Religious Affiliation, Age and Gender as Predictors of   Attitude towards Peaceful Well-Being

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Abstract: *This study investigated religious affiliation, age and gender as predictors of attitude towards peaceful well-being. Using 250 participants comprised of 141 Christian and 109 Muslim with age range between 20 to 65 with a mean age of 42.5.Two scale were used; The religious affiliation scale (RAS) developed by Omoluabi, (1995) was used to measure individuals believe on religious practices and modified version of the attitude towards peace being well-being scale(PWS) developed by Nasser & Abouchedid (2002). The scale was modified to suit the Nigerian sample. It measure individual's attitude towards peaceful well-being and participants believe on attainment of peace. Pilot study was conducted using 100 participants which yield validity coefficient of 0.914 and high internal consistency of 0.97. Hierarchical regression analysis was used for data analysis. Results showed that religious affiliation did not predict peaceful well-being(R=0.-06, P>0.05). Result also showed that age and gender significantly predict attitude towards peaceful well-being(R=0.26, P>0.001) and R=0.17, P>0.001. The implications of these findings for Progressive Religious intervention, Government Policy Makers, Research Innovation, Religious Empowerments, and Peace and Conflict Resolution Management Strategies   were discussed.*
Key words: *Religious Affiliation, Peace -Well-Being, Age, Gender, Attitude*

I.   Introduction

It is pertinent to note that peace studies can never be overemphasized in a world torn-apart by war, violence and hatred. The conception of peace spans religions and cultures incorporating such values as security and harmony as well as justice and human dignity (Marge, 2002). Psychologists agree that religion has a role to play in the attainment of peaceful well-being (Eryilmaz, 2014). Hence, in the world today, what seems to be the main cause of wars and violence is mostly inter-religiously related. Arguments has been on over whether the aggressive level of men is greater than that of women (Eagly & Steffen, 1986), and until date, that issue is yet to be resolved. In the aspect of youth and violence, studies in psychology indicate that young adults are more superior in energy than their older counterparts. Elegbeleye (2005) concludes that a violent youth is a great threat to the society. No doubt, it could be plainly observed that energy concentration seems much in early adulthood than in late adulthood (Erikson, 1986). This, of course might be one reason why some scholars see the younger adults as posing a more threat to the society than their older counterparts (Elegbeleye, 2005). But, has it been empirically proven that all these factors are the cause of violence in the global world today? This study researches to find out to what extent religious affiliation, age and gender are predictors of attitude towards peaceful well-being Anderson (2002) on stereotypic attitude and religious affiliation he found out that participants who watched Arab terrorist games scored higher in the implicit. Association test (IAT) than their colleagues who did not watched the game. The (IAT) test was to measure the presence of gender or racial bias. Overall results showed that the presence of terrorism theme actually elicited anti-Arab attitude of westerners (Anderson 2002).

Sulton & Vertigans (2005) conducted a classical study on the effect of religious symbols on attitude participants were shown diverse religious symbols of which 205 out of 250 participants (about 82%) perceived the Islamic symbol of two swords crossing a palm-tree showed the presence of negative impression on attitude towards Islamic religion.

Pfeiffer (2010) evaluated a survey on religious attitude and violent behaviour conducted among 45,000 students of both genders (including 10,000 immigrant backgrounds) between ages 14 and 16 at German schools. He discovered that the more religious young male Muslim immigrants are, the less well-integrated and more violent they become. He also found that "very religious" Muslim youths were the most violent, at a rate of 23.5 percent, whereas the "somewhat religious" youths performed violent acts at a rate of 19.6 percent.

However, the study showed that young Muslim fundamentalists generally drank less alcohol and committed less shoplifting than their Christian counterparts. Girls from all religious backgrounds remained largely peaceful (Pfeiffer, 2010).

Lebanon, Jordan & Khashan, 1995; Pollock, (1993) confirmed that religion is a powerful predictor of attitude towards peace, discovered that there is no correlation effect between religion and attitude towards peace. Their participants involved 250 students across different religious backgrounds.

Relational studies from Abouchedid (2007) observed that main effects were found among respondents with females consistently holding less gendered attitude than males, hence, attesting to the universality of gender role attitudinal differences. The gender by religion interaction showed that Christian respondents and Muslim female's documented less traditionally demarcated gender role in social and public domain than Muslim males. Furthermore, class appeared to be a weak predictor of gender beliefs compared to the impact gender and religion had on gender role attitudes. Finally correlative results showed that religiously was associated with traditional gender roles (Abouchedid, 2007).

