

**RELIGIOSITY CORRELATES TO AMBIVALENT SEXISM,
PERSONALITY TRAITS AND CULTURAL IDENTITY**

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**RELIGIOSITY CORRELATES TO AMBIVALENT SEXISM,
PERSONALITY TRAITS AND CULTURAL IDENTITY**

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CERTIFICATE

I hereby confirm that the research work titled " **Religiosity Correlates To Ambivalent Sexism, Personality Traits And Cultural Identity**" presented for the fulfillment of the Doctor of Philosophy degree in Psychology at Mizoram University is the outcome of the research efforts conducted by Mr. Marcus Saihmingliana, who served as a Research Scholar at the Department of Psychology, Mizoram University. I have overseen this work as his supervisor. I attest that this research has not been previously submitted for consideration for any other academic degree or recognition from any other educational institution or university.

(Prof. ZOENGPARI)

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DECLARATION
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NOVEMBER, 2025

I **Marcus Saihmingliana** hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to the Mizoram University for the **Degree of Doctor of Philosophy in Psychology**.

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I will conclude this acknowledgment by incorporating a few lines from a beloved poem that holds a special place in my heart, titled "A Psalm of Life" by Henry Wadsworth Longfellow

*Life is real! Life is earnest!
And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.*

August, 2025

(MARCUS SAIHMINGLIANA)

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Introduction

Religiosity:

Since the dawn of human civilization, religion has played a pivotal role in the functioning and birth of cultures and societies. It is not an exaggeration to say that human civilization or modern culture might not have existed if religion was not contrived. As much as religion played a significant role in the functioning, operation, and structure of societies and cultures, at the individual level, it also plays a significant role in shaping a person's thinking, perception, behaviour, and personality. Religion or a person's ideology influences his/ her behaviour and determines his/ her actions, religion or ideology that is widely accepted becomes part of a culture and shapes the societies that a person lives in. (Carl Jung, 1969).

Religiosity is a complex construct that has been defined in various ways depending on the context and perspective. The American Psychological Association (APA) defines it as an individual's level of involvement in religious practices, beliefs, and the extent to which they find meaning and purpose in life through religion. Zinnbauer and Pargament (2000) describe religiosity as the degree to which religious beliefs and practices influence daily life, providing coherence, meaning, and order to existence. Hunsberger and Alisat (1996) define religiosity as an individual's commitment and involvement in religious beliefs, practices, and institutions. Gallup and

Lindsay (1999) define it as an individual's commitment to religious faith, practices, or a community, while Koenig, McCullough, and Larson (2001) describe it as a multidimensional construct that encompasses beliefs, practices, and experiences related to the transcendent domain. Allport and Ross (1967) define religiosity as an individual's system of beliefs and values related to the sacred or divine, including the practices, rituals, and behaviors associated with those beliefs. Religiosity can be examined from various perspectives, including psychological, sociological, and cultural, and understanding these different perspectives and definitions can provide a more comprehensive understanding of the role of religion in people's lives.

Religiosity is also known as religiousness. It can also be defined or explained as a person's devotion or piety towards divinity, religiosity can also encapsulate different dimensions or components. It can also be used in a narrow sense to purport a fundamental view and extreme dedication to one's religious traditions and practices. This rigid form of religiosity is seen as the negative side of religious devotion (Gallagher, 2013). Religiosity can be divided into three domains organizational, non-organizational, and subjective religiosity which are the domains or components that will be assessed in the study. (Harold, 2010)

Religiosity and its Domains

Organizational religious activity or religiosity (ORA), involves collective religious gathering or activity. Organizational or institution-based religious services or attending group-related activities such as church services, bible study groups, and prayer groups are such examples (Harold, 2010). Organized religious activity is a fundamental aspect of many religious communities, serving as a way to connect individuals to their faith and provide structure and meaning to their spiritual practice. As defined by sociologist Andrew Greeley (2003), organized religious activity encompasses a wide range of intentional practices and beliefs, often guided by religious leaders or institutions.

These practices can take many forms, including religious rituals, ceremonies, and services, as well as other practices and beliefs that are central to a particular faith tradition. One prominent example of organized religious activity is the observance of holy days or festivals. Many religions have specific days or periods of time that are set aside for prayer, fasting, or other religious observances. For instance, Christians celebrate Christmas and Easter, while Muslims observe Ramadan and Eid al-Fitr (Esposito, 1998).

These special days provide a focal point for religious expression and offer an opportunity for individuals to deepen their connection to their faith community. Another important form of organized religious activity is the performance of religious rituals and ceremonies. These can include sacraments such as baptism, confirmation, and marriage in the Christian tradition, or practices such as daily

prayers and pilgrimage in the Muslim tradition.

These rituals and ceremonies often have symbolic meaning and are seen as important in connecting the individual to their faith community and to the divine (Smith, 1991). They provide a sense of continuity and tradition, connecting individuals to the history and heritage of their faith. In addition to these traditional forms of organized religious activity, many religious communities engage in social and community service activities.

For example, some churches may operate food banks or homeless shelters, while some Buddhist communities may engage in environmental activism or support human rights causes. These activities are often seen as a way to put religious beliefs into practice and to serve others in need (Putnam & Campbell, 2010). They reflect a desire to live out the values of the faith and make a positive difference in the world.

Overall, organized religious activity plays a critical role in the lives of many people, providing a sense of connection to a larger community and a higher power. While the specific forms of organized religious activity vary across different religious traditions, they share the common purpose of providing structure and meaning to the practice of faith (Dillon & Wink, 2007). By engaging in these practices, individuals can deepen their understanding of their faith, build relationships with others who share their beliefs, and contribute to the greater good of society.

Non-Organizational religious activity or religiosity (NORA) includes religious pursuit or activity done independently or in private, without the involvement of collective groups, religious hierarchies, and institutions. Private prayer, private bible study, watching religious television programs, and listening to gospel songs or religious music in private are such examples (Harold, 2010).

According to Wuthnow, non-organized religious activity comprises "religious practices and beliefs that are individualistic, self-generated, and frequently eclectic" (Wuthnow, 1998, p. 4). This definition emphasizes the personal nature of non-organized religious activity, which is often based on personal interpretation and experience rather than strict adherence to a particular doctrine or tradition.

Another definition, proposed by sociologist David Yamane, emphasizes the lack of institutional affiliation in non-organized religious activity. According to Yamane, non-organized religious activity encompasses "a wide range of spiritual practices, beliefs, and experiences undertaken by individuals and small groups who are not members of organized religions" (Yamane, 2012, p. 21). This definition emphasizes the separation of non-organized religious activity from formal religious institutions and communities, and highlights the autonomy and freedom of individuals and small groups in choosing their spiritual practices.

In his book "Stages of Faith," psychologist James Fowler provides yet another definition of non-organized religious activity, which he calls "individualized faith." Fowler characterizes this type of faith as "a heightened sense of inner relatedness and reverence for life that is often associated with a sense of the unity and interconnectedness of all things" (Fowler, 1981, p. 196).

This definition highlights the spiritual and mystical aspects of non-organized religious activity, which often involves a personal search for deeper meaning and connection with a higher power. Taken together, these different definitions of non-organized religious activity emphasize its personal, autonomous, and self-generated nature, as well as its separation from formal religious institutions and communities. They also highlight the spiritual and mystical aspects of non-organized religious activity, and its focus on personal interpretation and experience rather than strict adherence to a particular doctrine or tradition.

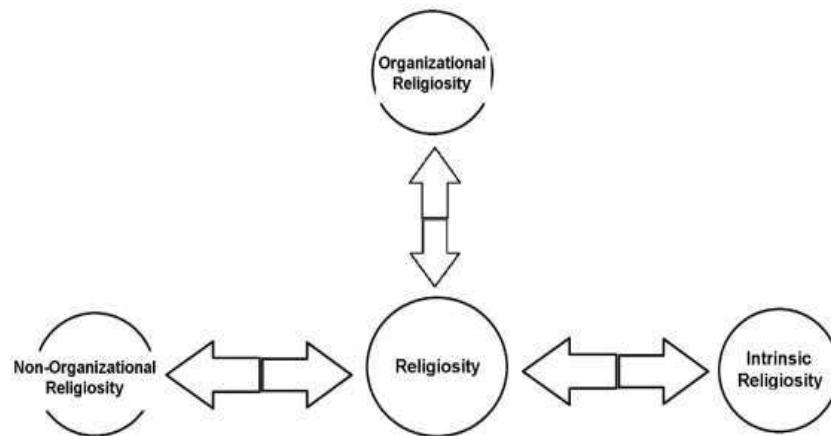
In the Christian context, non-organized religious activity can take various forms. For instance, one practice involves journaling or keeping a spiritual diary, which provides an avenue for reflecting on personal experiences and insights related to faith and spirituality. This activity has been viewed as a means of deepening one's relationship with God and gaining a deeper understanding of one's spiritual journey (Pennebaker & Smyth, 2016). Overall, non-organized religious activities offer a diverse range of practices and beliefs that can be tailored to the individual needs and experiences of each person. They provide an opportunity for personal growth and exploration, as well as a way to connect with something greater than oneself.

Intrinsic religiosity (IR) involves religious commitment or motivation. A view where the religion of an individual gives the ultimate meaning in the individual's life. Where a person sees or thinks of their religion as the ultimate end or final goal in itself. (Harold, 2010) Intrinsic religiosity is a type of religious orientation that emphasizes personal beliefs and practices rather than external factors such as societal pressure or cultural traditions (Allport & Ross, 1967). According to Whitley and Kite (2010), an individual with an Intrinsic Religious Orientation truly believes in their religion and all of its teachings. He or she attempts to live their life as close as they could to their religious norms.

Individuals with high levels of intrinsic religiosity tend to place great importance on their faith and may view it as a fundamental aspect of their identity and worldview. As a result, they may be more likely to engage in behaviors and activities that are consistent with their religious beliefs and values Saroglou (2002). For instance, someone with high intrinsic religiosity may engage in regular prayer, meditation, or other religious practices as a means of strengthening their relationship with their deity or higher power. They may also prioritize attending religious services or participating in other religious activities as a way to connect with other like-minded individuals and reinforce their faith (Gorsuch & McPherson, 1989).

Moreover, individuals with high levels of intrinsic religiosity may exhibit pro-social behaviors such as volunteering or charitable giving as a way to put their religious beliefs into action and make a positive impact on their community (Saroglou, 2010). Overall, intrinsic religiosity reflects a deep-seated personal commitment to one's faith and the values and practices associated with it. This orientation goes beyond mere adherence to religious traditions or social norms and instead reflects an individual's personal sense of meaning, purpose, and fulfillment (Allport & Ross, 1967).

Figure 1 shows a diagrammatic representation of Religiosity and its dimensions according to Koenig, H. G., & Büssing, A. (2010). The Duke University Religion Index (Durel):



Religiosity global demographics:

A highly detailed demographic study of more than 230 countries and territories done by the Pew Research Centre's Forum on Religion & Public Life revealed that there are roughly 5.8 billion religiously affiliated adults and children around the globe, representing a staggering 84% of the world population which is 6.9 billion people. (Pew Research Centre, 2012)

The Pew Research Centre's demographic study (2010) finds Christians numbering at 2.2 billion, which is 32% of the world's population, Muslims to be numbering at 1.6 billion, which is 23% of the world's population, Hindus at 1 billion, which is 15% of the world's population, around 500 million identified as Buddhists, which is 7% of the world's population and 14 million identified as Jews, which is 0.2% of the world's population. In addition, around 400 million people, which is 6% of the total population of the world practiced various folk or traditional religions.

Which includes African ethnic religions, Chinese folk religions, Native American religions and Australian indigenous religions. Around 58 million people, which is slightly less than 1% of the global population belong to other religions (Pew Research Centre, 2012).

Several religious groups are highly concentrated in the Asia-Pacific region, including the vast number of Hindus (99%), Buddhists (99%), majority of people who follow folk or traditional religions (90%) and members of other world religions (89%). One third of the religiously unaffiliated or people who do not identify with any religion (76%) also live in the populous and enormous Asia- Pacific region. The number of religiously unaffiliated people in China is about 700 million, which is two times the population of the United States.

The Asia- Pacific region also inhabited by most of the world's Muslims (62%). Around 20% of Muslims live in the Middle East and North Africa region. Around 16% are living in the sub- Saharan Africa region. The major religious groups covered in the Pew Research Study, Christians are the most evenly dispersed. Around the same numbers of Christians live in Europe (26%), Latin America and the Caribbean (24%) and sub-Saharan Africa (24%). (Pew Research Centre, 2012).

Religiosity demographics in Mizoram

Mizos or Mizo people are ethnic/indigenous groups, mostly speaking Tibeto-Burman languages, whose native lands are located in the Lushai/ Mizo Hills, a mountainous region in north-eastern part of India. Many Mizos have also settled in neighbouring or bordering states such as Tripura, Assam, Manipur, and Nagaland, including areas of Myanmar formerly known as Burma and Bangladesh. The relocating culture of the Mizos resulted in a rapid expansion of the Mizo land, specifically during the 18th and 19th centuries. The most prominent Mizo groups are the Lushai (whose name is by mistake occasionally applied to represent the whole Mizo community), Pawi (Lai), Lakher (Mara), and Hmar (Britannica, T, 2022).

Most Mizo villages are built in hilly areas as the Lushai hills is mainly made up of hilly terrain. Mizo villages, usually comprised of several distinct clan members, it was an independent political unit ruled by a chieftain with the help of the chief's elders. The Mizo community originally consisted of chiefs, commoners, serfs, and slaves due to conflict/ war and other reasons. The British banned feuding, headhunting and managed the area through the indigenous chiefs. (Britannica, T, 2022).

At present, Mizoram state consists of several religions such as Christianity, Hinduism, Buddhism, and others. The 2001 census data revealed that 87% of Mizoram inhabitants follow Christianity, around 8.5% of the total population are Buddhists and nearly 2.7% of the population are Hindus (Census 2011).

The Non-Christian population in Mizoram are typically Non-Mizos or not from the ethnic tribes/clans of Mizos. So the Christian population or percentage for the Mizo ethnic tribes/clans by themselves are likely to be higher. Mizoram is currently one of the most peaceful and organized state in India, having the second-best literacy rate within the whole of India (Census of India 2011).

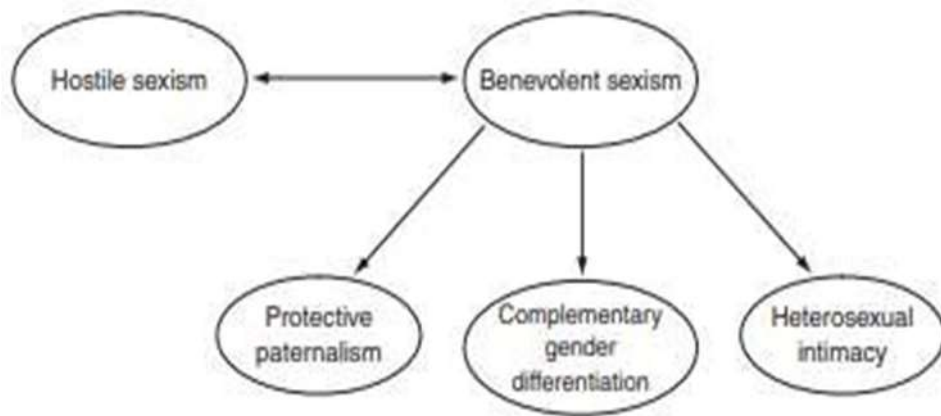
The Mizos, initially adherents of a religious belief known as animism, or specifically termed as Lushai animism, embraced a monotheistic and ethnic faith deeply rooted in the region (Bhattacharjee,. 2017). This indigenous religious practice was prevalent among the Mizo community until British Missionaries intervened, catalyzing a significant shift towards Christianity (Deka, M, 2012). Prior to this religious transformation, animism played a central role in the spiritual lives of the Mizos, reflecting their unique cultural and monotheistic beliefs. The subsequent conversion marked a pivotal moment in the religious landscape of the Mizo people, reshaping their spiritual identity and cultural trajectory.

Ambivalent Sexism and its domains

Glick and Fiske (1996, 2001) conceptualize ambivalent sexism as a multifaceted construct comprising two distinct yet interconnected dimensions: hostile and benevolent sexism. Hostile sexism reflects overt antagonism toward women, often portraying them as seeking to manipulate men through feminist ideologies, persuasion, or seduction. In contrast, benevolent sexism manifests as seemingly positive yet patronizing beliefs, framing women as inherently fragile beings who require male protection and provision.

Ambivalent sexism, as described by Glick and Fiske, represents an ideology that merges both hostile and benevolent prejudices against women. While hostile sexism is characterized by a direct opposition to women's empowerment, benevolent sexism adopts a more chivalrous yet restrictive stance, reinforcing traditional gender

roles under the guise of admiration and care. Figure 2 illustrates the factor structure of the Ambivalent Sexism Inventory (Glick & Fiske, 2012):



Ambivalent sexism is deeply embedded in patriarchal systems, traditional gender roles, and the interdependence between men and women. Both its hostile and benevolent aspects serve to reinforce male dominance and uphold societal norms that sustain patriarchal values. These two dimensions—hostile and benevolent sexism—are interconnected and stem from structural gender disparities, societal expectations, and heterosexual relationships. The paternalistic nature of benevolent sexism, in particular, plays a crucial role in legitimizing male authority and preserving existing gender hierarchies. (Glick & Fiske, 1996).

One of the domains of Ambivalent sexism as mentioned before is Hostile Sexism. Hostile sexism is a form of sexism that involves negative attitudes, beliefs, and behaviors towards women, and is grounded in the perception that women are inferior to men and should be subordinated and controlled by them (Glick & Fiske, 1996). This type of sexism can manifest in various forms of discrimination and oppression against women, such as sexual harassment, unequal pay, and domestic violence.

Studies have found that individuals who exhibit hostile sexist attitudes are more likely to engage in aggressive and violent behaviors towards women (Abrams, Viki, Masser, & Bohnner, 2003). Hostile sexist attitudes may also lead to a lack of support for policies and programs that promote gender equality and challenge traditional gender roles and stereotypes.

The study of hostile sexism has been expanding, with research exploring different aspects of this phenomenon. For instance, Becker, Wright, and Stanko (2011) conducted a study and discovered that hostile sexism was positively linked to aggression towards women, including verbal harassment, physical assault, and sexual coercion. Another study by Glick, Sakalli-Ugurlu, and Ferreira (2002) found that men who held hostile sexist beliefs were more prone to blame rape victims for their assault and to downplay the severity of the crime.

Moreover, researchers have also investigated the role of media and popular culture in promoting or sustaining hostile sexist attitudes. For instance, Zurbriggen and Morgan (2006) found that exposure to sexually objectifying media, such as music videos and men's magazines, was linked to higher levels of hostile sexism among men. Similarly, a study by Viki, Abrams, and Hutchison (2003) reported that exposure to sexist humor increased men's endorsement of hostile sexist beliefs.

Taken together, research on hostile sexism indicates that it is a prevalent and harmful phenomenon that can have negative consequences for women's well-being and safety. Studies have found that hostile sexist attitudes are related to a range of damaging behaviors, and that they can be reinforced by various social and cultural factors. Therefore, it is important to continue exploring the underlying factors that contribute to the development and maintenance of hostile sexism and to implement strategies to prevent and reduce its harmful effects.

In addition, hostile sexism has been linked to a range of negative outcomes for both men and women. For example, hostile sexism can contribute to negative mental health outcomes, such as depression and anxiety, for women who are targeted by hostile sexist behaviors (Glick, Lameiras, Fiske, Eckes, & Masser, 2004). It can also contribute to a range of social problems, such as gender-based violence, inequality, and discrimination.

Furthermore, research suggests that hostile sexism can be perpetuated and reinforced by broader social norms and cultural beliefs that legitimize and reinforce gender inequalities and power imbalances between men and women (Swim et al., 2004). Therefore, addressing hostile sexism requires challenging and transforming

these broader cultural norms and values that perpetuate gender inequality and discrimination.

In summary, hostile sexism is a damaging form of discrimination that has serious negative consequences for women and society. Efforts to address hostile sexism should involve challenging and transforming broader cultural beliefs and norms that perpetuate gender inequality and discrimination, as well as promoting policies and programs that promote gender equality and challenge traditional gender roles and stereotypes.

Benevolent sexism operates by subtly encouraging women to accept the inequities inherent in a patriarchal society. While women often resist hostile sexism (Barreto & Ellemers, 2005; Glick et al., 2000; Glick et al., 2004), they tend to perceive benevolent sexism as less harmful (Becker & Swim, 2011; Bosson, Pinel, & Vandello, 2010) or even as romantic and desirable (Rudman & Heppen, 2003).

Unlike its overtly antagonistic counterpart, benevolent sexism presents itself as an appealing exchange—offering men’s protection and preferential treatment in return for women’s compliance (Fischer, 2006; Glick et al., 2000; Hammond, Sibley, & Overall, 2013). However, beneath its seemingly well-intentioned facade lies a more insidious effect: it fosters women's contentment with traditional gender roles, ultimately diminishing resistance to gender inequality and reducing efforts to challenge systemic discrimination (Becker & Wright, 2011; Connelly & Heesacker, 2012; Hammond & Sibley, 2011).

According to research, people who hold benevolent sexist attitudes may have a higher tendency to support conventional gender roles and perceive women as caring and vulnerable, in need of protection (Glick & Fiske, 1996). These beliefs can lead to behaviors that are condescending or limiting towards women, such as excessively coddling or underestimating them. Furthermore, benevolent sexism can manifest in the workplace, where women may receive less rigorous performance evaluations or get promoted based on their perceived femininity instead of their actual abilities or credentials (Fiske, Cuddy, Glick, & Xu, 2002).

Benevolent sexism has been the focus of several studies exploring its effects on gender roles and beliefs. For instance, a study conducted by Glick and colleagues (2000) discovered a positive association between benevolent sexism and the belief that women are better suited for traditional gender roles, such as taking care of children and doing household chores.

Another study by Connelly and Heesacker (2012) reported that individuals who hold benevolent sexist attitudes are more likely to endorse traditional gender roles and less likely to support policies aimed at achieving gender equality. Furthermore, a study by Dardenne, Dumont, and Bollier (2007) revealed that people who were exposed to benevolent sexist messages were more likely to attribute a woman's success to luck or external factors rather than her own abilities. Lastly, a study by Jost et al. (2014) found that benevolent sexism was linked to increased opposition to affirmative action policies, which seek to address past inequalities and promote diversity.

These studies, among others, suggest that benevolent sexism can have harmful effects on women by perpetuating gender inequality and limiting women's opportunities. Although it may initially seem positive, benevolent sexism ultimately reinforces traditional gender roles, which can be detrimental to women's agency and equality (Glick et al, 1996). The various dimensions and aspects of sexism will be examined within the Mizo cultural framework.

Ambivalent sexism, when analyzed in a broader sense, is shaped by societal and cultural norms that reinforce gender-based hierarchies. Across different cultures, sexism often manifests through traditional gender expectations that position men as the primary authority figures whether in the household, society, or governance. In such settings, women are generally expected to conform to and accept male dominance without resistance, reinforcing patriarchal structures (Glick et al, 2000).

In the context of contemporary societal norms things have changed, there is an ever- growing number of women who do not conform to or follow the patriarchal, male-dominated gender stereotypes and norms. Herein lies the foundation or base of ambivalent sexism. Women who adhere to traditional gender norms, maintain the

status quo, and submit to a male-dominated or patriarchal society often become targets of benevolent sexism. Those who conform to these expectations are idealized as virtuous, gentle, and pure. In contrast, women who challenge or reject these conventional roles are frequently labeled as manipulative, controlling, or coercive, as they are perceived as defying male authority and disrupting patriarchal traditions. (Grubbs et al., 2014)

Mizo Society and Ambivalent Sexism

Across various cultures and societies worldwide, women are often perceived as the weaker sex due to multiple factors. This notion is also evident in the male-dominated Mizo society, where traditional gender roles dictate a rigid division of labor. Certain tasks and responsibilities are designated exclusively for women, while others are reserved for men (Nghinglova, L., & Lalthlamuani, K. C., 2022).

Women are largely confined to household duties, leaving them socially and economically dependent, with their status relegated beneath that of men. Patriarchal values appear deeply ingrained in Mizo culture, with these discriminatory beliefs and practices being perpetuated across generations. (Mazumdar, P., 2022).

The portrayal of gender roles in Mizo culture strongly reflects its male-dominated nature. Linguistically, the very term for women, hmeichhia, carries a negative connotation, as hmei means mistress and chhia translates to bad. In contrast, the term for men, mipa, combines mi (person) and pa (male/masculine), reinforcing the higher social status attributed to men. This linguistic distinction underscores the way Mizo society diminishes the value and status of women within its cultural framework (Bhuyan, D., & Narah, N., 2021).

Gendered stereotypes are deeply ingrained, dictating expected behaviors and responsibilities for both men and women. A man engaging in household chores tasks traditionally designated for women is often scorned and derisively labeled *thai bawi*, a term that translates to "hen-pecked husband" but literally means "woman's servant" (*thai* meaning woman and *bawi* meaning slave or servant) (Lorrain, J. H, 1940).

Additionally, the Mizo language includes gendered terms that exist only for women, with no male equivalents. One such example is hmeithai, a term used exclusively for widows, with no corresponding term for widowed men. These linguistic and cultural biases reveal the entrenched sexism within Mizo society, reinforcing traditional patriarchal norms (Chhangte, V. Z., 2023)

Consequences of Ambivalent Sexism

The impact of ambivalent sexism is vast and multifaceted. Individuals who exhibit high levels of hostile sexism are more inclined to justify or participate in the sexual harassment of women across various contexts. Moreover, those who endorse such beliefs are more prone to committing acts of intimate partner violence. Additionally, individuals with strong hostile sexist attitudes are more likely to perpetrate or condone severe forms of sexual violence, including rape. (Grubbs, 2014).

Whereas, as described benevolent sexism might not seem harmful at first glance but there are many consequences to it as well. Men or individuals who strongly endorse benevolent sexism often feel uneasy or unsettled by women holding leadership roles or positions of authority. They are more inclined to favor male-dominated political structures and social hierarchies, reinforcing the belief that a woman's rightful place is within the home, primarily engaged in household duties or fulfilling the role of a housewife. Benevolent sexism sometimes predicts or causes inequalities between men and women somewhat similar to hostile sexism, while hostile sexism predicts violence and harassment against women. (Grubbs, 2014)

Benevolent sexism often contributes to victim-blaming, leading individuals to hold women responsible for incidents of rape, violence, or sexual assault, even when they are entirely blameless. A man who holds benevolent sexist beliefs may outwardly oppose violence against women, yet still be more inclined to perceive the victim as partially at fault. Additionally, benevolent sexism shapes how women perceive themselves—those exposed to benevolent sexist remarks or behaviors are less likely to challenge or reject them, especially when compared to overtly hostile sexist statements (Glick et al 1996).

They are also less likely to organize against sexist statements or to challenge the patriarchal system and male-dominated hierarchies they reside upon. In summary benevolent sexism functions as a subtle, covert yet effective and efficient means of enforcing gender norms and perpetuating sexism against women. (Grubbs, 2014)

Sexism in Women

Ambivalent sexism usually extends upon the dichotomy of men and women. Even though women are usually targets of sexism, sexist attitudes and behaviour, men, as well as women, commit such behaviour. Women can also possess hostile and benevolent sexist attitudes and views. The idea of women endorsing or engaging in sexist behaviors may seem paradoxical, given that sexism primarily harms women. However, there is substantial evidence supporting the notion that individuals who experience discrimination and prejudice can internalize the very attitudes that oppress them (Glick et al 1996).

This often occurs as a consequence of growing up in a patriarchal society where sexist norms and stereotypes are subtly or overtly reinforced. Both men and women are socialized within such environments, leading many women to adopt these beliefs themselves. Faced with persistent inequality, women may either resist by embracing feminist, progressive, or egalitarian values or, conversely, accept the status quo by internalizing and perpetuating sexist attitudes. (Grubbs, 2014)

Women are generally less inclined to support hostile sexism, yet they are just as likely as men to endorse benevolent sexism. This tendency can be attributed to several factors, including the pressure to conform to traditional gender roles, which can serve as a shield against hostile sexism. In some instances, women may perceive benevolent sexism as the lesser of two evils, opting for it as a means of social acceptance and security. Additionally, for some women, benevolent sexism may foster a sense of entitlement, reinforcing traditional gender dynamics while appearing superficially positive. (Grubbs, 2014).

Personality Traits (Big Five Traits)

The study will utilize the Big Five Inventory (BFI) as the personality assessment scale, which evaluates five core personality traits commonly referred to as OCEAN an acronym for openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism. The foundational model of the Big Five was initially introduced by Tupes and Christal (1961), but it did not gain widespread academic recognition until the late 1980s. In 1990, J.M. Digman further refined and formalized the Five-Factor Model (FFM), while Lewis Goldberg played a pivotal role in advancing it to its current theoretical prominence. Goldberg is regarded as the primary advocate of the Big Five personality framework (Goldberg, 1993). The Big Five model has been widely validated as an effective tool for assessing and encompassing a broad spectrum of personality characteristics, serving as a fundamental structure for understanding human personality (O'Connor, 2002).

Over time, multiple independent research teams have investigated personality theories, and despite employing varied methodologies, they have consistently identified the same five fundamental traits (Costa, 1976). While each group labeled and defined these traits differently, factor analysis revealed strong correlations and alignment among them (Goldberg et al., 2006). Studies indicate that both genetic predispositions and environmental influences shape personality traits. Research on twins and other studies suggest that roughly half of the variance in personality traits stems from biological factors, while the remaining half is shaped by environmental conditions. Moreover, traits such as conscientiousness, extraversion, openness to experience, and neuroticism have demonstrated relative stability from childhood through adulthood (Leon et al., 1979)

Description of the five traits

Openness to experience: Studies indicate that individuals with high scores in the Big Five trait of openness to experience tend to exhibit a strong inclination toward creativity and intellectual curiosity. They are more likely to embrace novel ideas, appreciate diverse perspectives, and engage in imaginative or abstract thinking. They are more likely to explore new and unconventional ideas, and are

driven by an innate sense of curiosity and wonder. Studies by Silvia, Kaufman, and Pretz (2009) suggest that openness to experience is positively correlated with creative achievement and innovation, which can manifest in various forms, including artistic expression, scientific discovery, and entrepreneurial success.

In addition to creativity, high levels of openness to experience have also been linked to a greater appreciation for art and aesthetics (Chamorro-Premuzic & Reichenbacher, 2008). Individuals who score high in this trait tend to be more drawn to the beauty and are more likely to engage with art and culture in their daily lives. They are also more receptive to different styles of music, film, and literature, and enjoy exploring new and unfamiliar works.

Moreover, research has found that high levels of openness to experience are associated with greater adaptability to change and a more positive attitude towards diversity and multiculturalism (Ashton & Lee, 2008). Individuals who score high in this trait tend to embrace novelty and uncertainty, and are comfortable with exploring new environments and experiences. They are more open to different perspectives, cultures, and ways of life, and are less likely to hold onto rigid or narrow-minded attitudes.

Conversely, individuals who score low in openness to experience tend to prefer routine and familiarity, and may be more resistant to change (John & Srivastava, 1999). They are less likely to engage in exploratory behavior and are more risk-averse, preferring to stick to what they know and are comfortable with. They may also exhibit a more closed-minded and conservative outlook, which can limit their ability to adapt to new situations and perspectives. According to a meta-analysis of 55 studies conducted by Meynadier, J., Malouff, J.M., Schutte, N.S. et al., 2024, individuals with higher levels of openness demonstrated a lower risk of mortality over time. This suggests that openness may act as a protective factor for physical health, which could be due to the fact that open individuals are more likely to seek out and engage in diverse experiences that promote physical and mental well-being.

Furthermore, research conducted by (Sharma, T. S., & Tripathi, K. M., 2023). discovered that individuals with high levels of openness tend to participate more in creative pursuits and demonstrate stronger artistic abilities. This reinforces the idea that openness is closely linked to creativity, likely because those high in this trait are more inclined to embrace novel and unconventional concepts.

Moreover, Nusbaum and Silvia (2011) conducted a study where participants were asked to generate ideas for new products. Results indicated that individuals with higher levels of openness generated more original and creative ideas compared to those with lower levels of openness.

This suggests that openness is an important trait for generating innovative ideas, which can have implications for problem-solving and decision-making. Van der Linden, Dunkel, and Petrides (2016) conducted a study that found a positive relationship between openness and cognitive flexibility, which is the ability to switch between different tasks and perspectives. This suggests that openness may be important for adaptability and problem-solving, which can be useful in a wide range of personal and professional contexts.

Overall, research on openness to experience suggests that this trait plays an important role in shaping our cognitive, emotional, and behavioral responses to the world around us. It influences our creativity, appreciation for beauty and diversity, and our ability to adapt to change and new experiences.

Conscientiousness encompasses self-discipline, goal-oriented behavior, and the ability to regulate impulses in pursuit of achievement, influenced by both internal motivations and external expectations. Individuals high in conscientiousness are often perceived as determined and focused, whereas those lower in this trait tend to exhibit flexibility and spontaneity, though they may sometimes appear disorganized or unreliable (Nilsen et al., 2024).

Highly conscientious individuals typically favor structured and planned activities over spontaneous or unstructured events (Costa, 1992). Research suggests that conscientiousness generally increases during early adulthood and declines in later years (Donnellan, M. B., & Lucas, R. E., 2008). Numerous studies have

explored the link between conscientiousness and life outcomes. For instance, Bogg and Roberts (2004) found that highly conscientious individuals are less likely to engage in risky health behaviors such as smoking and excessive alcohol consumption, indicating a greater tendency to prioritize and maintain their physical well-being.

Another study by Judge, Bono, Ilies, and Gerhardt (2002) found that conscientiousness is positively related to job performance, particularly for tasks that require planning and organization. This suggests that conscientious individuals may be more successful in their careers due to their ability to plan, organize and execute tasks effectively.

In a longitudinal study by Roberts, Kuncel, Shiner, Caspi, and Goldberg (2007), it was discovered that conscientiousness is a strong predictor of life outcomes such as income, job satisfaction, and overall life satisfaction. This implies that individuals with high conscientiousness scores are more likely to experience overall success in various aspects of life, as their organized, disciplined, and goal-oriented nature contributes to positive life outcomes.

Several studies have investigated the impact of low conscientiousness on different areas of life. Bogg and Roberts (2007) found that individuals who scored low in conscientiousness were more likely to engage in impulsive and risky behaviors, such as substance abuse and reckless driving, suggesting that these individuals may have poorer outcomes in terms of physical health and safety.

Similarly, Caspi et al. (1997) found that low conscientiousness was associated with financial difficulties and problems with employment, indicating that these individuals may have poorer outcomes in terms of career success and financial stability. In a study by Hampson et al. (2006), low conscientiousness was found to be associated with negative life events such as divorce, unemployment, and financial difficulties.

These findings suggest that individuals who score low in conscientiousness may have poorer outcomes in terms of overall life satisfaction and well-being. Moreover, a study by Duckworth and Seligman (2005) revealed that individuals low

in conscientiousness were less likely to achieve academic success, even when controlling for intelligence, implying that low conscientiousness may lead to poorer outcomes in terms of academic achievement.

Taken together, these studies highlight the importance of conscientiousness in different aspects of life and suggest that individuals who score low in conscientiousness may experience poorer outcomes in areas such as physical health, career success, financial stability, overall life satisfaction, and academic achievement. Several other studies support the idea that conscientiousness is a crucial factor in various domains of life outcomes, such as health, career success, overall life satisfaction, and academic achievement. Together, these studies suggest that individuals with high conscientiousness tend to experience favorable outcomes across multiple areas of life, owing to their disciplined, responsible, and goal-driven approach.

Extraversion : According to Laney (2002), extraversion is a characteristic that is characterized by a variety of external activities rather than internalized and personalized stimulation. It involves a strong engagement with the external world, particularly with other people, groups, or communities. Extraverts derive their energy from external sources, and they often love to engage, communicate and interact with people. As a result, they are frequently perceived as energetic and enthusiastic individuals who are action-oriented and seek new experiences.

Furthermore, extraverted individuals are often more socially dominant, assertive, and highly visible in group settings compared to their introverted counterparts (Friedman, 2000). They thrive in social interactions, enjoy being the focal point of attention, and display a naturally outgoing and energetic demeanor. Extraverts also tend to cultivate broad social networks, maintaining numerous friendships and actively participating in community activities, making them more socially engaged than introverts.

Lucas and Baird (2004) conducted a study that discovered that people with high levels of extraversion are more prone to experience positive emotions and report greater levels of happiness and life satisfaction. This implies that extraversion is

linked to favorable emotional experiences. Another study by Judge, Higgins, Thoresen, and Barrick (1999) found that extraversion is positively related to leadership emergence and effectiveness.

This suggests that individuals who score high in extraversion might excel in leadership roles. Similarly, Graziano, Jensen-Campbell, and Hair (1996) found that extraverts were more likely to engage in social activities and report more positive social interactions. This indicates that extraversion is associated with positive social experiences and social connectedness. Additionally, Swickert, Hittner, Kitos, and Cox-Fuenzalida (2004) conducted a study that found extraversion to be positively linked to resilience, which is the ability to cope with stress and adversity. This implies that individuals who score high in extraversion may be better equipped to handle challenging situations.

Whereas individuals who are low in extraversion or introverts, have low energy levels and lower tolerance to engage themselves in social situations which is in contrast to extraverts. Individuals low in extraversion seem quiet, low-key, less assertive/dominant and are less involved in the social world. Their lack of social involvement might sometimes be seen as depression or shyness but should rather be seen as independence from the social world or norms as they internalize situations within themselves, introverts need less stimulation and more alone time than extroverts. (Cooper,C., 2021).

A study by Watson and Clark (1984) found that individuals low in extraversion were more likely to experience negative emotions and report lower levels of happiness and life satisfaction. This suggests that low extraversion is associated with negative affective experiences. In a study by Judge and Bono (2001), it was found that individuals low in extraversion were less likely to emerge as leaders and less effective in leadership roles. This suggests that individuals who score low in extraversion may have difficulties in leadership positions.

Another study by Besser and Shackelford (2007) found that individuals low in extraversion were less likely to engage in social activities and report more negative social interactions. This suggests that low extraversion is associated with

social disconnectedness and negative social experiences.

Furthermore, a study by Hittner and Swickert (2006) found that individuals low in extraversion were less resilient, or less able to cope with stress and adversity. This suggests that individuals who score low in extraversion may be more vulnerable to the negative effects of stress.

In conclusion, these studies provide evidence for the significance of extraversion in various areas of life and suggest that people with high levels of extraversion may have better outcomes in terms of emotional experiences, leadership effectiveness, social connectedness, and resilience.

Agreeableness includes a general concern or desire for social harmony, individuals who are high on agreeableness usually desire to get along with others. People who exhibit high levels of agreeableness are typically kind, considerate, generous, trusting, and trustworthy. They tend to be helpful and often prioritize the needs of others over their own (Cooper, C., 2021).

Their inherent trust in others fosters an optimistic outlook on human nature. A study by Jensen-Campbell et al. (2002) supports this idea, emphasizing that agreeable individuals are more likely to engage in cooperative and compassionate interactions. Additionally, those with high agreeableness scores are more inclined to participate in prosocial behaviors, such as volunteering and assisting others, suggesting a genuine concern for the well-being of those around them.

In a study by Salgado et al. (2003), agreeableness was found to be positively associated with job performance in jobs that require interpersonal interaction, such as customer service. This suggests that individuals who score high in agreeableness may be more successful in occupations that involve working with others. Similarly, a study by Graziano et al. (2007) found that individuals high in agreeableness reported more positive relationship experiences and higher levels of relationship satisfaction. This indicates that agreeableness is associated with positive social relationships and interpersonal interactions.

Jordan Peterson and his colleagues have extensively explored the role of agreeableness in personality and its connection to political beliefs. Their research, published in the *Journal of Personality and Social Psychology* (Peterson & Deyoung, 2007), suggests that individuals with high agreeableness are more inclined toward left-wing political ideologies, whereas those with lower agreeableness tend to align with right-wing perspectives. Additionally, Sibley et al. (2012) discovered a negative correlation between agreeableness and prejudice, indicating that individuals with higher levels of agreeableness are generally more accepting and tolerant of marginalized groups.

Individuals who score low in agreeableness tend to prioritize their own interests over maintaining harmonious relationships with others. They are generally unconcerned with the well-being of those around them and are less likely to make personal sacrifices for others. Their skepticism regarding people's intentions often leads to behaviors that appear suspicious, unfriendly, or uncooperative (Gordon, S., 2023).

Those who are low in agreeableness also tend to be highly competitive and enjoy challenging others, which can sometimes be perceived as argumentative or untrustworthy (Toegel, 2012). Research suggests that a person's level of agreeableness influences the quality of their relationships within a group, community, or team. Additionally, studies indicate that agreeableness is positively associated with transformational leadership skills. Leaders who exhibit high agreeableness are more likely to be regarded as visionary and transformational rather than strictly pragmatic or harsh (Judge et al, 2002).

These studies, among others, provide evidence for the importance of agreeableness in various domains of life and suggest that individuals who score high in agreeableness may have better outcomes in terms of prosocial behavior, job performance, relationship satisfaction, political beliefs, and tolerance towards others.

Neuroticism is characterized by a predisposition to experience negative emotions such as anxiety, anger, and depression (Jeronimus et al., 2014). It is often referred to as emotional instability, though in contrast, it can also be described as a

lack of emotional stability. Eysenck's (1967) personality theory suggests that individuals high in neuroticism typically have a lower tolerance for stress and aversive stimuli, making them more susceptible to emotional distress (Norris, 2007).

Neuroticism has been a focal point in temperament research for decades before becoming an integral component of the Big Five personality model (Kagan, 2009). Individuals who score high in neuroticism tend to be emotionally reactive and particularly susceptible to stress. They often perceive ordinary situations as threatening and view minor frustrations as overwhelmingly difficult. Their emotional responses are typically intense but can also be shallow or superficial in expression.

Due to the prolonged nature of their negative emotional reactions, neuroticism is frequently associated with a pessimistic outlook on work, where job responsibilities are seen as interfering with personal relationships and contributing to heightened work-related anxiety (Fiske, 2009). The strong emotional reactivity of highly neurotic individuals can impair their ability to think clearly, make sound decisions, and effectively manage stress. Additionally, studies have found a correlation between high neuroticism and overall dissatisfaction with life, increasing the likelihood of clinical depression and related psychological issues (Jeronimus, 2014).

Research also indicates that individuals with high neuroticism tend to experience poorer psychological well-being (Dwan, 2019). According to Kotov et al. (2010), individuals with high levels of neuroticism are more likely to develop anxiety and mood disorders. This implies that neuroticism may serve as a risk factor for the development of such mental health problems. Similarly, Lahey et al. (2009) found that neuroticism is positively related to the frequency and severity of major depressive episodes, suggesting that neuroticism may be a predictor of depression.

Moreover, research by Hopwood et al. (2011) suggests that neuroticism has a negative correlation with emotional stability and overall well-being. This implies that individuals with high neuroticism scores are more prone to negative emotional experiences and tend to have lower life satisfaction. Supporting this, Mroczek and Spiro (2007) found that those with high levels of neuroticism are more likely to

report physical health issues and a diminished quality of life.

Jordan Peterson has also contributed to research on the relationship between neuroticism and personality. In a study published in the *Journal of Personality and Social Psychology* (Peterson & Deyoung, 2007), it was found that neuroticism is negatively related to assertiveness and emotional stability, but positively related to anxiety and depression. This study provides further evidence of the association between neuroticism and negative emotional experiences.

These studies, among others, highlight the potential negative impact of neuroticism on both mental and physical health, as well as emotional well-being. They suggest that individuals with high levels of neuroticism may be at increased risk for mental health problems, including anxiety and depression, and may have lower levels of overall well-being.

In contrast, individuals with low neuroticism are generally more resilient to stress and less emotionally reactive. They tend to remain calm, composed, and emotionally stable, even in challenging situations. While they experience negative emotions like everyone else, they are less likely to dwell on them or be overwhelmed by them (Dolan, 2006).

A study conducted by Weiss et al. (2008) investigated the correlation between neuroticism and subjective well-being in a group of elderly individuals. The results indicated that individuals who scored low in neuroticism reported higher levels of life satisfaction and positive emotions compared to those who scored high in neuroticism.

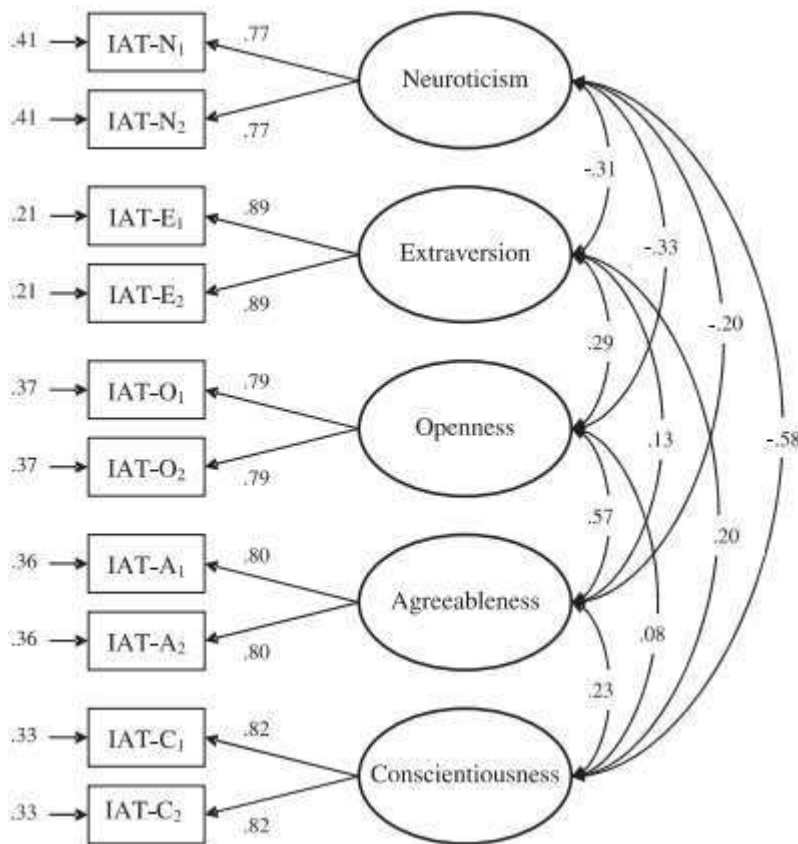
This implies that individuals who have lower neuroticism scores may possess greater resilience towards negative emotional experiences and better psychological well-being. In a study conducted by Javaras et al. (2010), researchers discovered a noteworthy association between low levels of neuroticism and a reduced likelihood of experiencing psychiatric disorders, particularly mood and anxiety disorders. The findings suggest that individuals exhibiting lower neuroticism levels may possess a protective factor against the development of such mental health conditions.

Furthermore, Steel et al. (2008) undertook a study that yielded intriguing results regarding the correlation between neuroticism levels and lifestyle choices. Their research revealed that individuals with lower levels of neuroticism were more inclined to adopt healthy behaviors such as regular exercise and maintaining a balanced diet. Conversely, they were also less prone to engaging in risky behaviors like smoking and excessive alcohol consumption. These findings indicate a potential link between low neuroticism levels, healthier lifestyle choices, and improved physical health outcomes.

Taken together, these studies indicate that low neuroticism is essential in promoting better physical and mental health outcomes, higher levels of well-being, and healthier lifestyle choices.

Research grounded in biology, particularly twin studies, indicates that genetic and environmental influences contribute almost equally to shaping the Big Five personality traits (Jang, 1996). A study examining four sets of twins estimated the heritability of each trait, demonstrating that genetic factors play a substantial role in personality development.

The results suggested that openness is influenced by genetics at approximately 57%, extraversion at 54%, conscientiousness at 49%, neuroticism at 48%, and agreeableness at 42% (Bouchard et al., 2003). Figure 3 shows the validity or confirmatory factor analysis of the Five-Factor Model (Schmukle et al 2008) :



The Big Five personality traits have also been examined in non-human subjects. A study utilizing the Hominoid Personality Questionnaire on chimpanzees revealed strikingly similar personality dimensions, including extraversion, conscientiousness, and agreeableness, along with an additional factor of dominance. These traits were consistently observed across hundreds of chimpanzees living in a zoological park, a large naturalistic sanctuary, and a research laboratory. Furthermore, neuroticism and openness were identified within the zoo sample, reinforcing the presence of these traits beyond human populations (Weiss et al, 2007).

A comprehensive review of research revealed that extraversion, neuroticism, and agreeableness were consistently observed across three different species, though conscientious behavior was only evident in chimpanzees (Gosling, 1999). Additionally, a 2020 study found that dolphins exhibit personality traits similar to those of humans, which is not entirely unexpected given that both species possess

large, highly developed brains and have evolved independently over millions of years (Morton, 2021). This strong body of evidence underscores the robustness and validity of the Big Five personality model, which will serve as the foundation for this study.

Cultural Identity

Cultural identity is the identity or feeling of belonging to a cultural group or community, it is part of an individual's self-concept and self-perception and is related to ethnicity, religion, nationality, social class, generation and locality or any kind of social group or community that has its own respective or distinctive culture, cultural identity is both characteristic of the person but also of the culturally identical group members within the same community or cultural identity. (Ennaji 2005) In simple terms cultural identity is the feeling that a person belongs to a group of people sharing somewhat similar perceptions and viewpoints. (Laurie 2021)

One of the most significant theoretical frameworks for understanding cultural identity is the social identity theory (Tajfel & Turner, 1986). The social identity theory says that people attain their self-concept or identity from their membership in various social groups or communities, including cultural groups. Cultural identity is therefore seen as part of the individual's broader social identity, which is shaped by their interactions with other people and their social environment. The theory has been continuously applied to the study of cultural identity in an array of contexts, including ethnicity, nationality, and religion (Tajfel & Turner, 1986).

Cultural identity is a component of a larger group of "communication theory of identity" which theorized four "frames of identity" which allows us to view how we built our identity. It includes the personal frames, enactment of communication frames, relationship frames and communal frames. Cultural identity is seen as the core of a person's identity, how they perceive themselves and how they relate to the world (Guerrero et al, 2017).

Acculturation theory suggests that when people from different cultures come into contact or interact with each other, they may undergo some changes in their cultural identity as they try to adapt to the new cultural context or setting. This

process involves adopting some aspects of the new or foreign culture while retaining some elements of their original cultural identity. Acculturation can have a major impact on a person's psychological well-being, research has also shown that the amount or degree of acculturation can influence an array of outcomes, such as mental health, academic achievement, and social relationships (Berry, 1997)

Several contemporary cultural and social psychologists have researched cultural identity and understanding extensively, and it showed that cultural identities all mostly fall into the same conclusion which is cultural identities are influenced by several different factors such as an individual's religion, ancestry, skin colour, language, class, education, profession, skill, family and political attitudes. All these factors contribute to the formation of a person's cultural identity. (Holliday 2010). Cultural identity is how we as an individual cater to all positions of our lives and we may have positions or designations such as of a teacher, student, friend etc, our schemas contribute to our positions and are the building blocks or essence of a person's overall cultural identity (Holliday 2010).

Cultural Identity in Mizo

The Mizo people are an ethnic community located in Northeast India, residing in the state of Mizoram, as well as some parts of Manipur, Assam, Tripura and even Myanmar. The Mizo identity can be defined as a conglomeration of cultural, linguistic, historical, and territorial factors. Some key aspects that contribute to the Mizo identity:

Culture: The Mizo community boasts a rich cultural heritage characterized by its vibrant traditional music, mesmerizing dance forms, and delectable cuisine. Renowned for their intricate handloom products, the Mizo people have garnered widespread acclaim for their unique craftsmanship, reflecting the essence of their culture and traditions (Lianhmingthanga., 1998).

Language: The Mizo language, known as Mizo ṭawng or Lusei tawng, serves as the official language of Mizoram, spoken by over 1 million individuals in India and various other countries. Belonging to the Tibeto-Burman language family, Mizo exhibits a diverse array of dialects, underscoring its rich linguistic heritage (Lalthangliana,B., 1975).

History: The history of the Mizo people is a tapestry woven with intricate threads of political upheaval and colonial influence. Originally comprising a cluster of autonomous chiefdoms, the Mizo Hills witnessed consolidation under British colonial rule during the late 19th century. Post-independence, the region witnessed partition between India and Pakistan, sparking a prolonged struggle by the Mizo National Front for an autonomous Mizo homeland (Lalthangliana, B., 1975).

Territoriality: The Mizo people share an indelible bond with their ancestral land, fondly referred to as Mizoram. Nestled between Bangladesh to the west and Myanmar to the east and south, Mizoram boasts breathtaking landscapes adorned with lush rivers and rolling hills. The Mizo community's profound reverence for nature underscores their deep-rooted connection to the land, shaping their cultural identity and way of life (Pachau, R., 2009). Another important factor is their geographic location. Mizos inhabit the mountainous regions of Northeast India, which has isolated them from the rest of the country and allowed them to maintain their distinct cultural identity (Pachau, R., 2009).

The natural environment and climate of the region have also shaped Mizo culture, with agriculture and animal husbandry being important occupations. Religion is also an important factor in the cultural identity of Mizos. The majority of Mizos practice Christianity, which was introduced to the region by Christian missionaries in the late 19th century. Christianity has since become an integral part of Mizo culture and identity, with churches playing a prominent role in Mizo communities (Pachau, R., 2009).

The social changes that have taken place in India since its independence in 1947 have also influenced Mizo cultural identity. Mizos have faced discrimination and marginalization in the past, which has led to a strong sense of ethnic pride and identity. The Mizo National Front, a political party that advocated for the rights of Mizos, played a key role in the statehood movement that led to the creation of the state of Mizoram in 1987 (Guite, L., 2020). Overall, the cultural identity of Mizos is shaped by a complex interplay of history, geography, religion, and politics, and continues to evolve in response to changing social and economic conditions.

STATEMENT OF THE PROBLEM

Research into the interplay between religiosity, personality traits, ambivalent sexism and cultural identity in Mizoram reveals a significant gap in the current academic literature. Although personality psychology, cultural identity, and the influence of religiosity have each been extensively studied, there is a noticeable lack of research that integrates these factors within the specific socio-cultural environment of Mizoram.

The unique cultural and religious dynamics of Mizoram are not thoroughly explored in mainstream psychological and sociological studies. Much of the existing research tends to generalize findings from broader Indian or Southeast Asian contexts, often overlooking the distinct characteristics of the Mizo community. This lack of cultural specificity means that the nuances of how cultural identity and religiosity shape personality development and behavior in Mizoram remain underexamined.

