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Belief and private religious practice as religious life commitment of an individual

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ABSTRACT

Religion is frequently related to greater psychological well-being in college students (Burris, Brechting, Salsman, & Carlson, 2009). However, researchers have conceptualized religion in distinct ways. Although spiritual identification and exercise have a tendency to be related, they might also be differentially associated to well-being (Lopez, Huynh, &Fuligni, 2011), and this relationship can also differ primarily based on societal elements such as race and gender (Diener, Tay, & Myers, 2011). In the existing study, 120 male carried out measures of beliefs and spiritual practice. It carried out in the Longmai district of Manipur which is inhabited by means of Rongmei community. Regression analyses and scale verified that every of age wise, academic level, occupation and earnings was associated with greater factor base on alpha. In scale the reliability was once .065 increased than adjusted alpha .05, in educational level, alpha stage is .090, in occupational popularity alpha score is -.031 and in earnings stage alpha rating is -.017. In age sensible category, regression analysis suggests a considerable (β = 2.792, R2Adjusted = -.010). In instructional level, regression evaluation suggests an enormous (β = 2.013, R2Adjusted = -.005). In occupation level, regression analysis shows an enormous (β = 1.050, R2Adjusted = -.026). In income level, regression analysis also comes out a great (β = 1.096, R2Adjusted = -.002). Overall, consequences recommend that each belief and religious practice plays an extra important function in religious as dedication on individual. An advantageous discovering suggests that beliefs and spiritual practice may also be associated with greater religious life when accompanied by means of a faith that is perceived via the person to have greater public regard, however this result must be replicated. The relationship between spiritual lifestyles and dedication is not affected by using perceptions of public regard for Rongmei community.

Keywords: Rongmei, regression, beliefs, religious practices, alpha level

Introduction

Christians are the followers of Jesus of Nazareth, who believe him to be the Christ, or Messiah, sent from God for the salvation of his people. Protestants trust that the Christian Church absolutely started out on the day of Pentecost, as referred to in the 2d chapter of the e book of Acts. Since Protestants trust that God indwells believers thru the Holy Spirit, (Acts:2) the Church first started out its carrier to God on this day. Springing from Judaism, Christianity follows the teachings and example of Jesus and views Him as the achievement not only of the promise of God's deliverer from the Old Testament of the Bible, however additionally as the institution of the new covenant between God and those who would are looking for after Him.

Religion is a social identification grounded in a system of guiding beliefs, and may serve as a powerful tool to form psychological and social strategies (Ysseldyk, Matheson, &Anisman, 2010). Previous research has shown that, in and of itself, faith contributes to the trip of larger advantageous and fewer poor thoughts for the humans who trust in it (Kim-Prieto&Diener, 2009). Religion regularly affords a "moral compass" and lets in human beings to pick out with groups, which in turn may additionally limit emotions of uncertainty (Hogg, Adelman, &Blagg, 2010, p.76). Other research has shown that the social factor of faith is a key aspect in fitness and well-being (Knipscheer&Kleber, 2007). Religion has been proven to be especially beneficial for the well-being of university college students (Burris, Brechting, Salsman, & Carlson, 2009), helping them cope with high stages of stress (Berry, 1997) as they adapt to new roles, handle increased responsibilities, cope with their separation from pals and household from home, and research to navigate their new social surroundings (Credé&Niehorster, 2012). However, regardless of the fact that faith and spiritual belief have generally been related with well-being (Chamberlain &Zika, 1992), across studies, researchers have conceptualized faith in one of a kind ways. It is uncertain which dimension of religion is most strongly linked with well-being, as research has shown that distinct dimensions of religion such as spiritual identity and practice may comply with unique trajectories despite the reality that they tend to be associated (Lopez, Huynh, &Fuligni, 2011). These paths have been shown throughout a range of religions. This is why it is necessary to see how every of these dimensions is differentially associated to well-being. For example, Cohen, Yoon, and Johnstone (2009) observed that mental fitness used to be substantially correlated with advantageous congregational support, but now not with non-public non secular practices. This suggests that it may additionally be the element of reinforced communities, as an alternative than the character and intrinsic element of religion, that is the most vital for well-being (Graham &Haidt, 2010). However, Chan, Tsai, and Fuligni (2015) found that, instead than spiritual practice, the significance that is positioned on spiritual affiliation and practice was linked with a larger

experience of that means and purpose, however no longer with psychological well-being. Many studies have used special terms to describe similar aspects of religion. In the present study, these dimensions of religion have been grouped into two fundamental categories: spiritual identification and spiritual   practice.