Eryilmaz (2014) peace is the most important factor for both individuals and social life. Individuals among societies in which peace has been established could accomplish self-actualization and also provide social support for other individuals in the society. Scientific studies on peace and peaceful attitude may support the process mentioned above. Thus, an investigation of this nature could go a long way in contributing meaningful information to the concept of peace in our society. Psychology considers humans as to have a comprehensive nature (Papalia, olds & Feldman, 2004). One dimension of this whole includes negative human experiences such as aggression, violence, bullying; on the other hand, the other dimension includes, positive human experiences such as peace, love virtue and altruism (Eryilmaz, 2014). Classical studies have focused their attention to positive side that is, the fact that while improving the quality of life of individuals, positive human characteristics also makes them happy and prevent them from illness and pathologies (Seligman and Csikszentmihalyi, 2000). Peace and peace psychology have been regarded as these positive human features (Seligman and Csikszentmihalyi, 2000).

According to some psychological researchers, people are regarded as harmful creatures, while the others consider people to have actualization of themselves into their surrounding (Aydogan, 2005; McCrae & Costa, 2003). One of the most important indicators of supporting peace is the attitude towards peace. Having a positive attitude towards peace means that an individual wants peace according to affective, behavioural and cognitive aspects (Christies, Wagner & Winter, 2001). McCay & Ray, (1995) conducted a classical study in which individuals come together to interact in order to establish a sustainable peace. The aim of the study was to confirm if peaceful attitude will be achieved when individuals from different backgrounds interact together.

Implicitly, individuals circumscribe the meaning of peace and peaceful well-being to accommodate a system of largely implicit beliefs about how the world works, about what power consists of and about what is expedient (Jenkins 1992). As a result, the peace ideal is either co-opted by competing value priorities or remains distant from our daily activities and experiences. It is on the quest to addressing this issue that this work was established. Funk, (2002) observed that in our present day society, the "ideal" has been separated from the "real" and peaceful well-being becomes a pious invocation, a means to an end or an empty term of rhetorical self-justification (Gandhi, 2009).

Crider, Goethals, Kavanaugh & Solomon, (1983) religion is one of the three great institutions that control human behaviour alongside government and industry and so, a vital area to look into in the research on factors that predicts attitude towards peace is the aspect of religious affiliation. It is most striking and intriguing that there is no other concept or phenomenon which controls and moulds a man's life as much as religion does (Odoh & Onuoha, 2006).

Fisher, (2005) asserts that religion has created such a stronghold on their followers by fears, desire or deep belief they become potential centers for political power. Schleining, (2007) also noted that throughout history many have been killed in the name of exterminating "false" religions and replacing them with the "true" religion. Fisher (2005) posit that innocent men, women and children have been slaughtered for the mere reason that they belong to another faith, race, colour and nationality. And in his work, Ferguson, (1997) affirms that many wars have been fought with religion as its stated causes and with peaceful well-being as its hoped for-end. Schleining, (2013) further noted that for the past centuries, many have been hated for the religion they choose to follow current research in psychology according to Sheriff (2013) indicated that psychology has developed tools such as "unconscious priming" to build carefully controlled experiments to measure the psychological impact of religion on attitude towards peace. Sheriff, (2013) further explained that unconscious Priming is the use of stimuli to trigger specific thoughts in the unconscious mind.

Fiegelman, (1992) conducted a survey across 2500 American citizens who had given up religion. The aim of the study was to examine the influence of religious affiliation on well-being. He result found that there was little relationship between religious disaffiliation and unhappiness. A survey by Kosmin and Lachman, (1993), indicates that people with no religious affiliation appear to be at greater risk for depressive symptoms than those affiliated with a religion. A review of studies by 147 investigators found, "the correlation between religiousness and depressive symptoms was 096, indicating that greater religiousness is mildly associated with fewer symptoms. In a sample of 850 medically Ill men. Koenig, Cohen, Blazer and Pieper (1992) examined

whether religious affiliation predicted peaceful well-being, after demographics, medical status, and a measure of religious coping were controlled. They found that, when relevant covariates were controlled, men who indicated that they had "no religious affiliation" had higher scores on the Hamilton Depression Rating scale (an observer administered rating scale) than did men who identified themselves as moderate Protestants, Catholics, or nontraditional Christians. Legatum prosperity index (2008) research suggested that religious affiliation is positively correlated to happiness.

Furthermore, Snoep, (2007) discovered that there is no significant correlation between religious affiliation and individual's peaceful well-being the study was conducted across Netherlands and Denmark, countries that have lower rates of religious affiliation than the United States, so that being without religion is not unusual.

Norenzayan, (2013) found that faith in God does not make people to be less tolerant of those who didn't share their beliefs. Rather, the so-called boundary setting" tendencies or dogmatism seem to be the culprits. Research participants who agreed with the statement "My God" or belief is the only true one" where more likely to support violence. Hence, this study found out that religious affiliation is positive correlated to hostility.

Consequently, Norenzayan, (2013) in another of his classical study found that Muslim Palestinians who prayed frequently were no more or less likely to support suicide attacks. Than those who did not. However his study also proved that those who frequently attended mosque were more likely to endorse violent martyrdom.