Furthermore, there is limited understanding of how the intersection of cultural identity and religiosity influences personality development in this region. Research often fails to account for the combined effects of these factors, leaving a gap in the holistic understanding of the Mizo community's psychosocial landscape. Additionally, while religiosity and cultural identity have a significant impact on the lives of women in Mizoram, studies that address the gendered experiences within this framework are scarce. This oversight hampers the development of gender-sensitive interventions that could better support women in this cultural context.

Moreover, the broader psychosocial implications of high religiosity such as its potential to both support and constrain individual agency are under-researched in culturally specific settings like Mizoram. Existing studies tend to focus on either the positive or negative aspects of religiosity without considering its full range of influences. Addressing these research gaps is crucial for developing a more comprehensive understanding of the Mizo community and for informing the creation of tailored interventions and policies that effectively address their unique needs.

Religiosity refers to people's varying tendencies to commit themselves to religious beliefs, principles, and activities (Ellis, L., Farrington, D. P., & Hoskin, A. W., 2019), it can have both positive and negative effects on individuals. High religiosity has been found to have a significant association with increased self-esteem, well-being, and reduced anxiety in some research studies (Abdel-Khalek, A. M., 2018). Additionally, various studies have recorded a correlation between high religiosity and overall happiness and subjective well-being (Witter et al, 1985). A review of 32 studies has also shown that high religiosity can reduce anxiety and stress in both healthy and sick individuals (Aksoy et al, 2022).

According to Zuckerman and Shook (2017), while religiosity can bring many benefits, it also has its drawbacks. Some religious texts can be misinterpreted in a harmful way, particularly those that suggest sexism against women as a divine right and promote the idea of men being of higher value than women in the eyes of God (Abdel-Khalek, A. M., 2018).

According to Tiemeyer, L. (2019) the Abrahamic religions, which include Christianity, Islam, and Judaism, share the use of the Old Testament, which can be misinterpreted as promoting sexism. For instance, certain passages in Colossians and Peters urge women to submit to their husbands and remain quiet. Similarly, a specific passage in Titus instructs women not to teach or preach in public assemblies as it would be considered the authority of a man. In Mizoram, where the majority of the population (approximately 87%) follows Christianity (Census 2011), the religious institutions, government bodies, and society as a whole appear to support some form of sexism. (Laldinfeli et al.,2023)

Women are still not allowed to hold church eldership roles or pastoral positions, and proposals to ordain women in the Mizoram Presbyterian Church were rejected in 2011. Even in the past, women were denied the opportunity to hold positions of power in religious, political, and societal institutions (Vanlalthanpuii, M, 2019). It is unclear whether this is due to the interpretation of religious texts or cultural factors, as the Mizos have traditionally been a patriarchal society

(Vanlalthanpuii, M, 2019). It is possible that ambivalent sexism is present in the Mizo society, and further research is needed to better understand and address this issue.

As per a report by the National Commission for Women (NCW) (The Hindu, 2018). The report highlights how women are often denied leadership roles in the church and are subjected to gender-based discrimination by male church leaders. Furthermore, women who raise their voices against such discriminatory practices are often ostracized from the community.

The prevalence of misogyny within religious institutions is a significant issue in Mizoram as it is in direct opposition to the teachings of Christianity and undermines the progress towards gender equality in the state. It is crucial to promote awareness and provide education on these issues to foster a more informed and equitable society. By increasing understanding, individuals can recognize and challenge harmful biases, ultimately contributing to a more inclusive and respectful environment. religious communities about issues of gender equality and the promotion of women's leadership and participation within religious institutions. This issue needs to be addressed urgently, as it affects the social, cultural, and religious fabric of the Mizoram community. This research will attempt to address such issues mentioned.

In a review of contemporary literature, it was found that higher religiosity in Abrahamic religions is associated with higher levels of sexism or sexist attitudes towards women. For example, in Spain, high religiosity among Catholic Christians predicted benevolent sexism towards women (Glick, P et al 2002). Similarly, in Turkey, Islamic religiosity positively predicted benevolent sexism, especially among men (Peter Glick et al 2003). On the other hand, Christian religiosity predicted benevolent sexism, while Islamic religiosity predicted hostile sexism, among Christian and Islamic undergraduates (Sakallı-Uğurlu, N. 2003).

In Germany, young adults of Islamic faith had higher levels of religiosity and were more likely to exhibit benevolent and hostile sexism towards women than Christian young adults or non-religious young adults (Hannover,B., 2018). Higher religiosity has also been linked to religious fundamentalism and a wrong interpretation

of religious texts, which can lead to the prevalence of both higher forms of hostile and benevolent sexism. For instance, female genital mutilation is still practiced in some Islamic countries such as Egypt, Mali, Mauritania, and Guinea, although there is no verse in the Quran that advocates for it. It is treated as an Islamic religious tradition due to wrongful interpretation of religious texts (Roald 2003, UNICEF 2013).

A study conducted on 854 Israeli Jews found a negative association between religiosity and both hostile and benevolent sexism. In contrast to Christianity and Islam, highly religious Jewish men had the lowest levels of sexist attitudes (Gaunt, 2012). However, the correlation between religiosity and sexism can still be observed in other religions. For instance, in a study of American university students, scriptural literalism and religiosity were positively correlated with benevolent sexism and sexist attitudes (Burn, S. M., & Busso, J., 2005).

The cultural identity of the Mizos is also deeply entrenched in a patriarchal system that has historically privileged men while subordinating women. This system is reinforced through cultural practices and beliefs that perpetuate gender roles and stereotypes. According to studies, traditional Mizo society valued men as providers and protectors of their families, while women were primarily responsible for domestic duties like cooking, cleaning, and childcare. (Lalthangliana, B., 1975).

The perpetuation of a patriarchal system through cultural practices and beliefs within the Mizo community is a significant issue, as it reinforces gender inequality and undermines progress towards gender equality in the state (Palkhiwala, K., 2005). It highlights the need for greater awareness and education within the community on issues of gender equality and the promotion of women's rights and leadership in all aspects of life.

Sexism against women, whether hostile or benevolent, can lead to negative consequences at both the individual and societal levels. In particular, sexist attitudes towards women can lead to increased psychological distress, poorer mental functioning, lower life satisfaction, and poorer overall well-being (Hackett et al., 2020). Therefore, it is important to investigate the prevalence of sexism, both hostile and benevolent, within the Mizos and Mizoram and to identify the underlying factors

contributing to it.

According to Glick et al. (2000), Indian males exhibit high levels of both hostile and benevolent sexism, whereas females exhibit much lower levels, particularly in suburban regions of North India. Despite the increasing incidents of crimes against women and victim blaming by politicians and higher officials, Indian society tends to ignore the existence of gender inequality (Chaudhuri, 2013). In North and Central India, culture and tradition seem to play a more significant role than religion in justifying sexism (Pari, E., 2019).

However, Hinduism, the predominant religion in India, also contributes to the traditional role of women as supporters of family life and religious activities, although the role of Hindu women has changed over time due to globalization and Western influence. A 2019 study by Georgetown University's Institute for Women, Peace and Security Index ranked India 133 out of 167 countries, indicating that the country needs to address its sexism, patriarchy, and harmful gender norms (The Georgetown Institute for Women, Peace and Security [GIWPS], 2019). In the case of the Mizo culture, their patriarchal society and religious indoctrination can lead to a form of sexist attitude that marginalizes and victimizes women, which cannot be ignored (Fanai, 2018).

To put it differently, although the Mizos of Mizoram and the societies in North and Central India have distinct cultures and traditions, there could still be some cultural exchange between them due to Mizoram being a part of India. Nonetheless, studies indicate that there has been no significant acculturation between the Mizo and North/Central Indian cultures. Nevertheless, it is important to note that sexist attitudes towards women could still be influenced by religion or cultural identity, or a combination of both, which highlights the need for more research in this field.

Studies examining the connection between the Five-Factor Model and sexism have typically discovered that Agreeableness and Openness to Experience are the most reliable predictors of sexist attitudes (Akrami & Ekehammar, 2006; Akrami, Ekehammar, & Bergh, 2011; Ekehammar & Akrami, 2004). Additionally, the

Excitement-Seeking facet of Extraversion has been found to be a positive predictor of sexism, with content for this facet including enjoying adventurous activities and acting in wild and reckless ways.

Other significant predictors were Anxiety and Anger, which are facets of Neuroticism. Anxiety facet content included worrying about things and feeling stressed out. This could indicate that those who experience high levels of anxiety may avoid identifying themselves as sexist due to concerns about what others may think. (Vick,S., 2014). Krings and Facchin (2009) similarly found Agreeableness to be a strong indicator of sexist attitudes, consistent with Ekehammar and Akrami's (2007) research.

Studies have found that religiosity is also primarily related to Agreeableness and Conscientiousness, two of the Big Five personality traits (Saroglou, 2002). Additionally, a study conducted in the United States, Philippines, and Turkey found that religiosity is positively associated with conservative values and collectivism across all three cultures (Rosario, Cukur, & Gustavo, 2005). These studies suggest that links between personality traits, religiosity, and sexism may also exist within the context of the Mizo culture.

While a bunch of previous research has focused on the positive aspects of religiosity, there is a need for research on the negative aspects in the context of the Mizos, particularly on how biblical misinterpretations can lead to negative attitudes towards women, how it influences personality traits and its connection to the Mizo Identity. Further research on the interplay between religiosity, culture, and personality in relation to sexism in Mizoram could provide valuable information for the mitigation or minimization of sexism against women in this context.

The relationship between the Big Five traits, religiosity, and cultural identity has been explored by various researchers. While some studies suggest a negative correlation between openness to experience and religiosity, other studies have found a positive correlation between the two.

For example, Saroglou (2002) and Saroglou and Jaspard (2013) found a negative association between openness to experience and religiosity. Conversely,

Löckenhoff et al. (2009) and Ghorbani et al. (2017) found a positive association between openness and religiosity. Conscientiousness, another Big Five trait, has been positively associated with religiosity in several studies (Saroglou & Jaspard, 2013; Hill & Hood, 1999). Similarly, extraversion has also been found to be positively correlated with religiosity in various studies (Saroglou & Jaspard, 2013; Bouchard & Lachance, 2009).

Prior to the introduction of Christianity, the Mizo people adhered to an indigenous spiritual framework known as Sakhua. This ancestral belief system was characterized by animism, a worldview that posits spiritual entities or spirits residing in all things, animate and inanimate. Central to Sakhua was a pantheon of deities, each believed to govern specific aspects of the natural world and human existence.

This polytheistic reverence extended to elements of nature, such as mountains, rivers, and forests, which were considered sacred. A profound respect for ancestors was also integral to Sakhua, as they were believed to maintain influence over the living. To bridge the gap between the mortal and spiritual realms, shamans served as intermediaries, facilitating communication and ritual practices. (Gianola, M., Llabre, M. M., & Losin, E. A. R., 2024)

Religiosity plays a crucial role in cultural preservation by revealing how traditional beliefs like Sakhua coexist with, and are adapted to, modern religious practices. This understanding helps document and safeguard the rich cultural heritage of the Mizo people, ensuring that these traditions are not lost to time.

Such studies are key to understanding identity formation within the Mizo community. They illuminate the complex process by which individuals reconcile their deep-rooted cultural identity with the influences of modern religious beliefs, impacting both personal identity and collective cultural consciousness. By examining these dynamics, researchers can uncover how these identities are negotiated, maintained, or transformed in response to changing religious landscapes.

The analysis of social dynamics in this context offers valuable insights into how widespread changes, such as the adoption of Christianity, influence Mizo communities. This includes understanding potential areas of conflict, the role of

ambivalence in accepting or rejecting traditional practices, and how these changes contribute to the evolution of cultural traditions over time. Understanding these dynamics is crucial for grasping the broader societal shifts that occur as traditional and modern beliefs intersect.

This area of study enhances our psychological understanding of how cultural and religious factors influence personality traits and behavior. In a society like the Mizo community, which is experiencing significant religious and cultural transformations, these factors play a significant role in shaping how individuals think, feel, and act. By examining the psychological impact of these shifts, researchers can better understand the implications for both individual well-being and communal harmony.

In terms of cultural identity, a study conducted by Gianola, M., Llabre, M. M., & Losin, E. A. R., 2024 found that individuals with stronger cultural identities exhibited higher levels of agreeableness, conscientiousness, and neuroticism. On the other hand, individuals with weaker cultural identities had higher levels of extraversion and openness.

Moreover, researchers have examined the interplay between cultural identity and religiosity. (Yilmaz, Selman., 2014) conducted a study on Muslim college students in the United States and found a positive correlation between cultural identity and religiosity. Similarly, Schwartz et al. (2010) conducted a study on Jewish adolescents in the United States and discovered a positive correlation between cultural identity and religiosity.

These findings suggest that the relationship between the Big Five traits, religiosity, and cultural identity is complex and requires further investigation in the context of Mizos. The investigation of the relationship between the Big Five traits, religiosity, and cultural identity is of utmost significance as it can offer valuable insight into how these factors interact to shape an individual's personality and behavior. Several studies have suggested that personality traits such as openness to experience, conscientiousness, and extraversion are associated with religiosity and cultural identity.

Furthermore, the interplay between these factors can help predict an individual's attitudes and behaviors towards religion and culture, which can be beneficial in developing interventions for individuals who may struggle with their religious or cultural identity. Research on this topic can also help in understanding how different cultural and religious backgrounds can influence personality development. For instance, a research done by Tripathi et al. (2019) found that cultural identity significantly influenced the Big Five personality traits among Indian students. Similarly, a study by Eap et al. (2008) discovered that cultural values were associated with the Big Five personality traits among Asian Americans.

The importance of studying the interplay between these factors is particularly crucial within the context of Mizoram, which has a unique cultural and religious identity. This region is characterized by its distinct social, cultural, and religious fabric, which sets it apart from other parts of India. The Mizo community, which constitutes the majority of the population in Mizoram, practices Christianity. This religious adherence is not just a matter of personal faith but is deeply woven into the everyday life, social structure, and cultural practices of the people. As a result, the religious identity of the Mizos profoundly influences their cultural norms, values, and behaviors.

Mizo society is a prime example of how cultural and religious identities can be intertwined. The practices, festivals, and rituals in Mizoram are often reflective of Christian values and teachings. For instance, significant events such as Christmas and Easter are celebrated with great fervor and are central to the community's social life. Moreover, the church plays a pivotal role in community activities, decision-making processes, and the maintenance of social order. This close integration of religion with daily life makes Mizoram a fascinating case for studying the dynamics between religiosity, culture, and personality traits.

Exploring how personality traits intersect with cultural and religious identity within the Mizo community can provide valuable insights into several aspects of individual and collective behavior. Personality traits, such as agreeableness, openness to experience, conscientiousness, extraversion, and neuroticism, are fundamental

dimensions that shape how individuals think, feel, and behave. These traits do not develop in isolation; they are influenced by a myriad of factors, including cultural norms, religious teachings, and societal expectations.

In the context of Mizoram, understanding the interplay between personality traits and religious identity can shed light on how religious beliefs and practices influence individual behaviors and attitudes. For example, the high level of agreeableness observed in the Mizo population could be a reflection of the community-oriented nature of their culture, which is reinforced by Christian teachings that emphasize love, compassion, and service to others. Similarly, the conscientiousness trait might be strengthened by the moral and ethical guidelines provided by their religious beliefs.

Moreover, investigating the cultural identity of the Mizo people and its interaction with personality traits can reveal how cultural values and practices shape personality development. The cultural practices in Mizoram, which include traditional dances, music, and communal activities, are often imbued with religious significance. These practices not only preserve the cultural heritage but also reinforce the values and norms that are central to the community's identity. Understanding this interplay can help explain why certain personality traits are more prevalent in this population and how these traits influence social interactions and community cohesion.

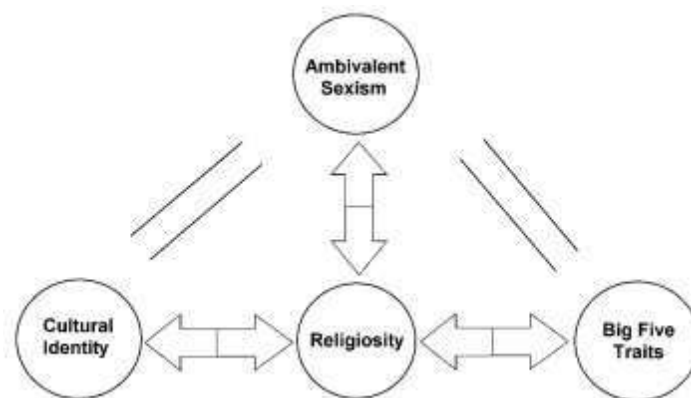
Additionally, examining the influence of religiosity on personality traits can help identify the potential positive and negative outcomes associated with high levels of religious devotion. While high religiosity can contribute to increased well-being, social support, and moral development, it can also lead to rigid adherence to traditional gender roles and resistance to social change. In the case of Mizoram, where patriarchal norms are still prevalent, studying this aspect can provide insights into the challenges faced by women in the community and the role of religion in perpetuating or mitigating these challenges.

Furthermore, this research can have broader implications for understanding the relationship between religion, culture, and personality in other similar contexts.

By examining the Mizo community, researchers can develop models and theories that can be applied to other regions where religious and cultural identities are closely linked. This can contribute to a more comprehensive understanding of how these factors interact to shape individual and collective behavior across different cultural settings.

The study of the interplay between personality traits, cultural identity, and religiosity within the context of Mizoram is essential for several reasons. It can provide valuable insights into the unique cultural and religious identity of the Mizo community and how these factors influence personality development and behavior. This research can also highlight the potential benefits and drawbacks of high religiosity and offer a deeper understanding of the challenges faced by individuals, particularly women, in this context.

Ultimately, this knowledge can contribute to the development of more effective interventions and policies aimed at promoting well-being, social cohesion, and gender equality in Mizoram and other similar cultural settings. A hypothetical representation of the interplay between the variables under study (Figure 4):



The relationship between religiosity, ambivalent sexism, personality traits, and cultural identity among the Mizo people is not well understood. Despite the significant role of religion and culture in the daily lives of Mizos, little research has been conducted on the interplay between these variables, particularly within this

unique cultural context. This lack of understanding is a concern because previous studies have demonstrated a link between religiosity and attitudes towards gender roles as well as personality traits .

Mizos, the predominant ethnic group in the state of Mizoram, India, follow a distinct cultural and religious lifestyle deeply embedded in Christianity. This religious framework influences many aspects of their daily lives, including social norms, gender roles, and personal values. The concept of ambivalent sexism, which includes both benevolent sexism (positive yet patronizing attitudes towards women) and hostile sexism (negative attitudes towards women), can be particularly relevant in such a context where religious teachings and cultural practices intersect.

Despite this intricate backdrop, there has been a significant gap in the literature regarding how these variables interact within the Mizo community. For instance, studies on the relationship between religiosity and personality traits, such as the Big Five traits (openness, conscientiousness, extraversion, agreeableness, and neuroticism), have highlighted significant connections. These traits are known to shape an individual's behavior and attitudes towards various social issues, including gender roles. However, the specific dynamics of these relationships within the Mizo community remain unexplored.

Furthermore, the lack of research extends to understanding how demographic variables such as geography, occupation, education, birth order, and gender influence the interplay between religiosity, personality traits, ambivalent sexism, and cultural identity in the Mizo context. Each of these factors can potentially impact how individuals develop and express their personalities and beliefs. For instance, geographical location might affect exposure to different cultural practices and religious teachings, while education level could influence an individual's openness to new ideas and attitudes towards gender equality.

Occupation is another important demographic variable that can shape an individual's worldview. In Mizoram, where traditional occupations and roles might still hold significant sway, the type of occupation could influence one's adherence to cultural norms and religious practices. Similarly, birth order might play a role in

shaping personality traits and attitudes, as family dynamics can differ significantly depending on whether one is the eldest, middle, or youngest child.

Gender, a crucial demographic variable, has a profound impact on the experience and expression of religiosity and cultural identity. In patriarchal societies, women and men often have different experiences and expectations, which can influence their personality development and attitudes towards gender roles. Understanding how gender influences the relationship between religiosity and ambivalent sexism is particularly important in the Mizo context, where traditional gender roles are still prevalent.

Additionally, the unique cultural identity of the Mizos, which blends indigenous practices with Christian teachings, adds another layer of complexity to the study of these relationships. Cultural identity shapes how individuals perceive themselves and their place in the world, influencing their behavior and interactions with others. In a community like Mizoram, where cultural and religious identities are deeply intertwined, studying these aspects can provide valuable insights into the broader social dynamics at play.

While there is a growing body of research on the connections between religiosity, personality traits, and attitudes towards gender roles, there is a significant gap in understanding these relationships within the Mizo community. This research is crucial as it can illuminate how demographic variables such as geography, occupation, education, birth order, and gender influence these dynamics in a unique cultural and religious context. Filling this gap can provide a more nuanced understanding of the interplay between these factors, contributing to the development of more effective interventions and policies aimed at promoting gender equality and social well-being in Mizoram.

One potential factor that could impact religiosity and cultural identity is geography. Different regions within Mizoram may have varying levels of religious and cultural practices, with individuals living in rural areas potentially exhibiting more traditional beliefs and practices compared to those in urban areas. As such, understanding the geographical distribution of Mizo communities and their religious

and cultural practices may provide insight into how these factors interact and it is the reason why this study acquired data from all districts of Mizoram.

Occupation and education could also play a significant role in personality development and expression. Research suggests that individuals with higher levels of education and professional occupations may have different personality traits compared to those with less education and working in manual labor jobs. This could potentially impact the interplay between religiosity, Big Five traits, ambivalent sexism, and cultural identity, with professionals potentially exhibiting different levels of religiosity and cultural identity compared to those in manual labor jobs.

Education level in particular is a very important factor when it comes to sexism. One study published in the journal *Gender & Society* in 2005 examined the impact of education on attitudes toward gender roles and gender equality in a sample of university students in Turkey (Karakas & Aksu, 2005). The study found that higher levels of education were associated with more egalitarian attitudes toward gender roles and greater support for gender equality.

Another study published in the journal *Sex Roles* in 2019 examined the relationship between educational attainment and sexist attitudes in a sample of adults in the United States (Kaspar, 2019). The study found that individuals with higher levels of education tended to endorse fewer sexist attitudes, such as beliefs that men should be the primary breadwinners or that women should prioritize family over career.

Limited research exists on how education may impact religiosity, Big Five traits, ambivalent sexism, and cultural identity in the Mizo community and this research will try to tackle the problem at hand. Based on research conducted in other cultural contexts, some general insights may be relevant to the Mizo community. Studies also suggest that education may be associated with lower levels of religious belief and practice among young adults, although the relationship between education and religiosity is complex and may depend on factors such as the type of education received and cultural context (Pew Research Center, 2016).

In terms of Big Five traits, education is linked to higher levels of openness to experience and conscientiousness, but it may not necessarily lead to changes in other traits like agreeableness or neuroticism (Poropat, 2009). Research indicates that education may be related to lower levels of hostile sexism, but not necessarily with changes in benevolent sexism (Glick et al., 2000).

Moreover, research suggests that education may result in greater exposure to and acceptance of different cultures, potentially leading to changes in one's own cultural identity (Ward & Kennedy, 1999). However, education may also lead to a greater sense of pride in one's cultural identity, particularly in contexts where there has been historical discrimination or marginalization (Swann et al., 2010). The relationship between education and religiosity, Big Five traits, ambivalent sexism, and cultural identity is multifaceted and may depend on individual, cultural, and contextual factors. Further research is required to better comprehend these relationships in the specific context of the Mizo community.

Furthermore, birth order and gender may also influence the interplay between these factors. Previous studies have shown that birth order can have an impact on personality development, with first-born children typically displaying more responsible and achievement-oriented traits compared to their younger siblings (Sullo way, 1996). Additionally, gender roles and expectations may differ between male and female siblings in the Mizo community, potentially impacting their personality development and expression.

Overall, further research is needed to understand how geography, occupation, education, birth order, and gender impact the interplay between religiosity, Big Five traits, ambivalent sexism, and cultural identity in the Mizo community. By examining how these factors interact, we can gain a better understanding of how individuals develop their personalities and beliefs, as well as identify potential sources of gender inequality and discrimination against women in Mizoram.

Studying the interplay between the Big Five traits, religiosity, cultural identity, and demographic variables such as geography, occupation, education, birth order, and gender can provide comprehensive insights into how these factors

collectively shape an individual's personality and behavior. Understanding these dynamics is crucial for grasping how different cultural and religious backgrounds influence personality development, particularly within the unique context of Mizoram.

The Big Five personality traits openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism are fundamental dimensions that describe human personality. These traits influence how individuals perceive the world, interact with others, and respond to various life situations. Religiosity, which encompasses the extent of an individual's religious beliefs, practices, and commitments, can interact with these personality traits in complex ways.

For instance, high religiosity might be associated with higher levels of conscientiousness and agreeableness, as religious teachings often promote moral values and community-oriented behavior. Conversely, lower levels of openness to experience might be linked to strict adherence to religious dogma.

Cultural identity, which refers to an individual's sense of belonging to a particular cultural group, also plays a significant role in shaping personality and behavior. In Mizoram, where the Mizo community's cultural identity is deeply intertwined with Christian beliefs and practices, this interaction can be particularly pronounced. Cultural norms and religious teachings in Mizoram not only influence individual behavior but also reinforce community values and social cohesion. This cultural-religious nexus shapes attitudes towards gender roles, social responsibilities, and personal aspirations.

Demographic variables add another layer of complexity to this interplay. For instance, geography can influence the degree of exposure to diverse cultural and religious perspectives, thereby affecting personality development. Individuals in urban areas might encounter more varied viewpoints than those in rural settings, potentially leading to differences in traits like openness to experience. Occupation, too, can shape personality by providing different social environments and stressors. For example, jobs that require high levels of social interaction might enhance extraversion and agreeableness, while those demanding precision and adherence to

rules might bolster conscientiousness.

Education is a critical demographic factor that influences personality development. Higher levels of education typically encourage critical thinking and openness to new experiences, which can affect an individual's religiosity and cultural identity. Educational institutions also serve as environments where individuals from diverse backgrounds interact, potentially leading to a broader understanding and acceptance of different cultural and religious practices.

Birth order can impact personality traits and behavior patterns, with firstborns often being more conscientious and responsible, while later-born children might be more rebellious and open to new experiences. Understanding how birth order influences personality within the context of Mizo families, where cultural expectations and religious teachings play significant roles, can provide deeper insights into individual differences.

Gender is perhaps one of the most significant demographic variables affecting the interplay between personality, religiosity, and cultural identity. In patriarchal societies, traditional gender roles are often reinforced by religious teachings, which can shape personality traits and behaviors. In Mizoram, where gender roles are influenced by both cultural norms and Christian doctrines, examining how gender interacts with these variables is essential for understanding broader social dynamics.

Within the context of Mizoram, this research can offer valuable insights into how the unique cultural and religious identity of the Mizo community impacts personality development and behavior. The Mizo community's distinct blend of indigenous cultural practices and Christian beliefs creates a unique environment where the interplay between personality traits, religiosity, and cultural identity can be distinctly observed. This research can reveal how deeply held religious beliefs and cultural traditions influence individual attitudes and behaviors, particularly regarding gender roles and social interactions.

In conclusion, understanding the relationships between religiosity, ambivalent sexism, personality traits, and cultural identity among Mizos is crucial for promoting

greater gender equity and cultural understanding (Chakraborty & Sanyal, 2020). This study aims to fill the gap in the literature by examining these variables in the context of the Mizo community. By shedding light on these relationships, this research can inform efforts to promote greater gender equity and cultural understanding in the Mizo community.

Enhanced understanding of these dynamics can lead to more effective interventions and policies that address gender disparities and foster an inclusive environment that respects both cultural identity and individual personality traits. This research holds the potential to contribute significantly to the fields of psychology, sociology, and cultural studies by providing a nuanced understanding of how cultural and religious identities shape individual behavior and societal norms.

Methods and Procedure:

Samples were taken from the Mizo population, simple random sampling was utilized in the current study in order to achieve the goals. The study consisted of 480 participants, with 60 individuals (30 males and 30 females) from each district of Mizoram. The participants were divided into three age groups according to Erikson's stages of development (Erikson, E. H, 1950): Early adulthood, Middle adulthood, and Late adulthood. Additionally, the study collected demographic information from the participants, including their age, sex, religious affiliation, marital status, birth order, education qualifications, and occupation. The purpose of collecting this information is to ensure that the participants are equivalent/matched, in order to maintain the homogeneity and representativeness of the sample for the study.

The collection of data was done through a random process where the researcher visited each district of Mizoram. The collection of data was done in each district capital where most of the population clusters are located. Individuals were selected randomly and were asked to participate in the research. Individuals were approached and asked for their consent to participate in the study, random people were asked to participate sometimes inside their houses, bazaars and other public places.

After establishing rapport and providing clear instructions, the individuals were given a booklet containing the demographic information form and the various measures of the Duke University Religion Index(DUREL), Ambivalent Sexism Inventory (ASI), The Big Five Inventory (BFI-30) and Cultural Identity Clarity Scale (CICS).

The researcher acquired the help of local authorities such as local council/village members or sometimes a locally trusted person so that the participants are more willing to share or disclose true and accurate information, and also to ensure the smooth collection of data and to build rapport with the locals. An example of the questionnaire booklet can be found in the appendices. After completing the questionnaires, the participants were thanked for their participation. The results of the analyses are presented in the subsequent chapter.

Erik Erikson's theory of development was utilized to categorise the Mizo population into three age groups. Erik Erikson's theory of development is widely considered to be applicable to people from various cultural backgrounds since it was developed through studies and observations of individuals from diverse cultures. Erikson himself believed that his theory could be applied universally and that the stages of development represented the common experiences of all human beings (Erikson, 1968).

Design of the study

To meet the objectives of the research the study employed a cross sectional factorial design (2 genders x 3 age groups) to analyse the relationship, levels and differences of the variables in the sample population. The current research collected data from 8 districts of Mizoram to ensure the representativeness of the data. The research design's overall considerations are visually represented in the following diagram Figure 5.

		Gender	
		Male	Female
Age Groups	Early Aged Adults	Dependent Variables	Dependent Variables
	Middle Aged Adults	Dependent Variables	Dependent Variables
	Late Aged Adults	Dependent Variables	Dependent Variables

Psychological measures :

The Duke University Religion Index (Koenig, H. G., & Büssing, A. 2010):

The DUREL was designed specifically for use in large studies and has been used in over 100 published studies worldwide. It assesses three key aspects of religiosity: organizational religious activity, non-organizational religious activity, and intrinsic religiosity, each measured by its own subscale. It includes five items that assess various aspects of religious involvement, such as frequency of church attendance, importance of religious beliefs, and frequency of private religious practices.

The high test-retest reliability, internal consistency, and convergent validity of the DUREL have been confirmed by multiple studies. The intra-class correlation for test-retest reliability was reported as 0.91, indicating consistent results over time. The internal consistency was found to be high with Cronbach's alpha values ranging from 0.78 to 0.91. This indicates a strong correlation between items within each subscale. Additionally, the DUREL has demonstrated high convergent validity with other established measures of religiosity, with correlation coefficients ranging from 0.71 to 0.86. (Gorsuch & McPherson, 1989; Lucchetti et al., 2012).

The reliability and validity of the DUREL have been confirmed by multiple studies (Koenig et al., 1997; Lucchetti et al., 2012; Moreira-Almeida et al., 2006),

including high test- retest reliability, internal consistency, and convergent validity with other measures of religiosity. The DUREL is also available in 10 different languages, making it a widely utilized instrument for research studies worldwide (Lucchetti et al., 2012). Therefore, it can be used to measure religious involvement in different cultures and settings, making it a useful tool for measuring religiosity in multicultural contexts (Koenig et al., 1997; Moreira-Almeida et al., 2006). In summary, the DUREL is a valuable instrument for assessing religious involvement in observational studies (Koenig et al., 1997; Lucchetti et al., 2012; Moreira-Almeida et al., 2006).

Ambivalent Sexism Inventory (Glick & Fiske, 1996) :

The Ambivalent Sexism Inventory (ASI) is a widely used psychological scale designed by Peter Glick and Susan Fiske in 1996 to assess both hostile and benevolent forms of sexism. Hostile sexism involves negative attitudes towards women who challenge traditional gender roles, while benevolent sexism refers to positive yet patronizing views towards women who conform to these roles. The scale comprises 22 items that are divided into two subscales of 11 items each, with one subscale measuring hostile sexism and the other measuring benevolent sexism. Respondents are required to rate their level of agreement with statements such as "Most women fail to appreciate fully all that men do for them" (hostile) and The statement "Men ought to safeguard and value women" reflects a benevolent sexist belief. Participants rate their agreement with this idea on a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

The ASI has been widely used in research on gender and sexism across different cultures and languages, including English, Spanish, Italian, Japanese, and Chinese. Many studies have demonstrated the sound psychometric properties of the scale, including high internal consistency, test-retest reliability, and construct validity, as well as evidence of convergent and discriminant validity. Several studies have reported high internal consistency of the scale, indicating that the items are measuring the same underlying construct, with Cronbach's alpha coefficients ranging from 0.75 to 0.92 (Glick et al., 2000; Moya et al., 2007; Garaigordobil, 2014).

Additionally, the ASI has shown good test-retest reliability over a period of several months (Glick et al., 2000). Research has shown that the ASI exhibits evidence of construct validity, as the hostile and benevolent sexism subscales have been found to have positive correlations with each other, suggesting that they are related but distinct constructs. Additionally, both subscales have been found to be negatively correlated with measures of egalitarianism and feminist ideology, as reported by Glick et al. (2000) and Moya et al. (2007). Furthermore, the ASI has also demonstrated convergent validity, with the hostile sexism subscale being positively correlated with measures of aggression and violence toward women, and the benevolent sexism subscale being positively correlated with measures of traditional gender role attitudes and endorsement of traditional heterosexual romantic relationships (Glick et al., 2000; Moya et al., 2007).

Overall, these findings suggest that the ASI is a well-established and validated scale, which can be used as a useful tool for measuring attitudes and beliefs related to gender and sexism. Additionally, the psychometric properties of the scale support its use in various cultural and linguistic settings, as reported in previous research.

The Big Five Inventory 30 Items (Soto, C. J., & John, O. P. 2017)

The Big Five Inventory (BFI) is a widely used measure of personality traits that assesses five broad dimensions of personality: extraversion, agreeableness, conscientiousness, neuroticism, and openness to experience. Originally developed in the late 1980s, the BFI has been modified and adapted by various researchers, including the development of the Big Five 30-item scale (BFI-30) by Luis A. C. Soto and Oliver P. John in 2017. The BFI-30 is a shorter version of the BFI that consists of 30 items, with six items for each of the five dimensions. Participants rate their agreement with statements on a Likert scale ranging from 1 to 5.

The BFI-30 has demonstrated good psychometric properties in numerous studies, including high internal consistency, test-retest reliability, and evidence of construct, convergent, and discriminant validity. The scale has been tested across

diverse populations, and studies have reported good psychometric properties of the BFI-30 in various countries and regions.

For example, Soto and John (2017) found that the BFI-30 had high internal consistency for all five dimensions and high test-retest reliability over a two-week period. Furthermore, the BFI-30 has demonstrated evidence of construct validity, with each dimension showing strong correlations with its corresponding dimension in the original BFI, and evidence of convergent and discriminant validity with other personality measures.

The BFI-2 has been adapted and validated in several languages, including German (Danner et al., 2016; Rammstedt et al., 2020), Dutch (Denissen et al., 2020), Slovak (Halama et al., 2020), Russian (Shchebetenko et al., 2020), Danish (Vedel et al., 2021), Chinese (Zhang et al., 2021), Turkish (Cemalcilar et al., 2021), and Norwegian (Føllesdal & Soto, 2022), among others, indicating its potential applicability in diverse cultural settings.

Numerous studies have reported satisfactory psychometric properties of the BFI in these multicultural contexts, including high internal consistency, test-retest reliability, and construct validity. For instance, Lignier and colleagues (2022) conducted a study in France, which reported good internal consistency and construct validity of the BFI in a sample of French-speaking individuals. Similarly, Schmitt and colleagues (2007) conducted a study in Germany, which reported good psychometric properties of the BFI in a sample of German-speaking participants.

Therefore, the BFI 30-item scale has demonstrated its usefulness in measuring the Big Five personality traits across different cultures and languages, indicating its potential as a valuable tool for researchers interested in studying personality traits in multicultural contexts.

Overall, the BFI-30 is a reliable and valid measure of personality traits that provides a quick and efficient assessment of the Big Five dimensions. Its usefulness has been demonstrated across different cultures and languages, making it a valuable tool for researchers and practitioners in various fields. The BFI-30's brevity and ease of administration make it a practical choice for large-scale studies or in situations

where time is limited.

Cultural Identity Clarity Scale (Usborne and Taylor, 2010):

The 8-item version of the Cultural Identity Clarity Scale (CICS) is a tool used to measure an individual's level of cultural identity clarity. It consists of eight statements that assess the degree to which a person is clear about their cultural identity. The scale has been found to be reliable and valid in various studies and has been used to examine the relationship between cultural identity clarity and various outcomes such as self-concept clarity, self-esteem, and well-being.

Usborne and Taylor (2010) conducted two studies to evaluate the psychometric properties of the 8-item version of the Cultural Identity Clarity Scale (CICS). The results showed that the CICS measures a single-factor structure, indicating a unidimensional construct of cultural identity clarity. The scale demonstrated high internal consistency (Cronbach's alpha of 0.86) and good convergent and discriminant validity. Specifically, the CICS was positively correlated with self-concept clarity, self-esteem, and life satisfaction, while not significantly correlated with measures of neuroticism. These findings suggest that the 8-item version of the CICS has strong psychometric properties.

Research has also found support for the cross-cultural applicability of the CICS. For example, a study by Giguere, B., 2020 tested the CICS on a sample of Latinos in Canada and found that the scale had good psychometric properties and was a reliable and valid measure of cultural identity clarity in this cultural context.

Balanovic, J et al. (2018) conducted a study on New Zealanders and Australians to evaluate the validity of the CICS and found that the scale demonstrated good internal consistency, test-retest reliability, and construct validity. This suggests that the CICS has cross-cultural applicability. Additionally, Taherkhani, R. (2018) tested the CICS in a sample of middle east individuals from diverse backgrounds and reported strong psychometric properties, including high internal consistency, test-retest reliability, and convergent and discriminant validity. This implies that the CICS has the potential to be used across different cultural contexts.

Procedure

The process of data collection was meticulously planned and executed in a systematic and random manner, stratified random sampling technique was used. The researcher visited each district of Mizoram to ensure that the data was collected from a diverse and representative sample. The data collection process was conducted in each district capital, as it was the location where most of the population clusters are located.

In order to ensure that the sample was truly representative, individuals were selected randomly from different locations within the district capital. The researcher approached these individuals and asked for their voluntary participation in the research. Sometimes, the random selection of individuals was conducted inside their houses, bazaars, or other public places.

The researcher made sure to establish a rapport with the participants before administering the questionnaire. Clear instructions were provided to the participants, and they were given a booklet containing the demographic information form and various measures such as the Duke University Religion Index (DUREL), Ambivalent Sexism Inventory (ASI), The Big Five Inventory (BFI-30), Cultural Identity Clarity Scale (CICS). To ensure that the participants were more willing to share or disclose true and accurate information, the researcher acquired the help of local authorities such as local council/village members or a locally trusted person. The involvement of local authorities also ensured that the data collection process was conducted smoothly and helped build rapport with the locals.

A specimen copy of the questionnaire booklet used in the data collection process can be found in the appendices of the research report. After completing the questionnaires, the participants were thanked for their participation and sometimes given a small token of appreciation such as paan/betel nut and pens depending on the participant's preference. The researcher carefully analyzed the data collected and the outcomes of the analyses are presented in the subsequent chapter. The thoroughness of the data collection process and analysis ensures the reliability and validity of the results obtained.

Pilot Study

To further demonstrate the reliability of the psychological tools used, a pilot study was conducted. 100 samples (50 females and 50 males) divided into three age groups, were taken from Aizawl district where the results showed the Duke Religiosity Scale to possess $\alpha = .831$ which is very good levels of reliability, Cultural Identity Scale to possess $\alpha = .711$, Ambivalent Sexism Inventory to possess $\alpha = .700$ and the subscales of the Big Five Inventory (BFI 30) to possess $\alpha = .767$ for Openness subscale, $\alpha = .706$ for Conscientiousness subscale, $\alpha = .704$ for Agreeableness subscale, which all falls under good reliability and $\alpha = .683$ for Extraversion subscale and $\alpha = .681$ for Neuroticism subscale was also seen which falls under acceptable reliability. Reliability measure/levels in accordance with Hulin, Netemeyer, and Cudeck, 2001 classification. Cronbach's alpha is most valuable for indicating scale reliability in the sense of the equivalence of items within single construct scales (Taber, KS. 2018).

According to Trochim (2022), construct validity can be divided into two lower categories: convergent validity and discriminant validity. Convergent validity evaluates the extent to which two measures that should theoretically be related are actually related and is typically assessed using correlation coefficient methods. In contrast, discriminant validity examines whether concepts or measurements that should not be related are actually unrelated.

The research findings indicate that there is a significant positive correlation between religiosity and benevolent sexism ($r = .384^{**}$). This result is consistent with previous research studies such as Taşdemir et al. (2010), Burn and Busso (2005), which have also found a relationship between ambivalent sexism and religiosity. Furthermore, religiosity demonstrated a significant negative correlation with openness to experience ($r = -.366^{**}$), indicating divergent validity of the scales. This result is in line with Saroglou's (2002) meta-analytic review, which also reported a negative correlation between religiosity and openness to experience.

Regarding the Big Five Inventory (BFI-30), there was a significant correlation

between agreeableness and conscientiousness ($p = .449^{**}$), between openness to experience and extraversion ($p = .209^{*}$), and a significant negative correlation between neuroticism and conscientiousness ($p = -.218^{*}$). These results are expected and demonstrate the convergent and discriminant validity of the BFI-30.

Objectives and Hypothesis:

Objectives:

- 1) To examine the correlation between the measures of religiosity, ambivalent sexism, personality and cultural identity.
- 2) To elucidate the gender differences, the age group differences on the measures of religiosity, ambivalent sexism, cultural identity and personality.
- 3) To examine the independent effects of gender and age groups, as well as their interaction effect on measures of religiosity, ambivalent sexism, cultural identity, and personality, the interaction effect is explored in an exploratory manner. However, it is expected to align with the independent effects of the main variables on the dependent measures.
- 4) To determine religiosity's significant prediction with regards to the variables of ambivalent sexism, cultural identity and personality religiosity's.

Hypothesis: The following hypotheses are set forth for the study:

- (1) It is expected that there will be a positive correlation between religiosity and benevolent sexism, cultural identity, personality traits of agreeableness and conscientiousness.
- (2) It is expected that significant gender differences be present in the measures of religiosity, ambivalent sexism, and personality.
- (3) It is expected that significant age group differences be present in the measures of

religiosity, ambivalent sexism and cultural identity.

(4) It is expected that there will be significant interaction effects of 'gender x age' on the psychological variables. The expectations regarding the interaction effect of gender and age group on the dependent variables are exploratory in nature. However, the interaction effect is anticipated to align with the independent effects of these main variables on the dependent measures

(5) It is expected that religiosity be a significant predictor of hostile sexism, benevolent

sexism, and cultural identity.

Results

The study aimed to collect samples from the Mizo population using a stratified random sampling technique. A total of 480 participants were included in the study, with 60 individuals (30 males and 30 females) selected from each district of Mizoram. The participants were then categorized into three age groups based on Erik Erikson's stages of development: Early adulthood, Middle adulthood, and Late adulthood. In addition to the sample selection, demographic information such as age, sex, religious affiliation, marital status, birth order, education qualifications, and occupation was collected. This information was gathered to ensure the equivalence and representativeness of the sample, thus maintaining homogeneity.

Data collection was conducted through a random process, where the researcher visited each district capital, targeting areas with higher population concentrations. Individuals were randomly approached and invited to participate in the research, obtaining their consent. Questionnaire booklets containing demographic information forms, as well as various measures such as the Duke University Religion Index (DUREL), Ambivalent Sexism Inventory (ASI), The Big Five Inventory (BFI-30), and Cultural Identity Clarity Scale (CICS), were provided to the participants. Local authorities, such as village members or trusted individuals, were involved to facilitate data collection, establish rapport, and ensure participants' willingness to share accurate information. The questionnaire booklet example can be found in the appendices. Upon completion of the questionnaires, participants were thanked for their participation. The results of the analyses are presented in the subsequent chapter.

Erik Erikson's theory of development was employed to categorize the Mizo population into different age groups. This theory is widely applicable to individuals from various cultural backgrounds as it was developed through extensive studies and observations of diverse populations. Erikson himself believed that his theory held universal relevance and that the stages of development represented common human experiences (Erikson, 1968).

Sample characteristics

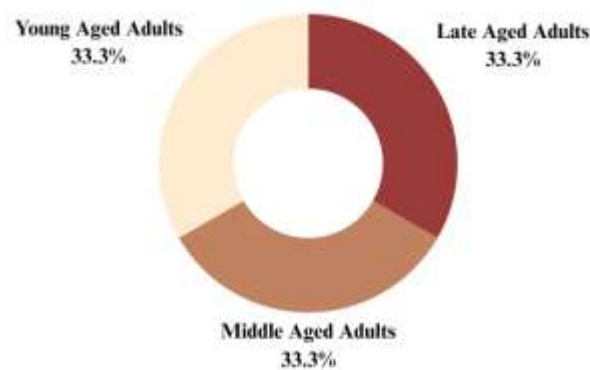


Figure 6. Distribution of Samples based on Age.



Figure 7. Distribution of Samples based on Districts.

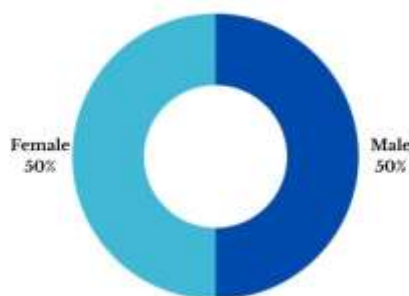


Figure 8: Distribution of Samples based on Sex.

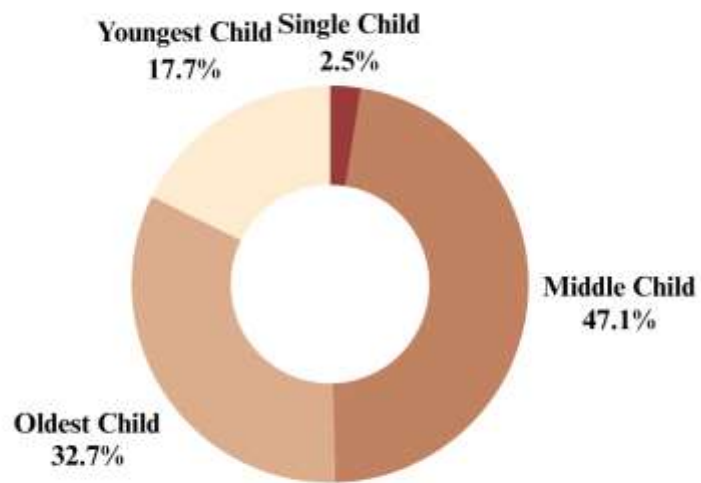


Figure 9: Distribution of Samples based on Birth Order.

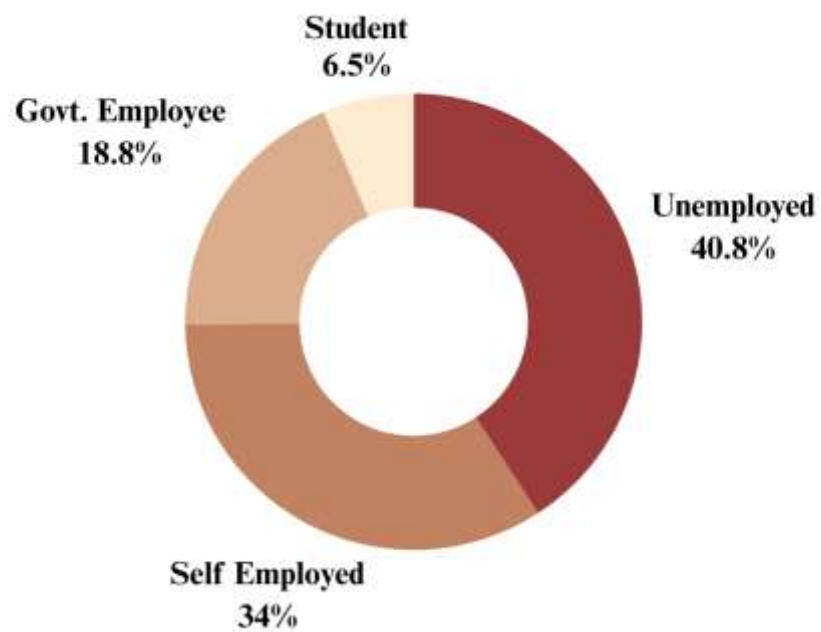


Figure 10: Distribution of Samples based on Occupation.

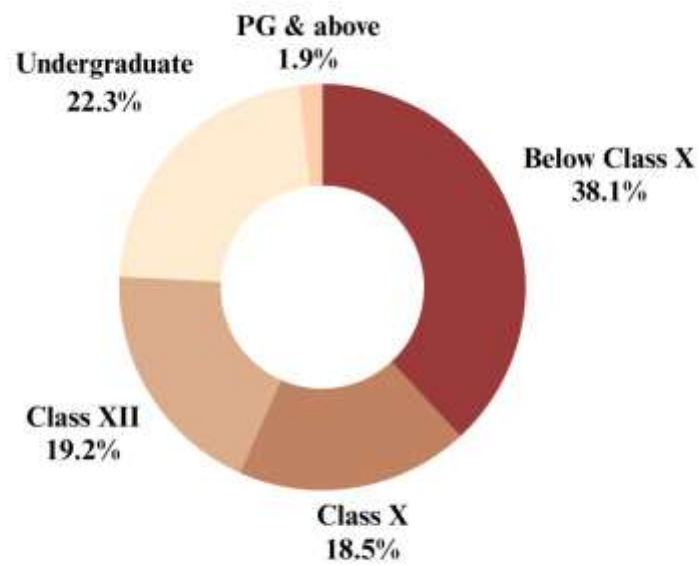


Figure 11: Distribution of Samples based on Education.

Table 1: Demographic Profile for the whole sample:

Sex	Male	240	50%
	Female	240	50%
Relationship Status	Divorced	28	5.8%
	Married	302	62.9%
	Unmarried	97	20.2%
	Widowed	53	11.0%
	Total	480	100.0%
Occupation	Unemployed	196	40.8%
	Private/Business/Self-employed	163	34.0%
	Government Employee	90	18.8%
	Student	31	6.5%

	Total	480	100.0%
Education Level	Below Class X	183	38.1%
	Class X	89	18.5%
	Class XII	92	19.2%
	Undergraduate	107	22.3%
	Postgraduate and above	9	1.9%
	Total	480	100.0%
Birth Order	Single child (Fa mal)	12	2.5%
	Middle child (Mi lai)	226	47.1%
	Youngest child (Naupang ber)	85	17.7%
	Oldest child (Upa ber)	157	32.7%
	Total	480	100.0%

Table 1 provides a demographic summary of 480 individuals based on several key categories. In terms of sex distribution, the sample is evenly split between males and females, with each group comprising 50% (240 individuals) of the total population.

Regarding relationship status, the majority of individuals (62.9%) are married (302 individuals), followed by unmarried individuals at 20.2% (97 individuals). A smaller proportion are widowed (11.0%, 53 individuals) or divorced (5.8%, 28 individuals). In the occupation category, the largest group consists of unemployed individuals (40.8%, 196 individuals).

Those engaged in private businesses, self-employment, or private-sector jobs account for 34.0% (163 individuals), while 18.8% (90 individuals) are government employees. Students make up the smallest portion at 6.5% (31 individuals).

Educationally, the highest proportion of individuals (38.1%, 183 individuals) have completed below Class X. 18.5% (89 individuals) have completed Class X, and 19.2% (92 individuals) have finished Class XII. 22.3% (107 individuals) hold an undergraduate degree, while 1.9% (9 individuals) have attained postgraduate qualifications or higher.

Lastly, in terms of birth order, the largest group consists of middle children (47.1%, 226 individuals), followed by the oldest children at 32.7% (157 individuals). The youngest children make up 17.7% (85 individuals), while only 2.5% (12 individuals) are single children.

The analysis of the present study was conducted in several stages:

- Initial examination of missing data and outliers.
- Assessment of the psychometric properties of the psychological scales, including reliability and homogeneity.
- Calculation of descriptive statistics, such as mean, standard deviation, kurtosis, and skewness.
- Exploration of the relationships between the dependent variables.
- Examine group differences in the variables studied.
- Prediction of outcomes using analysis of variance (ANOVA) and regression analysis.

Verification of missing raw data and outliers

The dataset was examined to identify any instances of missing raw data and extreme outliers. No missing data was found and extreme outliers were managed, subsequent analysis was conducted without any further adjustments.

Table 2: Reliability and Internal Consistency of tools, with homogeneity test of data.

Non-organizational Religious Activity	.81	.70
Organizational Religious Activity	.71	.75
Intrinsic Religiosity	.86	.32
Hostile Sexism	.63	.67
Benevolent Sexism	.63	.06
Extraversion	.72	.67
Agreeableness	.70	.12
Open Mindedness	.73	.46
Neuroticism	.70	.96
Conscientiousness	.72	.65
Cultural Identity	.62	.50

Table 2 presents Cronbach's alpha values and Levene's test for homogeneity for various scales and subscales.

Reliability (Cronbach's Alpha):

Most scales show acceptable to good reliability, with values ranging from .62 to .86. Intrinsic religiosity has the highest reliability ($\alpha = .86$), indicating strong internal consistency.

Homogeneity of Variance (Levene's Test):

All Levene's test values are above .05, indicating that variance across groups is not significantly different, meaning the assumption of homogeneity is met.

Overall, the data suggests adequate reliability for most scales, with acceptable variance homogeneity, supporting the robustness of the measures used in the study.

