t-test, One way ANOVA and Pearson product-moment correlation were carried out using the statistical program SPSS version 20.0 for windows.

Table 1 indicates that there was a significant difference between the girl and boy adolescents in terms of total anger (mean of girl = 70.13 and boy = 73.58) and sub scale of anger instrumental anger (mean of girl = 24.20 and boy = 26.08). Furthermore, there was no significant difference between girl and boy adolescents' religious schema (mean of girl = 61.08 and mean of boy = 61.19). Additionally, a significant gender difference in adolescent self-esteem (girl mean = 31.37 and boy = 25.40).

According to table 2, the mean anger score of Muslim religion adolescents ($M = 72.68$, $SD = 10.98$) is superior to that of the other two religions adolescents Hindu ($M = 71.12$, $SD = 11.57$) and Buddhist ($M = 71.76$, $SD = 9.63$). Additionally, it is demonstrated that Muslims adolescent have religious schema better ($M = 62.62$, $SD = 8.48$) than two religion groups hindhu ($M = 61.74$, $SD = 8.86$) and

Buddhist (M = 59.04, SD = 10.87). And Muslim religion adolescent mean score of self-esteem (M = 29.03, SD = 6.05) higher than the mean score of Hindu (M = 28.21, SD = 6.25) and Buddhist (M = 27.96, SD = 6.02).

Table 3 indicates that, religious schema varies according to different religion group adolescent ($F = 3.492, df = 2, p < 0.05$). Furthermore, anger and self-esteem did not varies according to different religion adolescents. In table 4, significant mean differences at 0.05 levels of significance through post hoc tests (LSD) reveal that Muslim religion students' religion schema is better than (M = 62.62) followed by the other two religion groups

Hindu (M = 61.74) and Buddhist (M = 59.04). The results of the correlation shown in table 5 indicate that anger was negatively correlated with both religious schema and self-esteem, but the relationship was not significant. Also religious schema was negatively correlated with self-esteem and the relationship was not significant.

The initial purpose of this study was to determine whether gender differences in anger, religious schema, and self-esteem. The current study findings indicate that there was a statistically significant gender difference in total anger ($t = - 2.670, p < 0.05$) sub-scale of anger r instrumental anger ($t = -2.411, p < 0.05$). This findings is

Table 1: Comparison between boy and girl adolescents according to anger, religious schema and self esteem

Variables	Gender	N	M	SD	df	t
Anger	Girl	135	70.13	9.29	268	-2.670*
	Boy	135	73.58	11.80		
Instrumental anger	Girl	135	24.20	4.25	268	-2.411*
	Boy	135	26.08	8.04	268	
Reactive anger	Girl	135	11.85	3.52	268	-0.627
	Boy	135	12.13	3.85		
Anger control	Girl	135	30.31	7.67	268	1.670
	Boy	135	28.70	8.21		
Religious schema	Girl	135	61.08	10.12	268	-0.095
	Boy	135	61.19	8.98		
Self esteem	Girl	135	31.37	3.74	268	9.216*
	Boy	135	25.40	6.53		

Note N = Number of Sample; M = Mean; SD = Standard deviation; df = Degree of freedom* $P < 0.05$

Table 2: Mean and SD of anger, religious schema and self-esteem to different religion adolescent

Variables	Muslim	Hindu	Buddhist	N
Anger	M = 72.68 SD = 10.98	M = 71.12 SD = 11.57	M = 71.76 SD = 9.63	270
Religious schema	M = 62.62 SD = 8.48	M = 61.74 SD = 8.86	M = 59.04 SD = 10.87	270
Self-esteem	M = 29.03 SD = 6.05	M = 28.21 SD = 6.25	M = 27.96 SD = 6.02	270

Table 3: One way ANOVA of anger, religious schema and self esteem

Variables	SV	SS	df	MS	F
Anger	Between Groups	111.607	2	55.804	0.482
	Within Groups	30931.044	267	115.847	
	Total	31042.652	269		
Religious Schema	Between Groups	625.830	2	312.915	3.492
	Within Groups	23924.100	267	89.603	
	Total	24549.930	269		
Self esteem	Between Groups	56.207	2	28.104	0.752
	Within Groups	9972.789	267	37.351	
	Total	10028.996	269		

Note SV = Source of variance ; SS = Sum of square ; df = Degree of freedom ; MS = Mean square * $P < 0.05$

Table 4: Post Hoc Test (LSD) for religious schema

Dependent Variable	(I) religion	(J) religion	Mean Difference (I-J)	Standard Error	Significance
Religious schema	Muslim	Hindu	0.878	1.411	0.53
		Buddhist	3.5778*	1.411	0.01
	Hindu	Muslim	-0.878	1.411	0.53
		Buddhist	2.700	1.411	0.06
	Buddhist	Muslim	-3.5778*	1.411	0.01
		Hindu	-2.700	1.411	0.06

* $P < 0.05$

Table 5: Correlation among anger, religious schema and self esteem

Variables	1	2	3
1. Anger	-		
2. Religious schema	-0.103	-	
3. Self esteem	-0.015	-0.046	-

congruent with Maccoby and Jacklin,^{21, 22}. Cox, Stabb, and Hulgus,²³ found boys were significantly.