Religious Identity Identity is a way to describe and outline a person's feel of self, team affiliations, and status, and "results from interior subjective perceptions, self-reflection, and exterior characterizations" (Peek, 2005, p. 217). Religious identity, in particular, has been proven to be related with advisable effects on well-being. The salience of spiritual identification alone can also be ample to exchange a person's momentary emotional ride (Kim-Prieto&Diener, 2009). Identifying with a team can also have a high quality affect on a crew member's health, which can be explained, at least in part, with the aid of the social relationships that frequently end result from a shared identification (Khan et al., 2015; Peek, 2005). A find out about through Keyes and Reitzes (2007) on older working and retired adults determined that elevated religious identity was associated with better mental health consequences in terms of expanded vanity and lowered depressive symptoms. In addition, Maltby and Day (2003) determined that psychological well-being used to be positively related with an intrinsic non secular orientation (which includes non-secular identity), and used to be negatively associated with an extrinsic orientation (which includes non-secular practice). These findings had been defined by way of the reality that religious attitudes decide the extent to which religion serves as a mechanism to appraise and cope with worrying lifestyles events, and explains the hyperlink between non secular attitudes and well-being.

Religious practice involves each public practice, which includes praying with other humans and attending non secular services and events, and private practice, which includes praying privately, meditating, studying non secular literature, and looking at or listening to spiritual TV or radio packages (Capanna, Stratta, Collazzoni, & Rossi, 2013). There are some contradictory findings about whether non secular practice is without delay related to well-being.

Many research have discovered that non secular practice is linked to advisable consequences (Bierman, 2006; Maselko, Gilman, &Buka, 2009; Tewari, Khan, Hopkins, Srinivasan, &Reicher, 2012). Attendance at religious offerings has been shown to moderate the relationship between the effects of discrimination on negative have an effect on for African Americans, such that African Americans who face discrimination and also attend religious offerings have a tendency to have higher emotional consequences than African Americans who face discrimination but do now not attend non secular services (Bierman, 2006). In addition, people who participate in religious practice have been proven to be notably less probably to journey a main depressive episode than humans who do not take part in religious practice (Maselko et al., 2009). This protective impact has been viewed across cultures. People in India who took phase in a mass religious gathering in the course of a month-long pilgrimage suggested a longitudinal make bigger in well-being compared to those who did now not participate (Tewari et al., 2012). According to the authors, the tournament led to close relationships and a shared identity, which had indirect consequences on adjustments in self-reported fitness (Khan et al., 2015). Despite associations with accelerated well-being, some research exhibit that spiritual practice may no longer be advisable in and of itself. For example, religious practices carried out as a end result of upbringing and custom rather than out of an individual's very own accord are much less probable to contribute to well-being (Vilchinsky&Kravetz, 2005). Dezutter, Soenens, and Hutsebaut (2006) discovered that church attendance did not predict either psychological misery or psychological well-being. They claimed that this was because non secular practice only examines surface stage factors, whereas non secular identity is more deeply rooted. Therefore, religious lifestyles are extra possibly to be influenced with the aid of dedication and complete representative of an individual's functioning. Studies on spiritual existence hyperlink each of the dimensions of religion to belief and spiritual practice, and it is nevertheless a clear which of the two money owed for the most well-being.

Over long periods of time, and elevated the probability of dependable and valid person-level data mentioned (Bolger, Davis, &Rafaeli, 2003). In addition, we examined whether these factors of religion are related with the equal benefits for people from one-of-a-kind race and gender backgrounds, and for human beings who felt like their gender or race identity had low versus high public regard. We chose to seem at these predictors in a college setting given that religion has been proven to be vital to well-being in college college students (Burris et al., 2009). Likewise the find out about place has chosen only on male contributors of the study neighborhood as they are the head of the house.