Table 3.1: Descriptive statistics (Mean, SD, Skewness& Kurtosis) of each subscale for Young Aged Adults

Age Group	Gender	Variable	Mean	SD	Skewness	SE	Kurtosis	SE
Young Aged Adults	Males	Organizational Religious Activity	3.57	1.11	0.005	0.269	-0.142	0.532
		Non Organizational Religious Activity	2.70	1.61	0.487	0.269	-0.043	0.532
		Intrinsic Religiosity	10.95	3.26	-1.00	0.269	0.316	0.532
		Benevolent Sexism	34.46	7.78	-0.545	0.269	0.360	0.532
		Hostile Sexism	37.54	7.16	0.234	0.269	0.135	0.532
		Extraversion	18.75	4.16	-0.162	0.269	-0.312	0.532
		Agreeableness	20.31	3.29	0.416	0.269	0.198	0.532
		Conscientiousness	18.93	3.10	-0.169	0.269	0.182	0.532
		Neuroticism	16.28	3.71	-0.423	0.269	0.809	0.532
		Open-Mindedness	18.81	4.52	0.403	0.269	-0.264	0.532
	Females	Cultural Identity	46.88	12.62	-0.465	0.269	-0.126	0.532
		Organizational Religious Activity	3.72	1.17	-0.535	0.269	-0.556	0.532
		Non Organizational Religious Activity	3.33	1.69	-0.115	0.269	-0.50	0.532
		Intrinsic Religiosity	12.01	2.38	-0.563	0.269	-0.502	0.532
		Benevolent Sexism	36.10	7.20	-0.075	0.269	-0.655	0.532
		Hostile Sexism	34.93	7.93	0.023	0.269	0.596	0.532
		Extraversion	18.24	4.05	-0.336	0.269	-0.573	0.532
		Agreeableness	20.50	3.17	0.155	0.269	0.902	0.532
		Conscientiousness	19.45	3.81	0.039	0.269	-0.752	0.532
		Neuroticism	20.01	3.30	0.103	0.269	-0.772	0.532
		Open-Mindedness	18.74	4.34	0.552	0.269	0.050	0.532
		Cultural Identity	47.98	11.55	-0.456	0.269	0.375	0.532

Table 3.1 shows the Descriptive statistics for young aged adults that for both males and females, all variables related to religiosity, sexism, personality traits, and

cultural identity exhibit skewness and kurtosis values below 1, indicating that the distributions of these variables are relatively normal and do not show extreme asymmetry or peakedness.

Females report slightly higher organizational religious activity ($M = 3.72$) and intrinsic religiosity ($M = 12.01$) than males ($M = 3.57, 10.95$, respectively), while males engage less in non-organizational religious activity ($M = 2.70$) compared to females ($M = 3.33$).

In terms of sexism, males score higher in hostile sexism ($M = 37.54$) than females ($M = 34.93$), while females report slightly higher benevolent sexism ($M = 36.10$) compared to males ($M = 34.46$).

For personality traits, males score higher in extraversion ($M = 18.75$), conscientiousness ($M = 18.93$), and open-mindedness ($M = 18.81$), while females score higher in agreeableness ($M = 20.50$) and neuroticism ($M = 20.01$).

Regarding cultural identity, females have a slightly higher mean score ($M = 47.98$) compared to males ($M = 46.88$).

Since skewness and kurtosis values for all variables remain below 1, it suggests a lack of extreme outliers or significant deviations from normality, ensuring the reliability of these descriptive statistics.

Table 3.2: Descriptive statistics (Mean, SD, Skewness& Kurtosis) of each subscale for Middle Aged Adults

Age Group	Gender	Variable	Mean	SD	Skewness	SE	Kurtosis	SE
Middle Aged Adults	Males	Organizational Religious Activity	3.80	1.11	-0.428	0.269	-0.556	0.532
		Non-Organizational Religious Activity	2.76	1.61	0.581	0.269	-0.989	0.532
		Intrinsic Religiosity	11.91	2.52	-1.01	0.269	0.19	0.532
		Benevolent Sexism	36.06	7.05	-0.046	0.269	-0.207	0.532

	Hostile Sexism	38.11	7.69	0.550	0.269	-0.121	0.532
	Extraversion	18.86	3.93	0.034	0.269	0.017	0.532
	Agreeableness	20.05	3.76	0.071	0.269	-0.063	0.532
	Conscientiousness	19.20	3.47	0.078	0.269	-0.473	0.532
	Neuroticism	17.50	3.15	0.084	0.269	0.685	0.532
	Open-Mindedness	17.56	4.17	0.419	0.269	-0.090	0.532
	Cultural Identity	47.01	9.78	-0.406	0.269	1.29	0.532
Females	Organizational Religious Activity	3.80	1.16	-0.539	0.269	-0.457	0.532
	Non-Organizational Religious Activity	3.72	1.59	-0.279	0.269	-0.19	0.532
	Intrinsic Religiosity	12.32	2.73	-0.41	0.269	0.47	0.532
	Benevolent Sexism	36.31	6.14	-0.459	0.269	0.523	0.532
	Hostile Sexism	37.28	6.95	-0.167	0.269	-0.675	0.532
	Extraversion	18.77	3.64	-0.411	0.269	-0.494	0.532
	Agreeableness	21.18	3.08	-0.083	0.269	-0.605	0.532
	Conscientiousness	20.45	3.08	-0.095	0.269	0.182	0.532
	Neuroticism	18.26	2.84	0.111	0.269	0.284	0.532
	Open-Mindedness	16.39	3.52	0.246	0.269	-0.111	0.532
	Cultural Identity	45.97	11.71	-0.908	0.269	0.98	0.532

Table 3.2 shows the Descriptive statistics (Mean, SD, Skewness& Kurtosis) of each subscale for Middle Aged Adults. Among middle-aged adults, both males and females exhibit similar levels of organizational religious activity ($M = 3.80$), but females engage more frequently in non-organizational religious activities ($M = 3.72$) compared to males ($M = 2.76$). Intrinsic religiosity is slightly higher in females ($M = 12.32$) than males ($M = 11.91$). For sexism, males score higher in hostile sexism ($M = 38.11$) than females ($M = 37.28$), whereas benevolent sexism is relatively similar between males ($M = 36.06$) and females ($M = 36.31$).

In terms of personality traits, females score higher in agreeableness ($M = 21.18$) and conscientiousness ($M = 20.45$), while males score slightly higher in extraversion ($M = 18.86$) and open-mindedness ($M = 17.56$). Neuroticism is higher in females ($M = 18.26$) than in males ($M = 17.50$). Regarding cultural identity, males have a slightly higher mean score ($M = 47.01$) than females ($M = 45.97$). Skewness and kurtosis values for all variables remain below 1, indicating a fairly normal distribution without extreme skewness or peakedness in the data.

Table 3.3: Descriptive statistics (Mean, SD, Skewness& Kurtosis) of each subscale for Old Aged Adults

<i>Age Group</i>	<i>Gender</i>	<i>Variable</i>	<i>Mean</i>	<i>SD</i>	<i>Skewness</i>	<i>SE</i>	<i>Kurtosis</i>	<i>SE</i>
Old Aged Adults	Males	Organizational Religious Activity	3.72	1.12	0.473	0.269	-.531	0.532
		Non-Organizational Religious Activity	3.38	1.70	0.119	0.269	-0.52	0.532
		Intrinsic Religiosity	12.35	2.42	-0.870	0.269	.235	0.532
		Benevolent Sexism	32.73	8.22	-0.371	0.269	.341	0.532
		Hostile Sexism	37.16	8.92	-0.816	0.269	.360	0.532
		Extraversion	18.64	3.66	-0.372	0.269	.450	0.532
		Agreeableness	20.29	3.18	-0.441	0.269	-.406	0.532
		Conscientiousness	20.39	3.58	-0.016	0.269	.182	0.532
		Neuroticism	17.29	3.19	0.263	0.269	.104	0.532
		Open-Mindedness	17.25	4.00	0.122	0.269	-.123	0.532
	Females	Cultural Identity	50.48	13.03	-0.582	0.269	-.183	0.532
		Organizational Religious Activity	3.79	1.17	-0.697	0.269	-.531	0.532
		Non-Organizational Religious Activity	3.86	1.57	-0.547	0.269	-.206	0.532
		Intrinsic Religiosity	12.43	2.68	-0.30	0.269	-0.08	0.532
		Benevolent Sexism	38.24	7.08	-0.468	0.269	0.24	0.532
		Hostile Sexism	37.24	7.84	-0.177	0.269	0.73	0.532
		Extraversion	17.55	3.89	-0.481	0.269	-0.66	0.532
		Agreeableness	21.23	3.17	-0.269	0.269	0.213	0.532
		Conscientiousness	21.25	3.38	-0.078	0.269	-0.340	0.532
		Neuroticism	20.13	3.17	-0.411	0.269	-0.224	0.532
		Open-Mindedness	16.84	3.76	0.491	0.269	0.318	0.532
		Cultural Identity	46.62	11.13	-0.754	0.269	-0.406	0.532

Table 3.3 shows mean scores for male samples on the variables, table includes the Mean, Standard Deviation (SD), Skewness, and Kurtosis values for each subscale. the mean scores on the dependent variables were 3.70 (SD = 1.11) for

Organizational Religious Activity, 2.95 (SD = 1.66) for Non – Organizational Religious Activity, 11.73 (SD = 2.81) for Intrinsic Religiosity, 34.42 (SD = 7.79) for Benevolent Sexism, 37.60 (SD = 7.94) for Hostile Sexism, 20.22 (SD = 3.41) For Agreeableness, 18.75 (SD = 3.91) for Extraversion, 19.50 (SD = 3.44) for Conscientiousness, 17.02 (SD = 3.39) for Neuroticism, 17.87 (SD = 4.27) for Open Mindedness, 48.12 (SD = 11.97) for Cultural Identity.

Table also shows mean scores for female samples on the variables, table includes the Mean, Standard Deviation (SD), Skewness, and Kurtosis values for each subscale. the mean scores on the dependent variables were 3.75 (SD = 1.16) for Organizational Religious Activity, 3.64 (SD = 1.63) for Non – Organizational Religious Activity, 12.27 (SD = 2.60) for Intrinsic Religiosity, 36.88 (SD= 6.86) for Benevolent Sexism, 36.48 (SD = 7.95) for Hostile Sexism, 20.97 (SD = 3.10) for Agreeableness, 18.19 (SD = 3.88) for Extraversion, 20.38 (SD = 3.50) for Conscientiousness, 18.65 (SD = 3.25) for Neuroticism, 17.32 (SD = 4.01) for Open Mindedness, 46.86 (SD = 11.45) for Cultural Identity.

Table 3.4: District-wise mean scores with highest and lowest values across the psychological variables

<i>Variable</i>	<i>Aizawl</i>	<i>Kolasib</i>	<i>Lawngtlai</i>	<i>Champhai</i>	<i>Lunglei</i>	<i>Mamit</i>	<i>Serchhip</i>	<i>Siaha</i>
ORA	3.78	3.27 □	3.33	3.35	3.82	4.22	4.25 □	3.82
NORA	3.65	3.35	2.00 □	2.82	3.47	4.03	3.95	3.10
Intrinsic Religiosity	12.03	12.80	10.33 □	12.32	11.83	13.33	11.13	12.27
Benevolent Sexism	34.18	35.98	38.60 □	36.70	33.55	35.55	37.62	34.07
Hostile Sexism	35.65	40.90 □	34.95	35.42	34.47 □	38.57	40.63	35.75
Extraversion	17.32	18.40	19.93 □	17.28 □	18.90	18.97	19.00	17.95
Agreeableness	21.30	20.33	18.15 □	21.17	19.98	21.55	21.00	21.25
Conscientiousness	20.78	20.67	18.50 □	20.17	19.23	20.80	19.18	20.22
Neuroticism	17.87	17.97	18.00 □	17.92	18.58	17.28	17.82	17.27
Open-Mindedness	18.37	16.78	16.12 □	17.83	17.23	17.00	19.65 □	17.80
Cultural Identity	47.03	44.27	45.50	43.23 □	47.90	45.65	53.23 □	53.13

In terms of Organizational Religious Activity (ORA), Serchhip recorded the highest mean score at 4.25, followed closely by Mamit at 4.22, indicating stronger engagement in communal religious practices in these districts. In contrast, Kolasib had the lowest ORA score at 3.27, suggesting less frequent participation in organized religious events.

For Non-Organizational Religious Activity (NORA), Mamit again showed the highest level at 4.03, with Serchhip close behind at 3.95. Lawngtlai reported the lowest NORA score at 2.00, reflecting limited private religious activity such as personal prayer or study. Regarding Intrinsic Religiosity, Mamit stood out with the highest mean of 13.33, indicating a strong internal religious commitment. Lawngtlai had the lowest at 10.33, suggesting a weaker personal integration of religious beliefs.

In Benevolent Sexism, which reflects seemingly protective yet patronizing attitudes toward women, Lawngtlai had the highest score at 38.60, while Lunglei reported the lowest at 33.55. For Hostile Sexism, Kolasib ranked highest with a score of 40.90, followed closely by Serchhip at 40.63, indicating stronger overtly negative views toward women. Lunglei scored the lowest in this domain at 34.47.

With regard to Extraversion, Lawngtlai had the highest level at 19.93, whereas Champhai had the lowest at 17.28. For Agreeableness, Mamit topped the list with 21.55, and Lawngtlai again had the lowest mean at 18.15, pointing to lower levels of interpersonal warmth and cooperation.

Conscientiousness was also highest in Mamit at 20.80, while Lawngtlai scored lowest at 18.50, indicating differences in self-discipline and goal-directed behavior. In the trait of Neuroticism, Lunglei showed the highest emotional sensitivity with a score of 18.58, while Mamit and Siaha had the lowest at 17.28 and 17.27, respectively. For Open-Mindedness, Serchhip stood out with the highest score of 19.65, indicating greater receptivity to new experiences and ideas. Lawngtlai, once again, reported the lowest score at 16.12.

Lastly, Cultural Identity was strongest in Serchhip (53.23) and Siaha (53.13), suggesting a deep connection to cultural roots and ethnic pride. Champhai showed the lowest cultural identity score at 43.23, indicating comparatively less

identification with cultural traditions and heritage.

Figure 12: Big Five traits mean score representation for the three age groups.

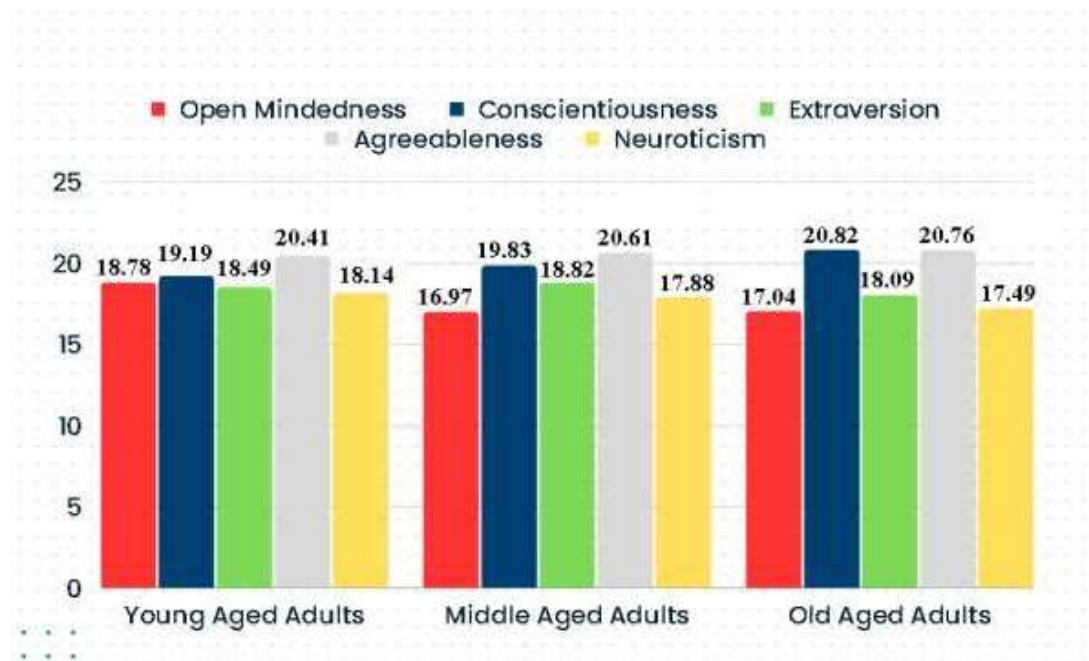


Figure 13: Big Five traits mean score representation for the whole sample, males and females.

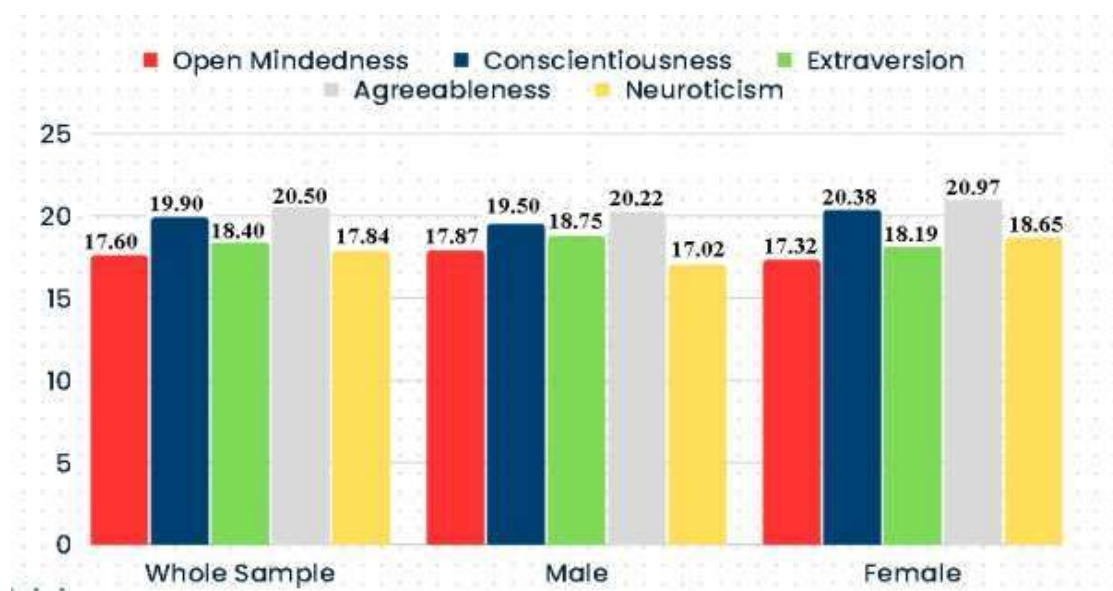


Figure 14: Ambivalent Sexism mean score representation for the whole sample.

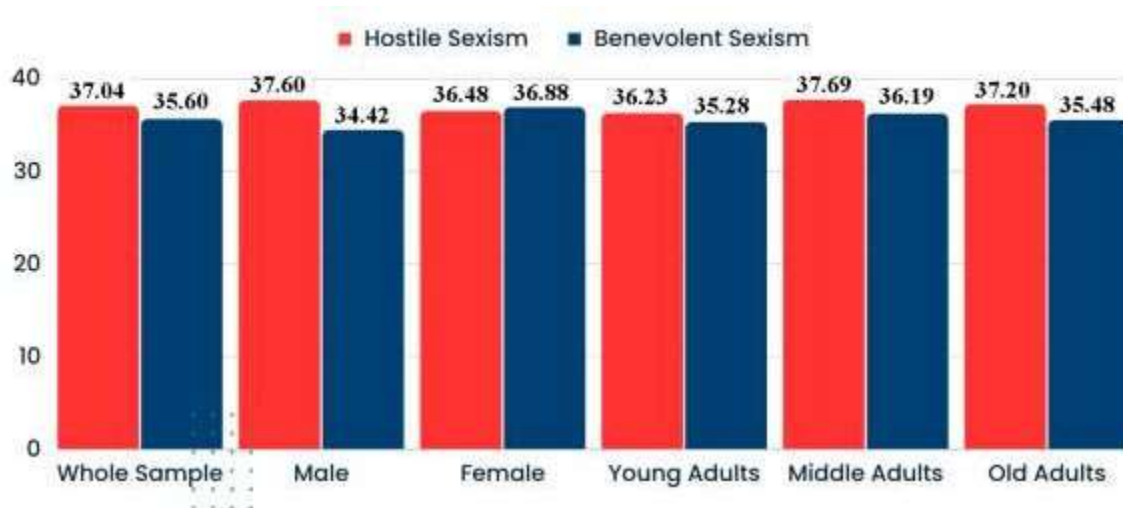


Figure 15: Religiosity mean score representation for the whole sample, male and female.

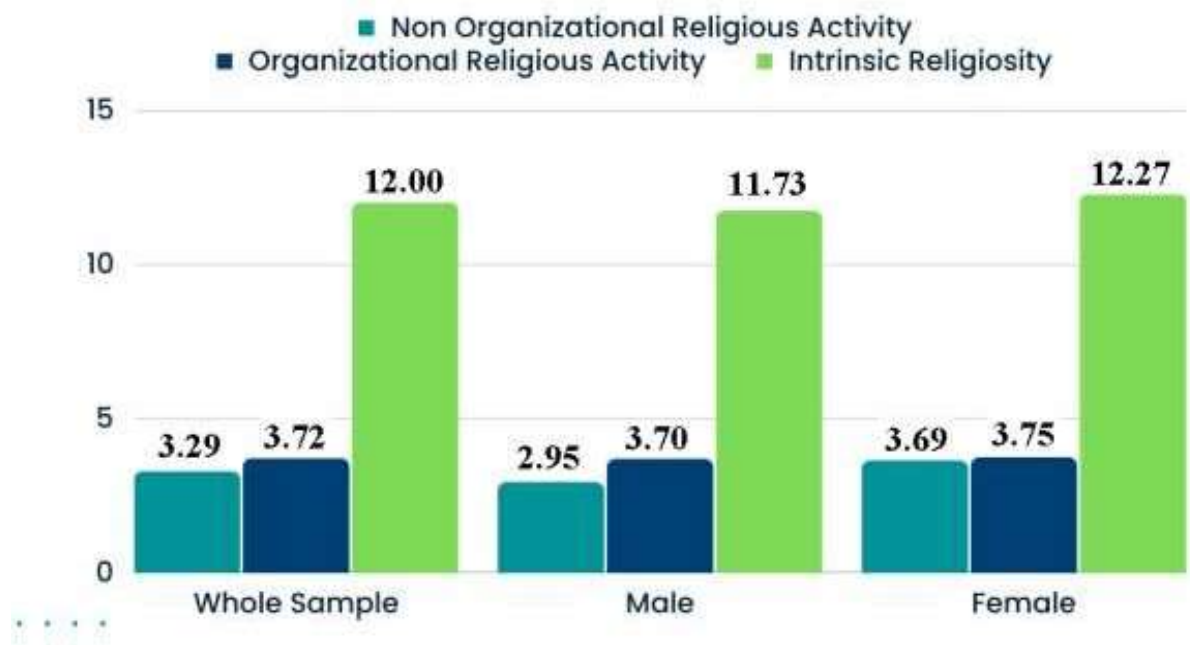


Figure 15: Religiosity mean score representation for the three age groups.

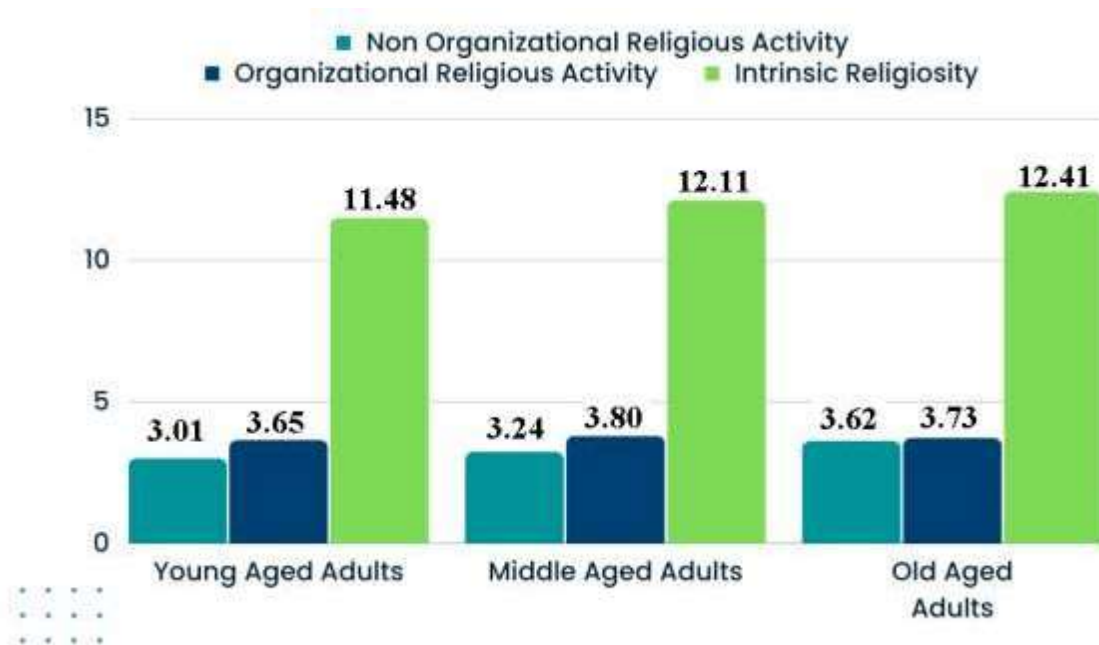


Figure 16: Cultural Identity mean score representation for the whole group.

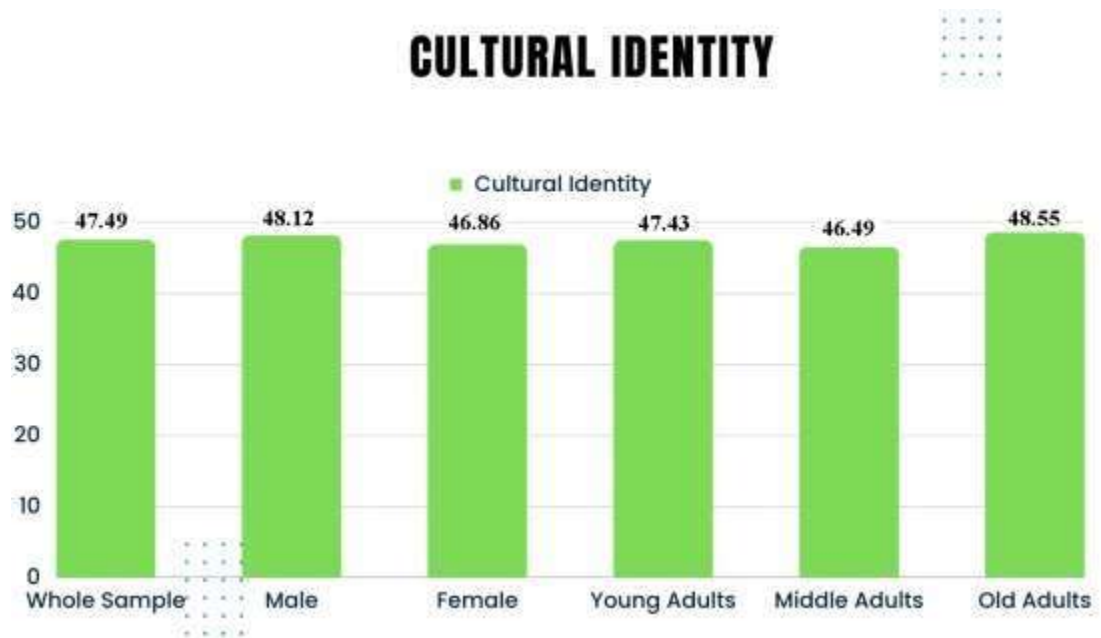


Figure 17: Mean Scores of Religiosity, Sexism, Personality Traits, and Cultural Identity Across Districts

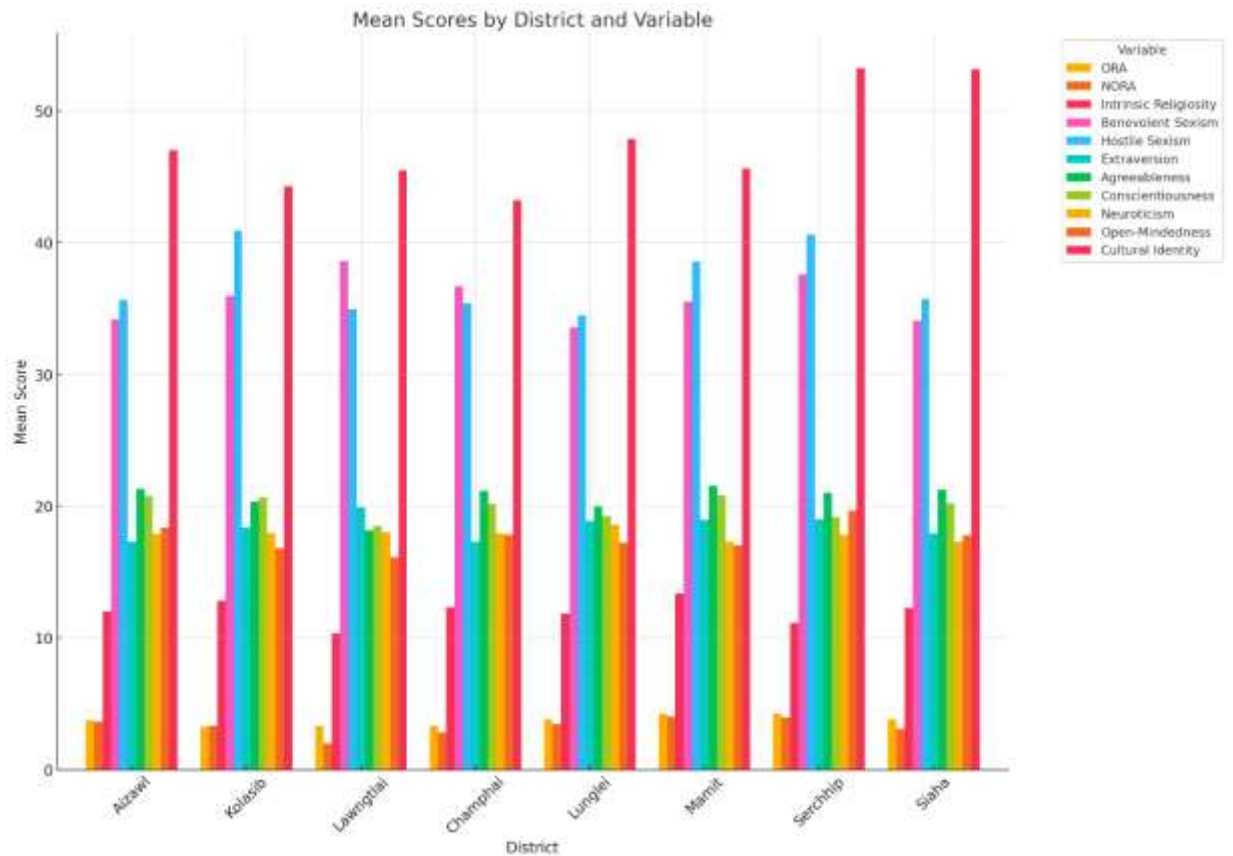


Figure 12,13,14,16, shows the diagrammatic representation of the different mean scores in the dependent variables. It shows females' mean score to be slightly higher for Organizational Religious Activity, with females scoring higher in Non-Organizational Activity and Intrinsic Religiosity. Females scored higher in Benevolent Sexism whereas Males scored higher in Hostile Sexism. Males scored higher in Extraversion and Openness whereas Females scored higher in Agreeableness, Conscientiousness and Neuroticism. It also shows males scored higher in Cultural Identity.

Figure 11,13,15,16 shows the diagrammatic representation of the different mean scores for age groups in the dependent variables. It shows Middle-Aged Adults scored highest in the variable of Organizational religious activity and Old-Aged Adults scored highest in Non-Religious Activity and Intrinsic Religiosity. Middle Aged Adults scored highest in both Hostile and Benevolent Sexism. Middle-Aged

Adults scored highest in Extraversion whereas, Young-Aged Adults scored highest in Neuroticism, Openness and Old-Aged Adults scored highest in Conscientiousness, Agreeableness and Cultural Identity.

Figure 17 "Mean Scores of Religiosity, Sexism, Personality Traits, and Cultural Identity Across Districts" presents the average scores of key psychological and socio-cultural variables across the eight districts of Mizoram: Aizawl, Kolasib, Lawngtlai, Champhai, Lunglei, Mamit, Serchhip, and Siaha. The variables measured include Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), Intrinsic Religiosity, Benevolent Sexism, Hostile Sexism, the Big Five personality traits (Extraversion, Agreeableness, Conscientiousness, Neuroticism, Open-Mindedness), and Cultural Identity.

Among the religiosity variables, Serchhip recorded the highest mean score for ORA (4.25), followed closely by Mamit (4.22). For NORA, Mamit had the highest mean score (4.03), indicating more frequent engagement in non-organizational religious practices. Intrinsic Religiosity was also highest in Mamit (13.33), suggesting deeper personal religious commitment in this district.

In the sexism dimensions, Lawngtlai had the highest score in Benevolent Sexism (38.60), while Kolasib recorded the highest score in Hostile Sexism (40.90), followed closely by Serchhip (40.63). These scores highlight regional differences in attitudes related to gender and traditional roles.

Regarding personality traits, Lawngtlai showed the highest level of Extraversion (19.93), while Mamit had the highest Agreeableness (21.55) and Conscientiousness (20.80). The highest score for Neuroticism was found in Lunglei (18.58), whereas Serchhip stood out for having the highest score in Open-Mindedness (19.65), reflecting greater openness to experiences.

In terms of Cultural Identity, Serchhip again recorded the highest mean score (53.23), followed closely by Siaha (53.13), indicating stronger identification with cultural values and practices in these districts.

Table 4.1 Correlation Matrix of Dependent Variables for the Whole Sample

	BS	HS	Ex	Ag	Con	Neu	OM	CI	ORA	NORA
HS	.406**									
EX	.049	.036								
AG	.094*	.086	-.165**							
CON	.120**	.091*	-.057	.479**						
NEU	.114*	.030	-.147**	-.144**	-.225**					
OM	-.102*	-.110*	.086	.219**	.170**	-.192**				
CI	-.107*	-.027	.065	-.122**	-.084	.055	.184**			
ORA	.112*	.143**	-.011	.191**	.119**	.102*	.019	-.067		
NORA	.084	.082	-.033	.200**	.226**	.075	-.024	.007	.414**	
IR	.170**	.154**	-.090*	.210**	.295**	.055	-.101*	-.070	.322**	.458**

**Correlation is significant at the 0.01 level (2-tailed)

The correlation tables 4.1,4.2,4.3, 4.4 & 4.5 pertain to Objective 1 of the study, which aims to explore the relationships between measures of religiosity, ambivalent sexism, personality traits, and cultural identity. The statistical analysis utilized in this study involved the application of bivariate correlation, specifically the Pearson Correlation coefficient, to examine the relationship between the dependent variables. The findings presented in Table indicated that there were notable and statistically significant correlations observed among the dependent variables.

Benevolent Sexism had a significant moderate positive correlation with Hostile Sexism ($r = .406$, $p < .01$), a significant low positive correlation with Agreeableness ($r = .094$, $p < .05$), a significant low positive correlation with Conscientiousness ($r = .120$, $p < .01$), a significant low positive correlation with Neuroticism ($r = .114$, $p < .05$), a significant low negative correlation with Open-Mindedness ($r = -.102$, $p < .05$), a significant low negative correlation with Cultural Identity ($r = -.107$, $p < .05$), a significant low positive correlation with Organizational Religious Activity ($r = .112$, $p < .05$), a significant low positive correlation with Intrinsic Religiosity ($r = .170$, $p < .01$).

Hostile Sexism had a significant moderate positive correlation with Benevolent Sexism ($r = .406, p < .01$), a significant low positive correlation with Conscientiousness ($r = .091, p < .05$), a significant low negative correlation with Open-Mindedness ($r = -.110, p < .01$), a significant low positive correlation with Organizational Religious Activity ($r = .143, p < .01$), a significant low positive correlation with Intrinsic Religiosity ($r = .154, p < .01$). Extraversion had a significant low negative correlation with Agreeableness ($r = -.165, p < .01$), a significant low negative correlation with Neuroticism ($r = -.147, p < .01$), a significant low negative correlation with Intrinsic Religiosity ($r = -.090, p < .05$).

Agreeableness had a significant low positive correlation with Benevolent Sexism ($r = .094, p < .05$), a significant low negative correlation with Extraversion ($r = -.165, p < .01$), a significant moderate positive correlation with Conscientiousness ($r = .479, p < .01$), a significant low negative correlation with Neuroticism ($r = -.144, p < .01$), a significant low positive correlation with Open-Mindedness ($r = .219, p < .01$), a significant low negative correlation with Cultural Identity ($r = .122, p < .01$), a significant low positive correlation with Organizational Religious Activity ($r = .191, p < .01$), a significant low positive correlation with Non-Organizational Religious Activity ($r = .200, p < .01$) a significant low positive correlation with Intrinsic Religiosity ($r = .210, p < .01$).

Conscientiousness had a significant low positive correlation with Benevolent Sexism ($r = .120, p < .01$), a significant low positive correlation with Hostile Sexism ($r = .091, p < .05$), a significant moderate positive correlation with Agreeableness ($r = .479, p < .01$), a significant low negative correlation with Neuroticism ($r = -.225, p < .01$), a significant low positive correlation with Open-Mindedness ($r = .170, p < .01$), a significant low positive correlation with Organizational Religious Activity ($r = .119, p < .01$), a significant low positive correlation with Non-Organizational Religious Activity ($r = .226, p < .01$) a significant low positive correlation with Intrinsic Religiosity ($r = .295, p < .01$).

Neuroticism had a significant low positive correlation with Benevolent Sexism ($r = .114, p < .05$), a significant low negative correlation with Extraversion ($r = -.114, p < .01$), a significant low negative correlation with Agreeableness ($r = -.144, p < .01$), a significant low negative correlation with Conscientiousness ($r = -.225, p < .01$), a significant low negative correlation with Open- Mindedness ($r = -.192, p < .01$), a significant low positive correlation with Organizational Religious Activity ($r = .102, p < .05$).

Open Mindedness had a significant low negative correlation with Benevolent Sexism ($r = .102, p < .05$), a significant low negative correlation with Hostile Sexism ($r = -.110, p < .05$), a significant low positive correlation with Agreeableness ($r = .219, p < .01$), a significant low positive correlation with Conscientiousness ($r = .170, p < .01$), a significant low negative correlation with Neuroticism ($r = -.192, p < .01$), a significant low positive correlation with Cultural Identity ($r = .184, p < .01$), a significant low negative correlation with Intrinsic Religiosity ($r = -.101, p < .05$).

Cultural Identity had a significant low negative correlation with Benevolent Sexism ($r = -.107, p < .05$), a significant low negative correlation with Agreeableness ($r = -.122, p < .01$), a significant low positive correlation with Open-Mindedness ($r = .184, p < .01$).

Organizational Religious Activity had a significant low positive correlation with Benevolent Sexism ($r = .112, p < .05$), a significant low positive correlation with Hostile Sexism ($r = .143, p < .01$), a significant low positive correlation with Agreeableness ($r = .191, p < .01$), a significant low positive correlation with Conscientiousness ($r = .119, p < .01$), a significant low positive correlation with Neuroticism ($r = .102, p < .05$), a significant moderate positive correlation with Non-Organizational Religious Activity ($r = .414, p < .01$), a significant low positive correlation with Intrinsic Religiosity ($r = .322, p < .01$).

Non-Organizational Religious Activity had a significant low positive correlation with Agreeableness ($r = .200, p < .01$), a significant low positive correlation with Conscientiousness ($r = .226, p < .01$), a significant moderate positive correlation with Organizational Religious Activity ($r = .414, p < .01$), a significant

moderate positive correlation with Intrinsic Religiosity ($r = .458, p < .01$).

Intrinsic Religiosity had a significant low positive correlation with Benevolent Sexism ($r = .170, p < .01$), a significant low positive correlation with Hostile Sexism ($r = .154, p < .01$), a significant low negative correlation with Extraversion ($r = -.090, p < .05$), a significant low positive correlation with Agreeableness ($r = .210, p < .01$), a significant low positive correlation with Conscientiousness ($r = .295, p < .01$), a significant low negative correlation with Open Mindedness ($r = -.101, p < .05$), a significant moderate positive correlation with Organizational Religious Activity ($r = .322, p < .01$), a significant moderate positive correlation with Non-Organizational Religious Activity ($r = .458, p < .01$).

Table 4.2 Correlation Matrix of Dependent Variables for Male and Female Samples

Male	ORA	NORA	IR	Ex	Ag	Con	Neu	OM	CI	BS
ORA	1									
Nora	.427**	1								
IR	.336**	.458**	1							
Ex	-.008	-.050	-.130*	1						
Ag	.138*	.230**	.203**	-.182**	1					
Con	.033	.241**	.302**	-.004	.488**	1				
Neu	.172**	.013	.090	-.109	-.186**	-.281**	1			
OM	.058	.069	-.081	.199**	.244**	.251**	-.274**	1		
CI	-.097	.000	-.107	.088	-.083	-.012	.114	.208**	1	
BS	.050	.010	.095	.097	-.026	.005	.116	-.111	-.097	1
HS	.141*	.103	.156*	.012	.100	.032	.096	-.091	-.172**	.452**
Female										
ORA	1									
NORA	.409**	1								
IR	.308**	.440**	1							
Ex	-.011	.014	-.032	1						

Ag	.245**	.127*	.199**	-.131*					
Con	.195**	.171**	.271**	-.092	.455**				
Neu	.026	.042	-.032	-.160*	-.168**	-.249**			
OM	-.016	-.098	-.112	-.045	.210**	.106	-.079		
CI	-.035	.037	-.019	.034	-.155*	-.145*	.024	.150*	
BS	.174**	.101	.231**	.022	.204**	.210**	.032	-.069	-.102
HS	.149*	.095	.169**	.050	.089	.167**	-.002	-.141*	.115
								.395**	

**Correlation is significant at the 0.01 level (2-tailed)

For male samples in the variables of Organizational Religious Activity and Non-organizational Religious Activity: There is a significant moderate positive correlation ($r = 0.427$, $p < 0.01$). Organizational Religious Activity and Intrinsic Religiosity: There is a significant low positive correlation ($r = 0.336$, $p < 0.01$). Organizational Religious Activity and Agreeableness: There is a significant low positive correlation ($r = 0.138$, $p < 0.05$). Organizational Religious Activity and Neuroticism: There is a significant moderate positive correlation ($r = 0.172$, $p < 0.01$). Organizational Religious Activity and Hostile Sexism: There is a significant low positive correlation ($r = 0.141$, $p < 0.05$).

Non-organizational Religious Activity and Intrinsic Religiosity: There is a significant moderate positive correlation ($r = 0.458$, $p < 0.01$). Non-organizational Religious Activity and Agreeableness: There is a significant low positive correlation ($r = 0.230$, $p < 0.01$). Non-organizational Religious Activity and Conscientiousness: There is a significant low positive correlation ($r = 0.241$, $p < 0.01$). Intrinsic Religiosity and Agreeableness: There is a significant low positive correlation ($r = 0.203$, $p < 0.01$). Intrinsic Religiosity and Conscientiousness:

There is a significant moderate positive correlation ($r = 0.302$, $p < 0.01$). Intrinsic Religiosity and Hostile Sexism: There is a significant low positive correlation ($r = 0.156$, $p < 0.05$). Extraversion and Agreeableness: There is a significant low negative correlation ($r = -0.182$, $p > 0.01$). Extraversion and Open Mindedness: There is a significant low positive correlation ($r = 0.199$, $p < 0.01$).

Agreeableness and Conscientiousness: There is a significant significant positive correlation ($r = 0.488, p < 0.01$). Agreeableness and Neuroticism: There is a significant low negative correlation ($r = -0.186, p < 0.01$). Agreeableness and Open Mindedness: There is a significant moderate positive correlation ($r = 0.244, p < 0.01$). Conscientiousness and Neuroticism: There is a significant moderate negative correlation ($r = -0.281, p < 0.01$).

Conscientiousness and Open Mindedness: There is a significant moderate positive correlation ($r = 0.251, p < 0.01$). Neuroticism and Open Mindedness: There is a significant low negative correlation ($r = -0.274, p < 0.01$). Neuroticism and Conscientiousness: There is a significant low negative correlation ($r = -0.281, p < 0.01$). Open Mindedness and Cultural Identity: There is a significant low positive correlation ($r = 0.208, p < 0.01$). Benevolent Sexism and Hostile Sexism: There is a significant moderate positive correlation ($r = 0.452, p < 0.01$).

For female samples There is a significant moderate positive correlation ($r = 0.409^{**}$) between Organizational Religious Activity and Non-organizational Religious Activity. There is a significant moderate positive correlation ($r = 0.308^{**}$) between Organizational Religious Activity and Intrinsic Religiosity.

There is a significant moderate positive correlation ($r = 0.245^{**}$) between Organizational Religious Activity and Agreeableness. There is a significant low positive correlation ($r = 0.195^{**}$) between Organizational Religious Activity and Conscientiousness. There is a significant low positive correlation ($r = 0.174^{**}$) between Organizational Religious Activity and Benevolent Sexism. There is a significant low positive correlation ($r = 0.149^{*}$) between Organizational Religious Activity and Hostile Sexism.

There is a moderate positive correlation ($r = 0.440^{**}$) between Non-organizational Religious Activity and Intrinsic Religiosity. There is a significant low positive correlation ($r = 0.127^{*}$) between Non-organizational Religious Activity and Agreeableness. There is significant low positive correlation ($r = 0.171^{**}$) between Non-organizational Religious Activity and Conscientiousness.

There is a significant moderate positive correlation ($r = 0.199^{**}$) between Intrinsic Religiosity and Agreeableness. There is a significant moderate positive correlation ($r = 0.271^{**}$) between Intrinsic Religiosity and Conscientiousness. There is a significant moderate positive correlation ($r = 0.231^{**}$) between Intrinsic Religiosity and Benevolent Sexism. There is a significant low positive correlation ($r = 0.169^{**}$) between Intrinsic Religiosity and Hostile Sexism.

There is a significant low negative correlation ($r = -0.131^*$) between Extraversion and Agreeableness. There is a significant moderate positive correlation ($r = 0.455^{**}$) between Agreeableness and Conscientiousness. There is a significant low positive correlation ($r = 0.210^{**}$) between Agreeableness and Open Mindedness. There is a significant moderate negative correlation ($r = -0.249^{**}$) between Conscientiousness and Neuroticism.

There is a significant moderate positive correlation ($r = 0.395^{**}$) between Benevolent Sexism and Hostile Sexism. Neuroticism and Extraversion: There is a significant low negative correlation ($r = -0.160^*$) between Neuroticism and Extraversion. Agreeableness and Neuroticism: There is a significant low negative correlation ($r = -0.168^{**}$) between Agreeableness and Neuroticism. Agreeableness and Cultural Identity: There is a significant low negative correlation ($r = -0.155^*$) between Agreeableness and Cultural Identity.

There is a significant low positive correlation (Pearson correlation = 0.204^{**}) between Agreeableness and Benevolent Sexism. There is a significant moderate negative correlation (Pearson correlation = -0.249^{**}) between Conscientiousness and Neuroticism.

There is a significant low negative correlation (Pearson correlation = -0.145^*) between Conscientiousness and Cultural Identity. There is a significant low positive correlation (Pearson correlation = 0.210^{**}) between Conscientiousness and Benevolent Sexism. There is a significant low positive correlation (Pearson correlation = 0.167^{**}) between Conscientiousness and Hostile Sexism. There is a significant low negative correlation (Pearson correlation = -0.141^*) between Open Mindedness and Hostile Sexism.

Table 4.3 Correlation Matrix of Dependent Variables for Young Aged Adults

Young Adults	ORA	NORA	IR	BS	HS	Ex	Ag	Con	Neu	OM
ORA										
NORA	.361**									
IR	.242**	.371**								
BS	.010	.036	.228**							
HS	.106	-.070	.064	.438**						
Ex	-.134	-.028	-.098	-.052	-.028					
Ag	.190*	.179*	.132	.052	.146	-.160*				
Con	.021	.169*	.190*	.132	.205**	-.065	.363**			
Neu	.192*	.169*	.260**	.183*	-.074	-.194*	-.103	-.154		
OM	.102	-.026	-.303**	-.231**	-.210**	-.027	.158*	.124	-.137	
CI	.046	.037	-.084	-.091	-.177*	.042	-.175*	-.120	.059	.272**

**Correlation is significant at the 0.01 level (2-tailed)

For young aged adults there is a significant moderate positive correlation between Organizational Religious Activity and Non-organizational Religious Activity ($r = 0.361$, $p < 0.01$). Similarly, there is a moderate positive correlation between Organizational Religious Activity and Intrinsic Religiosity ($r = 0.242$, $p < 0.01$). Organizational Religious Activity also shows a significant positive low correlation with Agreeableness ($r = 0.190$, $p < 0.05$) and Neuroticism ($r = 0.192$, $p < 0.05$).

Non-organizational Religious Activity is significantly and moderately positively correlated with Intrinsic Religiosity ($r = 0.371$, $p < 0.01$), and it has a significant positive low correlation with Agreeableness ($r = 0.179$, $p < 0.05$). Non-

organizational Religious Activity also shows a significant positive low correlation with Conscientiousness. There is a significant positive low correlation between Intrinsic Religiosity and Conscientiousness ($r = 0.190^*$). In terms of Benevolent Sexism, there is a significant low positive correlation with Intrinsic Religiosity ($r = 0.228^{**}$). Intrinsic Religiosity and Neuroticism have a significant positive correlation ($r = 0.260^{**}$, $p < 0.01$), while Intrinsic Religiosity and Open Mindedness have a significant negative correlation ($r = -0.303^{**}$, $p < 0.01$).

Benevolent Sexism and Hostile Sexism exhibit a significant positive correlation ($r = 0.438^{**}$). Benevolent Sexism also shows a significant weak positive correlation with Neuroticism ($r = 0.183^*$, $p < 0.05$) and a moderate negative correlation with Open Mindedness ($r = -0.231^{**}$, $p < 0.01$). Hostile Sexism is significantly positively correlated with Conscientiousness ($r = 0.205^{**}$, $p < 0.01$) and significantly negatively correlated with Open Mindedness ($r = -0.210^{**}$, $p < 0.01$). Cultural Identity and Hostile Sexism have a significant weak negative correlation ($r = -0.177^*$, $p < 0.05$).

Extraversion and Agreeableness are significantly negatively correlated ($r = -0.160^*$), and Extraversion and Neuroticism also show a significant negative correlation ($r = -0.194^*$). Agreeableness and Conscientiousness exhibit a significant positive correlation ($r = 0.363^{**}$). Agreeableness has a significant weak positive correlation with Open Mindedness ($r = 0.158^*$, $p < 0.05$) and a weak negative correlation with Cultural Identity ($r = -0.175^*$, $p < 0.05$). Lastly, there is a significant weak positive correlation between Conscientiousness and Hostile Sexism ($r = 0.167^{**}$, $p < 0.01$), as well as between Neuroticism and Benevolent Sexism ($r = 0.183^*$, $p < 0.05$). Open Mindedness and Cultural Identity also have a significant positive correlation ($r = 0.272^{**}$).

Table 4.4 Correlation Matrix of Dependent Variables for Middle Aged Adults

Middle Adults	ORA	NORA	IR	BS	HS	Ex	Ag	Con	Neu	OM
ORA	1									
NORA	.416**	1								
IR	.319**	.463**	1							
BS	-.016	.061	-.075	1						
HS	.101	.145	.132	.315**	1					
Ex	.069	.061	-.076	.195*	-.024	1				
Ag	.200*	.168*	.223**	-.102	-.024	-.101	1			
Con	.267**	.255**	.385**	-.079	.039	.014	.535**	1		
Neu	-.016	-.058	-.130	.241**	.032	-.124	-.180*	-.193*	1	
OM	.064	-.067	-.019	-.025	-.129	.228**	.261**	.182*	-.215**	1
CI	-.134	-.063	-.092	.085	.155*	.072	-.098	-.012	.069	.227**

**Correlation is significant at the 0.01 level (2-tailed)

For middle-aged adults, there are several significant relationships observed in the data: Organizational Religious Activity and Non-organizational Religious Activity: There is a significant moderate positive correlation ($r = 0.416^{**}$, $p < 0.01$) between these variables. Organizational Religious Activity and Intrinsic Religiosity: There is a significant moderate positive correlation ($r = 0.319^{**}$, $p < 0.01$) between these variables. Organizational Religious Activity and Agreeableness: There is a significant low positive correlation ($r = 0.200^{*}$, $p < 0.05$) between these variables.

Organizational Religious Activity and Conscientiousness: There is a significant moderate positive correlation ($r = 0.267^{**}$, $p < 0.01$) between these variables. Non-organizational Religious Activity and Intrinsic Religiosity: There is a

significant moderate positive correlation ($r = 0.463^{**}$, $p < 0.01$) between these variables.

Non-organizational Religious Activity and Agreeableness: There is a significant low positive correlation ($r = 0.168^*$, $p < 0.05$) between these variables. Non-organizational Religious Activity and Conscientiousness: There is a significant low positive correlation ($r = 0.255^{**}$, $p < 0.01$) between these variables.

Intrinsic Religiosity and Agreeableness: There is a significant positive correlation ($r = 0.223^{**}$, $p < 0.01$) between these variables. Intrinsic Religiosity and Conscientiousness: There is a significant positive correlation ($r = 0.385^{**}$, $p < 0.01$) between these variables.

Benevolent Sexism and Hostile Sexism: There is a significant positive correlation ($r = 0.315^{**}$, $p < 0.01$) between these variables. Benevolent Sexism and Neuroticism: There is a significant low positive correlation ($r = 0.241^{**}$, $p < 0.01$) between these variables. Benevolent Sexism and Extraversion: There is a significant low positive correlation ($r = 0.195^*$, $p < 0.05$) between these variables.

Cultural Identity and Hostile Sexism: There is a significant low negative correlation ($r = -0.155^*$, $p < 0.05$) between these variables. Extraversion and Open Mindedness: There is a significant positive correlation ($r = 0.228^{**}$, $p < 0.01$) between these variables. Agreeableness and Conscientiousness: There is a significant positive correlation ($r = 0.535^{**}$, $p < 0.01$) between these variables. Agreeableness and Neuroticism:

There is a significant low positive correlation ($r = -0.180^*$, $p < 0.05$) between these variables. Agreeableness and Open Mindedness: There is a significant low negative correlation ($r = 0.261^{**}$, $p < 0.01$) between these variables. Open Mindedness and Cultural Identity: There is a significant positive correlation ($r = 0.227^{**}$, $p < 0.01$) between these variables. Conscientiousness and Neuroticism: There is a significant negative correlation ($r = -0.193^*$, $p < 0.05$) between these variables. Conscientiousness and Open Mindedness: There is a significant positive correlation ($r = 0.182^*$, $p < 0.05$) between these variables. Neuroticism and Open Mindedness: There is a significant negative correlation ($r = -0.215^{**}$, $p < 0.01$)

between these variables.