More likely to express their anger outwardly than girls. Regarding anger expression, females were more likely to have positive coping mechanisms. These coping mechanisms were all of a passive nature. For example,

girls were more likely to share their feelings or talk things over with someone else when angry. Males were more likely to indicate destructive coping mechanisms and it was noted that these were active in character. For example, boys were more likely to break things or disrupt a class when angry. This is consistent with other studies that have reported adolescent males are more likely to outwardly express their anger. According to Connor *et al.*,²⁴, males have been found to be more aggressive than females across various types of cultures, scientific studies, and categories of aggression. Buss,²⁵ has reported that males are believed to be more

physically aggressive than females from an early age and commit the vast majority of murders. Thus, gender is a significant factor in human aggression. Aggression is influenced by a variety of environmental factors. Several factors are mentioned, including aversive incidents, arousal, the media, and the group. Aversive incidents such as pain, heat, and attack by others are conclusive evidence of violence aggressive behavior is also a result of the arousal of emotions as anger. Individual aggression is also profoundly influenced by media. The social learning perspective has gained increasing acceptance over the last year. Viewing violent scenes on television or in films increases viewers' anxiety and aggressive behavior. Television violence has the potential to have a negative effect on young children. Long-term studies have revealed that the more violence a child witnesses, the more violent he or she becomes. The more violence they witness on television, the more violence they exhibit later in life as teenagers and adults. Additionally there was significant gender difference in self-esteem ($t = 9.216, p < 0.05$). This findings congruent with Feingold,²⁶; Kling *et al.*, 1999; Orth, Robin, and Widaman,²⁷; Trzesniewski *et al.*,²⁸. Because gender equality played a significant role in self-esteem in Bangladesh, where gender roles are less traditional and gender disparities in economic participation, education, political empowerment, and health are smaller, women are more likely to have access to status and instrumental roles, to feel a sense of mastery, and to receive appreciation and social support. As a result, women from countries with greater gender equality may have a higher sense of self-esteem.

The second purpose of study to observe the relationship of adolescent anger, religious schema and self-esteem at different religion. The current study findings indicate that, religious schema varies according to different religion ($F = 3.492, df = 2, p < 0.05$). In table 4, significant mean differences at 0.05 levels of significance through post hoc tests (LSD) reveal that muslim religion students religion schema better than ($M = 62.62$) followed by the other two religion group

hindu ($M = 61.74$) and buddhist ($M = 59.04$). These results are consistent with previous research Ghuman,²⁹; Beit-Hallahmi and Argyle,³⁰. These four religious groups are highly diverse, and their defining beliefs and practices vary significantly both within and between them. However, it is necessary to specify the characteristics of religious groups in order to arrive at a definition of religion. There was a difference according to religious group, with Muslim teenagers placing a higher premium on religion than any other group. Additionally, all groups ranked religion higher than Christian teenagers. Ghuman,²⁹. also discovered that Muslims place a higher premium on religion than other religious groups. South Asian adolescents were significantly more likely to use religion to describe themselves and consistently gave it a higher priority than adolescents from other ethnic groups such as the Caribbean, white English, African Asian, or Chinese. South Asian adolescents were also more likely to self-identify as religious, with 98 percent of respondents doing so, compared to 69 percent of white adolescents and 72 percent of Caribbean adolescents³¹. A correlation among anger, religious schema and self-esteem was also found. Anger is negatively connected with religious schema ($r = - 0.103$). This suggest that increasing anger results decreased religion schema. This finding consistent with Kailain;³². Within the religious domain the anger has been taken as negative expression of human beings which should be controlled or used in a productive way. Anger is referred with many words in Islam. Some of these are: Ghaiz, Sakhat, and Ghazab and Harad representing various states of anger³². Ghaiz refers to a condition that speeds up blood circulation in human body and this anger is directed towards oneself when one is angry with oneself. Anger may also impede spiritual nourishment and growth (Ibid). Angry people cannot have long term relations with others in society. Anger may also instigate one to take revenge and commit crime,³³. Anger was also found to be negatively associated with self-esteem ($r = - 0.015$). The finding indicate that increased anger in discreated self-esteem.

The findings is consistent with^{34, 35, 36}. Another finding was a significant negative relationship between adolescents' self-esteem and trait anger. Furthermore, a negative relationship was found between self-esteem and anger control. This result indicates that, as long as an adolescent's self-esteem increases, the level of trait anger decreases and anger control increases. One idea about self-esteem and anger is that individuals who have low self-esteem become angry more easily compared to those who have high self-esteem; the degree of anger is related to self-esteem. The results showed that religious schema was negatively correlated with self-esteem ($r = -.046$). The findings indicate that increased religious schema in decreased self-esteem. The findings is consistent with^{37, 38, 39}. Similarly, data collected from adolescents in Scotland revealed a link between low self-esteem and the belief that God is harsh and punishing. A study of African American community-dwelling adults found that low self-esteem was not only associated with but also predicted by a poor religious coping style. Also found that lower levels of life satisfaction and self-esteem were associated with negative attributions of God's intent, including feelings of abandonment, betrayal, neglect, and abuse, as well as a diminished sense of purpose and a greater sense of spiritual decline.

Limitation of the Study

The sample size was modest. The study surveyed adolescent students from a variety of Chittagong city schools. Extrinsic variables such as a lack of a suitable environment, a participant's lack of concentration, and the brief duration of time could all have an effect. It will, however, be effective if it is re-administered on a large periphery of research and well-being in the future. Additionally, it can be beneficial to understand what causes adolescent anger and how to manage it in a healthy manner.

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