Religious beliefs have lengthy been regarded a feasible aid for coping with stress (Hill &Pargament, 2003; Smith et al., 2003). The contemporary evidence suggests that religious factors are complex and have both direct and oblique relationships with well-being (Siegel, Anderman, &Schrimshaw, 2001; Smith et al., 2003; Whittington &Scher, 2010). The nature and signal of the direct relationships suggested in the literature vary depending on which spiritual elements have been examined and how they have been operationalized (Stein et al., 2013; Waddell & Jacobs-Lawson, 2010). Evidence of oblique relationships has generally come from tests of stress-buffering models, and these research recommend that religious belief or exercise moderates the relationship between stressors and existence delight (Dezutter, Robertson, Luyckx, &Hutsebaut, 2010; Park, Cohen, & Herb, 1990; Siegel et al., 2001; Smith et al., 2003). Some researchers have proposed that the buffering effects of spiritual factors may additionally be associated to the perceived assist one receives from having a relationship with God (Bonab et al., 2013; Kirkpatrick & Shaver, 1990).

For all the research in this area, however, non secular elements have received notably little attention in a in particular economic context. Keyword searches for religiosity in the eight core monetary planning journals (Grable, 2006; Grable & Ruiz-Menjivar, 2014) returned only 54 results; and searches for prayer again only 19 results. Evidence from the research that have regarded at the impact of spiritual elements on financial stress and well-being is typically mixed or inconclusive. For example, Sipon, Othman, Ghani, and Radzi (2014) claimed that "religiosity performs a large function in stopping any person from going overboard in day by day expenses" (p. 303), however their results honestly show a high-quality relationship between religiosity and debt which suggests the opposite. Van Praag, Romanov, and Ferrer-i-Carbonell (2010) discovered that religiosity had a wonderful relationship with both financial and existence pride among Jews and Arabs living in Israel. Conversely, Asebedo and Seay (2014) suggested a weak, terrible relationship between religiosity and retirement satisfaction, though they did now not manage for any moderating relationships. Likewise, the modern-day study looks on beliefs and personal religious as key function on dedication of the community.

Method Participants, Recruitment, and Procedure:

This study was carried out as a research work. The study was based on primary sources. Some related books were reviewed committees to compare the

process of analyzing the study. Participants were drawn from male individual in the district of Noney(Longmai) inhabited by Rongmei community in Manipur. 120 male from the member of the house used internal data to facilitate the data during the study.From the above analysis of gender profile of the respondents, it is observed that male proportion is 100% as it took only in male for the study. It may be inferred from the analysis of age profile of the responded that majority of the population lies between 41-50 years and constitute 42%. The age group of above 50 years scores the highest of 42% and the least records to 18-30 years constituting 3%. From the data study, marital status of the respondents found that 120 were in married and this constitutes 100% of the respondents. It may be inferred from the analysis of household status that majority of them were head. These comprise of 120 and constitute 100%. The analysis clearly reveals the demographic awareness profile of the respondents on socio economic aspects. The study data depicts the educational level of the respondents. The results show that read and write comprises of 70 and constitute 58 % were the highest. The second comprise of 15 in illiterate and graduate constitute 13 % each. Therefore it is very clear that the large number of respondents covered is read and write. The study depicts the occupational status of the respondents. The result show that respondents in agriculture were the highest comprise of 101 and constitute 84%. It is followed by salary employee comprises of 10 and constitute 8% of the total population. The study are shows the annual income of the respondents selected for the study. Most of the executives are in the range of 50,000 comprises of 102 and constitute 85%. Thus, it is inferred that the executives with the annual income up to 50,000 are found to be large number among the respondents. All the respondents are from Christian's religion.

Measures

This study included measures of beliefs and religious practice. The source of each measure (i.e., one-time survey or daily surveys) is noted for each. Response rates recorded for each. On the one-time survey, participants reported their religious affiliation by answering the open-ended questions. The survey used is called the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS). It was developed in 1999 and revised in 2003. One of the main advantages of this instrument is that it was developed by a panel of experts in the field (Piedmont, Mapa, & Williams, 2007). This survey was used more prevalently in the research of examining the relationship between variables of religiosity and spirituality and their association to health factors (Johnstone, McCormack, Yoon, & Smith, 2012). Spirituality is conceptualized as emotional connectedness to a higher power (Johnstone et al., 2012). Religious Practices are conceptualized as culturally-based activities (Johnstone et al., 2012). The scales in the BMMRS assess theoretical components of religiosity (Private Religious Practices, Organizational Religiousness, Religious Support). It also measures the theoretical aspects of spirituality (Daily Spiritual Experiences, Meaning, Values/Beliefs, Forgiveness). A single subscale in the BMMRS measures both religious and spiritual features. According to a study by Johnstone and associates (2012), the BMMRS demonstrated adequate convergent and divergent validity when correlated with the TCI Transpersonal Identification scales.