Table 4.5 Correlation Matrix of Dependent Variables for Old Aged Adults

Old Age	ORA	NORA	IR	BS	HS	Ex	Ag	Con	Neu	OM
ORA										
NORA	.472**									
IR	.412**	.521**								
BS	.304**	.150	.313**							
HS	.201*	.150	.246**	.437**						
EX	.037	-.110	-.084	.026	.142					
AG	.180*	.245**	.275**	.311**	.129	-.238**				
CON	.068	.188*	.269**	.269**	.016	-.089	.545**			
NEU	.112	.126	-.015	-.059	.152	-.123	-.155	-.314**		
OM	-.086	.093	.156*	-.015	.039	.089	.288**	.329**	-.308**	
CI	-.117	.018	-.050	-.253**	-.029	.101	-.098	-.140	.053	.061

**Correlation is significant at the 0.01 level (2-tailed)

For old-aged adults, there are significant correlations reported between various variables. Organizational Religious Activity and Non-Organizational Religious Activity have a significant moderate positive correlation ($r = 0.472^{**}$, $p < 0.01$). Organizational Religious Activity and Intrinsic Religiosity show a significant moderate positive correlation ($r = 0.412^{**}$, $p < 0.01$). Organizational Religious Activity and Agreeableness demonstrate a significant low positive correlation ($r = 0.180^{*}$, $p < 0.05$). Organizational Religious Activity and Benevolent Sexism exhibit a significant low positive correlation ($r = 0.304^{**}$, $p < 0.01$).

Organizational Religious Activity and Hostile Sexism display a significant low positive correlation ($r = 0.201^*$, $p < 0.05$). Non-organizational Religious Activity and Intrinsic Religiosity have a significant moderate positive correlation ($r = 0.521^{**}$, $p < 0.01$). Non-organizational Religious Activity and Agreeableness demonstrate a significant low positive correlation ($r = 0.245^{**}$, $p < 0.01$). Non-organizational Religious Activity and Conscientiousness exhibit a significant moderate positive correlation ($r = 0.188^*$, $p < 0.05$).

Intrinsic Religiosity and Benevolent Sexism have a significant positive correlation ($r = 0.314^{**}$, $p < 0.01$). Intrinsic Religiosity and Hostile Sexism show a significant positive correlation ($r = 0.246^{**}$, $p < 0.01$). Intrinsic Religiosity and Conscientiousness demonstrate a significant positive correlation ($r = 0.269^{**}$, $p < 0.01$). Intrinsic Religiosity and Agreeableness exhibit a significant positive correlation ($r = 0.275^{**}$, $p < 0.01$).

Intrinsic Religiosity and Open Mindedness have a significant positive correlation ($r = 0.156^*$, $p < 0.05$). Benevolent Sexism and Hostile Sexism display a significant positive correlation ($r = 0.437^{**}$, $p < 0.01$). Benevolent Sexism and Agreeableness demonstrate a significant low positive correlation ($r = 0.311^{**}$, $p < 0.01$). Benevolent Sexism and Conscientiousness exhibit a significant low positive correlation ($r = 0.269^*$, $p < 0.05$). Cultural Identity and Benevolent Sexism show a significant low negative correlation ($r = -0.253^{**}$, $p < 0.01$).

Agreeableness and Extraversion have a significant low negative correlation ($r = -0.238^{**}$, $p < 0.01$). Agreeableness and Conscientiousness demonstrate a significant positive correlation ($r = 0.545^{**}$, $p < 0.01$). Agreeableness and Open Mindedness exhibit a significant low positive correlation ($r = 0.288^{**}$, $p < 0.01$). Conscientiousness and Neuroticism display a significant low negative correlation ($r = -0.314^{**}$, $p < 0.01$).

Conscientiousness and Open Mindedness show a significant positive correlation ($r = 0.329^{**}$, $p < 0.01$). Neuroticism and Open Mindedness have a significant low negative correlation ($r = -0.308^{**}$, $p < 0.01$). The tables below present the correlation matrix of sub-scales across various age groups. Significant

correlations were found between all sub-scales. Therefore, Hypothesis 1, which posited the existence of significant correlations among the research is accepted.

Table 5.1 Independent Samples t-Test for Sex Differences in Measured Constructs

Independent Variable	Dependent Variable	t-value	df	Sig. (2-tailed)	Mean Difference
Sex	ORA	-0.559	478	0.576	-0.0583
	NORA	-4.593	478	0.000**	-0.6917
	IR (Intrinsic Religiosity)	-2.173	478	0.030*	-0.5375
	Hostile Sexism	1.551	478	0.122	1.125
	Benevolent Sexism	-3.679	478	0.000**	-2.467
	Extraversion	1.581	478	0.115	0.563
	Agreeableness	-2.520	478	0.012*	-0.750
	Conscientiousness	-2.772	478	0.006**	-0.879
	Neuroticism	-5.386	478	0.000**	-1.633
	Open-Mindedness	1.464	478	0.144	0.554
	Cultural Identity	1.181	478	0.238	1.2625

- Significant Differences was seen at ($p < .01$):
 - NORA (.000)
 - IR (.030)
 - BS (.000)
 - Agreeableness (.012)
 - Conscientiousness (.006)
 - Neuroticism (.000)

The following tables (5.1, 5.2, 5.3, 5.4,5.5,5.6,5.7,5.8,5.9) pertain to objective two which states to show gender differences and group differences on the variables

measured. The variables that demonstrate statistical significance gender differences within the dataset are as follows:

Benevolent Sexism: Levene's Test indicates that the equality of variances is met, with an obtained F value of 3.739 and a significance level of .054. The t-test for equality of means calculates a t value of -3.679, accompanied by a degree of freedom (df) value of 478, and a significance level of .000. The calculated Mean Difference stands at -2.467. Furthermore, the 99% Confidence Interval of the Difference spans from the Lower value of -3.784 to the Upper value of -1.149.

Agreeableness: Through Levene's Test, it is determined that the equality of variances holds true, with an F value of 2.431 and a significance level of .120. The t-test for equality of means results in a t value of -2.520, along with a degree of freedom (df) value of 478, and a significance level of .012. The observed Mean Difference is noted to be -0.750. The corresponding 95% Confidence Interval of the Difference encompasses the Lower value of -1.335 and the Upper value of -0.165.

Conscientiousness: Levene's Test further verifies the equality of variances, yielding an F value of .196 and a significance level of .658. The t-test for equality of means calculates a t value of -2.772, with a degree of freedom (df) value of 478, and a significance level of .006. The computed Mean Difference for this variable is recorded as -0.879. Moreover, the 95% Confidence Interval of the Difference extends from the Lower value of -1.502 to the Upper value of -0.256.

Neuroticism: Levene's Test ensures equality of variances with an F value of .002 and a significance level of .967. The t-test for equality of means produces a t value of -5.386, accompanied by a degree of freedom (df) value of 478, and a significance level of .000. The calculated Mean Difference for Neuroticism is found to be -1.633. The corresponding 95% Confidence Interval of the Difference covers the range from the Lower value of -2.229 to the Upper value of -1.037.

Non-organizational Religious Activity: Through Levene's Test, the equality of variances is confirmed with an F value of .144 and a significance level of .705. The t-test for equality of means generates a t value of -4.593, accompanied by a degree of freedom (df) value of 478, and a significance level of .000. The observed

Mean Difference for this variable is reported as -0.6917. The corresponding 95% Confidence Interval of the Difference encompasses the Lower value of -0.9875 and the Upper value of -0.3958.

Intrinsic Religiosity: Levene's Test confirms equality of variances, yielding an F value of .983 and a significance level of .322. The t-test for equality of means calculates a t value of -2.173, with a degree of freedom (df) value of 478, and a significance level of .030. The calculated Mean Difference for Intrinsic Religiosity is noted as -0.53750. The corresponding 95% Confidence Interval of the Difference spans from the Lower value of -1.02346 to the Upper value of -0.05154.

Table 5.2: One-Way ANOVA Examining Age Differences in Measured Constructs:

Independent Variable	Dependent Variable	Sum of Squares	df	Mean Square	F	Sig.
Age	Organizational Religious Activity	1.817	2	0.908	0.695	0.499
	Non-Organizational Religious Activity	30.054	2	15.027	5.398	0.005
	Intrinsic Religiosity	73.350	2	36.675	5.042	0.007
	Benevolent Sexism	93.838	2	46.919	0.855	0.426
	Hostile Sexism	177.129	2	88.565	1.401	0.247
	Extraversion	42.200	2	21.100	1.387	0.251
	Agreeableness	9.904	2	4.952	0.460	0.632
	Conscientiousness	216.263	2	108.131	9.133	0.000**
	Neuroticism	34.913	2	17.456	1.497	0.225
	Open-Mindedness	332.904	2	166.452	10.027	0.000**
	Cultural Identity	341.250	2	170.625	1.244	0.289

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

The table presents the results of a one-way ANOVA examining whether **age** significantly affects various psychological and attitudinal variables.

NORA (Non-Organized Religious Activity): A significant effect was found ($F = 5.398$, $p = 0.005$), indicating that different age groups significantly differ in

NORA.

Intrinsic religiosity ($F=5.042$, $p=.007$)

Conscientiousness: Age significantly affects conscientiousness ($F = 9.133$, $p < 0.001$), suggesting that age groups differ in their levels of conscientiousness.

Open-Mindedness: A significant effect ($F = 10.027$, $p < 0.001$) indicates that open-mindedness varies across age groups.

Other Variables: No significant differences were found for ORA, Benevolent Sexism, Hostile Sexism, Extraversion, Agreeableness, Neuroticism, or Cultural Identity, meaning age does not significantly impact these traits.

Table 5.3 Post Hoc Comparisons of Age Groups on Dependent Variables:

Dependent Variable	Age Groups Compared	Mean Difference (I-J)	p-value (Sig.)
NORA	Early (20-39) vs. Old (60+)	-0.6063	0.004
Conscientiousness	Early (20-39) vs. Old (60+)	-1.631	0.000
	Middle (40-59) vs. Old (60+)	-0.994	0.027
Open-Mindedness	Early (20-39) vs. Middle (40-59)	1.800	0.000
	Early (20-39) vs. Old (60+)	1.731	0.000

Table 5.3 Post Hoc Comparisons of Age Groups on Dependent Variables analysis reveals significant differences among age groups on several psychological variables:

Non-Organizational Religious Activity (NORA): Older adults (60+) scored significantly higher than younger adults (20–39), indicating greater engagement in private religious practices with age.

Conscientiousness: Older adults (60+) showed significantly higher conscientiousness compared to both younger (20–39) and middle-aged adults (40–59), suggesting increased responsibility and self-discipline in older age.

Open-Mindedness: Younger adults (20–39) scored significantly higher in open-mindedness compared to both middle-aged and older adults, reflecting greater openness to new experiences among the younger population.

Table 5.4: One-Way ANOVA Examining Occupation Differences in Measured Constructs

Independent Variable	Dependent Variable	Sum of Squares (Between)	df (Between)	Mean Square (Between)	F-Value	Sig.
Occupation	ORA	7.128	3	2.376	1.831	.141
	NORA	17.810	3	5.937	2.109	.098
	Intrinsic Religiosity	42.974	3	14.325	1.948	.121
	Benevolent Sexism	533.801	3	177.934	3.289	.021*
	Hostile Sexism	173.102	3	57.701	0.911	.436
	Extraversion	204.443	3	68.148	4.573	.004*
	Agreeableness	169.230	3	56.410	5.393	.001*
	Conscientiousness	124.578	3	41.526	3.444	.017*
	Neuroticism	95.332	3	31.777	2.750	.042*
	Open-Mindedness	398.507	3	132.836	8.052	.000*
	Cultural Identity	1715.289	3	571.763	4.248	.006*

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

Table 5.5 Post Hoc Comparisons of Occupation on Dependent Variables:

Dependent Variables	Comparison (I-J)	Mean Difference	Sig.
Benevolent Sexism	Unemployed vs Govt	-2.816	.015*
	Private vs Govt	-2.578	.039*
Extraversion	Unemployed vs Student	1.965	.043*
	Govt vs Student	2.927	.002*
Agreeableness	Unemployed vs Private	-0.969	.025*
	Private vs Govt	1.578	.001*
Conscientiousness	Private vs Student	2.156	.009*
Open-Mindedness	Unemployed vs Student	-3.581	.000*
	Private vs Student	-2.332	.019*
	Govt vs Student	-2.854	.004*
Cultural Identity	Govt vs Student	-7.965	.006*

*Significant at $p < .05$.

Benevolent Sexism: Govt employees scored significantly higher in Benevolent Sexism than Unemployed (MD = 2.816, $p = .015$) and Private workers (MD = 2.578, $p = .039$). This suggests that individuals in government jobs may hold stronger traditional, paternalistic attitudes toward gender roles compared to those who are unemployed or in private jobs.

Extraversion: Students scored significantly higher than the Unemployed (MD = 1.965, $p = .043$) and Govt workers (MD = 2.927, $p = .002$). This indicates that students tend to be more outgoing, energetic, and socially engaged compared to other occupational groups.

Agreeableness: Private workers scored significantly higher than the Unemployed (MD = 0.969, $p = .025$) and Govt workers (MD = 1.578, $p = .001$). This suggests that individuals in private jobs may be more cooperative, compassionate, and trusting compared to those who are unemployed or work in government.

Conscientiousness: Students scored significantly higher than Private workers (MD = 2.156, $p = .009$). This implies that students may be more disciplined, organized, and goal-oriented compared to those in private jobs.

Open-Mindedness: Students were significantly more open-minded than Unemployed (MD = -3.581, $p = .000$), Private workers (MD = -2.332, $p = .019$), and Govt employees (MD = -2.854, $p = .004$). This suggests that students are more open to new experiences, curious, and willing to challenge traditional norms compared to other groups.

Cultural Identity: Students had significantly lower Cultural Identity scores than Govt workers (MD = -7.965, $p = .006$). This could indicate that government employees feel a stronger connection to their cultural heritage, traditions, or collective identity compared to students.

Students tend to be more extraverted, conscientious, open-minded, and less traditional in cultural identity compared to other occupational groups. Government workers show higher benevolent sexism and cultural identity than other groups. Private workers are more agreeable than both the unemployed and government workers.

Table 5.6: One-Way ANOVA Examining Education level Differences in Measured Constructs:

Independent Variable	Dependent Variable	Sum of Squares (Between)	df (Between)	Mean Square (Between)	F-Value	Sig.
Education Level	ORA	14.078	4	3.519	2.737	.028*
	NORA	18.360	4	4.590	1.627	.166
	Intrinsic Religiosity	56.021	4	14.005	1.908	.108
	Benevolent Sexism	372.356	4	93.089	1.706	.147
	Hostile Sexism	724.284	4	181.071	2.904	.021*
	Extraversion	45.777	4	11.444	0.750	.559
	Agreeableness	41.961	4	10.490	0.976	.420
	Conscientiousness	83.671	4	20.918	1.719	.145
	Neuroticism	29.079	4	7.270	0.620	.648
	Open-Mindedness	218.595	4	54.649	3.232	.012*
	Cultural Identity	1333.349	4	333.337	2.456	.045*

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

Table 5.7 Post Hoc Comparisons of Education Level on Dependent Variables:

Predictor Variable	Comparison (I-J)	Mean Difference	Sig.
Hostile Sexism	Primary vs Secondary	3.266	.013*

*Significant at $p < .05$.

Individuals with a primary education exhibited significantly higher hostile sexism scores than those with a secondary education (Mean Difference = 3.266, $p = .013$). This finding implies that people with lower educational attainment (primary level) tend to endorse hostile sexist beliefs more strongly than those with a secondary education.

Table 5.8: One-Way ANOVA Examining Relationship Status Differences in Measured Constructs:

Independent Variable	Dependent Variable	df	Mean Square	F	Sig.
Relationship Status	ORA	3	.334	.255	.858
	NORA	3	17.502	6.381	.000*
	Intrinsic Religiosity	3	28.016	3.855	.010*
	Benevolent Sexism	3	48.868	.890	.446
	Hostile Sexism	3	76.981	1.217	.303
	Extraversion	3	12.382	.812	.488
	Agreeableness	3	31.074	2.926	.033*
	Conscientiousness	3	124.947	10.836	.000*
	Neuroticism	3	21.850	1.881	.132
	Open-Mindedness	3	135.232	8.205	.000*
	Cultural Identity	3	423.735	3.126	.026*

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

Table 5.8 One-Way ANOVA Examining Education level Differences shows that Non-Organizational Religious Activity (NORA) – There is a statistically significant effect of relationship status on NORA ($F(3, 476) = 6.381$, $p = .000$), suggesting that different relationship statuses are associated with variations in participation in religious activities outside formal religious settings.

Intrinsic Religiosity – Relationship status has a significant effect on Intrinsic Religiosity ($F(3, 476) = 3.855$, $p = .010$), meaning that individuals in different relationship statuses differ in their internalized religious beliefs.

Agreeableness – The effect of relationship status on Agreeableness is significant ($F(3, 476) = 2.926, p = .033$), indicating that personality trait differences in agreeableness vary depending on relationship status.

Conscientiousness – There is a strong effect of relationship status on Conscientiousness ($F(3, 476) = 10.836, p = .000$), implying that individuals in different relationship statuses exhibit varying levels of self-discipline and responsibility.

Open-Mindedness – Relationship status significantly influences Open-Mindedness ($F(3, 476) = 8.205, p = .000$), suggesting that people in different relationship statuses differ in their openness to new experiences.

Cultural Identity – The effect of relationship status on Cultural Identity is significant ($F(3, 476) = 3.126, p = .026$), meaning that cultural identity may vary depending on one's relationship status.

The analysis found no significant effects of relationship status on Organizational Religious Activity (ORA), Benevolent Sexism, Hostile Sexism, Extraversion, and Neuroticism ($p > .05$). This suggests that relationship status does not play a significant role in shaping these traits or attitudes.

Table 5.9 Post Hoc Comparisons of Relationship Status on Dependent Variables:

Dependent Variables	Comparison (I-J)	Mean Difference	Sig.
Non-Organizational Religious Activity (NORA)	Single vs Married	-0.5123	.041*
NORA	Single vs Divorced/Widowed	-1.1546	.000*
NORA	Married vs Divorced/Widowed	-0.6424	.047*
NORA	Separated vs Divorced/Widowed	-1.1429	.017*
Intrinsic Religiosity	Single vs Married	-0.8442	.038*
Intrinsic Religiosity	Single vs Divorced/Widowed	-1.4575	.009*
Conscientiousness	Single vs Married	-1.555	.001*
Conscientiousness	Single vs Divorced/Widowed	-2.772	.000*

	Divorced/Widowed		
Conscientiousness	Married vs Separated	-1.914	.023*
Conscientiousness	Separated vs Divorced/Widowed	-3.131	.001*
Open-Mindedness	Single vs Married	2.150	.000*
Open-Mindedness	Single vs Divorced/Widowed	2.168	.010*
Cultural Identity	Separated vs Divorced/Widowed	7.2001	.042*

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

Table 5.9 Post Hoc Comparisons of Relationship Status on Dependent Variables summarizes significant differences in Non-Organizational Religious Activity (NORA), Intrinsic Religiosity, Conscientiousness, Open-Mindedness, and Cultural Identity across marital status groups.

NORA is significantly lower among single individuals compared to married and widowed/divorced individuals, with the widowed/divorced group scoring the highest. Intrinsic Religiosity is also lower for singles compared to married and widowed/divorced individuals.

Conscientiousness is significantly lower among singles compared to all other groups, with the largest gap observed between separated and widowed/divorced individuals.

Open-Mindedness is higher among singles compared to married and widowed/divorced individuals. Cultural Identity scores significantly higher for separated individuals compared to widowed/divorced individuals. These findings suggest that marital status influences religious activity, personality traits, and cultural identity.

Table 5.10 : One-Way ANOVA Examining District-Level Differences in Measured Constructs

Independent Variable	Dependent Variable	Sum of Squares	df	Mean Square	F	Sig.
Districts	Organizational Religious Activity (ORA)	62.492	7	8.927	7.494	.000
	Non-Organizational Religious Activity (NORA)	184.592	7	26.370	10.607	.000
	Intrinsic Religiosity	368.798	7	52.685	7.834	.000
	Benevolent Sexism	1363.448	7	194.778	3.689	.001
	Hostile Sexism	2841.833	7	405.976	6.969	.000
	Extraversion	352.048	7	50.293	3.418	.001
	Agreeableness	524.967	7	74.995	7.657	.000
	Conscientiousness	315.131	7	45.019	3.830	.000
	Neuroticism	74.392	7	10.627	0.909	.499
	Open-Mindedness	494.781	7	70.683	4.301	.000
	Cultural Identity	6063.865	7	866.266	6.846	.000

Table 5.10 indicate that significant district-level differences were observed across nearly all the measured psychological and socio-cultural variables:

Religiosity: Significant differences were found in Organizational Religious Activity (ORA) ($F = 7.494$, $p < .001$), Non-Organizational Religious Activity (NORA) ($F = 10.607$, $p < .001$), and Intrinsic Religiosity ($F = 7.834$, $p < .001$). This suggests that levels of religious engagement and personal religious commitment vary significantly across districts. **Sexism:** Both Benevolent Sexism ($F = 3.689$, $p = .001$) and Hostile Sexism ($F = 6.969$, $p < .001$) showed significant differences, indicating district-based variation in gender-related attitudes.

Personality Traits: Significant differences were observed in Extraversion ($F = 3.418$, $p = .001$), Agreeableness ($F = 7.657$, $p < .001$), Conscientiousness ($F = 3.830$,

$p < .001$), and Open-Mindedness ($F = 4.301$, $p < .001$) across districts. However, Neuroticism did not show significant variation ($F = 0.909$, $p = .499$), suggesting relative consistency in emotional stability across regions.

Cultural Identity: A significant difference was found ($F = 6.846$, $p < .001$), indicating varying levels of cultural identification among the districts.

Table 5.11 Post Hoc Comparisons of Districts on Dependent Variables

Dependent Variable	District (I)	District (J)	Mean Difference (I-J)	p-value
ORA	Kolasib (2)	Mamit (6)	-0.950*	0.000
	Kolasib (2)	Serchhip (7)	-0.983*	0.000
	Lawngtlai (3)	Mamit (6)	-0.883*	0.000
	Lawngtlai (3)	Serchhip (7)	-0.917*	0.000
	Champhai (4)	Mamit (6)	-0.867*	0.000
	Champhai (4)	Serchhip (7)	-0.900*	0.000
NORA	Aizawl (1)	Lawngtlai (3)	1.650*	0.000
	Kolasib (2)	Lawngtlai (3)	1.350*	0.000
	Lawngtlai (3)	Lunglei (5)	-1.467*	0.000
	Lawngtlai (3)	Mamit (6)	-2.033*	0.000
	Lawngtlai (3)	Serchhip (7)	-1.950*	0.000
	Lawngtlai (3)	Siaha (8)	-1.100*	0.004
	Champhai (4)	Mamit (6)	-1.217*	0.001
	Champhai (4)	Serchhip (7)	-1.133*	0.002
	Mamit (6)	Siaha (8)	0.933*	0.028
Intrinsic Religiosity	Aizawl (1)	Lawngtlai (3)	1.700*	0.009
	Kolasib (2)	Lawngtlai (3)	2.467*	0.000
	Kolasib (2)	Serchhip (7)	1.666*	0.011
	Lawngtlai (3)	Champhai (4)	-1.983*	0.001

	Lawngtlai (3)	Lunglei (5)	-1.500*	0.035
	Lawngtlai (3)	Mamit (6)	-3.000*	0.000
	Lawngtlai (3)	Siaha (8)	-1.933*	0.001
	Lunglei (5)	Mamit (6)	-1.500*	0.035
	Mamit (6)	Serchhip (7)	2.200*	0.000
Benevolent Sexism	Aizawl (1)	Lawngtlai (3)	-4.417*	0.021
	Lawngtlai (3)	Lunglei (5)	5.050*	0.004
	Lawngtlai (3)	Siaha (8)	4.533*	0.016
	Lunglei (5)	Serchhip (7)	-4.067*	0.047
Hostile Sexism	Aizawl (1)	Kolasib (2)	-5.250*	0.005
	Aizawl (1)	Serchhip (7)	-4.983*	0.009
	Kolasib (2)	Lawngtlai (3)	5.950*	0.001
	Kolasib (2)	Champhai (4)	5.483*	0.002
	Kolasib (2)	Lunglei (5)	6.433*	0.000
	Kolasib (2)	Siaha (8)	5.150*	0.006
	Lawngtlai (3)	Serchhip (7)	-5.683*	0.001
	Champhai (4)	Serchhip (7)	-5.217*	0.005
	Lunglei (5)	Serchhip (7)	-6.167*	0.000
	Serchhip (7)	Siaha (8)	4.883*	0.012
Extraversion	Aizawl (1)	Lawngtlai (3)	-2.617*	0.005
	Lawngtlai (3)	Champhai (4)	2.650*	0.004
Agreeableness	Aizawl (1)	Lawngtlai (3)	3.150*	0.000
	Kolasib (2)	Lawngtlai (3)	2.183*	0.004
	Lawngtlai (3)	Champhai (4)	-3.017*	0.000
	Lawngtlai (3)	Lunglei (5)	-1.833*	0.031
	Lawngtlai (3)	Mamit (6)	-3.400*	0.000
	Lawngtlai (3)	Serchhip (7)	-2.850*	0.000
	Lawngtlai	Siaha (8)	-3.100*	0.000

	(3)			
Conscientiousness	Aizawl (1)	Lawngtlai (3)	2.283*	0.007
	Kolasib (2)	Lawngtlai (3)	2.167*	0.014
	Lawngtlai (3)	Mamit (6)	-2.300*	0.006
Open Mindedness	Kolasib (2)	Serchhip (7)	-2.867*	0.003
	Lawngtlai (3)	Serchhip (7)	-3.533*	0.000
	Lunglei (5)	Serchhip (7)	-2.417*	0.026
	Mamit (6)	Serchhip (7)	-2.650*	0.009
Cultural Identity	Kolasib (2)	Serchhip (7)	-8.967*	0.000
	Kolasib (2)	Siaha (8)	-8.867*	0.001
	Lawngtlai (3)	Serchhip (7)	-7.733*	0.005
	Lawngtlai (3)	Siaha (8)	-7.633*	0.006
	Champhai (4)	Serchhip (7)	-10.000*	0.000
	Champhai (4)	Siaha (8)	-9.900*	0.000
	Mamit (6)	Serchhip (7)	-7.583*	0.006
	Mamit (6)	Siaha (8)	-7.483*	0.007

The post hoc comparisons in Table 5.11 highlight significant district-level differences across several measured constructs.

In Organizational Religious Activity (ORA), participants from Mamit ($M = 4.22$) and Serchhip ($M = 4.25$) scored significantly higher than those from Kolasib, Lawngtlai, and Champhai. For example, Kolasib scored 0.95 points lower than Mamit ($p = .000$), and Lawngtlai scored 0.88 points lower than Mamit ($p = .000$).

In Non-Organizational Religious Activity (NORA), Lawngtlai showed substantially lower engagement, especially when compared to Mamit (Mean Difference = -2.03, $p = .000$) and Serchhip (Mean Difference = -1.95, $p = .000$). Aizawl and Kolasib also scored significantly higher than Lawngtlai, with differences of 1.65 ($p = .000$) and 1.35 ($p = .000$) respectively.

Intrinsic Religiosity was significantly higher in Mamit ($M = 13.33$), with Lawngtlai scoring notably lower (e.g., Lawngtlai vs. Mamit = -3.00, $p = .000$).

Kolasib also scored higher than Lawngtlai (Mean Difference = 2.47, $p = .000$), and Mamit scored 2.20 points higher than Serchhip ($p = .000$).

In the domain of Benevolent Sexism, Lawngtlai had higher scores, with significant differences found compared to Aizawl (Mean Difference = -4.42, $p = .021$), Lunglei (5.05, $p = .004$), and Siaha (4.53, $p = .016$). Conversely, Lunglei scored lower than Serchhip (Mean Difference = -4.07, $p = .047$).

Hostile Sexism was highest in Kolasib ($M = 40.90$) and Serchhip ($M = 40.63$), significantly differing from Aizawl and several other districts. For example, Kolasib vs. Aizawl showed a difference of -5.25 ($p = .005$), while Kolasib vs. Lunglei was 6.43 ($p = .000$).

For Extraversion, Lawngtlai had higher scores, with significant differences found when compared to Aizawl (-2.62, $p = .005$) and Champhai (2.65, $p = .004$).

Agreeableness was highest in Mamit ($M = 21.55$), while Lawngtlai had significantly lower scores across the board, showing differences of 3.15 ($p = .000$) with Aizawl, and 3.40 ($p = .000$) with Mamit.

Conscientiousness was also higher in Mamit ($M = 20.80$) compared to Lawngtlai, with a significant mean difference of -2.30 ($p = .006$). Aizawl and Kolasib both had higher scores than Lawngtlai by more than 2 points.

Open-Mindedness peaked in Serchhip ($M = 19.65$), which scored significantly higher than Kolasib (-2.87, $p = .003$), Lawngtlai (-3.53, $p = .000$), and others.

Finally, in Cultural Identity, Serchhip ($M = 53.23$) and Siaha ($M = 53.13$) scored the highest, significantly outperforming Kolasib, Lawngtlai, Champhai, and Mamit. For instance, Serchhip scored 8.97 points higher than Kolasib ($p = .000$), and 10.00 points higher than Champhai ($p = .000$), indicating stronger identification with cultural values in these districts.

This pattern of findings illustrates meaningful regional variation across religiosity, sexism, personality traits, and cultural identity in Mizoram, with Mamit, Serchhip, and Siaha frequently standing out across multiple variables.

Table 6.1, 6.2, 6.3, 6.4, 6.5 pertains to Objective 3 which was to examine the independent effects of gender and age groups, as well as their interaction effect on the measured constructs.

Table 6.1: Interaction Effects of Age and Sex on Dependent Variables:

Independent Variable	Dependent Variable	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Age X Sex	ORA	0.517	2	0.258	0.197	0.821	0.001
	NORA	4.929	2	2.465	0.923	0.398	0.004
	Intrinsic Religiosity	18.050	2	9.025	1.252	0.287	0.005
	Benevolent Sexism	555.129	2	277.565	5.307	0.005	0.022
	Hostile Sexism	149.413	2	74.706	1.186	0.306	0.005
	Extraversion	20.150	2	10.075	0.664	0.516	0.003
	Agreeableness	19.688	2	9.844	0.924	0.398	0.004
	Conscientiousness	10.529	2	5.265	0.450	0.638	0.002
	Neuroticism	268.279	2	134.140	12.788	0.000	0.051
	Open-Mindedness	25.404	2	12.702	0.766	0.465	0.003
	Cultural Identity	498.050	2	249.025	1.823	0.163	0.008

**The mean difference is significant at the 0.01 level.

*The mean difference is significant at the 0.05 level.

Table 6.1 shows the significant interaction effects:

- Benevolent Sexism ($F = 5.307$, $p = 0.005$, $\eta^2 = 0.022$): Age and sex interact significantly, accounting for 2.2% of the variance.
- Neuroticism ($F = 12.788$, $p = 0.000$, $\eta^2 = 0.051$): Stronger effect, explaining 5.1% of the variance.

Non-Significant Effects: All other dependent variables show non-significant

interactions, meaning age and sex do not jointly impact them significantly.

Table 6.2: Pairwise Comparisons and Univariate Tests for Neuroticism Across Age Groups and Gender

Dependent Variable	Gender	Age Group (I)	Age Group (J)	Mean Difference (I-J)	Std. Error	Sig. (p-value)
Neuroticism	Male	20-39 (Early)	40-59 (Middle)	-1.225	0.512	0.051
		20-39 (Early)	60+ (Old)	-1.012	0.512	0.146
		40-59 (Middle)	20-39 (Early)	1.225	0.512	0.051
		40-59 (Middle)	60+ (Old)	0.212	0.512	1.000
		60+ (Old)	20-39 (Early)	1.012	0.512	0.146
		60+ (Old)	40-59 (Middle)	-0.212	0.512	1.000
	Female	20-39 (Early)	40-59 (Middle)	1.750	0.512	0.002
		20-39 (Early)	60+ (Old)	2.325	0.512	0.000
		40-59 (Middle)	20-39 (Early)	-1.750	0.512	0.002
		40-59 (Middle)	60+ (Old)	0.575	0.512	0.786
		60+ (Old)	20-39 (Early)	-2.325	0.512	0.000
		60+ (Old)	40-59 (Middle)	-0.575	0.512	0.786

Table 6.3 Univariate Tests for Neuroticism Across Age Groups and Gender

Dependent Variable	Gender	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Neuroticism	Male	68.558	2	34.279	3.268	0.039	0.014
	Female	234.633	2	117.317	11.184	0.000	0.045

Table 6.2 and 6.3 shows the Pairwise Comparisons and Univariate Tests for Neuroticism Across Age Groups and Gender.

Effect of Age on Neuroticism for Males

The F-value (3.268, $p = 0.039$) for males indicates that age has a statistically significant effect on neuroticism at the 0.05 level, meaning neuroticism scores differ

across age groups for males. However, the partial eta squared (0.014) suggests that the effect size is small (only 1.4% of the variance in neuroticism is explained by age in males).

Pairwise comparisons: The only marginally significant difference is between the Early Adulthood (20-39) and Middle Adulthood (40-59) groups (Mean Difference = -1.225, $p = 0.051$), indicating that middle-aged men tend to report slightly higher neuroticism than younger men. However, since $p = 0.051$, it is just above the conventional threshold (0.05), meaning the result is not strictly significant but suggests a potential trend.

There are no significant differences between other age groups (p -values > 0.05).

Effect of Age on Neuroticism for Females

The F-value (11.184, $p < 0.001$) for females shows a highly significant effect of age on neuroticism, meaning age is a strong predictor of neuroticism in females. The partial eta squared (0.045) suggests that 4.5% of the variance in neuroticism among females is explained by age, which is a small but stronger effect than in males.

Pairwise comparisons: Young females (20-39) have significantly higher neuroticism than both middle-aged females (40-59) (Mean Difference = 1.750, $p = 0.002$) and older females (60+) (Mean Difference = 2.325, $p < 0.001$). This means neuroticism decreases significantly with age in females.

There is no significant difference between middle-aged (40-59) and older (60+) females ($p = 0.786$), suggesting that neuroticism levels remain relatively stable in later adulthood.

For males: Neuroticism does not show a strong age-related decline.

There is a weak trend suggesting that middle-aged men may have slightly higher neuroticism than younger men, but the effect is small.

For females:

Neuroticism declines significantly with age, with younger women (20-39) reporting the highest neuroticism and older women (60+) reporting the lowest.

The most notable differences are between young and middle-aged, and young and older females, but no difference between middle and older females.

Table 6.4: Pairwise Comparisons and Univariate Tests for Benevolent Sexism Across Age Groups and Gender

Pairwise Comparisons

Gender	Age Group (I)	Age Group (J)	Mean Difference (I-J)	Std. Error	Sig. (p-value)
Male	20-39 (Early)	40-59 (Middle)	-1.587	1.142	0.496
	20-39 (Early)	60+ (Old)	1.738	1.142	0.387
	40-59 (Middle)	20-39 (Early)	1.587	1.142	0.496
	40-59 (Middle)	60+ (Old)	3.325	1.142	0.011
	60+ (Old)	20-39 (Early)	-1.738	1.142	0.387
	60+ (Old)	40-59 (Middle)	-3.325	1.142	0.011
Female	20-39 (Early)	40-59 (Middle)	-0.400	1.142	1.000
	20-39 (Early)	60+ (Old)	-2.100	1.142	0.200
	40-59 (Middle)	20-39 (Early)	0.400	1.142	1.000
	40-59 (Middle)	60+ (Old)	-1.700	1.142	0.412
	60+ (Old)	20-39 (Early)	2.100	1.142	0.200
	60+ (Old)	40-59 (Middle)	1.700	1.142	0.412

Table 6.5 Univariate Tests for Benevolent Sexism Across Age Groups and Gender

Gender	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Male	442.525	2	221.263	4.239	0.015	0.018
Female	198.933	2	99.467	1.906	0.150	0.008

Table 6.4 and 6.5 shows the Pairwise Comparisons and Univariate Tests for Benevolent Sexism Across Age Groups and Gender.

Males: The only significant difference ($p = 0.011$) is between Middle-aged (40-59) and Older (60+) males (Mean Difference = 3.325). This indicates that older men (60+) endorse significantly lower levels of benevolent sexism compared to middle-aged men (40-59).

There are no significant differences between other age groups (all p -values > 0.05).

Females: There are no significant differences in benevolent sexism across any age groups (all p -values > 0.05). This suggests that benevolent sexism remains relatively stable across different age groups for women.

Univariate Tests for Benevolent Sexism Across Age Groups and Gender

Males: The F-value (4.239, $p = 0.015$) suggests a statistically significant effect of age on benevolent sexism for males.

The partial eta squared (0.018) suggests that age explains 1.8% of the variance in benevolent sexism among men, which is a small effect.

Females: The F-value (1.906, $p = 0.150$) is not significant, meaning that age does not have a significant effect on benevolent sexism in females.

The partial eta squared (0.008) indicates a very small effect size (0.8%), reinforcing that age does not meaningfully influence benevolent sexism in women.

Benevolent sexism significantly decreases with age for men, particularly between middle-aged (40-59) and older (60+) men. Age does not significantly affect benevolent sexism in women, meaning their endorsement of these attitudes remains

stable across age groups. The effect of age on benevolent sexism is stronger for men than for women, though the effect size remains small.

Table 7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.7, 7.8, pertains to objective 4 of the research, which was to determine religiosity's significant prediction with regards to the variables of ambivalent sexism, cultural identity, and personality traits. A hierarchical stepwise regression analysis was conducted for each subscale of Religiosity. The predictor variables were entered in three sequential blocks. In the first block, demographic variables were included to account for baseline influences. The second block introduced the subscales of Ambivalent Sexism along with Cultural Identity to examine their predictive power beyond demographics. Finally, the third block added the subscales of Personality Traits to assess their additional contribution in explaining variations in religiosity.

Table 7.1: Hierarchical Regression Analysis Predicting Benevolent Sexism from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 (β)	Model 2 (β)	Model 3 (β)	Collinearity Statistics
ORA	0.090*	0.075	0.052	Tolerance = 0.829, VIF = 1.206
NORA	—	0.035	-0.021	Tolerance = 0.769, VIF = 1.300
Intrinsic Religiosity	—	—	0.143**	Tolerance = 0.896, VIF = 1.116
ΔR^2	0.008*	0.001	0.016**	Durbin-Watson = 1.584
Adjusted R^2	0.006	0.005	0.019	

- Significance: * $p < 0.05$, ** $p < 0.01$.
- Model 1: Only ORA.
- Model 2: ORA + NORA.
- Model 3: ORA + NORA + Intrinsic Religiosity.

- Tolerance > 0.2 and VIF < 5 indicate no severe multicollinearity. Durbin-Watson ≈ 1.58 (acceptable range for independence of residuals: 1.5–2.5)
- Intrinsic Religiosity was the only significant predictor in the final model ($\beta = 0.143$, $*p^* = 0.006$). ORA was significant in Model 1 ($*p^* = 0.049$) but lost significance when other predictors were added. NORA had no significant effect ($*p^* > 0.05$ in all models). The final model (Model 3) explained 1.9% of variance (Adjusted $R^2 = 0.019$), a small but statistically significant improvement ($*\Delta R^2 = 0.016$, $p = 0.006^*$)

Table 7.2: Hierarchical Regression Analysis Predicting Hostile Sexism from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	0.143**	0.132**	0.111*	Tolerance=0.829, VIF=1.206
NORA	-	0.027	-0.023	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	0.129*	Tolerance=0.896, VIF=1.116
ΔR^2	0.020**	0.001	0.013*	
Adjusted R^2	0.018	0.017	0.028	Durbin-Watson=1.689

- $p < .05$, $**p < .01$
- Model specifications:
 - Model 1: ORA only
 - Model 2: ORA + NORA
 - Model 3: ORA + NORA + Intrinsic Religiosity
- All VIF values < 2 indicate no multicollinearity concerns. Durbin-Watson value of 1.489 suggests acceptable autocorrelation
- Key Findings:
 - ORA shows significant positive relationships across all models ($\beta=0.111$ - 0.143 , $p<.05$). Intrinsic Religiosity has a smaller but significant positive relationship

($\beta=0.129$, $p=.013$), NORA shows no significant effects in any model. The final model explains 2.8% of variance (Adjusted $R^2=0.028$)

- Comparison with Benevolent Sexism Results:
- ORA shows stronger relationships with Hostile Sexism than with Benevolent Sexism. Intrinsic Religiosity maintains positive relationships with both outcomes, but stronger with Benevolent Sexism. Both models show similar small effect sizes (2-3% explained variance)

Table 7.3: Hierarchical Regression Analysis Predicting Open Mindedness from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	0.019	0.035	0.055	Tolerance=0.829, VIF=1.206
NORA	-	-0.039	0.010	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	-0.124*	Tolerance=0.896, VIF=1.116
ΔR^2	0.000	0.001	0.012*	
Adjusted R^2	-0.002	-0.003	0.007	Durbin-Watson=1.749

- * $p < .05$
- Model specifications:
- Model 1: ORA only
- Model 2: ORA + NORA
- Model 3: ORA + NORA + Intrinsic Religiosity.
- All VIF values < 2 indicate no multicollinearity concerns. Durbin-Watson value of 1.749 suggests no autocorrelation issues
- Key Findings:
- Intrinsic Religiosity shows a significant negative relationship with Open-Mindedness ($\beta=-0.124$, $p=.018$). Neither ORA nor NORA show significant relationships with Open-Mindedness in any model. The final model explains

only 0.7% of variance (Adjusted $R^2=0.007$). Negative Adjusted R^2 values in Models 1-2 indicate these models fit worse than a null model

- Comparison with Previous Models:
- Unlike with sexism measures, Intrinsic Religiosity shows a negative relationship with Open-Mindedness. The effect sizes are smaller than in the sexism models. ORA and NORA show no meaningful relationships with Open-Mindedness

Table 7.4: Hierarchical Regression Analysis Predicting Conscientiousness from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics (Tolerance/VIF)
ORA	.119*	.031	-.008	Tolerance=.829 VIF=1.206
NORA	—	.213***	.118*	Tolerance=.769 /VIF=1.300
Intrinsic Religiosity	—	—	.244***	Tolerance=.896 VIF=1.116
ΔR^2	.014*	.038***	.046***	
Adjusted R^2	.012	.048	.092	Durbin-Watson = 2.009

- * $p < .001$, $p < .01$, $p < .05$ (two-tailed).
- Standardized coefficients (β) reported.
- $VIF < 5$ (all models) indicates no multicollinearity concerns.
- Durbin-Watson ≈ 2.0 suggests no autocorrelation in residuals.
- Key Findings:
- Intrinsic Religiosity was the strongest predictor ($\beta = .244$, * $p < .001$), suggesting higher religiosity is associated with greater conscientiousness.

- NORA: Significant in Model 2 ($\beta = .213$, $*p < .001$) but attenuated in Model 3 ($\beta = .118$, $*p = .023*$). Likely shares variance with Intrinsic Religiosity (see tolerance values).
- ORA: Initially significant ($\beta = .119$, $*p = .009*$) but became nonsignificant after adding NORA (Model 2) and Intrinsic Religiosity (Model 3).
- Model Fit:
- Final model (Model 3) explained 9.2% of variance (Adj. $R^2 = .092$), a significant improvement over Model 2 ($\Delta R^2 = .046$, $*p < .001$).
- Comparison to Other DVs:
- Direction: Unlike Open-Mindedness (negative), Intrinsic Religiosity positively predicts Conscientiousness. Effect Size: Larger than for Benevolent/Hostile Sexism (Adj. $R^2 = 1.9\text{--}2.8\%$) but smaller than typical personality studies. Predictor Stability: NORA's effect diminished when Intrinsic Religiosity was added, suggesting overlapping constructs.

Table 7.5: Hierarchical Regression Analysis Predicting Extraversion from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	-0.011	0.003	0.019	Tolerance=0.829, VIF=1.206
NORA	-	-0.034	0.004	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	-0.098†	Tolerance=0.896, VIF=1.116
ΔR^2	0.000	0.001	0.007†	
Adjusted R^2	-0.002	-0.003	0.002	Durbin-Watson=2.024

- † $p = .061$ (marginal significance)
- Model 1: ORA only (non-significant)
- Model 2: ORA + NORA (non-significant)
- Model 3: Full model (Intrinsic Religiosity approaches significance).
- All VIFs < 2 indicate no multicollinearity. Durbin-Watson ≈ 2.0 suggests no autocorrelation
- Key Findings:

- Intrinsic Religiosity showed a marginal negative relationship with Extraversion ($\beta = -0.098$, $p = .061$). Neither ORA nor NORA predicted Extraversion in any model. Models explained negligible variance ($\text{Adj. } R^2 \leq 0.002$). Results suggest minimal relationship between these predictors and Extraversion

Table 7.6: Hierarchical Regression Analysis Predicting Agreeableness from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	0.191***	0.131**	0.110*	Tolerance=0.829, VIF=1.206
NORA	-	0.145**	0.094†	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	0.132**	Tolerance=0.896, VIF=1.116
ΔR^2	0.037***	0.018**	0.013**	
Adjusted R^2	0.035	0.050	0.062	Durbin-Watson=1.891

- *** $p < .001$, ** $p < .01$, * $p < .05$, † $p < .10$ (marginal significance)
- Model 1: ORA only ($\beta=0.191$, $p<.001$)
- Model 2: ORA + NORA (both significant)
- Model 3: Full model (all predictors significant or marginally significant)
- All VIFs < 2 indicate no multicollinearity concerns. Durbin-Watson=1.891 suggests no autocorrelation issues
- Key Findings:
- Intrinsic Religiosity showed a significant positive relationship ($\beta=0.132$, $p=.009$). ORA maintained significance across all models ($\beta=0.110$ - 0.191) NORA was significant in Model 2 ($p=.003$) and marginally significant in Model 3 ($p=.074$). The final model explained 6.2% of variance ($\text{Adj. } R^2=0.062$)
- Effect Size Interpretation:

- Small-to-medium effects for all predictors ($\beta=0.094-0.191$). Progressive improvement in model fit with each step (significant ΔR^2 at each stage)

Table 7.7: Hierarchical Regression Analysis Predicting Neuroticism from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	0.102*	0.086	0.084	Tolerance=0.829, VIF=1.206
NORA	-	0.039	0.034	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	0.012	Tolerance=0.896, VIF=1.116
ΔR^2	0.010*	0.001	0.000	
Adjusted R^2	0.008	0.008	0.006	Durbin-Watson=1.740

- * $p < .05$
- Model 1: ORA only (significant at $p=.025$)
- Model 2: ORA + NORA (both non-significant)
- Model 3: Full model (no significant predictors)
- All VIF values < 2 indicate no multicollinearity
- Durbin-Watson value of 1.740 suggests no autocorrelation
- Key Differences from Agreeableness Table: No significant predictors in final model (vs. multiple significant predictors for Agreeableness). Much smaller effect sizes (max $\beta=.102$ vs. $\beta=.191$ for Agreeableness). Non-significant ΔR^2 values after Model 1

Table 7.8: Hierarchical Regression Analysis Predicting Cultural Identity from ORA, NORA, and Intrinsic Religiosity

Predictor Variable	Model 1 β	Model 2 β	Model 3 β	Collinearity Statistics
ORA	-0.067	-0.084	-0.071	Tolerance=0.829, VIF=1.206
NORA	-	0.041	0.073	Tolerance=0.769, VIF=1.300
Intrinsic Religiosity	-	-	-0.081	Tolerance=0.896, VIF=1.116
ΔR^2	0.004	0.001	0.005	
Adjusted R^2	0.002	0.002	0.005	Durbin-Watson=1.546

- No significant predictors in any model (all $p > .05$)
- Model 1: ORA only ($p = .143$)
- Model 2: ORA + NORA (both non-significant)
- Model 3: Full model (all predictors non-significant)
- All VIF values < 2 indicate no multicollinearity. Durbin-Watson value of 1.546 suggests no autocorrelation issues
- Key Findings:
- No significant relationships between religious variables and Cultural Identity. Small effect sizes throughout ($\beta = -0.084$ to 0.073). Models explained minimal variance ($\text{Adj. } R^2 \leq 0.005$). Results suggest these religious measures don't predict Cultural Identity in this sample

To complement and validate the quantitative findings, a qualitative approach was incorporated through brief open-ended interviews focusing on the key constructs of the study.

Table 8.1 : District-wise Agreement with the Gendered Mizo Proverb "A Woman's Wisdom Does Not Reach Beyond the Village Well"

Hmeichhe finin tuikhur râl a kâi lo tih hi i pawm zawng a ni em? (Is the statement "a women's wisdom does not reach to the other side of the village well" true for you?)

District	Yes (Aw)	No (Aih)	No Opinion	Total	% Yes
Aizawl	23	36	1	60	38.3%
Kolasib	24	35	1	60	40.0%
Lawngtlai	10	49	1	60	16.7%
Champhai	15	42	3	60	25.0%
Lunglei	9	51	0	60	15.0%
Mamit	10	49	1	60	16.7%
Serchhip	36	23	1	60	60.0%
Siaha	37	21	2	60	61.7%

Table 8.1 showed that, Siaha reported the highest level of agreement, with 61.7% endorsing the proverb, followed by Serchhip (60%), and Kolasib following in third (40%). The lowest agreement was observed in Lawngtlai (16.7%).

Table 8.2 Responses to "A woman's wisdom does not reach the other side of the village well" by Gender.

Gender	Response	Frequency (n)	Percentage (%)
Male	Yes (Aw)	101	42.1
	No (Aih)	135	56.2
	No opinion (Ngaihda neilo)	4	1.7
	Total	240	100.0
Female	Yes (Aw)	63	26.3
	No (Aih)	172	71.7
	No opinion (Ngaihda neilo)	3	1.3
	Total	240	100.0

Table 8.2 reveals distinct gender differences in responses to the traditional saying about women's wisdom. Among male respondents, 42.1% (101 out of 240) agreed with the statement, while 56.2% (135) disagreed, and only 1.7% (4) remained neutral.

Female respondents showed markedly different patterns, with just 26.3% (63) agreeing, 71.7% (172) disagreeing, and 1.3% (3) expressing no opinion. These results demonstrate a clear gender gap, with male respondents being 1.6 times more likely than females to endorse the traditional view about limitations on women's wisdom.

The 15.8 percentage point difference in agreement rates between genders highlights how perceptions of women's wisdom vary significantly based on gender in this cultural context, with women being substantially more likely to reject the traditional maxim than their male counterparts.

These findings align with broader patterns of gender differences observed in the study, reinforcing how cultural attitudes toward women's knowledge and influence are often mediated by gender identity.

Participants who responded “Yes” were encouraged to share their reasons for agreeing with the proverb. A thematic analysis of their explanations led to the identification of four key recurring themes:

Cultural Acceptance and Proverbs as Inherited Truths: Several participants indicated that the saying has been handed down through generations and is often accepted as a cultural truth rather than viewed as a negative stereotype. This view was particularly common among older individuals, who described the proverb as a form of “traditional wisdom” intended to convey values rather than offend.

“This is what we learned from our elders; it’s part of Mizo heritage. It’s meant to teach women humility.” – Participant from Serchhip

Traditional Gender Roles and Emotional Reasoning
Some respondents felt that the proverb reflects the belief that women are more emotional and, as a result, may lack the objectivity needed in serious decision-

making. This belief was more widespread in rural or less formally educated communities, where conventional gender expectations are more rigidly followed.

“Women tend to be more emotional. Some matters are better handled by men.” Participant from Siaha

Valued but Constrained: A nuanced theme emerged where women were described as respected and essential within the home, yet still perceived as less capable in public or leadership roles. This notion of "respect with boundaries" reflects a form of benevolent sexism, where women are cherished but not seen as equal decision-makers.

“Women are central in family life, but not everything should be decided by them. Men should lead in certain areas.” – Participant from Kolasib

Faith-Based Justifications for Gender Hierarchies
In districts with strong religious influences, such as Serchhip and Siaha, some participants referenced the Bible to support their views. Scriptural passages emphasizing male authority and female submission were used to reinforce traditional gender roles, showing the interplay between faith and gender ideology.

“According to the Bible, leadership within the household is assigned to men. Women can be wise, but they have their own place.” – Participant from Siaha

The findings highlight a complex and varied landscape of gender beliefs within Mizo society. Siaha reported the highest level of agreement, with 61.7% endorsing the proverb, followed by Serchhip (60%), and Kolasib following in third (40%) which aligned with the quantitative data (Figure 17).

The lowest agreement was observed in Lawngtlai (16.7%). While many participants rejected the proverb, substantial agreement especially in districts like Siaha and Serchhip suggests that deeply ingrained cultural values, religious teachings, and traditional role expectations continue to shape perceptions. The responses show that belief in the proverb is often rooted in cultural continuity rather than intentional bias. However, its persistence points to the importance of fostering

gender awareness and promoting critical engagement with cultural narratives that may perpetuate subtle forms of sexism.

Table 8.3: Frequency of Religious or Church Participation Among Mizo Adults

Response	Frequency	Percent
Sometimes	175	36.5%
Often	174	36.3%
Very Often	95	19.8%
Never	36	7.4%
Total	480	100.0%

Table 8.2 illustrates the frequency of church or religious participation among Mizo adults, revealing that an overwhelming majority (92.6%) engage in religious practices to some degree. A near-equal proportion of respondents indicated participating “**sometimes**” (36.5%) and “**often**” (36.3%), reflecting moderate to regular engagement with religious or church-related activities.

A smaller but significant group (19.8%) reported attending “**very often**,” suggesting a highly active level of religious commitment often aligned with intrinsic religiosity or more devout community roles such as church committee membership or choir participation. Only **7.4%** of respondents stated that they “**never**” participate, suggesting that religion retains a prominent role in the cultural fabric of Mizo society.

This pattern of high involvement aligns with the traditional and communal nature of Mizo Christianity, where the church not only serves as a religious center but also as a social hub (Lalzama, 2016). Such widespread participation may also help explain broader patterns observed in the research, including strong religiosity scores and the influence of religious values on attitudes toward gender roles and cultural identity.

To complement quantitative findings on religious involvement, participants were also asked open-ended questions to delve into the reasons, meanings, and challenges behind their church attendance habits. Four key themes emerged from the thematic analysis of their responses.

Religion as a Core of Identity and Social Unity: Many participants especially those attending church “often” or “very often” saw religious practice as integral to both their personal and cultural identity. Church participation was described not only as a spiritual obligation but also as a vital social practice that fosters communal ties, ethical grounding, and collective responsibility.

“In Mizoram, church is part of our identity. It helps us stay connected to God and to one another.” – Participant from Lunglei

Routine Practice Over Personal Conviction: For those who indicated they attend church “sometimes,” participation often seemed driven more by social norms than personal conviction. Many cited early upbringing, peer influence, and family expectations as reasons for attending, even if their faith was not particularly strong or active.

“We’ve always done it since childhood. It’s expected of us, whether we feel like it or not.” – Participant from Aizawl

Shifts in Generational and Geographic Patterns: The analysis revealed a clear contrast between age groups and locations, this is in line with the quantitative data where religious measures scores were higher in older adults. Younger and urban respondents were more likely to report infrequent or no participation, citing time constraints, dissatisfaction with formal religious systems, or a preference for private spirituality. On the other hand, older and rural participants emphasized the church’s role as a source of support, guidance, and peace.

“I don’t go often, but I have my own way of connecting with God.” – Young participant from Aizawl

“For us elders, the church is where we find strength and direction.” – Participant from Serchhip

Religious Practice as a Source of Morality and Cultural Continuity:

Regardless of how often they attended, many participants agreed that religious practice offers a framework for ethical living and helps preserve Mizo cultural values like humility, generosity, and communal harmony. Even irregular attendees recognized the church's impact on personal behavior and community well-being.

“Even if I’m not regular, I know the church teaches us to live morally.” – Participant from Mamit

This thematic exploration shows that religious participation among Mizo adults is shaped by a blend of cultural tradition, generational shifts, individual belief, and social expectation. Which would explain why significant relationships were not seen with Cultural identity and Religiosity measures, as other factors play a very significant role. Nonetheless churchgoing remains common, especially among older, a growing number of younger and urban individuals are redefining their religious engagement. These findings emphasize the need to view religiosity not just through attendance patterns but also through the evolving values and lived experiences that influence how faith is practiced in contemporary Mizo society.

Discussion and Interpretation:

The research firstly aimed to assess the psychometric soundness of the psychological measures used, considering insights from cross-cultural psychology. Psychological tests that demonstrate strong psychometric properties within a specific population may not retain the same reliability and validity when applied in a different cultural context. Without preliminary evaluations, such measures may not be suitable for accurately assessing the intended theoretical constructs (Witkin & Berry, 1975; Eysenck & Eysenck, 1985). Therefore, preliminary evaluation of the scales were made to adapt the all the measures and establish empirical evidence to ensure the comparability of test scores in the study's findings.

Results revealed that the total coefficient of correlation of the subjects emerged to be satisfactory over the levels of analysis for the whole sample, indicating the trust-worthiness of the scales, the internal consistency and

homogeneity of the scales and subscales used in the study were assessed using Cronbach's alpha and Levene's test for homogeneity of variances, respectively.

Measures of Religiosity: The Non-organizational Religious Activity scale demonstrated good internal consistency with a Cronbach's alpha of .81, while its homogeneity, as indicated by Levene's test, was .70. Similarly, the Organizational Religious Activity scale had an acceptable Cronbach's alpha of .71, with a homogeneity value of .75. Intrinsic Religiosity showed strong reliability with a Cronbach's alpha of .86 and a homogeneity value of .32. Similarly, Ambivalent Sexism measures, Hostile Sexism and Benevolent Sexism scales both had acceptable internal consistency, with Cronbach's alphas of .63 each. Their homogeneity values were .67 and .06, respectively.

Regarding personality traits, Extraversion had a Cronbach's alpha of .72 and a homogeneity score of .67, while Agreeableness had an internal consistency of .70 and a homogeneity value of .12. Open-mindedness showed a Cronbach's alpha of .73 and a homogeneity score of .46. Neuroticism and Conscientiousness both had a reliability score of .70 and .72, with homogeneity values of .96 and .65, respectively. Lastly, Cultural Identity also displayed acceptable consistency among the measures, with a Cronbach's alpha of .62 and a homogeneity score of .50. These results indicate varying levels of reliability and homogeneity across the scales, with some constructs exhibiting strong internal consistency while others like Benevolent and Hostile Sexism, showing acceptable reliability to be used amongst the Mizo Population.

The demographic distribution of the sample: Consists of 480 participants from 8 districts of Mizoram, balanced in terms of sex, with an equal number of males (240, 50%) and females (240, 50%). This even distribution ensures that any gender-based analysis in the study remains unbiased.

In terms of relationship status, the majority of participants are married (302, 62.9%), indicating that a significant portion of the sample is in a committed relationship. A smaller proportion of participants are unmarried (97, 20.2%), while 53 individuals (11.0%) are widowed. The smallest group consists of divorced

individuals, making up 5.8% of the total sample (28 participants). These variations in relationship status may provide insights into differences in religiosity, cultural identity, or attitudes toward sexism, depending on whether participants have experienced marriage or separation.

Regarding occupation, a notable portion of the sample is unemployed (196, 40.8%), which may have implications for economic stability and social roles. Meanwhile, 163 participants (34.0%) are engaged in private-sector jobs, business, or self-employment, representing those involved in entrepreneurial and non-governmental work. Government employees make up 18.8% of the sample (90 participants), potentially indicating job security and stable income among this group. Students form the smallest occupational category, accounting for only 6.5% of the sample (31 participants), suggesting that the study primarily consists of working adults or those who are no longer in education.

The education level of participants is varied. A significant proportion has an education level below Class X (183, 38.1%), suggesting that a large segment of the sample may have limited formal education. The number of participants who have completed Class X (89, 18.5%) and Class XII (92, 19.2%) is relatively balanced, while 107 individuals (22.3%) have obtained an undergraduate degree. Only 9 participants (1.9%) have postgraduate education or higher, indicating that advanced education is relatively uncommon in the sample. Given that education plays a crucial role in shaping ideologies and attitudes, these differences may have implications for how individuals perceive religiosity, sexism, and cultural identity.

In terms of birth order, the majority of participants are middle children (226, 47.1%), indicating that nearly half of the sample falls into this category. The second-largest group consists of oldest children (157, 32.7%), followed by the youngest children (85, 17.7%). The smallest group comprises only children (12, 2.5%), representing a minority in the sample. Birth order is often associated with personality traits and social roles within a family, which could influence individual perspectives on the key variables of this study.

Overall, the sample is diverse in terms of relationship status, employment, education, and birth order, providing a rich dataset for analyzing how these demographic factors interact with religiosity, ambivalent sexism, and personality traits. This distribution ensures that the findings are reflective of different social and economic backgrounds within the population.

Levels of Religiosity among the Whole Sample: Results show that for the whole sample, Intrinsic Religiosity is the highest, with an average score of 12.00, while Organizational Religious Activity (3.72) and Non-Organizational Religious Activity (3.29) have much lower values. This suggests that participants tend to have a strong internalized faith and personal religious commitment rather than actively engaging in religious organizations or personal rituals outside of religious institutions.

When examined by gender, males report slightly lower scores in Non-Organizational Religious Activity (2.95) compared to females (3.69). However, their Organizational Religious Activity is nearly identical to that of females, with scores of 3.70 for males and 3.75 for females. This suggests that both genders participate in religious institutions at similar levels, but females tend to engage more in private religious activities such as prayer or scripture reading.

In terms of Intrinsic Religiosity, females have a slightly higher score (12.27) compared to males (11.73), indicating that women, on average, hold a deeper personal commitment to their religious beliefs. This aligns with broader psychological and sociological research suggesting that women often report higher levels of personal religiosity compared to men.

The observed differences in religiosity across genders can be attributed to multiple psychological, social, and cultural factors. Gender socialization plays a crucial role in shaping how men and women experience and express religiosity. Women are often socialized to be more nurturing, emotionally expressive, and community-oriented (Eagly & Wood, 2012), which aligns with religious teachings that emphasize compassion, care, and morality. This socialization may contribute to higher intrinsic religiosity among Mizo women, as they internalize religious values more deeply and integrate them into their personal identity (Miller & Stark, 2002).

Another factor influencing religiosity is its role in providing emotional and social support. Studies have shown that women are more likely to turn to faith for comfort, meaning, and coping with stress or uncertainty (Ellison & Levin, 1998). Research suggests that religiosity is positively linked to well-being and that women, compared to men, are more likely to use religious beliefs as a psychological coping mechanism (Pargament, 1997). This could explain why Mizo women in the present study exhibit higher intrinsic religiosity compared to Mizo men.

Cultural expectations also reinforce these gender differences. In many societies including Mizo societies, women are expected to be the primary upholders of religious and moral values within families, which may lead to greater internal religious commitment (Trzebiatowska & Bruce, 2012). Meanwhile, men may experience stronger secular influences, as they are often encouraged to focus on external achievements such as career success and autonomy (Schnabel, 2018). This dynamic may contribute to lower non-organizational religious activity among Mizo men, as their engagement with personal religious practices, such as prayer or scripture reading, is comparatively less emphasized.

Interestingly, the relatively similar levels of organizational religious activity between men and women suggest that attending religious services or participating in institutional religious events is equally expected for both genders in the Mizo society. This may be due to communal obligations and social norms that encourage public expressions of faith, particularly in cultures like the Mizos where religious participation is intertwined with social belonging (Sullivan, 2001). However, the fact that Mizo women score significantly higher in intrinsic religiosity suggests that they may engage with religious beliefs on a more personal and psychological level than men (Francis & Penny, 2014). These findings align with broader psychological research suggesting that gender differences in religiosity persist across cultures and religious traditions (Stark, 2002).

Levels of Religiosity among age groups: Intrinsic religiosity, which reflects an internalized personal commitment to faith, increases with age. Young-aged adults have the lowest score at 11.48, which rises to 12.11 for middle-aged adults and

further to 12.41 for old-aged adults. This trend aligns with previous research suggesting that religiosity often deepens with age due to increased existential reflection, life experiences, and a greater need for spiritual meaning (Koenig, 2006). Older individuals may turn to religion as a source of comfort, coping, and guidance, particularly in facing mortality and life transitions (Hayward & Krause, 2014).

Organizational religious activity, which includes participation in religious institutions, also increases slightly across age groups. Young adults have an average score of 3.65, which rises slightly to 3.80 for middle-aged adults and 3.73 for old-aged adults. This suggests that participation in religious institutions remains relatively stable across life stages, possibly due to community expectations or cultural norms that encourage religious involvement at all ages (Cornwall, 1989).

Non-organizational religious activity, which includes personal religious practices such as prayer and scripture reading, follows a similar increasing pattern. Young adults score 3.01, middle-aged adults score 3.24, and old-aged adults score 3.62. The gradual increase in private religious practices with age may reflect a growing reliance on personal spirituality rather than structured religious activities, as older adults often prioritize introspection and personal faith over institutionalized religious participation (McCullough & Larson, 1999).

The observed pattern of increasing intrinsic religiosity and religious activity with age can be explained by several psychological, sociocultural, and developmental factors. One of the primary explanations is age-related existential reflection. As individuals age, they are more likely to reflect on existential concerns, including mortality, the meaning of life, and legacy. This heightened existential awareness tends to strengthen intrinsic religiosity, as older adults often seek spiritual fulfillment and comfort in religious beliefs (Koenig, 2006). Research suggests that religious commitment becomes more deeply internalized with age because it serves as a coping mechanism for dealing with life's uncertainties and transitions (Hayward & Krause, 2014) which aligns with our research results.

Additionally, socioemotional selectivity theory (Carstensen, 1995) posits that as people age, they prioritize emotionally meaningful and fulfilling experiences over

novel or extrinsically motivated activities. Since religious belief systems often provide a sense of purpose, emotional security, and social support, older adults may naturally become more intrinsically religious. This aligns with findings that intrinsic religiosity personal commitment to faith tends to increase with age (McFadden, 1995).

The observed slight increase in organizational religious activity across age groups in Mizos can also be linked to social integration and communal belonging. Many older adults maintain participation in religious services because religious institutions provide strong social networks, emotional support, and a sense of community (Cornwall, 1989). As individuals move into middle and later adulthood, their social circles often shift from work-based or peer-based networks to faith-based communities, which may explain the stable participation of Mizo adults in religious organizations.

Similarly, the gradual rise in non-organizational religious activity, such as personal prayer and scripture reading, suggests that older individuals may shift toward more private and contemplative religious practices. This shift is supported by studies indicating that as mobility decreases and health concerns arise, older adults may rely more on personal religious practices rather than physically attending services (McCullough & Larson, 1999). Moreover, the role of religion in providing psychological resilience and emotional well-being in later life may encourage this trend (Levin & Chatters, 1998).

Cultural and generational factors also contribute to these patterns. Older generations, particularly in religious societies such as the Mizo Society, where individuals may have been raised with stronger religious values and traditions, leading to lifelong religious commitment (Stark & Finke, 2000). In contrast, younger adults today are more likely to be exposed to secular influences, diverse worldviews, and alternative spiritual beliefs, which might contribute to lower levels of intrinsic religiosity in Mizo early adulthood.

Taken together, the findings support the idea that religiosity—particularly intrinsic religiosity—tends to deepen with age in Mizo adults, as individuals seek

meaning, social connection, and psychological comfort in faith (Wink & Dillon, 2002). The slight increase in organizational and non-organizational religious activities suggests that while public and private religious engagement remains relatively stable, personal faith and internalized belief systems become stronger over time.

Levels of Ambivalent Sexism: Overall, the measure of Ambivalent Sexism, hostile sexism ($M = 37.04$) is higher than the other measure benevolent sexism ($M = 35.60$) in the whole sample, suggesting that adversarial views on gender roles are slightly more prevalent than protective, paternalistic attitudes.

A notable gender difference emerges, with males ($HS = 37.60$, $BS = 34.42$) scoring higher in hostile sexism than females, whereas females ($HS = 36.48$, $BS = 36.88$) report higher levels of benevolent sexism. This pattern aligns with previous research indicating that Mizo men or men in general are more likely to endorse hostile sexist beliefs, as they are associated with traditional patriarchal structures. Women, on the other hand, may internalize benevolent sexism due to its alignment with cultural ideals of femininity, particularly in religious or collectivist societies (Sibley et al, 2007).

Age differences reveal a slight increase in hostile sexism across life stages, with young adults ($HS = 36.23$, $BS = 35.28$) scoring lower than middle-aged adults ($HS = 37.69$, $BS = 36.19$) and older adults ($HS = 37.20$, $BS = 35.48$). This suggests that older individuals may hold more traditional gender attitudes, which could be explained by social dominance theory (Sidanius & Pratto, 1999). Having been raised in more traditional social environments, older individuals may have internalized beliefs reinforcing male dominance and female subordination.

Benevolent sexism follows a similar trend, with scores increasing slightly from young adulthood to middle adulthood before declining slightly in old age. This pattern could indicate that adherence to traditional gender roles remains strong across age groups but may become slightly less pronounced in later years. The higher levels of benevolent sexism among older individuals may be due to greater socialization

into traditional norms, particularly in societies where gender roles are clearly defined.

Several factors may contribute to these patterns. Religiosity is a potential influence, as previous studies indicate a strong correlation between religious beliefs and sexist attitudes. Burn and Busso (2005) found that individuals with high intrinsic religiosity are more likely to endorse benevolent sexism, as religious teachings often emphasize women's purity and need for protection. Cultural norms also play a role, particularly in societies where traditional gender expectations remain entrenched. Exposure to progressive gender norms through education and media may explain why younger individuals exhibit slightly lower sexism scores compared to older individuals.

The observed differences in hostile sexism (HS) and benevolent sexism (BS) across gender and age groups could be attributed to several sociocultural and psychological factors. The data indicate that Mizo men (HS = 37.60, BS = 34.42) exhibit higher levels of hostile sexism compared to Mizo women (HS = 36.48, BS = 36.88), whereas Mizo women report slightly higher benevolent sexism. This pattern aligns with Ambivalent Sexism Theory (Glick & Fiske, 1996, 2001), which suggests that men, particularly in patriarchal societies such as the Mizo society, endorse hostile sexism to maintain dominance, while women may internalize benevolent sexism as a means of seeking protection and approval within traditional gender roles.

Age-related differences in sexism reveal that Mizo young adults (HS = 36.23, BS = 35.28) report slightly lower hostile sexism than Mizo middle-aged adults (HS = 37.69, BS = 36.19) and Mizo older adults (HS = 37.20, BS = 35.48). This may be due to generational differences in gender role attitudes, where older individuals were socialized in more traditional environments that reinforced male dominance (Sidanius & Pratto, 1999). The slight increase in hostile sexism with age is consistent with findings from Sibley et al. (2007), which indicate that social dominance orientation and right-wing authoritarianism both of which tend to increase with age are predictive of higher hostile sexism.

The high levels of benevolent sexism across all groups, particularly among Mizo women and Mizo older individuals, could be influenced by religiosity and cultural norms. Burn and Busso (2005) found that individuals with strong religious beliefs are more likely to endorse benevolent sexism because religious misinterpreted teachings often emphasize gender complementarity, portraying women as nurturing and dependent on male protection. In cultures where religiosity is deeply embedded, benevolent sexism may be perceived as a form of gendered morality rather than discrimination (Glick et al., 2002).

Another contributing factor could be economic dependence and occupational status in the Mizo Culture. Research shows that women who rely on men financially may be more inclined to accept benevolent sexist beliefs as a coping mechanism (Becker & Wright, 2011). In patriarchal societies such as the Mizo society, where women have historically had fewer economic opportunities, benevolent sexism becomes a rationalized form of gender inequality.

Levels of five personality traits open-mindedness, conscientiousness, extraversion, agreeableness, and neuroticism across three age groups: young-aged adults, middle-aged adults, and old-aged adults: Open-mindedness appears to decline slightly across the age groups. Young adults have an average score of 18.78, which drops to 16.97 in middle-aged adults and slightly rises again to 17.04 in older adults. This suggests that younger individuals may be more open to new experiences, while middle-aged and older adults might become more set in their ways.

Conscientiousness, on the other hand, increases with age. Young adults score 19.19 on average, while middle-aged adults score 19.83, and older adults reach 20.82. This indicates that as individuals age, they tend to become more responsible, disciplined, and goal-oriented. This pattern aligns with research suggesting that life experiences, responsibilities, and maturity contribute to increased conscientiousness over time.

Extraversion remains relatively stable across the three age groups, with scores fluctuating only slightly. Young adults score 18.49, middle-aged adults score 18.82,

and older adults score 18.09. This suggests that levels of sociability and energy remain fairly consistent throughout adulthood, with only minor variations.

Agreeableness, which reflects traits such as compassion, cooperation, and kindness, shows a clear increasing trend. Young adults score 20.41, while middle-aged adults score 20.61, and older adults score 20.76. This suggests that as people age, they may become more empathetic and cooperative, possibly as a result of life experiences that shape their interpersonal interactions.

Neuroticism, which is associated with emotional instability and negative emotions, shows a gradual decline across age groups. Young adults have a score of 18.14, which decreases to 17.88 in middle-aged adults and further drops to 17.49 in older adults. This pattern suggests that as people grow older, they tend to develop better emotional regulation and resilience, experiencing lower levels of stress, anxiety, and emotional volatility.

The observed pattern in the data, where aging is associated with increased conscientiousness and agreeableness, along with a decline in neuroticism, aligns with well-established findings in personality psychology. Research suggests that as individuals mature, they generally become more responsible, emotionally stable, and cooperative while experiencing fewer negative emotions (Roberts, Walton, & Viechtbauer, 2006).

The increase in conscientiousness with age (e.g., from 19.19 in young adults to 20.82 in old adults) is consistent with the idea that people develop greater self-discipline, goal-orientation, and reliability as they take on more responsibilities in life. Costa and McCrae (2000) argue that this trait increases through middle adulthood, largely due to social and occupational demands.

The rise in agreeableness (from 18.49 in young adults to 20.76 in old adults) reflects a tendency for people to become more cooperative, compassionate, and trusting over time. This pattern is supported by Srivastava et al. (2003), who found that agreeableness tends to increase with age, possibly due to accumulated social experiences that encourage prosocial behavior and conflict avoidance.

Neuroticism shows a slight decline with age (from 18.14 in young adults to 17.49 in old adults), indicating that individuals experience fewer negative emotions and better emotional regulation as they grow older. This supports McCrae et al. (1999), who found that aging is linked to a decrease in neurotic tendencies, suggesting that older adults may have developed coping strategies that reduce anxiety, depression, and emotional instability.

A small decline in open-mindedness (from 18.78 in young adults to 17.04 in old adults) is also in line with previous findings that suggest openness to experience tends to decrease slightly with age (Roberts & Mroczek, 2008). This could be due to individuals becoming more set in their ways, valuing familiarity over novelty. Lastly, extraversion remains relatively stable across age groups, which matches prior research indicating that this trait is less susceptible to age-related changes compared to other personality dimensions (Soto, John, Gosling, & Potter, 2011). The data also indicates that women tend to score higher in conscientiousness (20.38 vs. 19.50), agreeableness (20.97 vs. 18.75), and neuroticism (18.65 vs. 17.02) than men, while men exhibit slightly higher open-mindedness (17.87 vs. 17.32) and extraversion (18.75 vs. 18.19).

The higher conscientiousness among women is consistent with studies suggesting that women are generally more self-disciplined, organized, and goal-oriented, which is often attributed to both biological and socialization factors (Schmitt, Realo, Voracek, & Allik, 2008). Women's higher agreeableness also aligns with previous findings indicating that they tend to be more compassionate, cooperative, and nurturing, which can be linked to evolutionary theories and cultural gender norms (Costa, Terracciano, & McCrae, 2001).

Neuroticism is higher in women than in men, which has been widely documented in personality research. This trend suggests that women are more prone to experiencing anxiety, emotional fluctuations, and stress-related responses, possibly due to hormonal influences and gender role expectations (Weisberg, DeYoung, & Hirsh, 2011). On the other hand, men show slightly higher levels of open-mindedness and extraversion, which supports prior research indicating that men

are more likely to seek novelty and assert themselves in social settings (Schmitt et al., 2008). This could be explained by sociocultural expectations encouraging men to take leadership roles and engage in exploratory behaviors (Costa et al., 2001).

Overall, these differences support the gender differentiation hypothesis, which suggests that personality traits diverge between sexes due to both evolutionary pressures and socio-cultural conditioning (Schmitt et al., 2008).

Level of Cultural Identity: The overall cultural identity score for the whole sample is 47.49, suggesting a strong sense of cultural belonging among the respondents. When broken down by sex, males score slightly higher (48.12) compared to females (46.86). This small difference may reflect gendered socialization processes, where men, in traditional societies, might be more engaged in cultural preservation, customary practices, and leadership roles within the community. According to Phinney (1990), cultural identity is often reinforced through participation in social and communal activities, which men might have greater access to in some cultural settings. Women, on the other hand, may experience more complex cultural expectations, balancing modern influences and traditional norms, which could slightly impact their cultural identity scores.

Examining the data across age groups, old adults (48.55) report the highest cultural identity scores, followed by middle-aged adults (46.49), young adults (47.43), and the lowest among females (46.86). This pattern aligns with Erikson's (1968) theory of identity development, which suggests that as people age, they develop a stronger sense of identity and belonging. Older individuals often internalize cultural norms more deeply and may participate in more culturally significant rituals, traditions, and values compared to younger generations, who might be influenced by globalization and modern cultural shifts (Berry, 2005).

Overall, these findings support the notion that cultural identity remains stable across different demographics, with slightly stronger identification among males and older individuals. This suggests that cultural identity, while deeply rooted, may be influenced by gender roles, life stage, and exposure to cultural influences over time.

Future research could explore whether religiosity, personality traits, or socio-political factors mediate these variations in cultural identity.

Levels of Measured constructs based on Districts: Drawing from the Figure 17 and Table 5.11, notable district-level differences among Mizos in religiosity, sexism, personality traits, and cultural identity appear to be influenced by variations in socio-cultural settings, geographic location, educational access, and the presence of religious institutions.

In districts such as Mamit and Serchhip, higher levels of religiosity measured through Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity alongside a stronger sense of cultural identity, may be attributed to the active role of the church and regular community-oriented religious and cultural engagements. Within Mizo society, the church functions not only as a spiritual institution but also as a central pillar of social life, moral guidance, and communal bonding (Lalremruati, 2019). Mamit, in particular, is characterized by close-knit rural Christian communities where personal faith and collective worship are deeply intertwined, possibly explaining the elevated scores in intrinsic religiosity and NORA.

Conversely, Lawngtlai consistently reported lower scores across religiosity, personality traits, and cultural identity. This pattern could be explained by its geographic isolation and ethnically diverse population, including non-Lusei groups such as the Chakma, Lai, and Mara communities. In such contexts, Christianity and Mizo cultural norms may not be as dominant or uniformly practiced. Additionally, fewer church-based communal programs in this region may reduce opportunities for religious engagement and social cohesion, which are known to foster prosocial and collectivist orientations (Ralte, 2020).

With regard to sexism and personality traits, districts like Kolasib and Serchhip showed higher levels of hostile sexism. This may reflect stronger adherence to patriarchal values potentially reinforced by conservative religious teachings and limited exposure to gender-sensitization efforts. Prior studies have linked religiosity rooted in traditionalist interpretations to increased expressions of both benevolent

and hostile sexism (Glick & Fiske, 2001). Meanwhile, Mamit and Kolasib reported elevated scores in agreeableness and conscientiousness traits commonly linked to interpersonal harmony and responsibility which may be nurtured through community and religious teachings that emphasize kindness, duty, and discipline (Zohmangaihi, 2018).

Cultural identity also varied across districts. Serchhip and Siaha stood out for their strong cultural identification, possibly due to deliberate cultural preservation efforts and active promotion of local dialects and traditions. Church-affiliated youth organizations such as the Young Mizo Association (YMA) and Kristian Thalai Pawl (KTP) are especially active in Serchhip, engaging youth in community service and cultural education, thereby reinforcing local identity.

In contrast, Kolasib and Lawngtlai displayed lower levels of cultural identification. In Kolasib, proximity to Assam may result in cultural blending or dilution, while Lawngtlai's multi-ethnic composition could contribute to a more heterogeneous identity landscape, weakening uniform alignment with Mizo traditions.

The data suggests that differences across districts among Mizo populations are shaped by several interlinked factors:

- The strength of religious institutions and participation, which influence religiosity and prosocial dispositions;
- Levels of cultural homogeneity or diversity, which affect identification with traditional norms and gender attitudes;
- Geographic and infrastructural accessibility, which likely impact educational outreach and the transmission of cultural and personality traits.

The correlation matrix for the dependent variables in the whole sample: Reveals several interesting relationships that align with existing psychological theories and research.

Intrinsic Religiosity (IR) has strong positive correlations with Organizational Religious Activity (ORA: $r = .322^{**}$) and Non-Organizational Religious Activity

(NORA: $r = .458^{**}$) among the Mizos, which is in line with Allport and Ross's (1967) distinction between intrinsic and extrinsic religiosity. Mizo individuals who score high on intrinsic religiosity tend to view their faith as an internal guiding principle, making them more engaged in religious practices, whether formal (attending services) or personal (prayer, meditation). These findings reinforce the idea that religious commitment is multifaceted and that different expressions of religiosity are interconnected rather than independent.

The strong positive correlation between Benevolent Sexism (BS) and Hostile Sexism (HS) ($r = .406$, $p < .01$) is consistent with Ambivalent Sexism Theory (Glick & Fiske, 1996, 2001), which proposes that these two forms of sexism, though distinct in their expression, are inherently linked. Benevolent sexism, which frames traditional gender roles in a seemingly positive light, often coexists with hostile sexism, which involves overtly negative attitudes toward women who challenge those roles. This suggests that Mizo individuals who endorse one form of sexism are likely to endorse the other, reinforcing patriarchal structures through both protective and punitive attitudes. The positive correlation between Open-Mindedness and Cultural Identity ($r = .184^{**}$) may suggest that those Mizo individuals who embrace their cultural identity in a flexible and reflective manner are more open to new experiences and perspectives, as noted in Phinney's (1990) work on ethnic and cultural identity development.

The relationships between Neuroticism (NEU), Agreeableness (AG), and Conscientiousness (CON) reflect well-documented personality trends. Neuroticism is negatively correlated with Agreeableness ($r = -.144^{**}$) and Conscientiousness ($r = -.225^{**}$), which aligns with McCrae and Costa's (1999) findings that highly neurotic individuals tend to experience more interpersonal conflict and lower self-regulation. Mizo individuals who score high in Neuroticism are likely to be more prone to emotional instability, which can make them less cooperative (low Agreeableness) and less organized or disciplined (low Conscientiousness).

Cultural Identity (CI) has a negative correlation with Agreeableness ($r = -.122^{**}$) but a positive relationship with Open-Mindedness. This could suggest that a

strong Mizo cultural identity, while reinforcing personal values, may sometimes be associated with lower agreeableness due to potential in-group preferences or biases that reduce interpersonal flexibility. However, it may also be linked to greater intellectual curiosity and openness to new ideas when identity is approached in an exploratory rather than rigid manner, as seen in studies on bicultural identity integration (Benet-Martínez & Haritatos, 2005).

The correlation matrix of dependent variables for male and female samples: The correlations observed in this study specifically reflect patterns among Mizo men, highlighting the relationships between religiosity, personality traits, and social attitudes within this cultural context. A strong positive correlation between non-organizational religious activity (NORA) and organizational religious activity (ORA) ($r = .427, p < .01$), as well as between NORA and intrinsic religiosity (IR) ($r = .458, p < .01$), suggests that Mizo men who engage in private religious practices are also likely to participate in communal religious activities. This supports the idea that religious involvement functions as both a personal commitment and a social engagement, consistent with the religious orientations framework proposed by Hill and Pargament (2003).

Personality traits also show notable connections with religiosity. Agreeableness is positively associated with NORA ($r = .230, p < .01$) and IR ($r = .203, p < .01$), indicating that Mizo men who are more cooperative and empathetic tend to be more religious. This aligns with Saroglou's (2010) research, which suggests that religiosity fosters prosocial values that resonate with agreeable individuals. Similarly, conscientiousness is positively linked to NORA ($r = .241, p < .01$) and IR ($r = .302, p < .01$), reflecting that individuals who are disciplined and structured are more likely to commit to religious practices. This supports findings by McCullough and Willoughby (2009), who suggest that conscientiousness aligns with religious adherence due to its emphasis on order and self-control.

Neuroticism is negatively correlated with agreeableness ($r = -.186, p < .01$) and conscientiousness ($r = -.281, p < .01$), reinforcing previous research by Costa and McCrae (1992), which indicates that individuals who experience higher emotional

instability may struggle with maintaining trust and structured commitments. Open-mindedness, on the other hand, is positively correlated with extraversion ($r = .199, p < .01$), agreeableness ($r = .244, p < .01$), and conscientiousness ($r = .251, p < .01$), suggesting that Mizo men who are more open to experiences also tend to be more sociable, cooperative, and disciplined. This is in line with DeYoung et al. (2005), who argue that open-minded individuals engage more actively in social and intellectual exploration. However, the negative correlation between open-mindedness and neuroticism ($r = -.274, p < .01$) suggests that emotional instability may limit an individual's willingness to embrace new perspectives.

The relationship between cultural identity and hostile sexism provides insight into shifting gender attitudes among Mizo men. The negative correlation between hostile sexism and cultural identity ($r = -.172, p < .01$) suggests that those with a stronger cultural identification exhibit lower levels of hostile sexist attitudes. Schwartz et al. (2010) highlight that cultural identity plays a role in shaping beliefs about gender roles, with stronger identification with progressive cultural norms leading to a rejection of hostile sexism. These findings suggest that cultural evolution within Mizo society may be contributing to a decrease in rigid and hostile sexist beliefs, particularly among men who strongly connect with modern cultural value

Among Mizo women, similar relationships emerge between religious engagement variables: Among Mizo women, similar patterns emerge in the relationship between religious engagement variables. A strong correlation between organizational religious activity (ORA) and non-organizational religious activity (NORA) ($r = .409, p < .01$) suggests that religious women in this cultural context engage in both communal and private religious practices. Additionally, the significant correlation between NORA and intrinsic religiosity (IR) ($r = .440, p < .01$) reinforces the idea that private religious activities often reflect deeper internalized beliefs, consistent with findings on religious commitment (Hill & Pargament, 2003).

Personality traits reveal further insights. Agreeableness is positively associated with both NORA ($r = .245, p < .01$) and IR ($r = .199, p < .01$), indicating

that Mizo women who are more cooperative and prosocial also tend to be more religious, similar to the pattern observed among Mizo men. This supports Saroglou's (2010) argument that agreeableness is linked to religious values due to its emphasis on community and moral concern. Likewise, conscientiousness is positively correlated with ORA ($r = .195, p < .01$), NORA ($r = .171, p < .01$), and IR ($r = .271, p < .01$), highlighting the role of self-discipline and structure in religious adherence. This aligns with research by McCullough and Willoughby (2009), which suggests that conscientious individuals are more likely to commit to religious practices due to their preference for routine and order.

Neuroticism, as observed in the male group, negatively correlates with agreeableness ($r = -.168, p < .01$) and conscientiousness ($r = -.249, p < .01$), reflecting established findings that neurotic individuals often struggle with interpersonal trust and self-regulation (Costa & McCrae, 1992). Interestingly, open-mindedness is positively associated with agreeableness ($r = .210, p < .01$), suggesting that Mizo women who are more open to new ideas may also demonstrate higher levels of prosocial behavior. This is in line with DeYoung et al. (2005), who found that open-minded individuals tend to be more socially engaged and cooperative.

The relationship between religiosity and gender attitudes is also evident in the data. Benevolent sexism (BS) is positively correlated with ORA ($r = .174, p < .01$), IR ($r = .231, p < .01$), agreeableness ($r = .204, p < .01$), and conscientiousness ($r = .210, p < .01$), indicating that religious and prosocial Mizo women are more likely to endorse protective gender attitudes. This finding aligns with Glick and Fiske's (1996) theory that benevolent sexism, while appearing positive, reinforces traditional gender roles by framing women as needing protection. Hostile sexism (HS) is also positively correlated with IR ($r = .169, p < .01$) and conscientiousness ($r = .167, p < .01$), suggesting that internalized religious beliefs may contribute to the maintenance of both benevolent and hostile forms of sexism. These results reflect broader patterns in which religiosity can reinforce traditional gender ideologies, particularly in cultures with strong religious influences.

The correlation matrix of dependent variables for Mizo Young Adults: The study reveals significant associations between several psychological and attitudinal variables among Mizo young adults. Organizational religious activity (ORA) is positively correlated with non-organizational religious activity (NORA) ($r = .361$, $p < .01$) and intrinsic religiosity (IR) ($r = .242$, $p < .01$), supporting previous research indicating that Mizo young adults engaged in structured religious practices are more likely to also participate in personal or private religious activities (Hill & Pargament, 2003). Furthermore, IR is positively related to benevolent sexism (BS) ($r = .228$, $p < .01$), aligning with Glick and Fiske's (1996) ambivalent sexism theory, which suggests that religious adherence, particularly within traditional cultural contexts, often reinforces protective yet patronizing attitudes toward women.

Hostile sexism (HS) does not exhibit a strong correlation with religious variables but does show a moderate relationship with BS ($r = .438$, $p < .01$), which is consistent with prior findings that both forms of sexism tend to co-occur as components of a larger ideological framework (Glick & Fiske, 2001). Extraversion (Ex) appears largely uncorrelated with religious or sexist attitudes, although it shows a slight negative correlation with agreeableness (Ag) ($r = -.160$, $p < .05$). Agreeableness itself, however, is positively associated with both NORA ($r = .179$, $p < .05$) and IR ($r = .132$, $p > .05$), this data in Mizo adults aligns with past studies highlighting the connection between prosocial personality traits and religious involvement (McCullough & Willoughby, 2009).

Conscientiousness (Con) shares positive correlations with both IR ($r = .190$, $p < .05$) and BS ($r = .132$, $p > .05$), suggesting that Mizo young adults who display high self-discipline and orderliness may also uphold traditional gender roles. Neuroticism (Neu) negatively correlates with extraversion ($r = -.194$, $p < .05$) and conscientiousness ($r = -.154$, $p > .05$), reinforcing prior research linking neurotic traits with lower emotional stability and lower engagement in structured social or goal-directed activities (Costa & McCrae, 1992). Interestingly, open-mindedness (OM) is negatively related to BS ($r = -.231$, $p < .01$), HS ($r = -.210$, $p < .01$), and IR ($r = -.303$, $p < .01$), this data in Mizo adults is consistent with research indicating that higher cognitive flexibility and openness to experience are often associated with

progressive social attitudes and skepticism toward rigid religious or gender-role beliefs (Saroglou, 2010).

Cultural identity (CI) does not exhibit strong correlations with most variables, though it does show a small but significant positive association with OM ($r = .272$, $p < .01$). This result suggests that Mizo young adults with a strong cultural identity may also embrace a broader perspective and cognitive openness, potentially due to the dynamic interplay between cultural heritage and contemporary global influences (Berry, 2001). Additionally, CI's weak negative correlation with HS ($r = -.177$, $p < .05$) implies that stronger identification with one's culture does not necessarily predict higher endorsement of hostile sexist beliefs, this data in Mizo adults aligns with research emphasizing the diverse nature of cultural identity and its varying influences on ideological attitudes (Schwartz et al., 2016).

The correlation matrix of the dependent variable for middle-aged adults: Highlights several significant relationships among religiosity, personality traits, and gender attitudes among Mizo middle-aged adults. Organizational religious activity (ORA) is positively correlated with non-organizational religious activity (NORA) ($r = .416$, $p < .01$) and intrinsic religiosity (IR) ($r = .319$, $p < .01$), which aligns with previous research indicating that individuals who engage in formal religious activities, such as attending services, are also likely to practice personal religious behaviors, such as prayer and scripture reading (Hill & Pargament, 2003). The strong relationship between IR and NORA ($r = .463$, $p < .01$) further supports the idea that intrinsic motivation to engage with religion extends across both public and private religious domains.

Benevolent sexism (BS) does not show strong associations with religious variables in this group, but a small negative correlation with IR ($r = -.075$, $p > .05$) suggests that for Mizo middle-aged adults, intrinsic religiosity does not necessarily predict higher endorsement of protective but patronizing attitudes toward women. This finding contrasts with Mizo younger adults, where IR was significantly related to BS, possibly reflecting shifting gender perspectives with age. Meanwhile, hostile sexism (HS) is positively correlated with BS ($r = .315$, $p < .01$), supporting the

ambivalent sexism framework (Glick & Fiske, 1996), which suggests that individuals who endorse benevolent sexism are also likely to hold hostile sexist views, even if they outwardly appear to support traditional gender roles.

Among Mizo Middle Aged Adults, personality traits show several interesting associations. Extraversion (Ex) is positively linked with BS ($r = .195, p < .05$), which may indicate that more socially outgoing individuals in this age group might express traditional gender attitudes in social interactions, a pattern that has been noted in previous studies on personality and sexism (Akrami et al., 2011). Agreeableness (Ag) is significantly associated with NORA ($r = .168, p < .05$) and IR ($r = .223, p < .01$), reinforcing findings that individuals high in agreeableness tend to engage in prosocial behaviors, including religious participation (McCullough & Willoughby, 2009). Additionally, conscientiousness (Con) is positively correlated with NORA ($r = .255, p < .01$) and IR ($r = .385, p < .01$), suggesting that Mizo middle-aged adults with strong self-discipline and goal-directed behavior are more likely to engage deeply with religious activities, a trend well-documented in personality and religiosity research (Saroglou, 2010).

Among Mizo Middle Aged Adults, Neuroticism (Neu) is negatively associated with agreeableness ($r = -.180, p < .05$) and conscientiousness ($r = -.193, p < .05$), consistent with the well-established Big Five personality model (Costa & McCrae, 1992), which posits that neurotic individuals tend to struggle with interpersonal harmony and self-regulation. Interestingly, neuroticism is positively correlated with BS ($r = .241, p < .01$), suggesting that emotionally unstable individuals may be more prone to endorsing traditional yet restrictive gender roles, possibly as a coping mechanism for uncertainty (Napier et al., 2010).

Open-mindedness (OM) displays a significant negative correlation with neuroticism ($r = -.215, p < .01$), reinforcing the idea that individuals who are more cognitively flexible and open to new experiences tend to have better emotional stability (DeYoung et al., 2005). Additionally, OM is positively associated with agreeableness ($r = .261, p < .01$) and conscientiousness ($r = .182, p < .05$), suggesting

that those who embrace new perspectives also tend to be cooperative and goal-oriented.

Cultural identity (CI) is positively associated with HS ($r = .155, p < .05$), which may indicate that individuals with a strong identification with traditional cultural norms might be more accepting of hostile sexist attitudes. However, CI is also positively linked with OM ($r = .227, p < .01$), highlighting the complexity of cultural identity, as it can simultaneously reinforce traditional values while fostering openness to different perspectives, depending on contextual influences (Berry, 2001; Schwartz et al., 2016).

Overall, these findings suggest that Mizo middle-aged adults exhibit a distinct pattern of relationships between religiosity, personality traits, and gender attitudes compared to younger adults. These results reflect both developmental and societal factors shaping gender and personality dynamics in middle adulthood.

The correlation matrix of the dependent variable for Old-aged adults: Among Mizo old-aged adults, organizational religious activity (ORA) is significantly correlated with non-organizational religious activity (NORA) ($r = .472, p < .01$) and intrinsic religiosity (IR) ($r = .412, p < .01$). This strong association suggests that Mizo older adults who engage in religious services also maintain personal religious practices, consistent with prior findings that religiosity tends to deepen in later life as individuals seek existential meaning and coping mechanisms for aging-related challenges (Krause, 2003; McFadden, 2015). Furthermore, the robust correlation between NORA and IR ($r = .521, p < .01$) reinforces the notion that private and intrinsic religious engagement are closely intertwined at this stage.

Interestingly, benevolent sexism (BS) is positively correlated with ORA ($r = .304, p < .01$) and IR ($r = .313, p < .01$), indicating that higher religiosity among Mizo older adults is associated with stronger endorsement of benevolent sexist attitudes. This finding aligns with research suggesting that religious teachings often reinforce traditional gender norms, which may be more deeply internalized by older generations (Glick & Fiske, 1996; Maltby et al., 2010). The significant relationship between BS and agreeableness ($r = .311, p < .01$) further suggests that individuals

with a more compassionate and cooperative disposition may accept protective yet patronizing gender beliefs as part of their social and moral framework.

Hostile sexism (HS) also shows significant positive correlations with IR ($r = .246, p < .01$) and BS ($r = .437, p < .01$), reinforcing the idea that ambivalent sexism remains an interconnected system in Mizo older age Adults (Glick et al., 2000). However, the correlation between HS and ORA ($r = .201, p < .05$) suggests that engagement in religious institutions might also support more rigid gender hierarchies, a pattern consistent with studies on conservative religiosity and gender attitudes (Christopher & Mull, 2006).

Regarding personality traits, extraversion (Ex) does not display strong relationships with religious variables but is negatively correlated with agreeableness ($r = -.238, p < .01$), which may reflect that more sociable and outgoing individuals in older age may not necessarily conform to traditional cooperative or submissive roles in interpersonal interactions (Roberts et al., 2006). Agreeableness (Ag), on the other hand, is positively correlated with IR ($r = .275, p < .01$), BS ($r = .311, p < .01$), and NORA ($r = .245, p < .01$), supporting the notion that individuals who value harmony and social cohesion are more likely to engage in religious activities and endorse traditional gender roles (Saroglou, 2010).

Among Mizo Old Aged Adults, Conscientiousness (Con) also emerges as a key predictor of religiosity, showing significant correlations with IR ($r = .269, p < .01$), BS ($r = .269, p < .01$), and NORA ($r = .188, p < .05$). This aligns with prior research indicating that individuals high in conscientiousness tend to be more disciplined and committed to moral and religious principles (McCullough & Willoughby, 2009). Additionally, the strong positive correlation between Con and Ag ($r = .545, p < .01$) further supports the idea that older adults who exhibit diligence and responsibility also tend to be more socially cooperative.

Neuroticism (Neu) presents a complex pattern, showing a significant negative correlation with conscientiousness ($r = -.314, p < .01$) and agreeableness ($r = -.155, p < .05$), reflecting findings that individuals with higher emotional instability often struggle with self-discipline and interpersonal trust (Costa & McCrae, 1992).

Additionally, neuroticism is negatively associated with open-mindedness (OM) ($r = -.308, p < .01$), reinforcing evidence that individuals prone to anxiety and emotional distress are less likely to embrace new ideas and perspectives (DeYoung et al., 2005).

Open-mindedness (OM) is positively correlated with IR ($r = .156, p < .05$), Ag ($r = .288, p < .01$), and Con ($r = .329, p < .01$), suggesting that individuals who remain cognitively open and adaptable in older age also maintain strong personal values and social harmony. However, the negative correlation between OM and neuroticism ($r = -.308, p < .01$) highlights the emotional stability required to remain open to new experiences in later life.

Cultural identity (CI) presents an interesting negative correlation with BS ($r = -.253, p < .01$), suggesting that older adults who strongly identify with their culture may reject protective gender attitudes, possibly reflecting shifts in cultural narratives about gender roles over time (Schwartz et al., 2010). However, CI does not show significant relationships with most religious variables, indicating that cultural identity and religiosity may function as distinct constructs in this age group.

These findings suggest that religiosity continues to play a crucial role in shaping gender attitudes and personality traits in old age. While religious engagement is strongly linked with conscientiousness and agreeableness, it is also associated with higher endorsement of benevolent sexism. The results highlight how personality and cultural factors interact with religious beliefs in later life, reinforcing both stability and adaptability in social attitudes.

The independent samples t-test among genders: The independent samples t-test results indicate significant sex differences in various psychological and attitudinal constructs among Mizo males and females. In terms of religiosity, non-organizational religious activity (NORA) ($t = -4.593, p = .000^{**}$) and intrinsic religiosity (IR) ($t = -2.173, p = .030^{*}$) show significant differences, with females scoring higher than males. This finding aligns with prior research indicating that women are generally more engaged in private religious activities and display stronger intrinsic religious commitment compared to men (Stark, 2002; Francis & Wilcox, 1996). The lack of significant differences in organizational religious activity

(ORA) ($t = -0.559$, $p = .576$) suggests that both Mizo men and women participate similarly in communal religious practices, possibly reflecting the collective nature of Mizo religious life, where church attendance and community-based worship are equally emphasized for both sexes.

Regarding attitudes toward gender roles, benevolent sexism (BS) ($t = -3.679$, $p = .000^{**}$) is significantly lower among females than males, indicating that Mizo women are less likely to endorse protective yet restrictive views about their gender. This aligns with Glick and Fiske's (1996) ambivalent sexism theory, which suggests that while benevolent sexism may appear positive on the surface, women—particularly those with greater awareness of gender inequality—are more likely to resist it (Hammond & Overall, 2015). The absence of significant sex differences in hostile sexism (HS) ($t = 1.551$, $p = .122$) suggests that both men and women hold similar levels of overtly antagonistic gender attitudes. This may reflect the cultural context of Mizoram, where gender roles are traditionally structured but not necessarily marked by overt hostility toward women.

Personality traits also exhibit notable sex differences. Women score significantly lower than men in agreeableness ($t = -2.520$, $p = .012^{*}$), conscientiousness ($t = -2.772$, $p = .006^{**}$), and neuroticism ($t = -5.386$, $p = .000^{**}$). The lower agreeableness among women contrasts with some Western research suggesting that females generally score higher in this trait (Costa et al., 2001), but it may reflect the specific sociocultural dynamics in Mizoram, where women are increasingly occupying roles that require assertiveness and independence (Jangu, Suwalal 219). The lower conscientiousness scores among women suggest that Mizo males might exhibit greater self-discipline and organization, which could be shaped by traditional gender expectations where men are often expected to be responsible for financial and leadership roles (Lahmingmawii, 2020). The significantly lower neuroticism scores in women contrast with many studies from Western samples, which typically find higher neuroticism in females (Schmitt et al., 2008). This could be attributed to the unique matrilineal influences in certain Mizo subcultures, where women may experience greater social support and resilience compared to women in more patriarchal societies.

Other traits, including extraversion ($t = 1.581$, $p = .115$), open-mindedness ($t = 1.464$, $p = .144$), and cultural identity ($t = 1.181$, $p = .238$), do not show significant sex differences, suggesting that these characteristics are relatively stable across genders within the Mizo population. The lack of difference in cultural identity scores suggests that both men and women strongly identify with their cultural heritage, which is consistent with research showing that cultural identity is often a shared collective experience rather than a gendered one (Schwartz et al., 2010).

The results of the one-way ANOVA examining age differences among Mizo young adults middle-aged adults, and old-aged adults: The results of the one-way ANOVA examining age differences among Mizo young adults, middle-aged adults, and old-aged adults reveal significant variations in several psychological and attitudinal constructs. The analysis indicates that non-organizational religious activity (NORA) exhibits significant differences across age groups ($F = 5.398$, $p = .005$). Post-hoc comparisons reveal that Mizo old-aged adults (60+) report significantly higher engagement in non-organizational religious activities compared to young adults (20–39) (Mean Difference = -0.6063 , $p = .004$). This pattern supports previous research suggesting that religious practices often intensify with age as individuals seek comfort, meaning, and social connection in later life (McFadden, 2015; Krause, 2003). However, no significant age differences are observed in organizational religious activity (ORA) ($F = 0.695$, $p = .499$), suggesting that communal religious participation remains consistent across different life stages, potentially reflecting the collective and enduring nature of religious traditions in Mizoram.

Intrinsic religiosity (IR) also displays significant age-related differences ($F = 5.042$, $p = .007$), with older adults scoring higher on intrinsic religious commitment. This pattern is consistent with prior studies indicating that intrinsic religiosity tends to increase with age as individuals adopt more internalized and personal religious beliefs (Wink & Dillon, 2002). However, no significant age differences are found in benevolent sexism (BS) ($F = 0.855$, $p = .426$) or hostile sexism (HS) ($F = 1.401$, $p = .247$). This finding contrasts with studies in other cultural contexts that suggest older adults typically endorse more traditional gender attitudes (Glick & Fiske, 1996; Brandt, 2011). The lack of significant age-related differences in gender attitudes may

reflect the socio-cultural dynamics of Mizoram, where gender relations are less overtly patriarchal compared to many other societies.

Significant age-related differences emerge in personality traits, particularly conscientiousness ($F = 9.133$, $p = .000^{**}$) and open-mindedness ($F = 10.027$, $p = .000^{**}$). Post-hoc comparisons indicate that older adults (60+) score significantly higher in conscientiousness than both young adults (Mean Difference = -1.631 , $p = .000$) and middle-aged adults (Mean Difference = -0.994 , $p = .027$). This finding supports lifespan development theories, which suggest that conscientiousness tends to increase with age as individuals become more disciplined, responsible, and goal-oriented (Roberts et al., 2006). The significant increase in conscientiousness among older adults may reflect the cumulative influence of life experiences and social responsibilities over time.

Conversely, open-mindedness significantly declines with age, with young adults scoring significantly higher than both middle-aged (Mean Difference = 1.800 , $p = .000$) and old-aged adults (Mean Difference = 1.731 , $p = .000$). This trend aligns with previous research suggesting that openness to new experiences tends to decrease with age, potentially due to greater cognitive rigidity and a preference for familiar routines (McCrae et al., 1999; DeYoung et al., 2005). However, the role of cultural factors cannot be overlooked, as older Mizo adults may prioritize traditional values and community stability over exploratory or novel experiences.

Other personality traits, including extraversion ($F = 1.387$, $p = .251$), agreeableness ($F = 0.460$, $p = .632$), and neuroticism ($F = 1.497$, $p = .225$), do not exhibit significant age differences, suggesting that these traits may remain relatively stable across the lifespan within the Mizo population. This is consistent with the "Big Five" personality stability theory, which posits that certain personality dimensions show less variability with age (Costa & McCrae, 1992).

Cultural identity ($F = 1.244$, $p = .289$) does not differ significantly across age groups, implying that Mizo individuals maintain a consistent sense of cultural belonging regardless of life stage. This finding is consistent with research suggesting

that cultural identity often serves as a stable and collective component of self-concept in communities with strong cultural continuity (Schwartz et al., 2010).

Overall, these findings suggest that while religiosity and certain personality traits evolve across the lifespan, attitudes toward gender roles and cultural identity remain relatively stable among Mizo adults. The results underscore the importance of both developmental and cultural influences in shaping psychological and social outcomes across different life stages.

The one-way ANOVA examining occupation-based differences in psychological and attitudinal constructs among Mizo individuals: Reveals significant variations in several key variables. While organizational religious activity (ORA) ($F = 1.831, p = .141$), non-organizational religious activity (NORA) ($F = 2.109, p = .098$), and intrinsic religiosity (IR) ($F = 1.948, p = .121$) do not exhibit significant differences across occupational groups, other constructs show meaningful variations, particularly in gender attitudes, personality traits, and cultural identity.

Benevolent sexism (BS) differs significantly across occupational groups ($F = 3.289, p = .021^*$), with post-hoc comparisons indicating that unemployed individuals endorse lower levels of BS compared to government employees (Mean Difference = $-2.816, p = .015$). Similarly, individuals employed in the private sector report significantly lower BS than government employees (Mean Difference = $-2.578, p = .039$). This pattern aligns with research suggesting that individuals in government jobs, which often maintain traditional institutional structures, may adhere more strongly to benevolent sexist beliefs, whereas those in private or unemployed sectors might be exposed to more egalitarian perspectives (Glick & Fiske, 1996; Cikara et al., 2009).

Hostile sexism (HS) does not exhibit significant occupational differences ($F = 0.911, p = .436$), suggesting that antagonistic gender attitudes are relatively stable across different employment statuses. This finding is consistent with prior research indicating that hostile sexism is often more rigid and deeply ingrained in cultural norms than benevolent sexism, which can be more context-dependent (Glick et al., 2000).

Personality traits vary significantly across occupational groups, particularly in extraversion ($F = 4.573$, $p = .004^*$), agreeableness ($F = 5.393$, $p = .001^*$), conscientiousness ($F = 3.444$, $p = .017^*$), neuroticism ($F = 2.750$, $p = .042^*$), and open-mindedness ($F = 8.052$, $p = .000^{**}$). Post-hoc comparisons reveal that unemployed individuals report significantly higher extraversion levels compared to students (Mean Difference = 1.965, $p = .043$), and government employees score significantly higher in extraversion than students (Mean Difference = 2.927, $p = .002$). This suggests that students may exhibit lower sociability levels compared to working individuals, potentially due to academic pressures or a more introspective phase in their life (Robins et al., 2001).