Beliefs. On the one-time survey, participants reported their religious affiliation by answering the open-ended questions, How much is religion a source of strength and comfort to you? 1 - None 2 - A little 3 - A great deal.Do you believe there is a life after death? 1 - Yes 2 - No 3 – Undecided. God's goodness and love are greater than we can possibly imagine. 1 - Agree strongly 2 - Agree somewhat 3 - Can't decide 4 - Disagree somewhat 5 - Disagree strongly. Despite all the things that go wrong, the world is still moved by love. 1 - Agree strongly 2 - Agree somewhat 3 - Can't decide 4 - Disagree somewhat 5 - Disagree strongly.

When faced with a tragic event I try to remember that God still loves me and that there is hope for the future. 1 - Agree strongly 2 - Agree somewhat 3 - Can't decide 4 - Disagree somewhat 5 - Disagree strongly. I feel that it is important for my children to believe in God. 1 - Agree strongly 2 - Agree somewhat 3 - Can't decide 4 - Disagree somewhat 5 - Disagree strongly. I think that everything that happens has a purpose. 1 - Agree strongly 2 - Agree somewhat 3 - Can't decide 4 - Disagree somewhat 5 - Disagree strongly. Participants rated these items on a 5-point Likert scale from 1 (Agree strongly) to 5 (Disagree strongly). The items had an excellent internal reliability ($\alpha = .05$), and the means of all of the scores were taken such that higher scores indicated a stronger sense of religious life commitment.

PrivateReligious practice. On the daily survey, participants answered four questions about whether they participated in religious practice on a day or several day.How often do you pray privately in places other than at church or synagogue?1 - Several times a day 2 - Once a day 3 - A few times a week 4 - Once a week 5 - A few times a month 6 - Once a month 7 - Less than once a month 8 – Never. How often do you watch or listen to religious programs on TV or radio? 1 - Several times a day 2 - Once a day 3 - A few times a week 4 - Once a week 5 - A few times a month 6 - Once a month 7 - Less than once a month 8 – Never. How often do you read the Bible or other religious literature? 1 - Several times a day 2 - Once a day 3 - A few times a week 4 - Once a week 5 - A few times a month 6 - Once a month 7 - Less than once a month 8 – Never. How often are prayers or grace said before or after meals in your home? 1 - At all meals 2 - Once a day 3 - At least once a week 4 - Only on special occasions 5 – Never. The sum of all of the religious practice was taken for each person for each day of the study. Then, these sums were divided by the total number of days that participants completed diaries. Thus, this variable can be interpreted as the average number of times someone participated in religious practice on a given day.

Result:

In this study, we used data from 120 people who reported having a Christian (Baptist) religion. Private religious practice and beliefs were reported on the one-time survey. These were analysis on age, educational status, income and occupation. These find out the correlation between age, educational status, income and occupation for all the variables. In Table 1, it shows the reliability of the respondent's related to age, income, educational status and occupation base on cronbach's alpha. Table 2 shows the model summary of the respondent's base on cronbach's alpha.It analyses on age, educational level, occupation level and income level. Table 3 explore on residuals Statistics of the respondent's.Minimum, Maximum, Mean, Std. Deviation, and N of the items were also explored. Table 4 explore on Coefficients of the respondent's. It find the Unstandardized Coefficients and standardized Coefficients of the variables. Table 5 explore the ANOVA of the Respondent's. It analyses on regression and residual of the variables.

Table 1: Reliability of the respondent's

	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
Reliability			
Age	0.09	0.1	3
Educational level	0.09	0.1	3
Occupation level	-0.031	-0.022	3
Income level	-0.017	-0.011	3

Table 2: Model Summary of the respondents

Belief and Religious practice				
Model Summary				
Age	R	R Square	Adjusted R Square	Std. Error of the Estimate
	.081a	0.006	-0.01	0.81796
Income	.109a	0.012	-0.005	1.46347
Education	.109a	0.012	-0.005	1.46347
Occupation	.164a	0.027	-0.026	0.4892