Agreeableness is also influenced by occupational status, with unemployed individuals displaying lower agreeableness than those in private jobs (Mean Difference = -0.969, $p = .025$), while private-sector employees score significantly lower than government employees (Mean Difference = 1.578, $p = .001$). This finding aligns with research suggesting that workplace environments fostering cooperation and social harmony, such as government jobs, may enhance agreeableness (Judge et al., 2013).

Conscientiousness is significantly higher among private employees than students (Mean Difference = 2.156, $p = .009$), indicating that workplace demands in the private sector may promote greater discipline and responsibility, whereas students may not yet have developed the same level of structured diligence (McCrae & Costa, 1997).

Open-mindedness also exhibits pronounced occupational differences, with unemployed individuals scoring significantly lower than students (Mean Difference = -3.581, $p = .000$), private-sector employees scoring lower than students (Mean Difference = -2.332, $p = .019$), and government employees also reporting lower openness compared to students (Mean Difference = -2.854, $p = .004$). This suggests that students, who are often exposed to diverse ideas and new knowledge, tend to be more open-minded than working individuals, who may become more set in their beliefs over time (DeYoung et al., 2005).

Cultural identity (CI) also varies significantly across occupational groups ($F = 4.248$, $p = .006^*$), with government employees reporting significantly lower cultural identity compared to students (Mean Difference = -7.965 , $p = .006$). This may reflect the nature of government jobs requiring greater integration into bureaucratic and national institutions, which might weaken the emphasis on distinct cultural identity, whereas students may engage more actively in cultural exploration and preservation (Schwartz et al., 2010).

These findings highlight that while religious involvement remains relatively stable across occupational groups, significant differences emerge in benevolent sexism, personality traits, and cultural identity. Government employees tend to endorse more traditional gender attitudes, exhibit higher agreeableness, and report lower cultural identity compared to students. Meanwhile, students demonstrate greater open-mindedness, suggesting that academic exposure and learning environments contribute to cognitive flexibility. These patterns emphasize the role of occupational environments in shaping psychological and social orientations within the Mizo population.

The one-way ANOVA examining differences in psychological and attitudinal constructs based on education levels among Mizo individuals: Reveals significant variations in organizational religious activity (ORA), hostile sexism (HS), open-mindedness (OM), and cultural identity (CI). While non-organizational religious activity (NORA) ($F = 1.627$, $p = .166$) and intrinsic religiosity (IR) ($F = 1.908$, $p = .108$) do not show significant differences across educational backgrounds, certain psychological traits and gender attitudes vary notably.

Organizational religious activity (ORA) differs significantly across education levels ($F = 2.737$, $p = .028^*$), indicating that formal education plays a role in shaping religious engagement within institutional settings. Prior research suggests that individuals with lower education levels often maintain higher levels of religious participation due to socialization within faith-based communities (McCullough & Willoughby, 2009).

Hostile sexism (HS) also exhibits significant differences based on education level ($F = 2.904$, $p = .021^*$), with post-hoc comparisons revealing that individuals with primary education endorse higher levels of HS compared to those with secondary education (Mean Difference = 3.266, $p = .013$). This supports existing research indicating that lower education levels are often associated with more rigid gender ideologies due to limited exposure to diverse perspectives and critical thinking frameworks (Christopher & Mull, 2006; Glick et al., 2000).

Open-mindedness (OM) presents another key area of differentiation ($F = 3.232$, $p = .012^*$), suggesting that higher education levels foster greater cognitive flexibility and receptiveness to new ideas. This finding is consistent with previous studies showing that formal education encourages analytical thinking and openness to diverse viewpoints (DeYoung et al., 2005).

Cultural identity (CI) also varies significantly across education levels ($F = 2.456$, $p = .045^*$), indicating that the degree to which individuals connect with their cultural heritage may shift based on educational attainment. While education provides broader knowledge and exposure to global perspectives, it may also lead to a distancing from traditional cultural narratives (Schwartz et al., 2010).

Overall, these findings suggest that while education does not significantly impact all psychological traits, it plays a crucial role in shaping religious participation, gender attitudes, cognitive flexibility, and cultural identity. Higher education levels are associated with lower endorsement of hostile sexism and greater open-mindedness, reinforcing the role of education in promoting progressive social attitudes.

The one-way ANOVA examining differences in the dependent variables based on relationship status among Mizo adults: Reveals significant variations in non-organizational religious activity (NORA), intrinsic religiosity (IR), agreeableness, conscientiousness, open-mindedness, and cultural identity. While organizational religious activity (ORA) ($F = 0.255$, $p = .858$) and hostile sexism (HS) ($F = 1.217$, $p = .303$) do not significantly differ across relationship statuses, notable patterns emerge in other constructs.

Non-organizational religious activity (NORA) shows a significant difference ($F = 6.381, p = .000^{**}$), indicating that relationship status influences private religious practices. Post hoc analysis reveals that divorced/widowed individuals report significantly higher NORA compared to singles (Mean Difference = $-1.1546, p = .000$) and married individuals (Mean Difference = $-0.6424, p = .047$). This finding aligns with previous studies suggesting that individuals who experience relational loss often turn to private religious practices as a coping mechanism (McFadden, 2015).

Intrinsic religiosity (IR) also differs significantly across relationship statuses ($F = 3.855, p = .010^{*}$), with divorced/widowed individuals scoring higher than singles (Mean Difference = $-1.4575, p = .009$). This is consistent with research showing that individuals facing emotional distress or major life changes often deepen their intrinsic religious beliefs as a means of seeking existential meaning and resilience (Krause, 2003).

Personality traits also exhibit notable differences. Conscientiousness ($F = 10.836, p = .000^{**}$) is significantly lower among single individuals compared to married (Mean Difference = $-1.555, p = .001$) and divorced/widowed individuals (Mean Difference = $-2.772, p = .000$). Additionally, separated individuals show lower conscientiousness compared to those who are divorced/widowed (Mean Difference = $-3.131, p = .001$). These findings suggest that relationship stability may be associated with greater self-discipline and responsibility, supporting past studies indicating that marriage fosters conscientious behaviors due to increased life structure and social roles (Roberts et al., 2006).

Open-mindedness (OM) also varies significantly ($F = 8.205, p = .000^{**}$), with single individuals scoring higher than both married (Mean Difference = $2.150, p = .000$) and divorced/widowed individuals (Mean Difference = $2.168, p = .010$). This suggests that individuals who are not in committed relationships may maintain greater openness to new experiences, aligning with research highlighting the impact of social independence on cognitive flexibility (DeYoung et al., 2005).

Cultural identity (CI) exhibits significant differences across relationship statuses ($F = 3.126$, $p = .026^*$), with separated individuals reporting significantly lower CI compared to divorced/widowed individuals (Mean Difference = 7.2001, $p = .042$). This may indicate that social transitions, such as separation, lead to shifts in personal and cultural self-perception, consistent with findings that relationship changes influence identity construction (Schwartz et al., 2010).

Overall, these findings suggest that relationship status plays a crucial role in shaping religious engagement, personality traits, and cultural identity. While private religious practices are more pronounced among divorced/widowed individuals, personality traits such as conscientiousness and open-mindedness exhibit distinct variations based on marital stability. These results reinforce the complex interplay between relational experiences, psychological traits, and religious beliefs in adulthood.

One-Way ANOVA Examining District-Level Differences in Measured Constructs: the variation in religiosity, sexism, personality traits, and cultural identity across Mizo districts appears to be shaped by a combination of socio-cultural, geographic, educational, and religious infrastructure differences. Districts such as Mamit and Serchhip, which recorded higher averages in religiosity (ORA, NORA, and Intrinsic Religiosity) along with stronger cultural identity, are likely influenced by a robust church presence and frequent religious and cultural gatherings. In the Mizo context, the church plays a pivotal role beyond spirituality—it functions as a cornerstone of community life, identity formation, and mutual support (Lalremruati, 2019). For example, Mamit’s elevated levels of NORA and intrinsic religiosity may reflect its rural character and closely connected Christian communities, where faith and communal practices are deeply embedded.

Conversely, Lawngtlai consistently showed lower scores across religiosity, personality traits, and cultural identity, which could be attributed to its remote location and greater ethnic diversity, including groups such as the Chakma, Lai, and Mara, where Christian norms and Mizo identity may not be as uniformly embraced.

Limited exposure to church-led programs, which often foster prosocial attitudes and collectivist values, may also contribute to these lower scores (Ralte, 2020).

In Kolasib and Serchhip, elevated levels of hostile sexism might be indicative of deep-rooted patriarchal attitudes, potentially shaped by conservative religious ideologies or a lack of gender sensitization efforts. This aligns with earlier research showing that religiosity—especially when aligned with traditionalist views—can reinforce both hostile and benevolent sexism (Glick & Fiske, 2001). On the other hand, agreeableness and conscientiousness were more prominent in Mamit and Kolasib, possibly reflecting stronger interpersonal ethics and a sense of responsibility—traits commonly promoted through Christian moral teachings (Zohmangaihi, 2018).

The highest levels of cultural identity were observed in Serchhip and Siaha, likely due to active implementation of cultural preservation initiatives and promotion of Mizo language and customs in these areas. The influence of church-affiliated youth organizations such as the YMA and KTP, which actively involve young people in cultural education and social service, may also play a role particularly in Serchhip, where local identity is strongly reinforced. In contrast, Kolasib and Lawngtlai, which had the lowest cultural identity scores, may be experiencing cultural dilution. Kolasib's proximity to Assam and Lawngtlai's multi-ethnic demographic may lead to less consistent adherence to Mizo cultural norms.

The interaction effects of age and sex on various psychological and religious constructs were examined using a two-way ANOVA: The results indicate that while most variables do not exhibit significant interaction effects, benevolent sexism (BS) and neuroticism (N) show meaningful interactions between age and sex.

The interaction effect for benevolent sexism is significant ($F = 5.307$, $p = 0.005$, $\eta^2 = 0.022$), suggesting that the relationship between age and benevolent sexism differs between males and females. This finding is in line with previous studies indicating that older individuals, particularly men, tend to endorse benevolent sexist attitudes more strongly due to traditional gender socialization and cultural norms (Glick & Fiske, 1996). Among Mizos, where gender roles are still influenced

by patriarchal traditions, older males may be more likely to internalize benevolent sexism as a form of protection and reverence toward women, whereas younger females, exposed to more modern influences, may reject such attitudes.

Neuroticism also exhibits a significant interaction effect ($F = 12.788$, $p = 0.000$, $\eta^2 = 0.051$), indicating that sex differences in neuroticism vary by age. Previous research suggests that women tend to score higher on neuroticism across all age groups (Costa et al., 2001), but the degree of difference may fluctuate with age. The significant interaction in the Mizo sample suggests that older women might report higher neuroticism due to factors such as social expectations, caregiving responsibilities, and emotional strain, whereas younger men might display increased emotional instability due to economic pressures or societal expectations.

Other constructs, including organizational religious activity (ORA), non-organizational religious activity (NORA), intrinsic religiosity (IR), hostile sexism (HS), extraversion (E), agreeableness (A), conscientiousness (C), open-mindedness (OM), and cultural identity (CI), did not exhibit significant interaction effects between age and sex, as indicated by non-significant F-values and small effect sizes. This suggests that the influence of sex and age on these variables operates more independently rather than interactively.

The results from Tables 6.1 and 6.2 indicate that neuroticism levels vary across different age groups and genders, aligning with previous research suggesting that personality traits, particularly neuroticism, change over the lifespan (Roberts & Mroczek, 2008; Soto et al., 2011). While age appears to influence neuroticism in both males and females, the effect is notably stronger in women, consistent with findings from cross-sectional and longitudinal studies on personality development (Costa et al., 2000).

For males, the overall effect of age on neuroticism is statistically significant but small, as indicated by the F-value of 3.268 ($p = 0.039$) and a partial eta squared of 0.014. The pairwise comparisons show that middle-aged men (40-59) tend to report slightly higher neuroticism levels than younger men (20-39), though this difference is only marginally significant ($p = 0.051$). However, no significant

differences are found between other age groups, suggesting that neuroticism remains relatively stable across a man's lifespan, which is consistent with prior research showing that men generally exhibit less variability in neuroticism across adulthood (Terracciano et al., 2005).

In contrast, females exhibit a more pronounced decline in neuroticism with age, as reflected in the highly significant F-value of 11.184 ($p < 0.001$) and a partial eta squared of 0.045. Younger women (20-39) report significantly higher neuroticism compared to both middle-aged (40-59) and older (60+) women. Specifically, the mean difference between young and middle-aged women is 1.750 ($p = 0.002$), while the difference between young and older women is even greater at 2.325 ($p < 0.001$). However, there is no significant difference between middle-aged and older women, indicating that neuroticism levels tend to stabilize in later adulthood. These findings align with previous studies showing that women generally start with higher neuroticism in early adulthood but experience a steeper decline with age (Weisberg et al., 2011).

The observed decline in neuroticism with age, particularly in women, may be attributed to several psychological and social factors. As people age, they tend to develop greater emotional stability and resilience, likely due to accumulated life experiences and improved coping mechanisms (Roberts et al., 2006). For women, this decline may be more noticeable due to the influence of socialization patterns, changing life roles, and reduced societal pressures in later life (Helson et al., 2002). Additionally, biological factors such as hormonal changes across different life stages could also contribute to variations in neuroticism, with younger women experiencing more mood fluctuations due to hormonal shifts (Schmitt et al., 2008).

These findings highlight important gender differences in personality development. While neuroticism appears to remain relatively stable in men, women experience a more distinct decrease in emotional instability with age. These patterns suggest that age-related changes in personality may be shaped by a combination of psychological maturation, life experiences, and biological influences, supporting existing theories on personality stability and change (McCrae & Costa, 1994).

The results from Tables 6.3 and 6.4 indicate that benevolent sexism (BS) varies across age groups and gender, with significant age-related differences observed among men but not among women. These findings align with previous research suggesting that endorsement of benevolent sexism is influenced by both age and traditional gender norms (Glick & Fiske, 2001; Becker, 2010).

For males, the overall effect of age on benevolent sexism is statistically significant ($F = 4.239$, $p = 0.015$), with a small effect size (partial eta squared = 0.018). Pairwise comparisons show that older men (60+) report significantly higher levels of benevolent sexism than middle-aged men (40-59), with a mean difference of 3.325 ($p = 0.011$). However, no significant differences are found between other age groups, suggesting that the endorsement of benevolent sexist beliefs increases primarily in later adulthood for men. This pattern is consistent with prior studies indicating that older men, having been raised in more traditional sociocultural environments, are more likely to uphold paternalistic and protective attitudes toward women (Hammond et al., 2018).

In contrast, for females, the effect of age on benevolent sexism is not statistically significant ($F = 1.906$, $p = 0.150$), indicating that attitudes related to benevolent sexism remain relatively stable across different age groups. None of the pairwise comparisons among women reach significance (all p -values > 0.05), further confirming that age does not play a meaningful role in shaping their endorsement of benevolent sexist beliefs. Previous research has similarly found that women's endorsement of benevolent sexism is influenced more by contextual and societal factors rather than aging itself (Teng et al., 2016).

The observed increase in benevolent sexism among older men may be explained by traditional gender role attitudes that tend to persist or even strengthen with age. Older generations may have been socialized in more traditional contexts, leading them to uphold paternalistic views that emphasize protecting and idealizing women (Connelly & Heesacker, 2012). Additionally, life experiences, such as marriage and family responsibilities, may reinforce these beliefs over time, as older

men may have had more exposure to traditional family structures where benevolent sexism was more accepted (Sibley et al., 2007).

For women, the stability of benevolent sexism across age groups suggests that their attitudes toward gender roles may be shaped by more contemporary and egalitarian social influences, particularly in younger and middle-aged cohorts. The absence of significant age-related differences implies that women's views on benevolent sexism are less influenced by aging and more by broader cultural and societal factors, such as increased educational attainment and greater exposure to feminist perspectives (Hammond et al., 2006).

These findings highlight important gender differences in personality development. While neuroticism appears to remain relatively stable in men, women experience a more distinct decrease in emotional instability with age. These patterns suggest that age-related changes in personality may be shaped by a combination of psychological maturation, life experiences, and biological influences.

Overall, the findings highlight that the intersection of age and sex plays a significant role in shaping benevolent sexism and neuroticism but has limited effects on other psychological and religious constructs. These results reinforce the idea that gender attitudes and emotional stability are influenced by both age-related experiences and cultural gender norms within Mizo society.

Hierarchical Regression Analysis Predicting Benevolent Sexism from ORA, NORA, and Intrinsic Religiosity: The hierarchical regression analysis (refer to Table 7.1) offers insight into how various facets of religiosity differentially influence benevolent sexist attitudes within the Mizo sociocultural setting. The results highlight how religious orientation is not only a matter of personal belief but is deeply intertwined with communal values and institutional norms in Mizoram. In the initial model (Model 1), Obsessive Religious Attitudes (ORA) significantly predicted benevolent sexism ($\beta = 0.090$, $p < .05$), indicating that individuals who engage in compulsive or rigid religious practices are somewhat more likely to endorse paternalistic views toward women. Although the effect size is relatively modest, its presence is meaningful in a society where religious identity plays a central role in

everyday life. This association can be interpreted through the lens of Mizo Christianity, which traditionally places a strong emphasis on adherence to moral codes, behavioral conformity, and the public performance of religious duties (Lianthanga, C., 1999). In such an environment, religiosity may reinforce traditional gender roles, especially those that portray women as morally vulnerable and in need of male guidance or protection, thereby upholding benevolent sexist ideologies.

However, when additional dimensions of religiosity were entered into the regression model, particularly Non-Organizational Religious Activity (NORA) in Model 2, the predictive power of ORA diminished. By Model 3, it became statistically non-significant. Interestingly, NORA itself did not significantly predict benevolent sexism at any stage of the analysis. This finding may be interpreted in light of the cultural saturation of guilt and fear-based religious narratives in the Mizo context. Punitive and judgmental portrayals of the divine are commonly encountered in communal worship and religious instruction, making such themes a normative aspect of spiritual life rather than a source of individualized moral tension (Henderson, W. & Fitz, Brittany & Mencken, F., 2017). Because these religious sentiments are so widely shared and culturally endorsed, they may fail to produce the psychological differentiation required to shape personal attitudes toward gender. In other words, when religious guilt and fear are near-universal experiences, their predictive value in shaping gender ideology is effectively diluted.

The most noteworthy finding emerged in Model 3, where Intrinsic Religiosity (IR) surfaced as the only stable and significant predictor of benevolent sexism ($\beta = 0.143$, $p < .01$). IR refers to a deeply internalized and sincere commitment to religious belief as a central life principle. In Mizoram, this form of religiosity is particularly influential because faith is not merely a personal conviction. It is a publicly expected and institutionally reinforced identity. Religious norms are consistently taught through formal education, family life, and the activities of various religious organizations. In such a collectivist cultural environment, intrinsic religiosity is likely to encourage gender role attitudes that align with both Christian values and traditional Mizo norms, such as viewing men as protectors and women as

nurturers (Saroglou, 2010). These beliefs, although benevolent in tone, serve to reinforce hierarchical gender relations.

Despite the statistical significance of the overall model ($\Delta R^2 = 0.016$, $p < .01$), the explained variance in benevolent sexism was relatively low (Adjusted $R^2 = 0.019$). This suggests that religiosity, while influential, is only one part of a broader and more complex network of cultural, social, and institutional influences on gender attitudes in Mizoram. Other factors that likely contribute include customary laws, clan systems, and community governance structures. These systems codify gender expectations and are deeply rooted in both the Mizo tribal tradition and Christian moral teachings (Ralte, Z., 2024). Additionally, powerful social organizations like the Young Mizo Association (YMA) play a key role in disseminating ethical and civic norms, often through gender-differentiated roles in community service and youth mentorship. Such institutions may act as reinforcing mechanisms that promote benevolent sexism through collective socialization rather than individual belief alone.

In sum, the findings suggest that in a high-religiosity, high-collectivism setting like Mizoram, it is not merely anxiety-based or fear-based religiosity that shapes gender attitudes. Rather, deeply internalized faith supported by powerful social and institutional frameworks plays a more consistent role. This underscores the need to understand how cultural contexts modulate the influence of psychological constructs such as religiosity, producing locally specific patterns of behavior that may diverge from those observed in more individualistic or secular societies.

Hierarchical Regression Analysis Predicting Hostile Sexism from ORA, NORA, and Intrinsic Religiosity: The hierarchical regression analysis presented in Table 7.2 sheds light on the complex relationship between various dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) and hostile sexism within the Mizo cultural context. Hostile sexism, defined as overtly antagonistic attitudes toward women who challenge traditional gender roles or men's dominance (Glick & Fiske, 1996), was examined in relation to these three aspects of religiosity.

Model 1 shows that ORA significantly predicts hostile sexism ($\beta = 0.143$, $p < .01$), indicating that individuals with rigid, compulsive, or highly anxious religious tendencies are more likely to harbor hostile sexist beliefs. This finding aligns with research suggesting that authoritarian religiosity is often linked with support for hierarchical and gender-inegalitarian ideologies (Altemeyer & Hunsberger, 2005). In the context of Mizoram, where religious observance is an integral part of daily life and often serves as a marker of social conformity and moral status (Lalthangliana, B., & Palkhiwala, K., 2005), individuals exhibiting high ORA are more likely to adopt rigid moral codes. These codes may heighten the need to enforce social norms, including those related to gender. As a result, these individuals may endorse hostile sexism as a form of moral enforcement, reinforcing traditional gender roles and patriarchal structures.

Model 2, which introduces NORA, shows a slight reduction in the strength of ORA ($\beta = 0.132$, $p < .01$), while NORA itself is not a significant predictor of hostile sexism ($\beta = 0.027$, n.s.). The lack of a significant association between NORA and hostile sexism is noteworthy. Negative religious experiences, such as fear of divine punishment and guilt, are emotionally intense but culturally normalized in the Mizo context (Lalthangliana, B., & Palkhiwala, K., 2005). These experiences are often seen as expected components of religious development, rather than as causes of individual variations in hostile sexism. Since almost all religious individuals are exposed to these affective experiences, the variance in NORA may be too small to predict hostile sexism effectively. Moreover, the psychological impact of negative religiosity may manifest in other traits, such as neuroticism, rather than directly influencing specific attitudes toward women.

Model 3, which introduces IR, reveals that it is a statistically significant predictor of hostile sexism ($\beta = 0.129$, $p < .05$), even after accounting for the effects of ORA and NORA. The positive association between IR and hostile sexism may appear counterintuitive, as intrinsic religiosity is typically associated with internalized spiritual values such as compassion, humility, and prosocial behavior (Saroglou, 2010). However, this finding can be explained by recognizing that intrinsic religiosity is not formed in a vacuum. Instead, it reflects the internalization

of dominant religious and cultural norms. In Mizoram, these norms include patriarchal moral frameworks that are deeply embedded in scripture, church doctrine, and communal traditions (Nghinglova, L., & Lalthlamuani, K. C., 2022).

Mizo culture has long emphasized complementarian gender ideologies, where men and women are believed to have distinct, complementary roles. These gender norms are often taught as moral and spiritual truths, not as sexism per se. Thus, individuals high in IR may internalize these teachings as part of their moral framework. Rather than fostering hostility toward women, their religious convictions might simply reinforce the moral justification for patriarchal structures, leading to an indirect endorsement of hostile sexism. This is particularly true within the Mizo cultural context, where religious adherence is tightly woven into the social fabric, and traditional gender roles are viewed as moral imperatives.

Moreover, IR in Mizoram, a collectivist and homogenous society, may be heavily shaped by institutional religiosity. Even individuals who view their religiosity as intrinsic may still adopt institutional values, including those regarding gender, as part of their identity. These internalized values may manifest as defensive or hostile attitudes toward perceived threats to this identity, such as feminist ideas or women's empowerment.

The overall explanatory power of the model is relatively modest, with the full model accounting for only 2.8% of the variance in hostile sexism (Adjusted $R^2 = 0.028$). The incremental contribution of each model is small but statistically significant, with Model 1 contributing $\Delta R^2 = 0.020$ ($p < .01$), Model 2 contributing $\Delta R^2 = 0.001$ (n.s.), and Model 3 contributing $\Delta R^2 = 0.013$ ($p < .05$). This suggests that while religiosity, particularly ORA and IR, plays a statistically significant role in predicting hostile sexism, other psychosocial and cultural factors likely have a more substantial influence.

In the Mizo context, these other factors include the persistence of customary laws and patriarchal clan structures that allocate decision-making power and inheritance rights to men (Nghinglova, L., & Lalthlamuani, K. C., 2022). Furthermore, social institutions such as the Young Mizo Association (YMA), despite

their positive civic roles, often reproduce gendered expectations by reserving leadership positions for men and relegating women to caregiving or supportive roles. These cultural frameworks create an ecosystem in which gender hierarchies are normalized and even moralized, reinforcing hostile sexist beliefs within the community.

Table 7.2 highlights that religiosity, especially when expressed through obsessive or internalized forms, has a modest but significant association with hostile sexism in the Mizo context. This relationship must be understood within the specific cultural context of a religiously devout society where religious commitment is tied to identity, moral worth, and social standing. These findings suggest that religious ideologies can serve as vehicles for the reinforcement of traditional gender norms, and that their psychological impact depends heavily on the sociocultural environment in which they are embedded (Mahoney & Cano, 2014). Future efforts to reduce gender prejudice in religious communities must therefore consider not only individual belief systems but also the institutional and cultural frameworks that shape those beliefs.

Hierarchical Regression Analysis Predicting Open Mindedness from ORA, NORA, and Intrinsic Religiosity: The hierarchical regression analysis presented in Table 7.3 offers a comprehensive understanding of how different facets of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) relate to open-mindedness among Mizo individuals. In the first model, ORA, which refers to participation in formal religious activities such as church services, rituals, and community religious events, did not significantly predict open-mindedness ($\beta = 0.019$).

This suggests that individuals who engage in rigid, compulsive, or structured religious behaviors within organized settings may not necessarily exhibit reduced openness to new ideas or perspectives. One plausible interpretation of this finding is that, in Mizoram, religious practices are deeply embedded in the social fabric of the community and are seen as a marker of moral status and social conformity rather than as a cognitive framework that constrains intellectual exploration. The

performative nature of religiosity in Mizoram, where attending church and adhering to religious customs are culturally significant, implies that religious participation might be more about communal identity and maintaining social cohesion rather than rigid cognitive structures (Devappa, M. K., 2014).. In this context, engagement in organizational religious activities does not appear to stifle open-mindedness, perhaps because these practices are not perceived as intellectually restrictive but as ways of affirming one's belonging within the religious community.

The second model introduces NORA, which encompasses personal religious practices such as private prayer, meditation, and spiritual reflection. NORA also failed to show a significant relationship with open-mindedness (Model 2 $\beta = -0.039$; Model 3 $\beta = 0.010$). This lack of significance can be understood through the lens of the cultural context of Mizo Christianity, where fear- and guilt-based religious messages are commonly communicated through both formal sermons and informal religious education. Such teachings, which often emphasize divine punishment, sin, and moral failure, are deeply embedded in the religious life of Mizo Christians. While these emotional themes are potent, they are widely circulated and internalized, and because they are shared across most religious institutions, they may not generate enough personal variation to influence one's openness to novel or opposing ideas. In this cultural environment, religious practices focused on personal devotion, although emotionally intense, may not significantly influence individuals' cognitive openness due to the commonality and normalization of these guilt-driven and fear-based narratives.

The most significant finding emerged in Model 3, where IR was introduced. IR refers to a form of religiosity where individuals internalize their religious beliefs and regard them as a central part of their identity, guiding their values, actions, and worldview. IR was found to have a small but statistically significant negative association with open-mindedness ($\beta = -0.124$, $p < .05$). This suggests that individuals who view their religious beliefs as central to their sense of self and life purpose tend to be less open to alternative perspectives or unfamiliar worldviews. This finding aligns with previous research; for example, Duckitt and Sibley (2010) found that individuals with high levels of intrinsic religiosity often exhibited lower

openness and stronger tendencies toward right-wing authoritarianism in New Zealand and South African contexts. Similarly, Silberman (2005) highlighted that a strong religious identity rooted in intrinsic beliefs can contribute to psychological rigidity, particularly in conflict settings like the Israel-Palestine context.

This finding may seem counterintuitive given that religiosity is often associated with positive traits such as compassion, empathy, and prosociality (Saroglou, 2002). However, in the Mizo context, where Christianity is deeply interwoven with cultural and societal values, intrinsic religiosity carries with it a strong moralistic and identity-shaping component. In Mizoram, Christianity is not just a personal belief system but is also embedded in the collective identity and moral norms of the community (Duckitt & Sibley, 2010). The integration of religion into social norms fosters a sense of certainty in religious doctrine, which may hinder individuals from exploring new ideas or considering worldviews that challenge religious orthodoxy (McFarland, 2010). The strong emphasis on doctrinal commitment and moral clarity within Mizo Christianity can contribute to cognitive rigidity, especially when religious beliefs are viewed as foundational to one's identity and social cohesion (Altemeyer & Hunsberger, 1992).

Moreover, in Mizoram, where conformity to shared religious and cultural norms is highly valued, deviations from these norms are often perceived as threats to communal unity and social harmony. This collectivist mindset reinforces the importance of upholding established religious teachings, and those who strongly identify with their faith may see openness to alternative views as a challenge to the moral and social fabric of the community (Silberman, 2005). Therefore, intrinsic religiosity, which is characterized by personal commitment and internalization of religious beliefs, may discourage cognitive openness to perspectives that deviate from traditional religious teachings, thereby reinforcing a worldview that is less flexible and more resistant to change (Saroglou, 2002).

Although the overall explained variance in open-mindedness was low (Adjusted $R^2 = 0.007$), the statistically significant change in explained variance ($\Delta R^2 = 0.012$, $p < .05$) demonstrates that intrinsic religiosity plays a meaningful role in

shaping cognitive openness in Mizo individuals. This finding highlights the complex interaction between individual religiosity and cultural norms in a collectivist society like Mizoram. In such a context, religious adherence is not merely a private matter of personal belief but is deeply woven into the social fabric of the community, where maintaining religious and cultural harmony often takes precedence over intellectual exploration (Duckitt & Sibley, 2010). As a result, individuals who internalize their religious beliefs as part of their identity may be less inclined to engage with unfamiliar or conflicting ideas, as this could be perceived as a threat to the social order and communal values (McFarland, 2010).

In summary, the findings from this hierarchical regression analysis suggest that the relationship between religiosity and open-mindedness is shaped by the cultural context in which religiosity is practiced. In Mizoram, religiosity, particularly when expressed through intrinsic religious beliefs, is closely tied to communal identity and moral expectations. As such, individuals who view their faith as an integral part of their personal identity may be less open to alternative perspectives, reflecting the cultural importance of religious conformity and social cohesion over intellectual flexibility. These results emphasize the need for considering cultural and societal influences when examining the psychological effects of religiosity on cognitive traits such as open-mindedness (Silberman, 2005; Saroglou, 2002).

Hierarchical Regression Analysis Predicting Conscientiousness from ORA, NORA, and Intrinsic Religiosity: Table 7.4 presents the results of a hierarchical regression analysis examining the relationship between three dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) and the personality trait of conscientiousness among the Mizo population. Conscientiousness, which includes traits such as orderliness, dependability, and goal-directed behavior, holds significant social value in Mizoram, where both Christian teachings and tribal customs emphasize moral integrity, hard work, and responsibility within the community.

In Model 1, ORA emerged as a significant predictor of conscientiousness ($\beta = .119$, $p < .05$), suggesting that individuals who engage in rigid or compulsive

religious behaviors are more likely to display conscientious traits. This finding is consistent with the Mizo Christian context, where religious observance, such as regular church attendance, prayers, and participation in religious community activities, is highly encouraged and socially rewarded (Nunthara,C., 2015). In Mizoram, religiosity is often not just about private belief but about fulfilling social and spiritual duties. Individuals high in ORA may internalize a sense of responsibility, discipline, and attention to detail, aligning with conscientiousness. Furthermore, because religious behavior is communal in nature, deviations from expected religious practices may invite social scrutiny, reinforcing the need for disciplined and orderly conduct. This aligns with findings from McCullough, Tsang, and Brion (2003), who reported that religious individuals particularly those active in organized religious settings tend to score higher on conscientiousness due to the moral order, routine, and behavioral expectations embedded in religious life.

Model 2 introduces NORA and shows a shift in the predictive power. The effect of ORA decreases ($\beta = .031$), becoming statistically non-significant, while NORA emerges as a significant predictor of conscientiousness ($\beta = .213$, $p < .001$). This finding may initially appear contradictory since NORA is often associated with negative emotional experiences such as fear or guilt. However, in the Mizo context, these emotions are not disruptive but rather serve as motivating forces for self-regulation, cautious behavior, and moral striving key elements of conscientiousness. Mizo religious teachings often emphasize divine judgment, sin, and moral failure (Nunthara,C., 2015), and these themes are culturally normalized rather than pathologized. Thus, individuals with high NORA may internalize guilt and fear to strengthen their commitment to ethical behavior and social conformity, contributing to higher conscientiousness.

In Model 3, IR was added and proved to be the most robust predictor of conscientiousness ($\beta = .244$, $p < .001$), even after accounting for the effects of ORA and NORA. This finding supports the idea that when religiosity is deeply internalized—when it is seen as an essential and personally meaningful part of one’s identity it provides a stable foundation for traits like self-discipline, reliability, and perseverance (Saroglou, 2010). In Mizoram, IR is reinforced through various

institutions, such as churches, families, and schools, which promote religious belief as an essential identity marker (Guite, L.,2020). Therefore, individuals with high IR may view conscientious behavior not just as a moral ideal, but as a reflection of their faith, something to be expressed through daily actions and responsibilities.

The combination of guilt-avoidance through NORA and value-centered self-regulation through IR provides a unique psychological pathway by which religiosity can shape conscientiousness in a collectivist and highly religious society like Mizoram. The diminishing effect of ORA when other predictors are included suggests that compulsive religious behavior, while initially associated with conscientiousness, becomes less significant once the emotional and cognitive components of religiosity such as NORA and IR are considered.

The overall model accounted for 9.2% of the variance in conscientiousness (Adjusted $R^2 = .092$), with each step producing significant changes in R^2 ($\Delta R^2 = .014$ in Model 1, .038 in Model 2, and .046 in Model 3; all $p < .05$ or higher). This modest but statistically meaningful explanatory power reflects the complex nature of conscientiousness, shaped by both religious and non-religious influences.

This analysis demonstrates how the cultural context of religiosity in Mizoram influences conscientiousness, with both negative religious emotions and deeply internalized religious convictions contributing to the development of conscientious traits. This finding highlights the importance of considering cultural specificity when interpreting the psychological effects of religiosity. In high-religiosity, collectivist settings like Mizoram, religious belief is not just an abstract concept but is actively translated into structured behaviors and personality development, shaped by socialization, moral instruction, and emotional reinforcement.

Hierarchical Regression Analysis Predicting Extraversion from ORA, NORA, and Intrinsic Religiosity: Table 7.5 presents the results of a hierarchical regression analysis that examines the relationship between three dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) and the personality trait of extraversion among the Mizo population. Extraversion, a key personality trait, is typically

characterized by sociability, assertiveness, and a tendency toward high levels of activity. This analysis aimed to investigate how different aspects of religiosity might influence an individual's level of extraversion, especially in the context of Mizo society, where religion plays a significant role in daily life.

In Model 1, ORA was initially tested as a predictor of extraversion, but the results showed no significant relationship ($\beta = -0.011$). This suggests that individuals who exhibit compulsive or rigid religious behavior do not tend to exhibit higher or lower levels of extraversion. The lack of a significant association could imply that extraversion, which is a more socially driven personality trait, is not strongly influenced by the compulsive or rigid religious behaviors typically associated with ORA. While ORA may predict traits like conscientiousness, it does not seem to affect sociability or assertiveness, which are core aspects of extraversion.

In Model 2, NORA was introduced, and the analysis revealed no significant effect of NORA on extraversion ($\beta = -0.034$). In Model 3, Intrinsic Religiosity (IR) was added, and it showed a modest but statistically significant negative relationship with extraversion ($\beta = -0.098$, $p < .10$). This suggests that individuals who internalize their religious beliefs and view them as an integral part of their identity may tend to be slightly less extraverted. This result may seem counterintuitive, as religiosity is often associated with social engagement and community participation. However, the negative relationship could reflect the inward-focused nature of intrinsic religiosity, where personal reflection, moral discipline, and private devotion take precedence over outward sociability and engagement. In Mizoram, where religious practices are deeply embedded in daily life, highly intrinsically religious individuals may prioritize personal piety and spiritual reflection, which could limit their social interactions and outward expressions of extraversion.

Despite the inclusion of these three dimensions of religiosity, the overall model explained only a very small portion of the variance in extraversion (Adjusted $R^2 = 0.002$). This indicates that religiosity, in this case, is not a strong predictor of extraversion. The small change in R^2 values ($\Delta R^2 = 0.007$) further suggests that other

factors such as social influences, family dynamics, and cultural norms likely play a more prominent role in determining extraverted behaviors than religiosity alone.

In summary, the hierarchical regression analysis presented in Table 7.5 reveals that religiosity, while an important aspect of the Mizo cultural context, has minimal impact on extraversion. While intrinsic religiosity shows a small negative relationship with extraversion, other dimensions of religiosity, such as ORA and NORA, do not significantly predict extraversion. The findings suggest that extraversion is influenced more by broader social, cultural, and personality factors rather than by religious attitudes or behaviors. In the Mizo context, where communal participation and religious devotion are central, the influence of religiosity on extraversion may be less pronounced, with other aspects of social and cultural life playing a more dominant role in shaping individuals' social behavior.

Hierarchical Regression Analysis Predicting Agreeableness from ORA, NORA, and Intrinsic Religiosity: Table 7.6 presents the results of a hierarchical regression analysis that examines the influence of three dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) on the personality trait of agreeableness within the Mizo population. Agreeableness is characterized by traits such as kindness, cooperation, and empathy, all of which are culturally valued in collectivist societies like Mizoram, where social harmony and interpersonal relationships play a central role in daily life.

In Model 1, ORA emerged as a significant positive predictor of agreeableness ($\beta = 0.191, p < .001$), suggesting that individuals with higher levels of organizational religious behavior tend to be more agreeable. This relationship can be understood in the context of Mizo Christianity, where regular religious practices, such as church attendance and communal prayer, are highly valued and encourage individuals to adhere to moral and ethical standards that promote cooperation and harmony. People who exhibit high ORA may feel a greater sense of responsibility to maintain these values, which could manifest in more prosocial behaviors like being more helpful, compassionate, and cooperative with others. This finding is consistent with research

that shows religiously motivated behavior can increase prosocial tendencies (Saroglou, 2010).

In Model 2, the introduction of NORA weakened the predictive power of ORA ($\beta = 0.131$, $p < .01$), though ORA remained a significant predictor of agreeableness. Interestingly, NORA also emerged as a significant positive predictor ($\beta = 0.145$, $p < .01$), suggesting that individuals who frequently engage in private religious practices—such as personal prayer, devotional reading, or solitary reflection—tend to display higher levels of agreeableness. While this may appear counterintuitive, given that private religiosity is often less visible, it may foster a deep sense of personal accountability and empathy. In cultural contexts like Mizoram, where religious beliefs emphasize inward moral discipline and responsibility toward others, NORA may function as a psychological mechanism for developing prosocial dispositions. Individuals may use private devotion to align their behavior with internalized moral ideals, thereby becoming more cooperative, forgiving, and empathetic in daily interactions. This interpretation is supported by research from Piedmont (2005), who found that private religious engagement is linked to interpersonal warmth and agreeableness, as it enhances self-awareness and emotional regulation in relation to moral standards.

In Model 3, Intrinsic Religiosity (IR) was added to the analysis and also emerged as a significant positive predictor of agreeableness ($\beta = 0.132$, $p < .01$). This suggests that individuals who internalize their religious beliefs and view them as an essential part of their identity tend to exhibit higher levels of agreeableness. Intrinsic religiosity reflects a deep, personal commitment to one's faith, often including values such as compassion, kindness, and altruism. In the Mizo context, where religious beliefs are closely tied to both personal and collective identity, IR likely reinforces pro-social orientations and behaviors. Mizo Christianity, especially within Presbyterian traditions, emphasizes humility, service to others, and moral responsibility traits consistent with agreeableness. This interpretation is supported by McCullough and Willoughby (2009), who argue that intrinsic religiosity fosters self-regulation and concern for others, thereby promoting socially adaptive traits such as agreeableness.

The overall model explained a significant amount of variance in agreeableness, with a modest but meaningful increase in explained variance across the three models. In Model 1, $\Delta R^2 = 0.037$ ($p < .001$), indicating that ORA accounts for a small but significant portion of the variance in agreeableness. In Model 2, the inclusion of NORA increased the explained variance ($\Delta R^2 = 0.018$, $p < .01$), while in Model 3, the addition of IR further increased the explained variance ($\Delta R^2 = 0.013$, $p < .01$). The final model produced an Adjusted R^2 of 0.062, suggesting that religiosity through its various dimensions can explain a modest portion of the variance in agreeableness. This result highlights the role of religiosity in shaping social behaviors like agreeableness, particularly in a highly religious and collectivist society like Mizoram.

In conclusion, the hierarchical regression analysis in Table 7.6 demonstrates that multiple dimensions of religiosity organizational religious activity, non-organizational religious activity, and intrinsic religiosity positively predict agreeableness among the Mizo population. The results suggest that both Organizational Religious Activity and Non-Organizational Religious Activity can drive individuals toward more agreeable, cooperative behaviors, likely as a result of the moral and social expectations associated with religiosity in Mizoram. Moreover, intrinsic religiosity, which reflects a deep, personal commitment to religious values, also fosters greater agreeableness, as it emphasizes compassion and altruism. These findings underscore the importance of religiosity in shaping personality traits, particularly in contexts where religion plays a central role in socialization and moral development.

Hierarchical Regression Analysis Predicting Neuroticism from ORA, NORA, and Intrinsic Religiosity: Table 7.7 presents the findings from a hierarchical regression analysis examining the extent to which three dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) predict levels of neuroticism among the Mizo population. Neuroticism is characterized by emotional instability, anxiety, and vulnerability to stress traits that are particularly important in understanding how

individuals cope with both internal pressures and sociocultural expectations in a collectivist and religiously devout society like Mizoram.

In Model 1, ORA was found to be a statistically significant but modest predictor of neuroticism ($\beta = 0.102$, $p < .05$), indicating that individuals who regularly engage in organized religious activities may be slightly more prone to emotional instability. This association can be interpreted through the lens of religious behavior as a coping mechanism: attending religious services, conforming to public rituals, and adhering to religious norms may serve as structured responses to manage internal stress or existential uncertainty. In Mizoram, where Christianity plays a central role in public life and religious involvement is strongly linked to moral identity and social status, individuals high in ORA may experience heightened pressure to conform, increasing anxiety around perceived moral failures. This aligns with Guite (2020), who notes that religious identity in Mizoram is deeply embedded in nationalist and moral expectations, creating both a sense of belonging and a psychological burden. Furthermore, this interpretation is supported by Exline and Rose (2005), who found that individuals involved in high levels of public religious behavior may be more vulnerable to religious struggles such as fear of divine punishment or guilt which are in turn associated with neurotic tendencies.

However, in Model 2, when NORA was introduced, the predictive strength of ORA weakened ($\beta = 0.086$) and lost statistical significance, while NORA itself was not a significant predictor ($\beta = 0.039$). This indicates that private religious practices such as personal prayer, scripture reading, or individual contemplation do not significantly contribute to neuroticism when modeled alongside organizational religious activity. Although emotions like guilt, fear, and anxiety are present in the religious experience of many Mizo Christians, particularly through doctrinal emphasis on sin, judgment, and moral accountability, these feelings may not be uniquely channeled through non-organizational forms of religiosity. The cultural overlap in Mizoram where both public religious conformity and private devotion are strongly encouraged suggests that both ORA and NORA may reflect a shared religious environment rather than distinct psychological mechanisms. This is consistent with findings by Ano and Vasconcelles (2005), who noted that religious

coping both private and public can include both positive and negative emotional components, but the psychological impact depends heavily on individual interpretation and context rather than the form of the behavior alone.

In Model 3, the inclusion of Intrinsic Religiosity (IR) yielded no significant predictive effect ($\beta = 0.012$), and the effects of both ORA and NORA remained statistically non-significant. IR, often associated with psychological well-being and resilience (Saroglou, 2010), appears to play a negligible role in predicting neuroticism in this sample. This may be due to the cultural context in which intrinsic religiosity is strongly shaped by communal and institutional norms rather than by individualized spiritual exploration. In such cases, IR may not offer the kind of internal psychological buffer that it does in more individualistic settings, possibly muting its protective effect against neurotic tendencies.

Overall, the final model explains very little variance in neuroticism. The adjusted R^2 values remain low throughout the models, peaking only at 0.008 in Models 1 and 2 and declining slightly to 0.006 in Model 3. Likewise, the change in R^2 across models is minimal, with Model 1 showing a modest ΔR^2 of 0.010 ($p < .05$), but Models 2 and 3 contributing negligible additional variance ($\Delta R^2 = 0.001$ and 0.000, respectively).

The hierarchical regression analysis in Table 7.7 reveals that religiosity has a minimal and statistically weak relationship with neuroticism among the Mizo population. While obsessive religious behavior initially appears to slightly predict higher neuroticism, this effect diminishes when other dimensions of religiosity are accounted for. Neither negative religious attitudes nor intrinsic religiosity significantly influence neuroticism, suggesting that other psychological, familial, or environmental factors may be more salient in determining emotional stability in this cultural setting. These findings highlight the need for future research to explore additional predictors of neuroticism in religiously homogeneous societies, particularly those that incorporate broader psychosocial variables beyond religiosity alone.

Hierarchical Regression Analysis Predicting Cultural Identity from ORA, NORA, and Intrinsic Religiosity: Table 7.8 presents the results of a hierarchical regression analysis assessing how three dimensions of religiosity Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity (IR) predict cultural identity among the Mizo population. Cultural identity, in this context, refers to the way individuals identify with and internalize the cultural norms, values, and practices of their community. Given Mizoram's strong Christian influence and the importance of community-based traditions, the analysis explores how religiosity might intersect with the Mizo people's sense of cultural belonging.

In Model 1, ORA did not show a significant relationship with cultural identity ($\beta = -0.067$), suggesting that rigid, structured religious behaviors do not directly influence how individuals connect with their Mizo cultural heritage. While public religious observance plays a visible role in Mizo society, its function may be more about social cohesion and moral regulation than about cultural self-identification. As Guite (2020) notes, the national and religious identity of the Mizo people has historically been shaped by a unique convergence of ethnic pride and Christianization. This intertwining has created a scenario where religion is deeply embedded in public life, but not necessarily reflective of deeper, personal cultural attachment.

When Model 2 introduced NORA, the results indicated a slight shift in predictive power, though NORA still had a weak and non-significant effect on cultural identity ($\beta = 0.041$). This may reflect the fact that private religious practices such as personal prayer, Bible reading, or internal reflections on sin are more oriented toward spiritual regulation than cultural formation. Although religious guilt and fear may be prevalent in Mizo Christian teachings, these individual emotional experiences may not translate into a broader sense of cultural belonging. Nunthara (2002) points out that the consolidation of Mizo identity has relied more on shared customs, language, and collective memory than on individual religiosity.

In Model 3, when Intrinsic Religiosity (IR) was included, it also failed to show a significant predictive relationship with cultural identity ($\beta = -0.081$). Despite the assumption that intrinsic religiosity defined as a personal and internalized faith might help integrate religious and cultural values, the results indicate that cultural identity in the Mizo context is more strongly shaped by communal forces. These include kinship systems, linguistic unity, and the historical trajectory of Mizo nationalism, rather than purely individual religious convictions. The distinctiveness of Mizo cultural identity, while heavily influenced by Christianity, appears to be maintained through collective expressions and shared experiences, not personal religiosity alone (Guite, 2020; Nunthara, 2002).

The overall ΔR^2 values across the models are small, indicating that religiosity (ORA, NORA, IR) accounts for only a minimal portion of the variance in cultural identity. Model 1 shows a small increase in R^2 ($\Delta R^2 = 0.004$), while Model 2 adds negligible variance ($\Delta R^2 = 0.001$), and Model 3 shows a modest increase ($\Delta R^2 = 0.005$). The adjusted R^2 values similarly highlight the limited explanatory power of religiosity in predicting cultural identity, with the highest adjusted R^2 at just 0.005 in Model 3.

These findings suggest that while religiosity influences personal behavior and moral values, it may not play a primary role in shaping cultural identity among Mizo individuals. Instead, cultural identity formation is likely influenced by broader sociocultural factors, including ethnicity, language, and community involvement. However, the weak predictive power of religiosity on cultural identity may also reflect the complex intertwining of religion and culture in Mizoram, where Christian values have been deeply woven into traditional Mizo identity. This overlap makes it difficult to isolate the impact of religiosity as a separate predictor, as religious and cultural expressions often operate through the same communal structures and norms. The distinction between the two domains, therefore, may be more analytical than experiential, as they coexist and reinforce one another in the lived experience of Mizo people.

In conclusion, Table 7.8 illustrates that the dimensions of religiosity examined (ORA, NORA, IR) have minimal predictive power regarding cultural identity in Mizoram. While these religious dimensions are socially embedded, cultural identity appears to be more strongly anchored in collective cultural narratives and historical consciousness than in personal religious disposition.

Exploring Motivations and Meanings Behind Church Participation Among Mizo Adults: A Thematic Analysis: In a qualitative approach to reaffirm the quantitative data, participants were asked about the frequency of their religious or church attendance, and follow-up open-ended interviews were conducted to understand the motivations, experiences, and barriers underlying their participation. Thematic analysis developed by (Braun & Clarke, 2006) was used revealed recurring patterns shaped by cultural, generational, and personal factors.

Many participants, particularly those who reported attending church “often” or “very often,” described religious participation as deeply embedded in their identity and social life. Church attendance was not only a spiritual duty but also a way to reinforce community belonging, mutual accountability, and shared moral values. This aligns with previous research (Angom, R., 2020) noting that religious spaces in Mizoram serve both spiritual and social functions. One participant from Lunglei reflected, “In Mizoram, going to church is part of who we are. It connects us with God and each other.”

Some participants who indicated attending “sometimes” described churchgoing as more of a social expectation or habitual practice than a deeply personal spiritual act. Many cited early socialization, familial norms, and societal pressure as reasons for their continued but irregular participation. These findings echo past research (Angom, R., 2020), which found that cultural conformity often sustains religious practices in Mizo society, even when personal conviction may be waning. As a respondent from Aizawl put it, “We grew up with it. Even if you don’t feel like going, it’s what’s expected.”

Generational divides were evident. Younger and urban participants were more likely to report irregular or no participation in church services. They cited being

preoccupied with work or study, feeling disconnected from institutional religion, or preferring private expressions of faith. These trends are in line with global projections and findings (Pew Research Report., 2021) , and in line with the growing individualization of faith among urban Mizo youth. “I respect the church, but I connect with God in my own way,” shared a young participant from Aizawl. In contrast, older adults and rural respondents emphasized the church’s role in providing emotional support and community structure. One such participant from Serchhip noted, “For us elders, the church is where we find peace and strength.”

Across all districts, even among those who attended less frequently, there was a general consensus that religious institutions play a vital role in maintaining ethical standards and reinforcing core Mizo values such as humility, kindness, and social responsibility. This reflects the enduring influence of Christianity on Mizo moral frameworks in the Mizo culture. A participant from Mamit remarked, “Even if I don’t go every Sunday, I believe the church teaches us to live right.”

The data show that religious participation among Mizo adults is shaped by a combination of cultural tradition, generational perspectives, personal conviction, and societal expectations. While church attendance remains significant for many, especially in rural and older populations, younger and urban groups appear to be shifting towards more individualized, less institutional expressions of faith. This suggests a gradual transformation in the religious landscape of Mizoram, consistent with global trends in religious practice (Smith & Denton, 2005).

District-wise Agreement with the Gendered Mizo Proverb "A Woman's Wisdom Does Not Reach Beyond the Village Well: Participants who agreed with the proverb “hmeichhe finin tuikhur ral a kai lo” were invited to explain their reasoning. Thematic analysis of their responses revealed a pattern of deeply rooted cultural and ideological beliefs that support traditional views of gender and authority.

Several participants framed the proverb as a long-standing cultural truth rather than an insult or stereotype. Especially among older respondents, it was regarded as a part of Mizo heritage passed down through generations, reflecting traditional wisdom and social values. As one participant from Serchhip shared, “This

is what we learned from our elders; it's part of Mizo heritage. It's meant to teach women humility." This aligns with study by Chakraborty and Anup Shekhar., 2008, who noted that Mizo proverbs often serve as carriers of intergenerational values and are not always critically examined for gender bias.

Others justified the proverb through a perception of emotional reasoning being more characteristic of women, suggesting that this emotional disposition makes them less suited for rational or leadership roles. Respondents from more rural areas and those with limited formal education were particularly likely to hold this belief, reflecting persistent adherence to conventional gender norms. A participant from Siaha stated, "Women tend to be more emotional. Some matters are better handled by men." Such views echo (Givon, E., Berkovich, R., Oz-Cohen, E., 2023)., who discussed how emotional rationality is often culturally coded as feminine, which can justify gendered divisions in decision-making authority.

Some explanations reflected a more benevolent but still limiting perspective, where women were acknowledged as important and respected within the domestic space, but not considered fit for broader societal leadership. This sentiment valuing women within limits reflects what Glick and Fiske (2001) describe as "benevolent sexism," a form of prejudice that idealizes women in traditional roles while restricting their agency. One participant from Kolasib said, "Women are central in family life, but not everything should be decided by them. Men should lead in certain areas."

In districts with strong religious foundations, such as Serchhip and Siaha, participants often referred to Biblical teachings to support traditional gender hierarchies. Scripture was cited to reinforce male authority and female submission, which suggests an intersection between faith and cultural gender roles. As one participant from Siaha noted, "The Bible says men are the head of the household. Women can be wise, but they have their own place." This aligns with (Mikołajczak, M., & Pietrzak, J., 2014), who explored the role of Christian teachings in shaping gender expectations.

These findings reveal that while some participants oppose the proverb, many still support it due to cultural inheritance, traditional gender ideologies, and religious interpretations. The belief in the proverb is less about overt misogyny and more about the normalization of long-standing narratives, which are rarely interrogated within the society. However, its persistence suggests a need for critical engagement with cultural values and increased awareness of how even well-meaning beliefs can contribute to gender inequality.

Intervention recommendations based on the findings: Challenging sexism in Mizoram requires a multi-faceted approach that considers cultural identity, religious influences, personality traits, and social attitudes. The data from the study provides valuable insights into the factors that shape gender beliefs, allowing for a targeted strategy to address sexism while respecting the cultural framework of Mizo society.

Religious leaders can play a pivotal role in promoting values of respect and equality by integrating discussions of gender justice into their sermons and community programs. Framing gender equality as a moral obligation within religious teachings ensures that these messages resonate deeply with believers. This is particularly relevant in Mizoram, where religiosity is strongly tied to both organizational religious activity (ORA) and intrinsic religiosity (IR). This is line with a strategy developed by a UN Women (2016) report to combat sexism.

Given that ORA provides a structured space for communal engagement, and considering the significant influence of religious institutions, faith-based interventions can effectively challenge gender biases. The negative correlation between cultural identity and hostile sexism in the data further supports the idea that cultural evolution when combined with religious engagement can help reduce sexist attitudes. Churches and religious organizations can initiate programs that address gender-based discrimination, promote respectful relationships, and encourage both men and women to work toward a more inclusive society.

The role of Organizational Religious Activities (ORA) in spreading awareness on gender equality is strongly supported by the data. The correlation between ORA, Non-Organizational Religious Activity (NORA), and Intrinsic

Religiosity (IR) highlights that those who engage in private religious practices are also likely to participate in communal religious activities. This suggests that religious gatherings, such as church services, Bible study groups, and community discussions, provide a valuable space to introduce conversations on gender equality and respect. Since religiosity in Mizo society is deeply tied to both personal commitment and social engagement, faith-based organizations have the potential to shape attitudes on sexism through messages that align with religious values.

Another key finding is that Organizational Religious Activity (ORA) positively predicts Hostile Sexism, suggesting that religious institutions play a role in shaping gender attitudes. Faith-based interventions can be implemented to promote gender-inclusive interpretations of religious teachings and encourage open discussions on gender equality. Religious leaders can be engaged in addressing gender biases through sermons and community dialogues (UN Women Report., 2016), emphasizing the equal value of men and women within religious and social contexts. Encouraging women's participation in religious leadership and decision-making can also foster more inclusive perspectives.

From the data we can see that education plays a fundamental role in challenging sexism and fostering long-term societal change, this is also in line with strategies or factors to combat sexism by UNESCO. Integrating discussions on gender roles into school curricula from an early stage can help children and adolescents critically engage with issues related to gender equality. By incorporating lessons on mutual respect, gender stereotypes, and the historical and social dimensions of sexism, students can develop a more informed perspective on gender relations. Schools can also implement interactive learning approaches such as debates, role-playing activities, and storytelling that challenge rigid gender norms and encourage empathy. Providing teachers with specialized training on gender sensitivity ensures that they are equipped to facilitate these discussions effectively, fostering an environment where students feel comfortable questioning traditional biases.

The significance of education in shaping attitudes is reinforced by the data in this study, where conscientiousness and agreeableness both traits that align with responsibility, cooperation, and ethical awareness are positively correlated with religiosity. Since education plays a major role in shaping these personality traits, integrating gender equality discussions into learning spaces can nurture attitudes that promote fairness and inclusion.

Beyond formal education, personality traits such as agreeableness and conscientiousness, which positively correlate with religiosity, provide an avenue for fostering gender-equitable perspectives within religious spaces. Since individuals high in agreeableness tend to be more empathetic and cooperative, they may be more open to discussions on gender fairness when presented in ways that align with their values. Similarly, those high in conscientiousness, who value structure and responsibility, may be particularly receptive to gender-equitable teachings that emphasize moral and ethical principles. These correlations in the data suggest that individuals who are already religiously engaged may be especially receptive to gender-equitable messaging within their faith communities.

Incorporating gender equity discussions into both educational and religious spaces creates a complementary approach to challenging sexism. By addressing gender norms in schools and reinforcing these messages within religious communities, Mizoram can cultivate a generation that not only questions existing biases but also actively works toward building a more equitable and respectful society. The study's findings highlight the role of personality, cultural identity, and religious engagement in shaping attitudes, providing a strong empirical foundation for interventions aimed at reducing sexism and promoting gender equality.

Community engagement further strengthens the fight against sexism. Organizing workshops and open forums in schools, universities, and churches can provide a platform for discussions on gender equality, allowing individuals to challenge existing biases. Since open-mindedness positively correlates with extraversion, agreeableness, and conscientiousness, individuals who are more socially engaged and disciplined may be more receptive to these discussions.

Encouraging positive male role models to speak against sexism can also create a shift in gender norms, particularly among younger generations.

The strong correlation between Benevolent Sexism and Hostile Sexism suggests that traditional attitudes, even those that appear protective or chivalrous, contribute to more overtly harmful beliefs. Interventions should aim to raise awareness about the impact of Benevolent Sexism and how it reinforces gender inequality. Public awareness campaigns can address the subtle ways in which traditional gender roles limit opportunities for both men and women. Training programs for educators, employers, and community leaders can help them recognize and challenge gender biases in daily interactions.

Results suggest, engaging men in gender equality efforts is also crucial, as sexist attitudes are often reinforced through social norms and expectations. Community programs that encourage men to reflect on gender norms and their impact can be effective in shifting perspectives. Peer education programs and campaigns featuring male role models who advocate for gender equality can contribute to broader social change. Encouraging shared parenting responsibilities and equal participation in household and community decisions can further challenge traditional gender roles.

Policy changes would complement these social interventions by ensuring structural support for gender equality. Government-led initiatives such as workplace gender sensitivity training, stricter enforcement of equal pay policies, and leadership development programs for women could provide tangible avenues for change. Training for educators and government officials on unconscious bias and gender-inclusive policies would also help institutionalize gender equity in key sectors.

Mental health interventions are equally important in addressing sexism, particularly given the negative correlation between neuroticism and agreeableness/conscientiousness. Individuals who experience higher emotional instability may struggle with maintaining trust and structured commitments, which can contribute to rigid gender attitudes. Providing mental health support through counseling, stress management programs, and emotional intelligence training can

help individuals develop healthier interpersonal relationships, making them more open to progressive gender norms. Psychological support groups for men, where they can openly discuss their struggles with masculinity and societal expectations, can foster healthier attitudes toward gender

The negative association between Open-Mindedness and Hostile Sexism indicates that individuals who are more receptive to new experiences and perspectives tend to be less sexist. This highlights the importance of education and awareness programs that encourage critical thinking about gender roles. Schools and universities can integrate gender studies into their curriculums, while media campaigns can challenge stereotypes and promote narratives of gender equality. Encouraging cultural and intellectual exchange through literature, films, and discussions can also help broaden perspectives and challenge rigid beliefs.

Policy changes complement these psychological and social interventions by ensuring structural support for gender equality. Government-led initiatives such as gender sensitivity training in workplaces, stricter enforcement of equal pay policies, and leadership development programs for women can provide tangible avenues for change. Training for educators, religious leaders, and government officials on unconscious bias and gender-inclusive policies would further institutionalize gender equity in key sectors.

By integrating psychological interventions with cultural identity, education, religious engagement, and policy reforms, Mizoram can challenge sexist norms in a way that aligns with the values and aspirations of its people. Instead of perceiving gender equality as a disruption to tradition, it can be framed as a natural evolution of Mizo society one that respects its roots while embracing progress. Through a combination of cognitive, behavioural, and social interventions, Mizoram can foster a future where gender equality is not only accepted but deeply embedded in its cultural and psychological fabric.

Drawing from the empirical findings which demonstrate that religiosity specifically Intrinsic Religiosity (IR) and Organizational Religious Activity (ORA) plays a significant role in predicting both forms of ambivalent sexism (hostile and

benevolent) among Mizo individuals, yet does not significantly influence cultural identity, a range of culturally sensitive, contextually appropriate interventions can be proposed. These strategies are designed not only to reduce the influence of religiously rooted gender biases but also to align with existing Mizo cultural values to ensure local relevance and sustainability.

One of the most impactful avenues for addressing sexism in the Mizo context lies within religious institutions themselves, given the robust predictive role of religiosity in sexist attitudes. IR was found to significantly predict both hostile sexism ($\beta = 0.129$, $p = .013$) and benevolent sexism ($\beta = 0.143$, $p = .006$), while ORA consistently predicted hostile sexism across all models ($\beta = 0.111$ – 0.143 , all $p < .05$). Given this, church-based gender sensitization workshops can be a central intervention strategy.

These workshops should be co-facilitated by progressive theologians and respected religious leaders who can guide communities through scriptural reinterpretations that center on dignity, compassion, and gender equality. Such reinterpretations can serve to challenge traditionally patriarchal readings of religious texts that have historically been used to justify unequal gender norms. Incorporating experiential learning such as personal storytelling, small-group reflections, and scripture study groups can create safe spaces for congregants to critically engage with their faith in relation to gender justice.

In parallel, fostering community-wide dialogue through storytelling and testimony-sharing events involving elders, local leaders, and respected women can be a powerful way to dismantle normalized gender biases. Mizo society places a high value on the wisdom of elders and the cultural principle of *Tlawmngaihna*, which emphasizes selflessness, service, and community harmony. These gatherings can help illustrate how everyday sexism contradicts the very values the community holds dear. By framing gender equality as an extension of *Tlawmngaihna*, these interventions can help reposition anti-sexist perspectives as culturally authentic rather than externally imposed or in conflict with tradition.

Interventions within the educational system are also crucial, especially as early exposure to religious socialization is likely to shape future attitudes toward gender roles. Curriculum reforms in Moral Science and Christian Education subjects at both primary and secondary levels should include age-appropriate discussions on gender equity, critical thinking about religious messages, and awareness of stereotyping. Given that IR and ORA predict ambivalent sexism, introducing these themes at a young age can preempt the formation of sexist beliefs. Teacher training should accompany these curricular changes to ensure that educators feel confident and supported in facilitating sensitive and reflective discussions.

Another strategic space for engagement is through youth camps, which are a popular and established tradition within Mizo churches. These camps offer immersive, multi-day environments where young people are already open to personal reflection and spiritual growth. Modules focused on the intersections between faith, equality, and justice utilizing films, storytelling, role plays, and journaling can challenge internalized gender beliefs while respecting the spiritual identity of participants. Encouraging open dialogue in these settings can reduce defensiveness and create transformative learning experiences.

It is also important to create intervention programs specifically targeting men and boys, as they are more frequently involved in organized religious activities, which have been shown to correlate with hostile sexism. Through structured dialogues in male-dominated spaces such as workplaces, academic settings, and community groups like the Young Mizo Association (YMA), men can be encouraged to reflect critically on societal expectations of masculinity, the ways religious authority intersects with male privilege, and their potential roles as allies in promoting gender equity. These conversations can help address the root causes of antagonistic gender attitudes and offer alternative narratives of strength rooted in empathy and respect.

Media and communication campaigns using trusted community voices including pastors, musicians, sports figures, and educators can help reshape public perceptions. With Mizo society being highly media-literate and engaged with

platforms such as YouTube, Facebook, and local TV channels like Zonet, targeted content such as testimonial videos, short dramas, and interview segments can demystify feminist ideas and challenge religiously justified sexism. These efforts, grounded in the study's findings on the links between religiosity and sexism, can present equality as both morally right and socially desirable, without undermining religious faith.

Finally, public events that center around *Tlawmngaihna* and gender fairness can further reinforce the message that cultural identity and gender justice are not mutually exclusive. Since religiosity was not found to significantly predict cultural identity (all $p > .05$), these values can be leveraged as alternative, yet equally powerful, motivators for change. Events can feature community skits, interactive exhibits, and public commitments to equitable behavior that highlight how sexism undermines the very values Mizos are proud of.

All these strategies draw on the evidence presented and aim to translate empirical findings into tangible, meaningful action. By engaging religious, cultural, and educational systems in harmony, these interventions offer a multidimensional and sustainable path forward in addressing sexism within the Mizo context.

Summary and conclusion:

The study aimed to evaluate the psychometric soundness of psychological measures and explore the relationships between religiosity, ambivalent sexism, personality traits, and cultural identity among Mizo adults. The findings provide a comprehensive understanding of how these factors interact within the unique cultural and religious context of Mizoram. The psychological scales used in the study demonstrated strong reliability and validity, with measures of religiosity, including Non-organizational Religious Activity, Organizational Religious Activity, and Intrinsic Religiosity, showing good internal consistency. Personality traits such as Extraversion, Agreeableness, and Conscientiousness also exhibited acceptable reliability, confirming that the scales are reliable and valid for use within the Mizo population.

The study included 480 participants from eight districts of Mizoram, with an equal gender distribution. The majority of participants were married, and a significant portion were unemployed. Education levels varied, with a large segment having education below Class X, while only a small percentage had postgraduate education. The sample was diverse in terms of relationship status, occupation, education, and birth order, providing a rich dataset for analyzing how these demographic factors influence religiosity, gender attitudes, and personality traits.

Religiosity was a central focus of the study, with Intrinsic Religiosity emerging as the highest among participants, indicating a strong internalized faith. Gender differences were evident, with females scoring higher in intrinsic religiosity and non-organizational religious activities, such as private prayer and scripture reading. However, both genders participated equally in organizational religious activities, such as attending church services. Age also played a significant role, with older adults showing higher levels of intrinsic religiosity and non-organizational religious activities. This aligns with the idea that religiosity deepens with age as individuals seek spiritual meaning and coping mechanisms for life's challenges.

Ambivalent sexism, which includes both hostile and benevolent forms, was examined in the study. Hostile sexism, characterized by overtly negative attitudes toward women, was slightly higher than benevolent sexism, which involves protective but patronizing views of women. Gender differences were notable, with males scoring higher in hostile sexism and females scoring higher in benevolent sexism. Age differences were less pronounced, with hostile sexism increasing slightly with age, while benevolent sexism remained relatively stable across age groups. These findings suggest that traditional gender roles persist, particularly among older males, but are less pronounced among younger generations.

Personality traits were analyzed across age groups, revealing that Conscientiousness and Agreeableness increased with age, while Open-mindedness declined. Neuroticism, associated with emotional instability, decreased with age, particularly among women. Gender differences were also observed, with women scoring higher in Agreeableness and Neuroticism, while men scored higher in hostile

sexism. These patterns align with broader psychological research, suggesting that personality traits evolve with age and are influenced by cultural and social expectations.

Cultural identity was strong across the sample, with older adults and males reporting slightly higher levels. However, cultural identity did not significantly correlate with religiosity or sexism, indicating that it operates independently in shaping attitudes and behaviors. This suggests that while cultural identity is deeply rooted in Mizo society, it does not directly influence religious commitment or gender attitudes.

The study found that religiosity was positively correlated with benevolent sexism and conscientiousness but not with agreeableness. Hostile sexism was weakly predicted by organizational religious activity, but religiosity did not significantly predict benevolent sexism or cultural identity. Personality traits, particularly Conscientiousness, were strong predictors of religiosity, while Open-mindedness showed a negative association. These findings highlight the complex interplay between personality, religiosity, and gender attitudes.

The study tested five hypotheses, with mixed results. The first hypothesis, which posited a positive correlation between religiosity and benevolent sexism, cultural identity, and conscientiousness, was partially accepted. The second hypothesis, which expected significant gender differences in religiosity, ambivalent sexism, and personality traits, was fully accepted. The third hypothesis, which anticipated age differences in religiosity, ambivalent sexism, and cultural identity, was partially accepted, as age differences were significant for religiosity and some personality traits but not for ambivalent sexism or cultural identity. The fourth hypothesis, which explored the interaction effects of gender and age, was partially accepted, as significant interactions were found only for benevolent sexism and neuroticism. The fifth hypothesis, which suggested that religiosity would predict hostile sexism, benevolent sexism, and cultural identity, was partially accepted, as religiosity predicted hostile sexism and benevolent sexism.

Based on the findings, the study recommends several interventions to address gender inequality and promote progressive attitudes in Mizoram. Education should integrate gender equality discussions into school curricula to challenge traditional gender norms and foster critical thinking. Religious spaces can be used to promote gender-inclusive interpretations of religious teachings and encourage women's participation in leadership roles. Community programs, such as workshops and awareness campaigns, can address gender biases and promote shared responsibilities in households and communities. Policy changes, including workplace gender sensitivity training, enforcement of equal pay policies, and leadership programs for women, can further support gender equality.

In conclusion, the study provides valuable insights into the psychological and social dynamics of Mizo society, highlighting the complex interplay between religiosity, personality traits, and gender attitudes. While religiosity and personality traits significantly influence gender attitudes, cultural identity operates independently. The findings suggest that interventions targeting education, religious engagement, and community awareness can effectively challenge sexism and promote gender equality in Mizoram. By leveraging cultural identity, education, and religious spaces, Mizoram can foster a more inclusive and equitable society that respects tradition while embracing progress.

Hypothesis 1

For hypothesis 1, it was hypothesized that a positive correlation between religiosity and benevolent sexism, cultural identity, and the personality traits of agreeableness and conscientiousness would be present in line with several previous studies (Glick & Fiske, 2001; Christopher & Mull, 2006; Maltby et al., 2010; Steger & Frazier, 2005; Ysseldyk et al., 2010; McCullough & Willoughby, 2009; Saroglou, 2010; Roccas et al., 2002).

The correlation data indicate that intrinsic religiosity is positively correlated with benevolent sexism, which supports the idea that religious beliefs reinforce traditional gender roles. This aligns with research by Glick and Fiske (2001), which highlights how benevolent sexism is often rooted in religious and cultural ideologies

that emphasize protection and reverence toward women in traditional roles. Maltby et al. (2010) similarly found that higher religiosity is associated with benevolent sexist attitudes, as religious teachings often promote complementary but unequal gender roles.

Intrinsic religiosity also shows a significant positive correlation with cultural identity, suggesting that Mizo adults who are more religious tend to have a stronger sense of cultural belonging. This is consistent with findings by Ysseldyk et al. (2010), who argue that religious and cultural identities are often intertwined, particularly in societies where religious values shape collective identity. Given that Mizoram has a strong Christian influence, this result is expected, as religious participation may serve as a way to reinforce cultural traditions.

Regarding personality traits, intrinsic religiosity is positively correlated with conscientiousness but does not show a significant correlation with agreeableness. The relationship between conscientiousness and religiosity is well-supported in the literature, with Saroglou (2010) emphasizing that conscientious individuals are more likely to follow religious norms and moral obligations. However, the lack of a significant correlation with agreeableness deviates from studies that have linked religiosity to traits associated with compassion and social harmony (McCullough & Willoughby, 2009). This could indicate that among Mizo adults, religiosity is more aligned with personal discipline and adherence to religious teachings rather than interpersonal warmth and cooperation.

Based on the correlation data, hypothesis 1 is largely supported and accepted, particularly for the relationships between religiosity and benevolent sexism, cultural identity, and conscientiousness. However, the expected correlation between religiosity and agreeableness is not observed, suggesting that religious beliefs in Mizoram may be more strongly tied to structured moral frameworks rather than interpersonal traits.

Hypothesis 2

For Hypothesis 2, it was hypothesized that significant gender differences be present in the measures of religiosity, ambivalent sexism, and personality traits based

on previous studies ((Glick & Fiske, 2001; Feingold, 1994; Francis & Penny, 2014; Saroglou, 2010; Schmitt et al., 2008; Twenge, 1997). The t-test results indicate significant gender differences in both dimensions of ambivalent sexism benevolent sexism and hostile sexism. Men scored significantly higher on hostile sexism, reinforcing previous findings that men are more likely to endorse overtly antagonistic attitudes toward women. Benevolent sexism also showed a significant gender difference, with men scoring higher than women. This aligns with research suggesting that men, particularly in traditional or religious societies, are more likely to hold paternalistic and protective attitudes toward women, reinforcing traditional gender roles.

Regarding religiosity, the t-test results indicate significant gender differences in some dimensions. Women scored significantly higher in intrinsic religiosity and non-organizational religious activity (NORA), which is consistent with prior research suggesting that women tend to have stronger personal religious commitments and are more likely to engage in private religious practices. However, no significant gender difference was observed in organizational religious activity (ORA), indicating that both men and women participate equally in communal religious activities.

For personality traits, significant gender differences emerged in agreeableness and neuroticism. Women scored significantly higher in agreeableness, supporting previous studies that suggest women tend to be more compassionate and cooperative. Women also scored higher in neuroticism, which aligns with research indicating that women generally report higher levels of anxiety and emotional instability. No significant gender differences were observed in conscientiousness, extraversion, or open-mindedness, suggesting that these traits do not vary systematically between men and women in the sample.

Based on these findings, the hypothesis that significant gender differences exist in religiosity, ambivalent sexism, and personality traits is accepted. While clear differences are observed in sexism, intrinsic religiosity, non-organizational religious activity, agreeableness, and neuroticism, other aspects, such as organizational

religious activity, conscientiousness, extraversion, and open-mindedness, do not show significant gender differences.

Hypothesis 3

For Hypothesis 3, it was hypothesized that significant age group differences be present in the measures of religiosity, ambivalent sexism and cultural identity based on previous studies (Argue et al., 1999; Donahue & Benson, 1995; Hunsberger, 2000; Glick & Fiske, 2001; Spence & Hahn, 1997; Phinney, 1990; Schwartz et al., 2013). The ANOVA results indicate that age differences are significant for non-organizational religious activity and intrinsic religiosity, with p-values of 0.005 and 0.007, respectively. However, organizational religious activity does not show significant age differences, with a p-value of 0.499. This provides partial support for the hypothesis in relation to religiosity.

For ambivalent sexism, neither benevolent sexism ($p = 0.426$) nor hostile sexism ($p = 0.247$) demonstrate significant age group differences. This suggests that age does not play a defining role in shaping attitudes of ambivalent sexism, leading to a rejection of the hypothesis in this domain. Similarly, cultural identity does not show significant age-related differences, as indicated by a p-value of 0.289, meaning the hypothesis is not supported in this aspect either.

Additionally, significant age group differences emerge in conscientiousness and open-mindedness, both with p-values of 0.000, indicating that certain personality traits vary with age. While these findings are not directly related to the hypothesis, they suggest that age can be a factor in shaping personality traits. The hypothesis is only partially accepted. While significant age differences are observed in certain measures of religiosity, no such differences appear in ambivalent sexism or cultural identity.

Hypothesis 4

For Hypothesis 4, it was hypothesized that the interaction effect of gender and age group on the dependent variables would be exploratory but expected to align with the independent effects of the main variables, the hypothesis is based on several

past studies (Bengtson et al., 2018; Francis & Penny, 2014; Hayward & Krause, 2013. Glick & Fiske, 2001; Russell & Trigg, 2004; Gaunt, 2012. McCrae et al., 2000; Weisberg et al., 2011; Soto et al., 2011. Phinney, 2003; Schwartz et al., 2013; Adams & van de Vijver, 2017).

The hypothesis is partially accepted as the interaction effect is significant only for Benevolent Sexism ($p = 0.005$, $\eta^2 = 0.022$) and Neuroticism ($p < 0.001$, $\eta^2 = 0.051$), indicating that the combined influence of gender and age is meaningful for these two variables. However, for all other dependent measures, including religiosity, Hostile Sexism, personality traits (other than Neuroticism), and Cultural Identity, the interaction effect is not statistically significant. This suggests that, in most cases, the independent effects of gender and age are more influential than their interaction. Therefore, while some interaction effects are present, they do not consistently conform to the expected alignment with the independent effects across all dependent variables.

Hypothesis 5

For Hypothesis 5, it was hypothesized that religiosity be a significant predictor of hostile sexism, benevolent sexism, and cultural identity based on previous studies (Glick & Fiske, 2001; Christopher & Mull, 2006; Maltby et al., 2010; Burn & Busso, 2005; Saroglou et al., 2011; Ysseldyk et al., 2010; McCullough & Willoughby, 2009; Steger & Frazier, 2005). Based on the regression findings, Hypothesis 5, which posited that religiosity would be a significant predictor of hostile sexism, benevolent sexism, and cultural identity, is partially supported.

The findings from the hierarchical regression analyses offer partial support for Hypothesis 5. Intrinsic religiosity was found to significantly predict hostile sexism ($\beta = 0.129$, $p = .013$), while Organizational Religious Activity (ORA) consistently emerged as a significant predictor across all models ($\beta = 0.111$ – 0.143 , all $p < .05$). This suggests a stable association between religious participation and hostile sexist beliefs, potentially reflecting how, in the Mizo context, involvement in organized religious settings may intensify religious anxiety, which is then expressed through antagonistic gender attitudes.

Intrinsic religiosity also significantly predicted benevolent sexism ($\beta = 0.143$, $p = .006$). ORA initially showed a significant effect ($\beta = 0.090$, $p = .049$), but this association faded after adjusting for other variables. This indicates that while deep personal religious belief fosters benevolent sexist attitudes, the influence of structured religious engagement may be more situational or short-lived.

Regarding cultural identity, none of the religiosity subscales showed a significant predictive relationship (all $p > .05$). This may reflect the extent to which Christianity has become deeply embedded in Mizo society, reducing its distinctiveness as a cultural identifier.

The consistent predictive power of ORA in relation to hostile sexism unlike its more limited role in predicting benevolent sexism suggests that religious structures may play a unique role in converting religious doubt or pressure into gender antagonism. This could be shaped by institutional expectations within religious communities, where enforcing conformity may foster hostile views. Furthermore, the coexistence of matrilineal social norms and male-dominated religious leadership in Mizoram might contribute to the persistence of these attitudes.

In conclusion, Hypothesis 5 is partially supported: religiosity, particularly intrinsic belief and organized religious activity, significantly predicts both forms of sexism, but not cultural identity. The findings highlight the complex interaction between religious practice and cultural context in shaping gendered beliefs.

Limitations and Suggestions for Further Research

Although this study was carefully designed and employed stratified random sampling to ensure a balanced representation across Mizoram's districts, age categories, and sexes, several limitations need to be recognized.

Firstly, the research utilized a cross-sectional design, gathering data at a single point in time. This approach restricts the ability to draw causal conclusions or to observe the progression of religiosity, sexism, personality dimensions, and cultural identity across time. Future studies would benefit from adopting longitudinal

methodologies, which could track how these variables shift, particularly in light of Mizoram's ongoing societal changes influenced by modernization and globalization.

Secondly, the study heavily depended on self-reported data. While self-report tools are convenient and provide valuable subjective insights, they are prone to social desirability bias, especially within tight-knit, religious communities such as Mizoram, where societal expectations may influence participants' responses on sensitive issues like sexism and personal belief systems. Subsequent research could enhance validity by integrating alternative data collection methods, including behavioral observations, informant ratings, or implicit measures, to cross-validate findings.

Third, while stratified random sampling helped to achieve greater generalizability within the state of Mizoram, the sample remains geographically and culturally specific. Given Mizoram's relative ethnic and religious homogeneity being predominantly Mizo and Christian the results may not easily translate to more culturally diverse regions within India or beyond. Future investigations might consider conducting comparative analyses across different states, regions, or urban and rural populations to better understand how factors like religiosity and sexism interact across varied sociocultural landscapes.

Fourth, while basic demographic variables such as sex, age, educational attainment, occupation, relationship status, and family structure were included, additional moderating variables were not exhaustively examined. Variables such as urban versus rural residence, socioeconomic background, denominational differences within Christianity, and exposure to globalized media content could potentially influence outcomes and should be explored in future models for a more comprehensive understanding.

Moreover, the current study conceptualized religiosity primarily through organizational, non-organizational, and intrinsic dimensions. Future research could benefit by adopting more nuanced, multidimensional frameworks of religiosity, incorporating elements such as religious coping styles, levels of religious

fundamentalism, and spiritual conflicts to uncover deeper psychological processes at work.

Finally, the analyses conducted focused primarily on correlations and predictive models. Future studies could extend this by utilizing advanced statistical techniques like Structural Equation Modeling (SEM), which would allow for the examination of more intricate relationships, including mediating and moderating variables, thereby offering a more detailed and sophisticated portrayal of the complex dynamics involved.

In summary, while the present research makes valuable contributions to understanding religiosity, sexism, personality traits, and cultural identity within the Mizo context, substantial opportunities exist for future research. By broadening sample diversity, employing mixed methodologies, deepening conceptual frameworks, and adopting longitudinal and advanced statistical approaches, future studies can build upon these findings to develop a richer, more generalizable body of knowledge.

PARTICIPANT CONSENT FORM (ENGLISH)

Appendix - I

Purpose:

The purpose of this study is to examine the relationships between religiosity, ambivalent sexism (hostile and benevolent), personality traits, and cultural identity among Mizo adults. The study is part of academic research conducted under Mizoram University.

Procedure:

If you agree to be in this study, you will be asked to do the following:

1. The estimated time required for completion of the questionnaires is approximately **30–40 minutes**.
2. Please read each group of statements carefully and select the response that best describes your views, attitudes, and experiences.
3. There are no right or wrong answers, so please respond honestly.
4. Please complete all the questions to the best of your ability.

Benefits/Risks to Participant:

There are no known risks associated with participating in this research. The study may contribute to a better understanding of how religiosity and cultural factors influence psychological attitudes and social beliefs in the Mizo context.

Confidentiality:

Your identity and responses will remain confidential. No identifying information will be connected to your responses. A code will be used in place of your name for data analysis purposes. Only the researcher and academic supervisor will have access to the data, which will be used solely for academic purposes.

Contacts and Questions:

If you have any questions about this study, you may contact the researcher:

1. Marcus Saihmingliana – 7630821532

Statement of Consent:

I have read the above information. I have asked any questions I had regarding the nature and purpose of this study, and they have been answered to my satisfaction. I voluntarily consent to participate in this study.

Signature of Participant: _____

Date: _____

PARTICIPANT CONSENT FORM (MIZO)

Appendix - II

Thil tum:

He zirchianna hian Mizo te sakhaw kalphung, hmeichhe dinhmun leh kan hnam kalphung in zawm dan, thuk zawk in en a tum dawn a ni. Heng zawhna te Mizoram University hnuaia Psychology research atana hman tur a ni

Kaihhruaina:

He zawhna te hi chhan I remti anih chuan, heng thilte hi min tih hlawhtlin sak tura ngen I ni e:

- Darkar chanve chhungin zawhna zawng zawng te hi chhan zawh hman tura ruahman a ni.
- Zawhna te hi i dinhmun diktak leh I ngaihtuah zawng te zirchian nan a rawn chhawpchuah an ni a, khawngaih takin zawhna te hi ngun takin chhiar la, I rilru put dan mil ber pakhatin I chhang zel dawn nia.
- Chhanna dik ber a awm chuang lova, chuvangin zawhna pakhatat hun hmang rei lutuk suh ang che.
- Zawhna te hi hmaih awm lovin chhang vek tura beisei I ni.

Kan zirchianna tangkaina tur te:

He zirchianna hian Mizo te dinhmun Chiang zawka phawrh chhuah a tum dawn a, awm nem zawk hmeichhia te dinhmun dik tak hriatna leh siamthat theihna tha tak a irh chuah theih beisei a ni. Chumi piah lamah Mizo hnam kalphung, sakhaw kalphung leh mize chi hrang in zawmna leh inkungkaihna zirna tha tak a ni dawn a ni.

Confidentiality:

I hming leh I nihna, nangmah hriat chhuah theih na tur thil reng reng pho chhuah emaw hman a ni lovang. Chhanna te hi number a chhinchhiah vek a ni a, I chhanna leh nangmah thlunzawm theih a ni dawn lo a ni. Heng data te hi he zirchianna a inhnawmawih te tan lo chuan hmuh leh khawih phal a ni loving.

Zawhna nei tan a hnuaia mi te hnenah hian zawhfiah theih a ni e:

Marcus Saihmingliana - 7630821532

Tiamkamna:

A chung a thuziak te hi ka chhiar a,ka duhthusam ang thlapa he research chungchanga ka zawhna neih te leh ka hriatchian duh te chhan ka nih hnuin, he zirna ah hian tel ka remti e.

Signature of Participant: _____

Date: _____

DEMOGRAPHIC PROFILE

Appendix – III

1. Age (Kum)

(Tick ✓ one option)

☐ (Kum 20 - 39 inkar) (Between 20 - 39 years)

☐ (Kum 40 - 59 inkar) (Between 40 - 59 years)

☐ (Kum 60 chunglam) (60 and above)

2. Mipa / Hmeichhia nge i nih? (Are you Male / Female?) ***

(Tick ✓ one option)

☐ Mipa (Male)

☐ Hmeichhia (Female)

3. District

(Tick ✓ one option)

☐ Aizawi

☐ Mamit

☐ Lunglei

☐ Serchhip

☐ Lawngtlai

☐ Siaha

☐ Champhai

☐ Kolasib

4. Religion (Sakhuana)

(Tick ✓ one option)

☐ Christian

☐ Islam

☐ Buddhist

☐ Hindu

☐ Other

5. Education (Zirna lama thien chin)

(Tick ✓ one option)

☐ Pawl 10 Hnuailam (Below Class X)

☐ Pawl 10 (Class X)

☐ Pawl 12 (Class XII)

☐ Under Graduate (B.A, B.Sc emaw a tlukpui)

☐ Post Graduate and above (M.A, M.Sc a tlukpui leh a chunglam)

6. Relationship Status (Kawppui neih leh neih lo)

(Tick ✓ one option)

☐ Unmarried (nupui/pasal la nei lo)

☐ Married (nupui/pasal nei)

☐ Widowed (nupui/pasal sun tawh)

☐ Divorced (inthen)

7.Occupation(Eizawwna)

(Tick ✓ one option)

☐ Zirlai (Student)

☐ Huathawk (Sorkar/ Government)

☐ Huathawk (Mimal/ Private/Business/Self employed)

☐ Huathawh bik nei lo (Unemployed)

Duke University Religion Index (DUREL)**Appendix – IV**

(Koenig, H. G., Parkerson, G. R., & Meador, K. G., 1997).

1. How often do you attend church or other religious meetings? (ORA)	☐ More than once a week ☐ Once a week ☐ A few times a month ☐ A few times a year ☐ Once a year or less ☐ Never
2. How often do you spend time in private religious activities, such as prayer, meditation, or Bible study? (NORA)	☐ More than once a day ☐ Daily ☐ Two or more times/week ☐ Once a week ☐ A few times a month ☐ Rarely or never
3. In my life, I experience the presence of the Divine (i.e., God). (IR)	☐ Definitely true of me ☐ Tends to be true ☐ Unsure ☐ Tends not to be true ☐ Definitely not true
4. My religious beliefs are what really lie behind my whole approach to life. (IR)	☐ Definitely true of me ☐ Tends to be true ☐ Unsure ☐ Tends not to be true ☐ Definitely not true
5. I try hard to carry my religion over into all other dealings in life. (IR)	☐ Definitely true of me ☐ Tends to be true ☐ Unsure ☐ Tends not to be true ☐ Definitely not true

Ambivalent Sexism Inventory (ASI) (Glick, P., & Fiske, S. T., 1996) Appendix - V

Item No.	Subscale	Statement
1	Hostile Sexism	Women exaggerate problems they have at work.
2	Hostile Sexism	Women are too easily offended.
3	Hostile Sexism	Most women interpret innocent remarks as being sexist.
4	Hostile Sexism	When women lose to men in a fair competition, they typically complain about being discriminated against.
5	Hostile Sexism	Many women are actually seeking special favors, such as hiring policies that favor them over men.
6	Hostile Sexism	Feminists are making entirely reasonable demands of men.
7	Hostile Sexism	Feminists are not seeking for women to have more power than men.
8	Hostile Sexism	Women seek power by getting control over men.
9	Hostile Sexism	There are actually very few women who get a kick out of teasing men by seeming sexually available and then refusing male advances.
10	Hostile Sexism	Once a woman gets a man to commit to her, she usually tries to put him on a tight leash.
11	Hostile Sexism	Most women fail to appreciate all that men do for them.
12	Benevolent Sexism	A good woman should be set on a pedestal by her man.
13	Benevolent Sexism	Women should be cherished and protected by men.
14	Benevolent Sexism	Men should be willing to sacrifice their own well-being in order to provide financially for the women in their lives.
15	Benevolent Sexism	In a disaster, women need not be rescued first.
16	Benevolent Sexism	Women, compared to men, tend to have a superior moral sensibility.
17	Benevolent Sexism	Many women have a quality of purity that few men possess.
18	Benevolent Sexism	Women, as compared to men, tend to have a more refined sense of culture and good taste.
19	Benevolent Sexism	Every man ought to have a woman he adores.
20	Benevolent Sexism	Men are complete without women.
21	Benevolent Sexism	No matter how accomplished he is, a man is not truly complete as a person unless he has the love of a woman.
22	Benevolent Sexism	People are often truly happy in life without being romantically involved with a member of the other sex.

0	Disagree Strongly
1	Disagree Somewhat
2	Disagree Slightly
3	Agree Slightly
4	Agree Somewhat
5	Agree Strongly

Big Five Inventory–2 (BFI-2) (Soto, C. J., & John, O. P., 2017) Appendix-VI

Scale	Response
1	Disagree strongly
2	Disagree a little
3	Neutral; no opinion
4	Agree a little
5	Agree strongly

1	Response
1	Tends to be quiet
2	Is compassionate, has a soft heart
3	Tends to be disorganized
4	Worries a lot
5	Is fascinated by art, music, or literature
6	Is dominant, acts as a leader
7	Is sometimes rude to others
8	Has difficulty getting started on tasks
9	Tends to feel depressed, blue
10	Has little interest in abstract ideas
11	Is full of energy
12	Assumes the best about people
13	Is reliable, can always be counted on
14	Is emotionally stable, not easily upset
15	Is original, comes up with new ideas
16	Is outgoing, sociable
17	Can be cold and uncaring
18	Keeps things neat and tidy
19	Is relaxed, handles stress well
20	Has few artistic interests
21	Prefers to have others take charge
22	Is respectful, treats others with respect
23	Is persistent, works until the task is finished
24	Feels secure, comfortable with self
25	Is complex, a deep thinker
26	Is less active than other people
27	Tends to find fault with others
28	Can be somewhat careless
29	Is temperamental, gets emotional easily
30	Has little creativity

The Cultural Identity Clarity Scale (CICS) (Usborne and Taylor)

1. My beliefs about my cultural group often conflict with one another.
 - 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
2. One day I might have an opinion of my cultural group and on another day I might have a different opinion.
 - 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
3. I spend a lot of time wondering about what kind of society my cultural group really is.
 - 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
4. Sometimes I feel that my cultural group is not really the society that it appears to be.
 - 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree

5. Sometimes I think I know other cultural groups better than I know my group.
- 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
6. My beliefs about my cultural group seem to change very frequently.
- 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
7. If I were asked to describe my cultural group, my description might end up being different from one day to another day.
- 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree
8. In general, I have a clear sense of what my cultural group is.
- 1 - Strongly Disagree
 - 2 - Disagree
 - 3 - Neutral
 - 4 - Agree
 - 5 - Strongly Agree

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RESEARCH PUBLICATIONS (Relevant to Ph.D. Work)

- Saihmingliana, M., Zosangzuali & Zoengpari. (2023). Ambivalent Sexism: A Study Among Mizo Adults In Aizawl City. *Mizoram University Journal of Contemporary Social Scientist*, 14(2), 1-12.
 - Saihmingliana, M., & Zoengpari. (2024). Religiosity and Cultural Identity: A Study Among Mizo Adults. *Mizoram University Journal of Humanities & Social Sciences*.
-

RESEARCH PAPER PRESENTED (Relevant to Ph.D. Work)

- Presented paper titled “*Religiosity, ambivalent sexism, and cultural identity among Mizo adults*” at the International Seminar on Mental Health and Well-being, organized by the Department of Psychology, Mizoram University, on 10th-11th October, 2022.
- Presented paper titled “*Beliefs toward Mental Illness and Emotional Intelligence: A Study among Manipuri and Mizo Youths*” at the 2-Day International Conference on Health Psychology and Allied Sciences, organized by the Department of Psychology, Pachhunga University College, on 26th-27th May, 2023.

RESEARCH PUBLICATIONS (Others)

- Saihmingliana, M. (2021). Association between Strength of Religious Faith and Generative Altruism among Mizo Adults. *Mizoram University Journal of Humanities & Social Sciences*, 7(2), 236-246.
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AMBIVALENT SEXISM: A STUDY AMONG MIZO ADULTS IN AIZAWL CITY

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Abstract

The purpose of the study is to find out the levels of Ambivalent Sexism among Mizo adults in Aizawl City. Samples consisted of 120 adults from Aizawl City, comprising of 60 males and 60 females divided into three age groups: early-aged adults (20-39 years); middle-aged adults (40-59 years) and late-aged adults (60 and older). As the data had acceptable normality (skewness, kurtosis) and acceptable reliability, parametric statistical tests or procedures were utilized. Descriptive Statistics revealed that the benevolent sexism score or levels is 26.24 and hostile sexism is 29.25 among Mizo adults in Aizawl City which falls under the category of low levels. Group statistics and independent samples t-test revealed that significant gender differences exist with one of the measures of 'Ambivalent Sexism' which is 'Hostile Sexism' ($p < .05$) where males scored higher than females with the subscale of Hostile Sexism. One-Way ANOVA for the three age groups, early-aged adults (20-39 years); middle-aged adults (40-59 years), and late-aged adults (60 and older) and it indicated no significant age group differences in Ambivalent Sexism (HS and BS).

Keywords

Ambivalent Sexism, Patriarchy, Mizo Adults, Aizawl City

Introduction

According to Glick and Fiske (1996, 2001) Ambivalent Sexism is a multidimensional construct that possesses two sets of sexist attitudes: hostile and benevolent dimensions. While hostile sexism denotes a clear antagonism towards

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women, benevolent sexism takes the form of an apparently positive, but patronizing attitude towards women. Glick and Fiske also describe 'Ambivalent sexism' as an ideology which comprises of both "hostile" and "benevolent" prejudice towards women. Hostile sexism is an antagonistic attitude/ frame of mind towards women, who are usually viewed as trying to control men through feminist ideology, propaganda and sexual seduction. Whereas 'benevolent sexism' is a chivalrous attitude towards women that seems positive but is actually sexist in nature because it casts women as weak creatures in need of men's protection (Glick & Fiske, 1996).

Ambivalent sexism stems from patriarchy, gender role differences, and the inter-dependency between women and men. Each of these factors is associated with a range of hostile and benevolent attitudes toward women that justifies male dominance. Hostile and benevolent sexism both are components of ambivalent sexism, related to patriarchy, gender differentiation, and heterosexual intimacy. The paternalistic factor goes directly to the center of support for male power and status. (Glick & Fiske, 1996).

Benevolent sexism is about persuading women to accept unfair arrangements or treatments. Women resist Hostile Sexism (Barreto & Ellemers, 2005; Glick et al., 2000; Glick et al., 2004), but tends or usually views Benevolent Sexism as relatively harmless (Becker & Swim, 2011; Bosson, Pinel, & Vandello, 2010) or even strangely sometimes romantic (Rudman & Heppen, 2003). Compared to Hostile Sexism, Benevolent Sexism appears to be an alluring proposition. It promises or entails male protection and preferential or advantageous treatment from women in exchange for cooperation (Fischer, 2006; Glick et al., 2000; Hammond, Sibley, & Overall, 2013). But the seemingly positive or well-intentioned sexism hides its insidious or dark nature: Benevolent Sexism seems to increase women's satisfaction on the traditional status quo with regards to gender roles, thereby weakening women's displeasure against gender inequality and discrimination (Becker & Wright, 2011; Connelly & Heesacker, 2012; Hammond & Sibley, 2011).

In most societies, women are considered the weaker sex, which is also evident in the male-dominated Mizo society. Even in terms of division of labor, there are "jobs only for women" and "jobs for men". Women were seen as solely responsible for household chores, rendered powerless and their social status subordinated to men. Mizo society is deeply patriarchal and naturally generation after generation inherits the discriminatory attitude against women.

The depiction of men and women in Mizo culture itself shows the society is male-centric. Women are etymologically referred to as "hmeichhia", "hmei" meaning

mistress and "chhia" meaning bad. "Mipa" means masculine, which is a combination of "mi" (meaning person) and "pa" (meaning male). This description shows how society treats and devalues women and their status in the context of Mizo society. Mizo society also entertains stereotypes of men and women and prescribes how they should behave and what they should do. A man who helps with household chores, a job thought to be done entirely and only by women, is often mocked and ridiculed by the community, calling him "thai bawi", which means "hen-pecked". Etymologically "thai" refers to a woman or a girl and "bawi" refers to "slave" or servant (Lorrain, J. H, 1940). Some sexist terms that refer only to women are found in Mizo language and culture. But the same is not found about men. One of these terms is "hmeithai", which is an expression for the widow in Mizo. (Mazumdar.,P. 2022) In the backdrop of such circumstances in the Mizo society, this study attempts to depict the true picture of Ambivalent Sexism among Mizo adults living in the city of Aizawl.

Rationale of the Study

Mizo society is a patriarchal society in which men have advantages in many aspects over women. Misogyny is found to be ingrained in Mizo's patriarchal society, history and culture (Pachua, V, 2011). Within Mizo society, gender roles and sexism are also clearly evident but with global progress and adoption of trendy lifestyles, some change has taken place. The main purpose of the study is to find out the level, gender and age differences with the help of measurements of Ambivalent Sexism among Mizo adults in Aizawl City. Such study is highly recommended to gauge the current situation or position of the Mizos in regard to sexism and would significantly add to the literature on the subject.

Objectives

1. To find out the levels of Ambivalent Sexism among Mizo adults in Aizawl City.
2. To find out whether significant gender differences exist with the measures of Ambivalent Sexism among Mizo adults in Aizawl City.
3. To find out whether significant differences exist between the three age groups of Mizo adults in Aizawl City.

Hypotheses

1. Ambivalent sexism is expected to be high among Mizo adults in Aizawl City.
2. Significant gender difference is expected to exist with the measures of ambivalent sexism among Mizo adults in Aizawl City.

3. Significant age group difference is expected to exist with the measures of ambivalent sexism among Mizo adults in Aizawl City.

Methodology

Quantitative research methods were used in the measurement of the objectives. The statistical, mathematical, or numerical data were collected through questionnaires, and analyzed through computational techniques. For testing the hypotheses in the study, appropriate statistical methods were adopted and data analysis was conducted using SPSS 19.

Sample of the Study

The sample consisted of 120 participants in the age group of 20-60 years and above living in Aizawl city. The sample has 60 females and 60 males. The sample was further divided into three groups- early adults (20-39), middle adults (40-59) and late adults (60 and above). Categorization of age groups is based on Erik Erikson's stages of psychosocial development (Erikson, E. H. 1950) (Knight, Zelda Gillian, 2017). Exponential non-discriminative snowball sampling was done, as it is cost-effective and appropriate for small, specialized population (Considine, C. 2012,). As our research samples consisted of only Aizawl City residents, this sampling method was used.

Tools

Ambivalent Sexism Inventory ASI scale was used. It assesses ambivalently sexist attitudes and discovered a change in how sexism is construed and scientifically measured. Glick and Fiske, 1996 developed the ASI to address a proposed deficiency or lack in the measurement of sexism. They argue that previous scales assessing sexism do not adequately capture the ambivalent nature of gender-based prejudice towards women. The scale has two sub-scales 'Hostile Sexism' and 'Benevolent Sexism'. Its score was at a 6-point Likert Scoring, wherein 0 - 49 indicates low sexism and 50 – 60 indicates high sexism, in both the respective sub scales. High scores on both subscales indicate high sexism in the individual.

Statistical Treatment of Data

The data had acceptable normality (skewness, kurtosis) and acceptable reliability ($\alpha=.68$) (Hulin, Charles & Netemeyer, Richard & Cudeck, Robert. 2001).

Parametric statistical test or procedures were used, such as independent samples t-test and analysis of variance (ANOVA)

Analysis and Interpretation

The findings and their interpretations are presented in the following in accordance with the objectives.

Objective 1

To find out the levels of ambivalent sexism among Mizo adults in Aizawl city

The overall levels of ambivalent sexism among Mizo adults are presented in **Table 1**

Table 1. Descriptive Statistics

Descriptive Statistics									
	N	Mini mum	Maxi mum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statis tic	Statis tic	Statistic	Statistic	Statis tic	Std. Error	Statistic	Std. Error
Benevolent Sexism	120	8.0	39.0	26.242	5.3232	-.400	.221	.592	.438
Hostile Sexism	120	14.0	41.0	29.225	4.6877	-.726	.221	1.198	.438
Valid N (listwise)	120								

Table-1 revealed that the benevolent sexism score or levels is 26.24 and hostile sexism is 29.25 among Mizo adults in Aizawl city which falls under the category of low levels, therefore, we reject **Hypothesis-1** which expects Ambivalent Sexism to be high among Mizo Adults in Aizawl City. **Table-1** (skewness and kurtosis) also revealed acceptable normal distribution. Acceptable skewness is between -2 to +2 and acceptable kurtosis is between -7 to +7 (Hair et al. 2010) (Bryne, 2010). Therefore parametric statistical procedures are employed further.

Objective 2: To find out whether significant gender differences exist in the measures of ambivalent sexism among Mizo adults in Aizawl City.

The mean gender differences in Ambivalent Sexism among Mizo adults in Aizawl City is tested by applying independent samples t-test and is presented in **Table 2 (Group Statistics) and 3 (Independent Samples T-test).**

Table 2. Group Statistics

	Mipa / Hmeichhia nge i nih? , (Are you Male / Female?)	N	Mean	Std. Deviation	Std. Error Mean
Benevolent Sexism	Female	60	25.300	5.3561	.6915
	Male	60	27.183	5.1634	.6666
Hostile Sexism	Female	60	27.983	4.3316	.5592
	Male	60	30.467	4.7353	.6113

Table 3. Independent Samples T-test

		t-test for Equality of Means						
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
							Lower	Upper
Benevolent Sexism Total	Equal variances assumed	-1.961	118	.052	-1.8833	.9605	-3.7853	.0186
	Equal variances not assumed	-1.961	117.842	.052	-1.8833	.9605	-3.7853	.0187
Hostile Sexism Total	Equal variances assumed	-2.997	118	.003	-2.4833	.8285	-4.1240	-.8427
	Equal variances not assumed	-2.997	117.075	.003	-2.4833	.8285	-4.1241	-.8425

Table-2 and 3 (Group statistics and independent samples t-test) revealed that significant gender differences exist in the measures of Ambivalent Sexism ($p < .05$) where males scored higher than females with the subscale of Hostile Sexism, therefore

Hypothesis no.2 is accepted. It assumes significant gender differences to exist with one or more measures of ambivalent sexism among Mizo adults in Aizawl City.

Objective 3: To find out whether significant differences exist between the three age groups of Mizo adults in Aizawl City.

Analysis of Variance for the three age groups - Table 4

ANOVA						
		Sum of Squares	df	Mean Square	F	Sig.
Hostile Sexism	Between Groups	18.950	2	9.475	.427	.653
	Within Groups	2595.975	117	22.188		
	Total	2614.925	119			
Benevolent Sexism	Between Groups	62.917	2	31.458	1.112	.332
	Within Groups	3309.075	117	28.283		
	Total	3371.992	119			

Table 4 shows the results of the One-Way ANOVA for the three age groups, early-aged adults (20-39 years); middle-aged adults (40-59 years), and late-aged adults (60 and older) and it indicated no significant age group differences in Ambivalent Sexism (HS and BS). Therefore **Hypothesis no.3** is rejected which assumes significant age groups differences to exist in the measure of Ambivalent Sexism among Mizo adults in Aizawl City.

Major Findings

It is found that the levels of Ambivalent Sexism are low among Mizo Adults in Aizawl City. This could be due to several factors as Aizawl City is an urban area where education and living standards are high in Mizoram. This could have resulted in low Ambivalent Sexism among Mizo adults in Aizawl City. According to the 2011 census Aizawl registered the second highest literacy rate (97.89%) in the country. This is an important factor for the social progress. On the same lines a study conducted in 14 European countries also saw education reducing sexism against women and traditional gender roles by a significant percentage of 11%. (Garrido N.R, 2018). According to the World Bank's research, poverty rate or incidence tends to be lower in countries or areas with greater gender equality or sexism, while economic growth also appears to be positively correlated with gender equality or sexism which also seems to be the case in the context of Aizawl. It coincides with the results yielded by the study

(World Bank, 2007). Although it is too simplistic/early to conclude that economic benefits or higher living standards are directly caused by gender equality; or vice versa, the data suggests that both go hand-in-hand.

Other studies among the North-eastern states of India correlate with these results. Meghalaya, Manipur and Mizoram show relatively lesser degree of gender inequality or sexism in terms of work participation, literacy, infant mortality and sex ratio (Mahanta, Bidisha & Nayak, Purusottam 2013). Significant gender differences with one of the subscale (Hostile Sexism) match the majority of literature available, wherein men in almost every culture seem to possess a higher rate of sexism against women as opposed to the other genders. According to a United Nations study conducted among 75 countries that covers 80% of the world population, 89.9% of men possess bias or sexist attitudes against women, whereas 84.6% of women possess bias or sexist attitudes against women (Gender Social Norms Index, 2020). This study by the U.N coincides with the data collected in this study UNDP (United Nations Development Programme, 2020).

As Mizoram is a patriarchal society or culture, it is no surprise that men or males possess higher scores on Hostile Sexism. Historical literature also supports such a proposition. Mizo idioms such as “Hmeichhe finin tuikhur ràl a kâi lo” (“a women's wisdom does not reach to the other side of the village well” in English) and “Hmeichhia leh pal chhia chu thlak ngai anni” which means (“wives or women should be changed often” in English) are used often (Laltlanhlui, R 2022). Such idioms stand as evidence for the hostile sexist nature of the Mizo culture or society since its inception, and could also be the reason for men scoring higher in Hostile Sexism as compared to women. Cultural influence and tradition still influence men even in an urban and educated city like Aizawl. McKinsey Global Institute (Woetzel, J. et al., 2015) called Mizoram as the best Indian state for women. The study assigned a score to each state in the country based on 10 indicators. (Woetzel, J. et al. 2015). Analysis of Variance showed no significant differences in Ambivalent Sexism among the three age groups early-aged adults (20-39 years); middle-aged adults (40-59 years) and late-aged adults (60 and older), which is unexpected, but as mentioned it could be due to the fact that high levels of education and standard of living caused lower ambivalent sexism in the three age groups of Mizo adults in Aizawl City.

Limitations

Although the present study yielded robust results, it was not free from some limitations. As the samples were taken from Aizawl city only, homogeneity of data

could be an issue. For better representation data should be taken from each district of Mizoram. Sample size of 120 might not be sufficient to comprehend the true state of Ambivalent Sexism within Mizoram or with the Mizos. A bigger sample size is recommended for future researchers in the context of sexism and Mizoram.