Table 3: Residuals Statistics of the respondent's

belief and religious practice					
Residuals Statistics(alpha)					
		Predicted Value	Residual	Std. Predicted Value	Std. Residual
Age	Minimum	2.9545	-2.03788	-1.329	-2.491
	Maximum	3.1894	1.04545	2.254	1.278
	Mean	3.0417	0	0	0
	Std. Deviation	0.06555	0.81106	1	0.992
	N	120	120	120	120
Income	Minimum	2.478	-1.80227	-1.029	-1.232
	Maximum	2.8023	4.19773	1.01	2.868
	Mean	2.6417	0	0	0
	Std. Deviation	0.15902	1.45112	1	0.992
	N	120	120	120	120
Education	Minimum	2.478	-1.80227	-1.029	-1.232
	Maximum	2.8023	4.19773	1.01	2.868
	Mean	2.6417	0	0	0
	Std. Deviation	0.15902	1.45112	1	0.992
	N	120	120	120	120
Occupation	Minimum	0.9727	-0.25455	-2.235	-0.52
	Maximum	1.2545	1.83636	1.318	3.754
	Mean	1.15	0	0	0
	Std. Deviation	0.07933	0.47649	1	0.974
	N	40	40	40	40

Table 4: Coefficients of the respondent's

	Coefficients(alpha)							
	Model		(Constant)	How often do you pray privately in places other than at church or synagogue?	How often do you read the Bible or other religious literature?	(Constant)		How often do you pray privately in places other than at church or synagogue?
Age	Unstandardized Coefficients	B	2.792	0.038	0.042	0	0.502	0.578
		Std. Error	0.332	0.056	0.075			
	Standardized Coefficients	Beta		0.062	0.051			
		T	8.413	0.673	0.558			
Income	Unstandardized Coefficients	B	2.013	-0.002	0.158	0.001	0.985	0.238
		Std. Error	0.594	0.101	0.134			
	Standardized Coefficients	Beta		-0.002	0.109			
		T	3.39	-0.019	1.185			
Education	Unstandardized Coefficients	B	2.013	-0.002	0.158	0.001	0.985	0.238
		Std. Error	0.594	0.101	0.134			
	Standardized Coefficients	Beta		-0.002	0.109			
		T	3.39	-0.019	1.185			
Occupation	Unstandardized Coefficients	B	1.05	-0.045	0.05	0.004	0.441	0.522
		Std. Error	0.594	0.101	0.134			
	Standardized Coefficients	Beta		-0.002	0.109			
		T	3.39	-0.019	1.185			

Table 5: ANOVA of the Respondent's

ANOVA (alpha)						
Age		**Sum of squares**	**df**	**Mean square**	**F**	**Sig**
	Regression	0.511	2	0.256	0.382	.683[b]
	Residual	78.28	117	0.669		
	Total	78.792	119			
Income	Regression	3.009	2	1.505	0.702	.497[b]
	Residual	250.583	117	2.142		
	Total	253.592	119			
Education	Regression	3.009	2	1.505	0.702	.497[b]
	Residual	250.583	117	2.142		
	Total	253.592	119			
Occupation	Regression	0.245	2	0.123	0.513	.603[b]
	Residual	8.855	37	0.239		
	Total	9.1	39			

Discussion:

The first goal of this study was to determine which aspect of belief and private religious practice would be most strongly related to commitment of the individual with respect to religious life. We predicted that, private religious practice and belief would both be associated with commitment, religious life would have a stronger association for people who have a particular religion. These hypotheses were supported. Reliability of the respondent's was significant. As the alpha level is 0.05, level in cronbach's alpha and cronbach's alpha based on standardized items were significant. In age and educational level, cronbach's alpha and cronbach's alpha based on standardized item is 0.09 and 0.1 respectively. Whereas in occupational level alpha score is -0.031 and -0.022 and in income level, alpha score is -0.017 and -0.011.

Model summary of the respondent's was significant based on alpha score. In age group, R is .081 alpha, R square is 0.006 (less significant), Adjusted R square is -0.01 (less significant), standard error of the estimate is 0.81796 (significant alpha). In income and education level, it is recorded same alpha score. R square is .1.09 alpha, R square is 0.012 (less significant), adjusted R Square is -0.005 and std. error of the estimate is 1.46347 (significant alpha). In occupation level, R is .164 alpha, R square is 0.027, Adjusted R square is -0.026 and std. error of the estimate is 0.4892 alpha.

Residuals statistics of the respondent's was analyses on table 3. It categorize into age, income, education and occupation level which observed on alpha level. In minimum group, predicted value is 2.9545, residual is -2.03788, std. predicted value is -1.329, std. residual is -2.491. In maximum group, predicted value is 3.1894, residual value is 1.0454, and std. predicted value is 2.254, std. residual value is 1.278. In mean, predicted value is 3.0417 and other is 0. In std. deviation, predicted value is 0.06555, residual value is 0.81106, std. predicted value is 1 and std. residual is 0.992. These was observed in age group.

In minimum group, predicted value is 2.478, residual is 1.80227, std. predicted value is -1.029, std. residual is -1.232. In maximum group, predicted value is 2.8023, residual value is 4.19773, and std. predicted value is 1.01, std. residual value is 2.868. In mean, predicted value is 2.6417 and other is 0.In std. deviation, predicted value is 0.15902, residual value is 1.45112, std. predicted value is 1 and std. residual is 0.992. These was observed in income level.

In minimum group, predicted value is 2.478, residual is 1.80227, std. predicted value is -1.029, std. residual is -1.232. In maximum group, predicted value is 2.8023, residual value is 4.19773, and std. predicted value is 1.01, std. residual value is 2.868. In mean, predicted value is 2.6417 and other is 0.In std. deviation, predicted value is 0.15902, residual value is 1.45112, std. predicted value is 1 and std. residual is 0.992. These was observed in education level. It is same with income level.

In minimum group, predicted value is 0.9727, residual is 0.25455, std. predicted value is -2235, std. residual is -0.52. In maximum group, predicted value is 1.2545, residual value is 1.83636, and std. predicted value is 1.318, std. residual value is 3.754. In mean, predicted value is 1.15 and other is 0.In std. deviation, predicted value is 0.07933, residual value is 0.47649, std. predicted value is 1 and std. residual is 0.974.These were observed in occupation level.
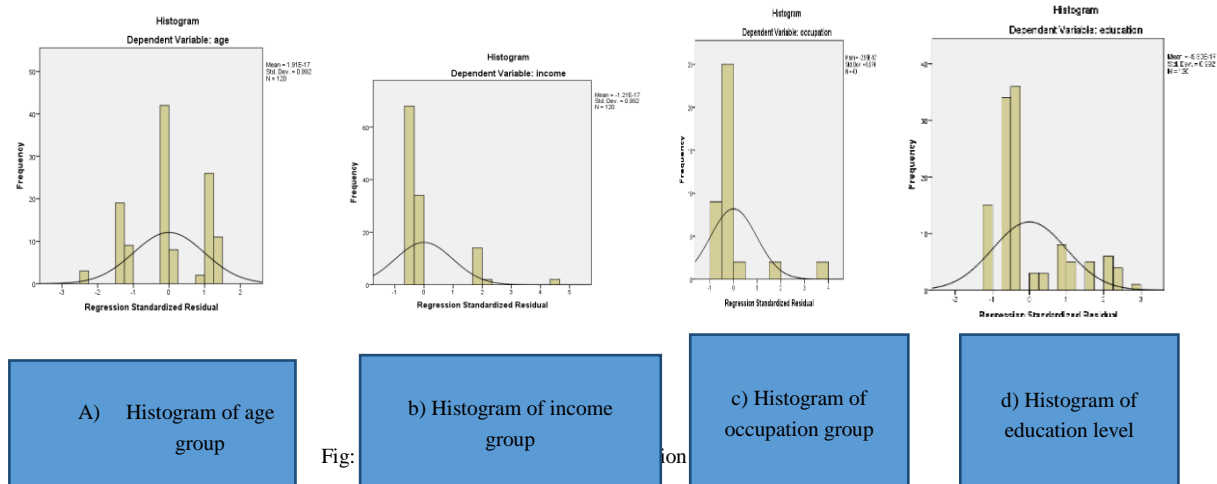
Coefficients of the respondents were recorded in table 4. Constant is 2.792, "How often do you pray privately in places other than at church or synagogue?" is 0.038, "How often do you read the Bible or other religious literature?" is 0.042. These was found in B. Constant is 0.332, "How often do you pray privately in places other than at church or synagogue?" is 0.056, "How often do you read the Bible or other religious literature?" is 0.075. These was found in std. error under Unstandardized Coefficients. "How often do you pray privately in places other than at church or synagogue?" is 0.062, "How often do you read the Bible or other religious literature?" is 0.051. These was found in Beta under Standardized Coefficients. Constant is 8.413, "How often do you pray privately in places other than at church or synagogue?" is 0.673, "How often do you read the Bible or other religious literature?" is 0.588. These was found in T. Another constant is 0, "How often do you pray privately in places other than at church or synagogue?" is

0.502, "How often do you read the Bible or other religious literature?" is 0.578. These was observed in age group.