Conclusion

The study analyzed the levels of Ambivalent Sexism among Mizo adults in Aizawl city. The T-test revealed significant differences between males and females in the subscale of Hostile Sexism where males scored slightly higher than females, which is consistent with numerous research studies in the area. The results of One-Way ANOVA for the three age groups indicated no significant age group differences in Ambivalent Sexism. It can be concluded that Ambivalent Sexism is low among Mizo adults in Aizawl City based on the data but significant gender differences exist between Mizo adult males and females of Aizawl City within the subscale of Hostile Sexism. The research findings are vital to further consolidation of the scientific knowledge pool and literature in the context of the Mizo adults and Sexism. As such research in this area within the Mizo context is very limited. It also shows the positive side or impact of education, awareness and better living standards.

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DECLARATION

The authors declared that this article titled “**Ambivalent sexism: a study among Mizo adults in Aizawl city**” is an original work, not published in any Journal nor has been sent to any other source for publication.



Religiosity and Cultural Identity: A Study among Mizo Adults

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Abstract

The primary aim of this study is to ascertain the levels of religiosity and cultural identity among Mizo adults, as well as to explore the potential association between these variables. The sample pool comprised a total of N=180 individuals, drawn from three distinct districts within Mizoram: Aizawl, Lunglei, and Kolasib. Within this sample, participants were stratified into three age categories: early-aged adults (aged 20-39 years), middle-aged adults (aged 40-59 years), and late-aged adults (aged 60 years and above), with each age group consisting of 60 individuals, evenly distributed by gender with 30 males and 30 females. The analysis of descriptive statistics unveiled moderately elevated levels of religiosity and cultural identity across the sampled population. Given the satisfactory adherence to normality assumptions in the data, parametric statistical techniques were employed for further analysis. The t-test yielded non-significant gender disparities ($p < .05$) in both religiosity and cultural identity measures, indicating comparable levels between males and females. Correlation coefficients revealed no significant relationship between the two variables among Mizo adults. Furthermore, an analysis of variance (ANOVA) indicated significant differences ($p < .05$) in the variable of religiosity across the three age groups, highlighting potential age-related variations in religiosity levels among Mizo adults. Post hoc test shows that Mizo young adults have significantly lower religiosity scores compared to Mizo middle-aged and older adults. Mizo Middle-aged and older adults have higher religiosity scores than young adults, with these differences being statistically significant ($p < .05$).

Keywords: Religiosity, Cultural Identity, Mizoram.

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Introduction

Mizos, or the Mizo people, constitute ethnic groups primarily speaking Tibeto-Burman languages, and their homeland resides within the picturesque Lushai/Mizo Hills, nestled in the northeastern expanse of India. However, their influence extends far beyond the borders of contemporary Mizoram, as many Mizos have established settlements in neighboring states like Tripura, Assam, Manipur, and Nagaland, as well as regions within Myanmar and Bangladesh. This migratory tradition of the Mizos has facilitated a rapid expansion of Mizo territories during the 18th and 19th centuries. Among the notable Mizo groups are the Lushai (sometimes erroneously used to represent the entire Mizo community), Pawi (Lai), Lakher (Mara), and Hmar (Britannica, T, 2022).

Traditionally, Mizo villages are perched amidst hilly terrains. These villages, typically comprising various distinct clan members, served as autonomous political units governed by a chief aided by elders. The social fabric of Mizo society originally encompassed chiefs, commoners, serfs, and slaves, often war captives. During the colonial era, the British authorities prohibited feuds and headhunting, administering the region through indigenous chiefs (Britannica, T, 2022).

In contemporary times, the state of Mizoram boasts a diverse religious landscape, including Christianity, Hinduism, Buddhism, and others. According to the 2001 census, Christianity dominates with approximately 87% of Mizoram's population, while Buddhists constitute around 8.5%, and Hindus approximately 2.7%. Notably, the non-Christian populace in Mizoram is typically non-Mizo or not part of the ethnic Mizo tribes, suggesting that the Christian percentage among Mizo ethnic groups may be higher. Mizoram currently stands as one of India's most peaceful states, boasting the nation's second-best literacy rate (Census 2011). Initially, Mizos adhered to a religion known as animism, sometimes referred to as Lushai animism, which was indigenous to the region. This monotheistic ethnic religion was widely practiced among the Mizo people until British missionaries converted them to Christianity (Bhattacharjee, 2017).

Religiosity

Religiosity has historically played a pivotal role in the development of cultures and societies. It shapes individual beliefs, behaviors, and personalities, influencing actions and contributing to cultural norms. Religiosity, also referred to as religiousness, encompasses a person's devotion or piety towards divinity, reflecting various dimensions of religious beliefs and practices. However, rigid forms of religiosity may exhibit extreme dedication to religious traditions, sometimes leading to negative consequences (Gallagher & Tierney, 2013).

Engagement in religious practices, known as religiosity, encompasses various dimensions that reflect an individual's commitment to their faith. This includes adherence to religious rituals, ceremonies, and observances as prescribed by their particular belief system (Stark & Glock, 1968). Religiosity also encompasses the depth of personal faith and belief in a divine or transcendent power, including religious convictions and the perceived connection to the divine (Allport & Ross, 1967). Additionally, it involves the internalization and application of

moral and ethical values derived from religious teachings, such as compassion, honesty, and altruism, in daily life (Batson, Schoenrade, & Ventis, 1993).

Furthermore, religiosity extends to community engagement and religious identity, reflecting the degree of involvement in religious communities and a sense of belonging to a religious group (Hoge & Roozen, 1979). It may also involve an individual's existential and spiritual quest, including inquiries into the meaning of life, the pursuit of spiritual growth, and the quest for ultimate truth and enlightenment (Hood, Hill, & Spilka, 2009). Finally, religiosity is influenced by cultural norms, social upbringing, and environmental factors, leading to variations across different cultural contexts and societies (Smith, 2003).

Cultural Identity

Cultural identity, on the other hand, revolves around an individual's sense of belonging to a cultural group. It encompasses aspects such as ethnicity, religion, nationality, social class, and locality, shaping self-concept and self-perception. Cultural identity forms the core of a person's identity, influencing how they perceive themselves and interact with the world. It is influenced by diverse factors like ancestry, language, education, profession, family, and political attitudes, contributing to the formation of a person's overall identity. Thus, cultural identity is dynamic and multifaceted, influencing various facets of an individual's life and societal roles (Ennaji, M. 2005).

Ennaji (2005) characterizes cultural identity as "the sense of belonging to a cultural group, integral to an individual's self-perception and concept, intertwined with factors like ethnicity, religion, nationality, social standing, generational affiliation, geographic origin, or any social grouping with its distinct cultural attributes." Bradshaw (2021) proposes that cultural identity entails "a sense of affinity with a collective sharing similar outlooks and perspectives. Within the framework of the "communication theory of identity," Guerrero et al. (2017) elucidate cultural identity as "the fundamental aspect of an individual's sense of self, influencing how they perceive themselves and interact with their environment." Holliday (2010) suggests that cultural identity encompasses a multitude of elements including "religious beliefs, ancestral heritage, physical appearance, language, socioeconomic status, educational background, occupation, skills, familial ties, and political viewpoints," all contributing to the development of an individual's cultural identity.

Rationale of the Study

The indelible mark left by Christian missionaries in Mizoram has profoundly influenced the religious fabric of the region, particularly in terms of Christian religiosity intertwining with the cultural identity of the Mizo people. This profound influence is evident in various facets of Mizo traditions, as observed by Pachuau (2014), indicating a significant fusion of religious beliefs with cultural practices. Given this intricate relationship between religiosity and cultural identity, the primary aim of this research endeavor is to delve into the intricate dynamics that govern this relationship within the Mizo community.

Moreover, the study aims to discern whether any discernible disparities exist in religiosity and cultural identity concerning demographic variables like gender and age groups. This inquiry into the interplay of religiosity and cultural identity holds paramount importance as it sheds light on the contemporary status of the Mizos in relation to these critical aspects of their societal fabric. Additionally, the findings gleaned from this study have the potential to enrich the existing body of literature on this subject matter, offering valuable insights into the complex interconnections between religiosity and cultural identity within the Mizo community.

Objectives

- a) To find out the levels of Religiosity and Cultural Identity among Mizo adults.
- b) To find out if any significant gender differences exist on Religiosity and Cultural Identity among Mizo adults.
- c) To find out if a significant relationship exists between the variables of Religiosity and Cultural Identity.
- d) To find out if any significant differences exist among the three age groups with the measures of Religiosity and Cultural Identity among Mizo adults.

Hypotheses

- 1) All measures are expected to be high among Mizo adults.
- 2) Females are expected to be higher on Religiosity but lower on Cultural identity than male samples.
- 3) A significant relationship between the variables of Religiosity and Cultural Identity is expected.
- 4) Significant age group differences are expected to exist on religiosity but lower on Cultural identity.

Methodology of Study

The study employed quantitative research methodologies, employing objective measurements to gather statistical, mathematical, or numerical data via structured questionnaires. These data sets were subsequently subjected to rigorous analysis through computational techniques. In order to test the hypotheses posited within the study, suitable statistical methods were employed. The collected data underwent thorough examination and interpretation using the Statistical Package for the Social Sciences (SPSS) software, facilitating comprehensive analysis and inference generation. Through the systematic application of quantitative research techniques and statistical tools, the study aimed to derive meaningful insights and draw valid conclusions from the gathered data.

Sample of Study

The present study consisted of 180 participants within the age range of 20-60 years and above from the districts of Aizawl, Lunglei and Kolasib, with males (N=90) and females (N=90). The sample under study was further divided into three groups based on Erik Erikson's stages of psychosocial development (Erikson, E.H. 1950) (Knight, Zelda Gillian, 2017). Early adults (20-39), Middle adults (40-59) and Late adults (60 and above). Sampling

was done using the cluster random sampling method. Each cluster being the district capitals of Mizoram.

Design of the Study

The study was designed using a 2x3 factorial design, incorporating two primary factors: gender and age groups. Gender was divided into two levels, encompassing both females and males, while age groups were classified into three distinct categories: early adults (aged 20 to 39), middle adults (aged 40 to 59), and late adults (aged 60 and above). This factorial design allowed for the examination of interactions between gender and age groups, providing a comprehensive understanding of how these demographic variables may influence the variables under investigation. By incorporating multiple levels of each factor, the study aimed to capture the nuances and complexities of these demographic characteristics and their potential impact on the outcomes of interest.

Tools Used

The Duke University Religion Index (Koenig, H. G., & Büssing, A. 2010).

The Duke University Religion Index (DUREL) is a five-item measure of religious involvement, and was developed for use in large cross-sectional and longitudinal observational studies. The instrument assesses the three major dimensions of religiosity. Those three dimensions are organizational religious activity, non-organizational religious activity, and intrinsic religiosity (or subjective religiosity). The DUREL measures each of these dimensions by a separate “subscale”. The overall scale has high test-retest reliability (intra-class correlation = 0.91), high internal consistence (Cronbach’s alpha’s = 0.78–0.91), high convergent validity with other measures of religiosity (r ’s = 0.71–0.86), and the factor structure of the DUREL has have now been demonstrated and confirmed in separate samples by other independent investigative teams. The DUREL has been used in over 100 published studies conducted throughout the world and is available in 10 languages.

Cultural Identity Clarity Scale (Usborne and Taylor 2010)

The Cultural Identity Clarity Scale (CICS), devised by Usborne and Taylor in 2010, stands as a noteworthy instrument designed to gauge an individual's cultural identity or the clarity thereof. Drawing inspiration from Campbell's self-concept clarity scale, Usborne skilfully adapted this scale to align with cultural dimensions. Comprising 8 items, the CICS employs a 10-point scoring system to assess an individual's cultural identity clarity. Notably, the scale demonstrates commendable reliability, as evidenced by a high Cronbach's alpha coefficient of .85, indicating its robustness and consistency in measuring cultural identity clarity.

Analysis and Interpretation

The findings of the present study and their interpretations are presented in the following objectives.

Objective 1: To find out the levels of Religiosity and Cultural Identity among Mizo adults.

Table 1. Descriptive Statistics

	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Cultural Identity	52.42	11.19	-.502	.181	.416	.360
Religiosity	19.45	4.84	-.920	.181	.485	.360

Table 1 shows the levels of the variables assessed, it revealed moderately high levels among the samples with the measures of Religiosity and Cultural Identity, therefore Hypothesis 1 is accepted as it assumes high levels with all the variables used. As the data revealed acceptable normality, parametric statistics were employed.

Objective 2: To find out if significant gender differences exist with the measures of Religiosity, and Cultural Identity among Mizo adults.

Table 2. Independent Samples Test between female and male samples

	Levene's Test for Equality of Variances		t-test for Equality of Means		
	F	Sig.	t	df	Sig. (2-tailed)
Religiosity	.045	.833	-1.498	178	.136
			-1.498	177.874	.136
Cultural Identity	.004	.948	-.818	178	.414
			-.818	177.641	.414

Table 2 Independent Samples Test between female and male samples revealed no significant differences ($p < .05$) between males and females with the variables used, therefore Hypothesis 2 is rejected which assumes significant gender differences to exist with the measures used among Mizo Adults.

Objective 3: To find out if a significant relationship exists between the variables of Religiosity and Cultural Identity.

Table 3 Correlation Coefficient revealed no significant relationship between the variables of Cultural Identity and Religiosity; therefore Hypothesis 3 is rejected which assumes a significant relationship to exist between the two variables.

Table 3: Correlations

		Cultural Identity	Religiosity
Cultural Identity	Pearson Correlation	1	-.104
	Sig. (2-tailed)		.300
	N	60	60
Religiosity	Pearson Correlation	-.104	1
	Sig. (2-tailed)	.300	
	N	60	60

Objective 4: To find out if significant differences exist between the three age groups with the measures of Religiosity, and Cultural Identity among Mizo adults.

Table 4: ANOVA Results for Comparison among Young Adults, Middle-Aged Adults, and Older Adults

		Sum of Squares	df	Mean Square	F	Sig.
Religiosity	Between Groups	312.433	2	156.217	7.821	.001
Cultural Identity	Between Groups	47.233	2	23.617	.266	.767

Table 4 ANOVA revealed significant differences with the variable of Religiosity ($p < .05$) among the three age groups, therefore Hypothesis 4 is rejected which assumes significant differences to exist among the three age groups with all the variables assessed.

Table 5: Post Hoc Multiple Comparisons among Young Adults, Middle-Aged Adults, and Older Adults

Tukey HSD							
Dependent Variable	(I) Age Groups	(J) Age Groups	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Religiosity	Young Aged Adults	Middle Aged	-4.6000*	1.4133	.005	-8.001	-1.199
		Old Aged	-5.0500*	1.4133	.002	-8.451	-1.649
	Middle Aged Adults	Young Aged	4.6000*	1.4133	.005	1.199	8.001
		Old Aged	-.4500	1.4133	.946	-3.851	2.951
	Old Aged Adults	Young Aged	5.0500*	1.4133	.002	1.649	8.451
		Middle Aged	.4500	1.4133	.946	-2.951	3.851
Cultural	Young	Middle	2.050	2.977	.771	-5.11	9.21

Identity	Aged Adults	Aged					
		Old Aged	1.650	2.977	.845	-5.51	8.81
	Middle Aged Adults	Young Aged	-2.050	2.977	.771	-9.21	5.11
		Old Aged	-.400	2.977	.990	-7.56	6.76
	Old Aged Adults	Young Aged	-1.650	2.977	.845	-8.81	5.51
		Old Aged	.400	2.977	.990	-6.76	7.56
*. The mean difference is significant at the 0.05 level.							

Table 5 presents the results of a Tukey HSD (Honestly Significant Difference) post hoc test, comparing the means of religiosity and cultural identity among three age groups: Young Adults, Middle-Aged Adults, and Older Adults. Significant differences in the variables among the age groups are as follows:

1. Young Adults vs. Middle-Aged Adults:
 - Mean Difference: -4.6000
 - Significance (Sig.): .005
 - 95% Confidence Interval: -8.001 to -1.199
 - Interpretation: Young adults have significantly lower religiosity scores compared to middle-aged adults.
2. Young Adults vs. Older Adults:
 - Mean Difference: -5.0500
 - Significance (Sig.): .002
 - 95% Confidence Interval: -8.451 to -1.649
 - Interpretation: Young adults have significantly lower religiosity scores compared to older adults.
3. Middle-Aged Adults vs. Young Adults:
 - Mean Difference: 4.6000
 - Significance (Sig.): .005
 - 95% Confidence Interval: 1.199 to 8.001
 - Interpretation: Middle-aged adults have significantly higher religiosity scores compared to young adults.
4. Older Adults vs. Young Adults:
 - Mean Difference: 5.0500
 - Significance (Sig.): .002
 - 95% Confidence Interval: 1.649 to 8.451
 - Interpretation: Older adults have significantly higher religiosity scores compared to young adults.

Discussion and Interpretation

Results or data revealed moderately high levels of Religiosity and Cultural Identity, as Mizo society is a conservative culture or society, much substantial research or literature denotes that conservative and collective cultures from developing areas usually have high religiosity and high cultural identity (Malka, A., Lelkes, Y., Srivastava, S., Cohen, A. B., & Miller, D. T. 2012). As Mizo religious tradition or Christian tradition has been muddled or seemed to be mixed with ancient Mizo traditions (Behera, M. N. 2014). It is no surprise that the data revealed moderately high levels on (of) both Religiosity and Cultural Identity.

T-Test revealed no significant gender differences with the variables used, the mean differences between the two genders for the variable of Religiosity is 1.077 and for the variable of Cultural Identity is 1.367. This shows that both genders, males and females are quite religious and have high levels of Cultural Identity with no significant difference. This is an unexpected finding as women are usually significantly higher with regards to the variable of Religiosity (Miller and Hoffmann 1995, Miller and Stark 2002) but that is not the case in the data acquired.

Before the British occupation of Mizoram all sub-tribes of Mizoram were known to have their own religion or 'Sakhua', but researchers have pointed out that the word 'religion' is not an accurate translation for the 'Sakhua' that the Pre-Christian Mizos used to follow, a more accurate translation would be 'tribe spirit'. Each sub-tribe had a 'tribe spirit' that they followed and it gave a special identity to the sub-tribe. The sub-tribes frequently waged war against one another, but as the British occupied the territory peace reigned over, the sub-tribes conglomerated into one tribe and a vacant space for a "new tribe spirit" that would represent or reflect the peace that had beset the land was needed. (Pachau, 2014).

The British missionaries then introduced the 'new tribe spirit' which is Christianity, the British missionaries were ingenious in their introduction of the 'new tribe spirit' as they integrated the tribe elders and leaders as church heads or leaders and integrated the Mizo's indigenous musical instruments and manners to be used in church services. These are clear evidence of how the Mizo's with the help of British Missionaries reoriented the Christian religion to fit the mould of the Mizo identity. (Pachau, 2014).

The absence of a significant correlation between cultural identity and religiosity may stem from various factors. One potential reason is the intricate and multifaceted nature of both cultural identity and religiosity, which encompass diverse dimensions that may not always align perfectly (Al-Ahmadi, 2019). Cultural identity draws influence from elements such as ethnicity, nationality, and social class, whereas religiosity encompasses beliefs, rituals, and spiritual encounters (Smith, 2003). Consequently, individuals might possess a strong cultural identity without necessarily exhibiting high levels of religiosity, or vice-versa.

Furthermore, the historical and socio-cultural backdrop of Mizoram, shaped by forces like colonialism, globalization, and modernization, could contribute to the lack of a significant correlation between cultural identity and religiosity (Pachau, 2014). Shifts in socio-

economic circumstances, educational achievements, and exposure to diverse cultural stimuli may mold individuals' cultural identity and religious convictions in unique ways, leading to variations in their association.

Moreover, methodological considerations, such as the choice of measurement tools for assessing cultural identity and religiosity, might influence the observed correlation. The Cultural Identity Clarity Scale (CICS) and religiosity scales utilized in the study may not fully capture the nuanced aspects of these constructs, potentially resulting in an underestimated relationship (Usborne & Taylor, 2010). In summary, the lack of a significant correlation underscores the complexity of cultural identity and religiosity and highlights the necessity for further research to delve deeper into their interplay. It is crucial to consider the diverse contextual factors at play to gain a comprehensive understanding of these constructs and their relationship.

ANOVA revealed significant differences with the variable of Religiosity ($p < .05$) among the three age groups, where among the three age groups early-aged adults scored the lowest, and late-aged adults scored the highest with the variable of Religiosity among Mizo Adults. The findings follow the norms or majority of the literature, Research conducted by the Pew Research Centre Survey that involved samples from 100 countries and conducted over a decade showed that younger adults are far less likely to be religious than the older generations, this phenomenon is occurring in many different economic and social contexts – in developing countries as well as advanced industrial economies, in Muslim-majority nations as well as predominantly Christian states, and in societies that are, overall, highly religious as well as those that are comparatively secular (Pew Research, 2018). Figure 1 “The means of religiosity among the three age groups” represents how the data is also following the trends worldwide.

Research suggests that the growing non-religious views among younger generations are due to many factors, one major factor being, easy access to alternative views through the internet and also the shifting of community-based centers or places from churches to social medias, even with individualistic cultures the need to belong and the search for meaning is still present but social media and other alternatives have filled that void (Twenge, J. M., Exline, J. J., Grubbs, J. B., Sastry, R., & Campbell, W. K. 2015).

Younger adults are less likely to say they pray daily in 71 of 105 countries and territories for which Pew Research Center survey data are available, while they are more likely to pray daily in two countries (Chad and Liberia). And adults under 40 are less likely to attend religious services on a weekly basis in 53 of 102 countries; the opposite is true in just three countries (Armenia, Liberia and Rwanda), Mizoram seems to be following this trend as well, likely due to globalization, modernization and education (Pew Research, 2018).

The notable differences in religiosity scores among young adults, middle-aged adults, and older adults, as indicated by the Tukey HSD test (table 5), can be explained by various social, cultural, and psychological factors. Younger generations are generally less religious than

older generations due to evolving values and belief systems. Today's young adults are exposed to a wide range of worldviews through the internet and social media, which broadens their beliefs and decreases adherence to traditional religious practices (Twenge, J. M., Campbell, W. K., & Carter, N. T., 2014). As societies modernize and become more secular, religiosity tends to decline, particularly among younger generations. Factors like higher education levels, increased urbanization, and greater individualism contribute to lower religious participation (Norris, P., & Inglehart, R., 2011), which seems to be the case with Mizo Adults as well.

Religiosity often changes across different life stages. Middle-aged and older adults may turn to religion for comfort, community, and meaning, especially when facing mid-life crises, aging, and existential questions. In contrast, young adults are more likely to explore and question their beliefs (Hout, M., & Fischer, C. S., 2014). Older generations often grew up in more religiously homogeneous environments with stronger societal expectations for religious participation. Today's young adults are more likely to live in culturally diverse and pluralistic societies where multiple belief systems coexist, potentially weakening the influence of traditional religion (Putnam, R. D., & Campbell, D. E., 2010).

The widespread use of technology and media among young adults exposes them to various secular and non-religious content, leading to a questioning of traditional religious doctrines and a shift toward more secular or individualized spirituality (Smith, C., & Denton, M. L., 2005).

Limitations

While the current investigation yielded significant findings, it is imperative to acknowledge certain limitations inherent in the study. One notable limitation pertains to the geographic scope of the sampling, which was restricted to only three districts: Aizawl, Lunglei, and Kolasib. This limited geographic coverage raises concerns regarding the homogeneity of the data, as the cultural and demographic characteristics may vary across different districts within Mizoram. Therefore, future research endeavors should strive to obtain samples from all districts of Mizoram to ensure a more comprehensive and representative dataset. Moreover, the sample size of 180 participants, while adequate for certain analyses, may not provide a complete depiction of the true state or levels of the variables under investigation among Mizoram or Mizo adults. A larger and more diversified sample size would enhance the statistical power and generalizability of the findings. Thus, it is recommended that future researchers consider expanding the sample size to capture a broader range of demographic characteristics and cultural nuances within the Mizo population. By doing so, subsequent studies can offer deeper insights into the complex interplay between religiosity and cultural identity in Mizoram.

Conclusions

This study analyzed the levels and relationship between Religiosity and Cultural Identity among Mizo Adults. The samples consisted of N= 180, from three districts of Mizoram Aizawl, Lunglei and Kolasib, divided into three age groups early-aged adults (20-

39 years), middle-aged adults (40-59 years), late-aged adults (60 years and above). 60 participants, 30 males and 30 females from each group. Descriptive statistics revealed moderately high levels among the samples with the measures of Religiosity and Cultural Identity. As the data revealed acceptable normality, parametric statistics were employed. T-test revealed no significant differences ($p < .05$) between males and females. Analysis of Variance (ANOVA) revealed significant differences with the variable of Religiosity ($p < .05$) among the three age groups. Post hoc test shows that Mizo young adults have significantly lower religiosity scores compared to Mizo middle-aged and older adults. Mizo Middle-aged and older adults have higher religiosity scores than young adults, with these differences being statistically significant ($p < .05$).

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Certificate of Appreciation

This certificate is proudly presented to

Marcus Saihmingliana

in recognition of his paper presentation titled **"Beliefs toward Mental illness and Emotional Intelligence: A study among Manipuri and Mizo youths"** at the "2-Day International Conference on Health Psychology and Allied Sciences" organized by the Department of Psychology, Pachhunga University College on 26th-27th May, 2023.

(Prof H.LALTHANZARA)
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(Dr.SAICHAMPUI SAILO)
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CERTIFICATE OF PARTICIPATION

This is to certify that

Marcus Saiminglana

has presented a paper titled

'Religiosity, Ambivalent Sexism and Cultural Identity : A study
among Mizo Adults'

at the

'Two-Day International Seminar on Mental Health and Well-Being'
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Education

Source:Marcus Saihmingliana

Works (2 of 2)

**Covid-19 Pandemic Related Perceived Stress and
Coronavirus Anxiety Levels Among the Students of
North East India During the Peak of the 2nd Wave**

Journal of Asiatic Society for Social Science Research

2022-06-30 | journal-article

Source:Marcus Saihmingliana

**Association between Strength of Religious Faith and
Generative Altruism among Mizo Adults.**

*Mizoram University Journal of Humanities & Social Sciences
(MZUJHSS)*

2021-12-02 | journal-article

Source:Marcus Saihmingliana

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Department of Psychology

ABSTRACT

RELIGIOSITY CORRELATES TO AMBIVALENT SEXISM, PERSONALITY TRAITS AND CULTURAL IDENTITY

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**RELIGIOSITY CORRELATES TO AMBIVALENT SEXISM,
PERSONALITY TRAITS AND CULTURAL IDENTITY**

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Introduction

Religion has been a fundamental cornerstone in the evolution of human civilization, influencing the formation and organization of societies, the establishment of moral frameworks, and the construction of cultural and individual identities (Jung, 1969; Koenig, McCullough, & Larson, 2001). From ancient rituals to modern religious institutions, it has provided structure and meaning, shaping how individuals perceive themselves and their place within the broader social order. Religion functions not only as a personal belief system but also as a collective mechanism through which societal norms, values, and behaviors are reinforced and transmitted across generations (Allport & Ross, 1967). The pervasive influence of religion extends to legal systems, education, gender roles, and even political governance, making it a critical component in the analysis of human social dynamics.

Religiosity, defined as the degree of an individual's religious commitment and involvement, is a multidimensional concept that spans various facets of human life. It encompasses cognitive elements (beliefs), affective components (spiritual experiences and emotions), and behavioral dimensions (rituals and practices) (Zinnbauer & Pargament, 2000; Koenig et al., 2001). Scholars have approached the study of religiosity through diverse perspectives psychological, sociological, and cultural highlighting its complex and context-dependent nature. Allport and Ross (1967) notably differentiated between intrinsic and extrinsic religious orientations, where intrinsic religiosity reflects internalized faith that guides all aspects of life, while extrinsic religiosity is associated with using religion for personal or social gains.

Building upon these theoretical frameworks, Harold (2010) proposed the tripartite model of religiosity, which categorizes religious involvement into three primary domains. Organizational Religiosity (ORA) refers to participation in formal, group-based religious activities such as attending church services, Bible study groups, or other institutionally organized events. These communal practices often serve as a means of fostering social cohesion and reinforcing shared beliefs within a religious community (Greeley, 2003). Non-Organizational Religiosity (NORA), in

contrast, pertains to private, individualistic religious activities like personal prayer, meditation, or private scripture reading, conducted independently from religious institutions (Wuthnow, 1998; Yamane, 2012). Lastly, Intrinsic Religiosity (IR) is characterized by a profound internal commitment, where religious beliefs are deeply embedded into an individual's identity, serving as the primary source of life's meaning and guiding moral compass (Allport & Ross, 1967; Saroglou, 2002).

Globally, religiosity remains a pervasive phenomenon, with over 84% of the world's population identifying with a religious tradition (Pew Research Centre, 2012). Christianity accounts for approximately 32% of adherents, followed by Islam at 23%, Hinduism at 15%, and Buddhism at 7%. These major religious groups not only differ in their theological doctrines but also in their sociocultural expressions and demographic distributions. The Asia-Pacific region houses a significant portion of the world's religious population, particularly Hindus, Buddhists, and followers of folk religions. In the context of Mizoram, a small northeastern state in India, Christianity is the dominant faith, with around 87% of the population adhering to it (Census, 2011). The mass conversion of Mizos from their indigenous animistic beliefs to Christianity was catalyzed during British colonial rule, leading to profound transformations in their cultural practices, social structures, and collective identity (Bhattacharjee, 2017; Deka, 2012).

Despite the outward appearance of social progressiveness attributed to Christian doctrines of love, compassion, and equality, Mizoram remains deeply entrenched in patriarchal traditions that shape gender relations within the community. A critical construct for understanding gender dynamics within religious societies is Ambivalent Sexism, conceptualized by Glick and Fiske (1996). Unlike overtly hostile forms of sexism that are aggressive and antagonistic towards women, ambivalent sexism incorporates a dual-dimensional framework consisting of Hostile Sexism (HS) and Benevolent Sexism (BS). Hostile sexism reflects traditional misogynistic attitudes that view women as manipulative, incompetent, or inferior, often justifying gender-based discrimination and violence (Glick & Fiske, 2001). Benevolent sexism, on the other hand, is more insidious, manifesting as seemingly positive yet patronizing beliefs that depict women as needing male protection, nurturing, and care. While benevolent sexism appears chivalrous, it ultimately

reinforces traditional gender roles and perpetuates male dominance by positioning women as inherently weaker and dependent (Glick et al., 2000).

Research indicates that benevolent sexism is often internalized by women themselves, who may interpret these attitudes as protective or flattering rather than as mechanisms of control (Becker & Swim, 2011; Rudman & Heppen, 2003). This internalization discourages women from challenging gender inequalities, as benevolent sexist beliefs are often masked as cultural virtues or moral obligations, particularly in highly religious societies like Mizoram. Moreover, benevolent sexism's subtle nature makes it more socially acceptable, thereby sustaining patriarchal systems even in societies that outwardly advocate for gender equality (Hammond & Sibley, 2011).

The study of personality traits provides a crucial lens through which individual differences in susceptibility to ambivalent sexism can be understood. The Big Five Personality Model, comprising Openness to Experience, Conscientiousness, Extraversion, Agreeableness, and Neuroticism (OCEAN), serves as a comprehensive framework for analyzing personality structures (Costa & McCrae, 1992). Openness is associated with intellectual curiosity, creativity, and a willingness to embrace novel ideas. Conscientiousness pertains to self-discipline, organization, and goal-oriented behavior. Extraversion reflects sociability, assertiveness, and positive emotionality, while Agreeableness involves empathy, trust, and cooperativeness. Neuroticism, in contrast, is characterized by emotional instability, anxiety, and susceptibility to stress (John & Srivastava, 1999).

Empirical research has demonstrated that these personality traits are shaped by an interplay of genetic factors and environmental influences, with significant implications for various life outcomes, including mental health, career success, and interpersonal relationships (Bouchard & McGue, 2003; Jeronimus et al., 2014). Notably, traits like agreeableness and conscientiousness have been found to correlate positively with religiosity, as individuals high in these traits are more inclined towards social conformity and adherence to moral codes prescribed by religious doctrines (Saroglou, 2002). Conversely, openness to experience has been negatively associated with traditional religious adherence, as it fosters critical thinking and a preference for diversity, which may conflict with rigid religious dogmas (Saroglou &

Jaspard, 2013).

In the socio-cultural context of Mizoram, cultural identity plays a pivotal role in shaping individual and collective behavior. The Mizo cultural identity is a confluence of history, language, religious adherence, and territorial affiliations. Historically animistic, the Mizo people's conversion to Christianity has significantly redefined their cultural expressions, yet remnants of indigenous practices persist in traditional music, dances, and artisanal crafts (Lianhmingthanga, 1998; Pachuau, 2009). The community's geographical isolation within the Lushai Hills has fostered a strong sense of ethnic pride and solidarity, reinforced by political movements like the Mizo National Front, which advocated for statehood and cultural autonomy (Guite, 2020).

Despite these developments, gender roles within Mizo society remain heavily influenced by patriarchal ideologies. Linguistic nuances within the Mizo language, for instance, reflect ingrained gender biases, with terms for women often carrying negative connotations compared to their male counterparts (Bhuyan & Narah, 2021). Cultural practices and societal expectations continue to delineate rigid gender roles, where women are predominantly confined to domestic responsibilities, limiting their socio-economic mobility (Mazumdar, 2022). The intersection of religiosity and cultural identity thus creates a unique dynamic where gender norms are both preserved and legitimized through religious teachings and cultural traditions.

The intricate interplay of religiosity, ambivalent sexism, personality traits, and cultural identity highlights a complex web of psychosocial influences that continuously shape individual attitudes, social perceptions, and the overarching structures within a society. These elements do not operate in isolation; rather, they intertwine and reinforce one another, creating a dynamic system where personal beliefs, cultural traditions, and social behaviors are interdependent. Religiosity, for instance, provides a moral and ethical foundation that governs not only individual actions but also dictates acceptable social norms within a community. When religious teachings are interpreted within a patriarchal framework, they often perpetuate existing power imbalances by embedding gender roles into spiritual narratives, thus normalizing them as divine mandates rather than societal constructs.

In the specific socio-cultural landscape of Mizoram, religious institutions

predominantly Christian denominations hold a central role in community life, extending far beyond the domain of spiritual worship. Churches and religious bodies function as cultural custodians, upholding traditions and societal expectations, particularly concerning gender roles and family structures. These institutions exert significant influence over community norms, dictating acceptable behaviors, family dynamics, and social hierarchies. While Christianity has provided a sense of collective identity, fostering unity, moral cohesion, and a strong community spirit, it also inadvertently upholds patriarchal hierarchies by reinforcing traditional notions of male leadership and female subservience. Practices such as the exclusion of women from ecclesiastical leadership roles or decision-making bodies exemplify how religious institutions act as gatekeepers, sustaining a gendered division of power under the guise of spiritual order and cultural preservation.

One of the more insidious mechanisms through which gender norms are maintained is benevolent sexism, a concept that masquerades as protective or chivalrous yet fundamentally restricts women's agency. Within the Mizo society, benevolent sexist beliefs are often internalized not only by men but also by women themselves, as these attitudes are presented in a socially palatable form that aligns with religious virtues such as purity, modesty, and nurturing. Benevolent sexism thus becomes a subtle yet powerful tool of social control, wherein women's value is measured by their ability to conform to idealized roles defined by male-centric religious interpretations.

Personality traits, particularly those encapsulated within the Big Five Model, play a pivotal role in mediating how individuals adopt or resist these societal expectations. Agreeableness, characterized by traits such as cooperativeness, trust, and a desire for social harmony, often aligns with religious teachings that emphasize submission, humility, and deference to authority. Similarly, conscientiousness, which involves diligence, responsibility, and adherence to structured norms, resonates with the disciplined lifestyle encouraged by religious doctrines. Individuals high in these traits are more likely to conform to established cultural and gender norms, perceiving compliance as both a moral duty and a pathway to social acceptance.

Conversely, openness to experience, a personality trait associated with intellectual curiosity, imagination, and a preference for novel ideas, introduces a

counterbalance to the rigid structures imposed by religiosity and traditional cultural identity. Individuals with higher levels of openness are more inclined to question established norms, challenge gendered expectations, and explore alternative perspectives that may conflict with the prevailing societal narratives. This trait fosters critical thinking and receptivity to change, making it a crucial psychological resource for initiating dialogue and social transformation in communities where conformity is heavily emphasized.

However, in a tightly-knit cultural setting like Mizoram, where communal identity is deeply intertwined with religious adherence, the tension between individual personality traits and societal expectations can create internal conflicts. For instance, individuals high in openness may experience cognitive dissonance as they navigate between personal convictions that advocate for gender equality and communal pressures that enforce traditional roles. Similarly, those high in agreeableness may find themselves complicit in upholding discriminatory norms in their pursuit of social harmony and avoidance of conflict. This psychological tug-of-war reflects the broader struggle within the society to balance cultural preservation with the evolving demands of gender equity and social progress.

Moreover, the influence of religiosity and cultural identity is not static; it evolves in response to broader societal changes, such as globalization, education, and exposure to diverse worldviews through media and technology. These external factors can amplify or mitigate the effects of personality traits on individuals' attitudes towards gender roles. For instance, younger generations in Mizoram, who have greater access to global discourses on human rights and gender equality, may begin to challenge traditional norms more openly, particularly those who exhibit higher levels of openness to experience and lower levels of conscientiousness towards outdated cultural expectations.

In summary, the interplay of religiosity, ambivalent sexism, personality traits, and cultural identity creates a multi-layered psychosocial framework that governs both individual belief systems and collective social structures in Mizoram. Religious institutions, while fostering unity and moral guidance, simultaneously perpetuate patriarchal norms through benevolent sexist ideologies. Personality traits like agreeableness and conscientiousness further reinforce societal conformity, while

openness to experience offers a critical lens through which traditional gender roles may be examined and redefined. Understanding these intricate interactions is essential for developing effective strategies aimed at fostering gender equality and promoting a progressive yet culturally respectful transformation of societal norms.

A comprehensive understanding of these interconnected factors is essential for developing culturally sensitive interventions aimed at addressing gender inequalities in Mizoram. It calls for a critical examination of how religious and cultural narratives are constructed and perpetuated, and how individual personality dispositions mediate the acceptance or resistance to these narratives.

Such insights are invaluable not only for academic discourse but also for informing policy-making, community programs, and educational initiatives that seek to promote gender equity while respecting cultural identities.

Objectives

The present study is designed to explore the intricate relationships among religiosity, ambivalent sexism, personality traits, and cultural identity within the Mizo population. The first aim of the research is to investigate how these core variables are interrelated by examining the correlation between measures of religiosity, ambivalent sexism (both hostile and benevolent forms), personality dimensions (Big Five traits), and cultural identity. This analysis seeks to uncover the extent to which religiosity, as a multidimensional construct, is associated with individuals' attitudes toward gender roles, their personality profiles, and their sense of cultural belonging.

A second key objective is to identify and elucidate the differences based on gender and age groups across these variables. Specifically, the study aims to analyze whether males and females differ significantly in their levels of religiosity, endorsement of ambivalent sexism, personality traits, and cultural identity. Furthermore, age group comparisons will be conducted to examine generational differences, particularly how younger and older individuals within the Mizo community may exhibit varying attitudes and psychological profiles across these

constructs.

Additionally, the study intends to delve deeper into the independent and interactive effects of gender and age groups on the primary variables under investigation. While the main effects of gender and age are expected to reveal significant patterns, the research also adopts an exploratory approach to investigate the interaction effect between gender and age group on religiosity, ambivalent sexism, personality, and cultural identity. Although the interaction analysis is exploratory in nature, it is anticipated that the interaction patterns will be consistent with the independent effects observed in the main variables, providing a nuanced understanding of how demographic factors jointly influence these psychological constructs.

Lastly, a critical focus of the study is to determine the predictive power of religiosity concerning the variables of ambivalent sexism, cultural identity, and personality traits. This objective seeks to ascertain whether religiosity significantly predicts individuals' endorsement of sexist attitudes, their identification with cultural values, and their personality dispositions. By analyzing these predictive relationships, the study aims to uncover the extent to which religiosity shapes broader psychological and sociocultural orientations within the Mizo population.

Hypotheses

- (1) It is expected that there will be a positive correlation between religiosity and benevolent sexism, cultural identity, personality traits of agreeableness and conscientiousness.
- (2) It is expected that significant gender differences be present in the measures of religiosity, ambivalent sexism, and personality.
- (3) It is expected that significant age group differences be present in the measures of religiosity, ambivalent sexism and cultural identity.
- (4) It is expected that there will be significant interaction effects of 'gender x age' on the psychological variables. The expectations regarding the interaction effect of gender and age group on the dependent variables are exploratory in nature. However, the interaction effect is anticipated to align with the independent effects of these

main variables on the dependent measures

(5) It is expected that religiosity be a significant predictor of hostile sexism, benevolent sexism, and cultural identity.

Research Design

The study employed a cross-sectional, factorial research design to investigate the relationships among religiosity, ambivalent sexism, personality traits, and cultural identity within the Mizo population. A sample of 480 participants was selected using simple random sampling, with 60 individuals (30 males and 30 females) from each of the eight districts of Mizoram. Participants were categorized into three age groups early adulthood, middle adulthood, and late adulthood following Erikson's developmental theory to ensure representativeness across life stages. Demographic details such as age, gender, religious affiliation, marital status, birth order, education, and occupation were collected to maintain sample equivalence and homogeneity.

The data collection process involved visiting district capitals, where population clusters are concentrated, and recruiting participants from households, bazaars, and public spaces. Local authorities and trusted community members were engaged to facilitate rapport and encourage genuine participation. After obtaining consent, participants completed a booklet comprising demographic forms and standardized psychological measures, including the Duke University Religion Index (DUREL), Ambivalent Sexism Inventory (ASI), Big Five Inventory (BFI-30), and Cultural Identity Clarity Scale (CICS). Participants were thanked and occasionally given small tokens of appreciation upon completing the questionnaires.

The study employed well-established psychometric instruments with robust reliability and validity. The DUREL assessed organizational, non-organizational, and intrinsic religiosity, demonstrating high test-retest reliability ($r = 0.91$) and internal consistency ($\alpha = 0.78$ to 0.91). The Ambivalent Sexism Inventory (ASI) measured hostile and benevolent sexism across 22 items, exhibiting high internal consistency ($\alpha = 0.75$ to 0.92) and strong construct validity across cultures. The BFI-30, a concise

measure of the Big Five personality traits, has shown good psychometric properties in multicultural contexts, including high internal consistency and test-retest reliability. The Cultural Identity Clarity Scale (CICS) measured individuals' clarity regarding their cultural identity, with demonstrated reliability ($\alpha = 0.86$) and validity in diverse cultural samples.

A pilot study was conducted with 100 participants (50 males, 50 females) from Aizawl district to establish the reliability of the instruments in the local context. The scales showed good reliability with Cronbach's alpha ranging from 0.681 to 0.831. The DUREL demonstrated very good reliability ($\alpha = .831$), while other scales like the Cultural Identity Scale ($\alpha = .711$) and Ambivalent Sexism Inventory ($\alpha = .700$) also exhibited acceptable reliability. Subscales of the BFI-30 showed reliability ranging from acceptable to good ($\alpha = .681$ to $.767$).

Preliminary findings revealed significant relationships among the core variables. Religiosity showed a positive correlation with benevolent sexism ($r = .384^{**}$), consistent with prior studies indicating that religious adherence often aligns with protective but patronizing gender attitudes. Religiosity was also found to have a negative correlation with openness to experience ($r = -.366^{**}$), aligning with existing literature suggesting that higher religiosity corresponds with lower openness. Additionally, within the Big Five traits, significant correlations were observed, such as between agreeableness and conscientiousness ($p = .449^{**}$) and between openness to experience and extraversion ($p = .209^*$). A negative correlation between neuroticism and conscientiousness ($p = -.218^*$) was also observed.

The study's systematic sampling, rigorous methodology, and use of validated instruments ensure the robustness of the findings. These results contribute to understanding how religiosity, personality, cultural identity, and ambivalent sexism interact within a unique socio-cultural setting like Mizoram.

Sample

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Psychological Tools

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Procedures

Data collection adhered to APA ethical guidelines (2017) with appropriate institutional approvals. Participants provided informed consent and ensured confidentiality and participants' right to withdraw at any point.

A pilot study with 60 students tested instrument clarity and feasibility, leading to minor wording adjustments for cultural appropriateness. Data were collected in group classroom sessions with comprehensive instructions provided.

Statistical Analyses

The study employed a combination of quantitative and qualitative research methodologies to comprehensively examine the interplay of religiosity, ambivalent sexism, personality traits, and cultural identity among the Mizo population. Quantitative data analysis involved a wide array of descriptive and inferential statistical tools. The demographic characteristics of the sample were summarized through frequency distributions and percentages, ensuring a clear profile of the participants. The reliability and internal consistency of the psychometric instruments were verified using Cronbach's alpha coefficients, alongside homogeneity tests to confirm the suitability of the data for parametric analyses.

Descriptive statistics, including Means, Standard Deviations (SD), Skewness, and Kurtosis, were computed to examine the distribution properties of each measured variable across different age groups namely Young Adults, Middle-Aged Adults, and Older Adults. Pearson's correlation analyses were conducted to explore the relationships among religiosity, ambivalent sexism, personality traits, and cultural identity for the overall sample as well as for gender- and age-specific subgroups.

To assess group differences, Independent Samples t-tests were used to compare male and female participants on the core variables. Additionally, One-Way ANOVAs were performed to examine differences across various demographic categories, including age groups, occupation, education level, relationship status, and

district of residence. For significant ANOVA results, Post Hoc tests (Tukey's HSD) were employed to identify specific group differences. Furthermore, Two-Way Factorial ANOVA was conducted to explore the interaction effects of age and gender, followed by Univariate Analyses and Pairwise Comparisons to analyze how these interactions influenced variables such as neuroticism and benevolent sexism.

To determine the predictive strength of religiosity dimensions Organizational Religious Activity (ORA), Non-Organizational Religious Activity (NORA), and Intrinsic Religiosity on ambivalent sexism, personality traits, and cultural identity, Hierarchical Multiple Regression Analyses were conducted. Additionally, frequency distributions and Chi-square tests were utilized to examine responses to culturally embedded proverbs related to gender roles and the frequency of religious participation across districts and gender groups, offering insights into the cultural and social attitudes prevalent within the Mizo community.

Complementing the quantitative analyses, the study also incorporated qualitative techniques to enrich the understanding of the socio-cultural dynamics at play. An Interview Schedule was employed to collect qualitative narratives from a subset of participants, focusing on their personal experiences and perceptions regarding gender roles, religious practices, and cultural identity. The interviews were conducted in a semi-structured format, allowing participants to freely express their thoughts while ensuring that key themes relevant to the research objectives were explored.

The qualitative data obtained from the interviews were analyzed using Thematic Analysis, following the six-phase approach outlined by Braun and Clarke (2006). This involved familiarization with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and producing a detailed thematic report. Through this process, recurring patterns, culturally specific beliefs, and underlying attitudes towards religiosity, sexism, and identity were systematically identified and interpreted. The thematic analysis provided rich contextual insights that complemented the quantitative findings, allowing for a

holistic understanding of the cultural narratives and psychosocial factors influencing the participants' perspectives.

By integrating quantitative statistical techniques with qualitative thematic exploration, the study ensured a comprehensive, mixed-methods approach that captured both the measurable relationships and the lived experiences of individuals within the Mizo cultural context.

Results and Discussion

The study tested five hypotheses examining the relationships among religiosity, ambivalent sexism, personality traits, and cultural identity within the Mizo population.

Hypothesis 1 posited that religiosity would be positively correlated with benevolent sexism, cultural identity, and personality traits like agreeableness and conscientiousness. The results confirmed significant positive correlations between intrinsic religiosity and benevolent sexism, indicating that religious beliefs reinforce traditional gender roles. Intrinsic religiosity also correlated positively with cultural identity, suggesting that religious commitment enhances one's sense of cultural belonging in Mizoram. Furthermore, a positive correlation was observed between intrinsic religiosity and conscientiousness, reflecting a connection between religious adherence and personal discipline. However, contrary to expectations, no significant correlation was found between religiosity and agreeableness, suggesting that religiosity in this context is more aligned with adherence to moral codes rather than interpersonal warmth. Thus, Hypothesis 1 is largely supported but with the exception of agreeableness.

Hypothesis 2 proposed significant gender differences in religiosity, ambivalent sexism, and personality traits. The findings revealed that men scored significantly higher in both hostile and benevolent sexism, supporting prior research that men, particularly in traditional societies, are more likely to hold sexist attitudes. Women,

on the other hand, scored significantly higher in intrinsic religiosity and non-organizational religious activities (NORA), indicating stronger personal religious commitment and private religious practices. No gender difference was observed in organizational religious activities (ORA). In terms of personality traits, women scored higher in agreeableness and neuroticism, while no significant gender differences were found in conscientiousness, extraversion, or openness to experience. These results affirm Hypothesis 2, demonstrating that gender differences are evident in key variables, though not universally across all traits.

Hypothesis 3 anticipated significant age group differences in religiosity, ambivalent sexism, and cultural identity. The analysis showed significant age differences in non-organizational religious activity (NORA) and intrinsic religiosity, with older participants displaying higher levels of private and personal religious commitment. However, organizational religious activity (ORA) did not vary across age groups. Surprisingly, no significant age-related differences were found for benevolent or hostile sexism, nor for cultural identity, contradicting prior assumptions. Interestingly, age differences were observed in conscientiousness and openness to experience, suggesting that certain personality traits may shift across life stages. Therefore, Hypothesis 3 is partially supported, with age differences evident only in certain aspects of religiosity and personality.

Hypothesis 4 proposed that gender and age group interaction effects would be present across the dependent variables. The findings revealed significant interaction effects for benevolent sexism and neuroticism, indicating that the combined influence of gender and age shapes these two variables. However, no significant interaction effects were found for religiosity, hostile sexism, other personality traits, or cultural identity. This suggests that the combined impact of gender and age is limited to specific constructs, and independent effects are more influential overall. Thus, Hypothesis 4 is partially supported.

Hypothesis 5 examined whether religiosity significantly predicts hostile sexism, benevolent sexism, and cultural identity. Hierarchical regression analyses showed that intrinsic religiosity significantly predicted both hostile and benevolent sexism,

while organizational religious activity (ORA) consistently emerged as a significant predictor for hostile sexism. However, religiosity did not significantly predict cultural identity, suggesting that in Mizoram, religious identity is deeply integrated into the cultural fabric, rendering it a less distinctive predictor of cultural self-concept. Therefore, Hypothesis 5 is partially accepted, confirming the predictive role of religiosity on sexist attitudes but not on cultural identity.

Conclusion

The study highlights the complex interplay between religiosity, ambivalent sexism, personality traits, and cultural identity within the Mizo population. Findings confirm that religiosity significantly reinforces benevolent sexist attitudes and is closely tied to cultural identity and conscientiousness, although its association with agreeableness is less evident. Significant gender differences were observed in sexism, religiosity, and personality traits like agreeableness and neuroticism, while age differences were limited to certain aspects of religiosity and personality. Interaction effects of gender and age were significant only for benevolent sexism and neuroticism. Moreover, religiosity emerged as a key predictor of ambivalent sexism, but not of cultural identity, suggesting that religious belief systems continue to shape gender attitudes within Mizoram's socio-cultural context.

Limitations

Despite its rigorous design and use of stratified random sampling for balanced representation, this study faced several limitations. The cross-sectional design restricted causal inferences and overlooked how variables evolve over time, suggesting the need for longitudinal studies in future research. The reliance on self-reported data posed risks of social desirability bias, especially in Mizoram's close-knit religious community. Additionally, the sample's geographic and cultural specificity limits generalizability to more diverse populations. Important variables such as urban-rural differences, socioeconomic status, denominational affiliations, and media exposure were not fully examined. The study's conceptualization of religiosity was limited to ORA, NORA, and IR, missing out on deeper aspects like religious coping and fundamentalism. Moreover, the statistical approach focused mainly on correlations and regressions, whereas future studies could benefit from advanced methods like Structural Equation Modeling (SEM). Addressing these limitations in future research will enhance the depth, validity, and generalizability of findings in this field.

Implications and Suggestions

The descriptive analysis of the study provides a comprehensive picture of how religiosity, ambivalent sexism, personality traits, and cultural identity are distributed across gender, age groups, and districts within the Mizo adult population. Intrinsic religiosity emerged as the most dominant expression of faith, indicating that religious belief is deeply internalized among participants. Women reported higher involvement in private religious activities compared to men, although both genders showed similar levels of participation in organizational religious practices such as attending church services. Across age groups, older adults exhibited stronger religious commitment in all dimensions, suggesting that religious devotion becomes more pronounced with age.

Ambivalent sexism, encompassing both hostile and benevolent forms, revealed distinct gender patterns. Men showed a greater tendency towards hostile sexism, reflecting overt antagonistic attitudes towards women, while women scored higher in

benevolent sexism, which, although seemingly positive, reinforces traditional and restrictive gender roles. The data indicated that both forms of sexism increased with age, with middle-aged adults expressing the highest levels of benevolent sexism, highlighting how traditional gender beliefs are more deeply rooted among older generations.

Personality traits demonstrated notable gender differences. Women displayed higher levels of agreeableness, conscientiousness, and neuroticism, reflecting greater empathy, responsibility, and emotional sensitivity. Men, in contrast, were more open to new experiences and exhibited higher levels of extraversion. Age-related trends in personality showed that conscientiousness and agreeableness increased as individuals grew older, while neuroticism decreased, suggesting that emotional regulation and social responsibility improve with age.

Cultural identity was also examined, with findings indicating that men and older adults possess a stronger sense of cultural belonging. The emphasis on cultural identity appeared to be less prominent among women, who may experience a balancing act between traditional expectations and modern influences. District-wise comparisons further revealed interesting variations. In districts like Mamit and Serchhip, religiosity and cultural identity were deeply embedded, attributed to strong church influence and active community organizations. However, sexism was most prominent in Serchhip and Kolasib, suggesting that deeply ingrained patriarchal norms continue to shape attitudes in these regions. Conversely, Lawngtlai, known for its ethnic diversity, exhibited lower levels of religiosity, sexism, and cultural identity, likely due to its heterogeneous demographic landscape.

Overall, the descriptive statistics paint a nuanced picture of how religiosity, gender attitudes, personality, and cultural identity interact across different segments of Mizoram's population. The patterns observed underscore the influence of gender, age, and geographical context in shaping individuals' beliefs and behaviors, offering critical insights into the socio-cultural dynamics at play within Mizo society.

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