Constant is 2.013, "How often do you pray privately in places other than at church or synagogue?" is -0.002, "How often do you read the Bible or other religious literature?" is 0.158. These was found in B. Constant is 0.594, "How often do you pray privately in places other than at church or synagogue?" is 0.101, "How often do you read the Bible or other religious literature?" is 0.134. These was found in std. error under Unstandardized Coefficients. "How often do you pray privately in places other than at church or synagogue?" is -0.002, "How often do you read the Bible or other religious literature?" is 0.109. These was found in Beta under Standardized Coefficients. Constant is 3.39, "How often do you pray privately in places other than at church or synagogue?" is -0.019, "How often do you read the Bible or other religious literature?" is 1.185. These was found in T. Another constant is 0.001, "How often do you pray privately in places other than at church or synagogue?" is 0.985, "How often do you read the Bible or other religious literature?" is 0.238. These was observed in income and education group.

Constant is 1.05, "How often do you pray privately in places other than at church or synagogue?" is -0.045, "How often do you read the Bible or other religious literature?" is 0.05. These was found in B. Constant is 0.344, "How often do you pray privately in places other than at church or synagogue?" is 0.058, "How often do you read the Bible or other religious literature?" is 0.077. These was found in std. error under Unstandardized Coefficients. "How often do you pray privately in places other than at church or synagogue?" is -0.126, "How often do you read the Bible or other religious literature?" is 0.105. These was found in Beta under Standardized Coefficients. Constant is 3.055, "How often do you pray privately in places other than at church or synagogue?" is -0.78, "How often do you read the Bible or other religious literature?" is 0.646. These was found in T. Another constant is 0.004, "How often do you pray privately in places other than at church or synagogue?" is 0.441, "How often do you read the Bible or other religious literature?" is 0.522. These was observed in occupation group.

ANOVA of the respondent's was shown in table 5. In regression, sum of squares is 0.511, df is 2, mean square is 0.256, F is 0.382 and sig. is .683 beta. In residual sum of squares is 78.28, df is 117, mean square is 0.669. These was found in age group. In regression, sum of squares is 3.009, df is 2, mean square is 1.505, F is 0.702 and sig. is .497 beta. In residual, sum of squares is 250.583, df is 117, mean square is 2.142. These was found in income and education group. In regression, sum of squares is 0.245, df is 2, mean square is 0.123, F is 0.513 and sig. is .603 beta. In residual, sum of squares is 8.855, df is 37, mean square is 0.239. These was found in occupation group. It is almost significant.

| A) Histogram of age group | b) Histogram of income group | c) Histogram of occupation group | d) Histogram of education level |

Fig: ...ion

Histogram of above indicate a significant level. It is slightly pointed in the middle and steeper at the sidewise.

Limitations

As already mentioned in the text, the religious life scale that measured beliefs and private religious practice was not carried out before in a Rongmei community. Such lack of research paper difficult to organize the current paper in a more elaborate way than this article made the first to be published at the present time and scenario. Thus, it is a central limitation of this article that it is unclear whether the same results would have been observed using the secondary sources or data apart from the said community. It would be very fruitful for future research to replicate the study at hand using the alternative measure. Further, although the reliability between the belief scale and the private religious practice scale was not stronger than the correlations between religious life and other related commitment it has to be mentioned that it was still considerably strong. This could indicate common method bias that of course has to be taken into account when interpreting the findings.

Conclusion

The feeling of religious life at commitment with a belief and private religious practice, life, the world, other persons, or even activities has been discussed in various religious traditions but also in a wide variety of scientific research streams from different disciplines. It was the central goal of this article to join these related approaches in the literature by empirically capturing the notion of beliefs and private religiouspractice as a time-invariant individual character trait and analyze its consequences. By exploring their beliefs as a time-invariant personality trait, the study on hand links the existing research streams on connectedness, empathy, and oneness fantasies or experiences pointing to their common core. The empirical studies

conducted in this article establish a valid and reliable measurement instrument and reveal robust adaptation-enhancing effects of beliefs and private religious practice, thereby contributing to the literature on the commitment of individual with respect to religious life.

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