During a participatory systematic observational study Norenzayan, (2013) reports that attendance at a synagogue or mosque likely contributes to boundary setting. It is "my group versus the other group", whereas prayer itself doesn't have any correlation effect on people.

Lastly, results of findings whether non-religious individuals are much better than their religious counterparts, Norenzayan, (2013) reported in his experiment on altruistic behaviour. Reminders of the presence of God increased people's generosity towards strangers.

Anderson & Antalikova, (2014) measuring the influence of religious affiliation on social perception among Christians, Muslims and atheists in Denmark the result showed that explicit and implicit attitudes were more negative when the target was framed Muslim rather than an immigrants interestingly, implicit attitudes were qualified by the Participants religion. Specifically, analysis revealed that Christians demonstrated more negative implicit attitudes towards immigrants than Muslims. Conversely, Atheists demonstrated more negative implicit attitudes towards Muslims than Atheists. These results suggest a complex relationship between religion and implicit and explicit prejudice. Both the religious affiliation of the perceiver and the perceived religious affiliation of the target are key factors in social perception.

Age differences in attitude towards peace, has been an almost unventured area in psychological research, this is why Eryilmaz (2014) affirms that it is unfortunate that there are only few studies undertaken in psychology on the subject of attitude towards peace. Gleitman et al (2007) affirms that age differences affects attitude towards peace. In their view, they noted that traditionally young adults in their adolescence break away from parental control and seek to make their own choices about their activities diet, schedule and more. Studies in this field also noted that young adults explore a variety of new-found freedoms including many activities away from adult supervision, (Gleitman et al 2007) also explains why they become vulnerable to violence and other anti-peace activities. Lausen, Cay & Collins (1998), observes that there are conflicts of course, and the nature of the conflict changes over the course of adolescence. But even so, many psychological investigators find that, for most adolescents, development is slow, gradual and Unremarkable (Josselson, 1980; Arnette 1999).

Consequently, the Gerontological society of America 66th Annual scientific meeting (2013) found out that older adults could be better at anger management than their younger adults (youths). Psychologist lounge and Charles, (2013) reported that older adults react more calmly than younger adults when confronted with controlled hostility and tensed societal settings. However, studies indicated that many of the milestone in adult life are clearly biological and surely inevitable (Erikson, 1986, Gleitman et al, 2007). Khasaniwah (2013) reported a psychological finding that emotion regulation could improve with age. While older adults are stronger than their younger counterparts in terms of emotion (Lounge & Charles, 2013), they become vulnerable in terms of strength and some domain in cognition. In the psychological field, numerous studies supports that older adults has much to offer in abstract strength, however, the younger adults dominates in physical strength (Khasawinah, 2013).

Jha, (2008) In his classical study on peaceful well-being in relation to age, he   used participants ages 20-80 years and his result showed that participants in their 20s and 70s score higher in the well-being scale than their 40-50 middle aged counterparts Nicholas, (2010) discovered that feelings of stress and anger declines with age. His study contains 246 participants, followed up in a longitudinal study and appeared to have feelings of stress and anger decline after age 20, worrying dropping after age 50 and enjoyment very slowly declining in adulthood but finally starts to rise after age 50.

Hulley, (2014) study on age and anti-social behaviour, discovered that individuals often interpret public behaviour as anti-social particularly when associated with young people. In her research Hulley, (2014) compared the views of 185 teenagers (aged 11-15) at a greater London comprehensive school in 2006 with those of over 2000 adults residents in the same area, in order to establish whether there are significant age related differences. The questionnaire listed 18 different behaviours (from assaulting a police officer to young people hanging around in streets/parks) and set out a series of vignettes to capture the view of the two groups. At the end of the study, scores showed that murder, assault, burglary and shoplifting were regarded as anti-social behaviour a crime against societal peace by 93% of both the younger and older adults participants.

However, at the lower end of the spectrum there was no such consensus, with older adults significantly more likely to interpret all other behaviours presented to them as anti-social behaviour when compared with young people, including, young people hanging around, dropping rubbish or waste, scratching names or comments on bus windows, spray painting on walls, illegal parking. In comparing the responses to the vignettes containing the questionnaire Hulley (2014) found that not only did the age of the person defining the behaviour affect interpretation, but so did the age of those perceived to be victims of particular behaviour. Also from her study Hulley (2014) discovered that 40% (about 4 in 10) of the older participants perceives the presence of younger adult participants as posing a threat to peaceful well-being in contrast to their older adults.

Luong, (2013) test whether emotion regulation improves with age by presented 79 older adults (aged 60-88 years) and 80 younger adults (aged 18-28 years) with a confederate, a negative stranger of the same age and gender, and tasked them to solve a dilemma together for instance, the participants may have been asked, "whether one would steal an antidote to save a family member's life if that was the only way to save that person" and required to select a canned response such as "yes" or "no" study participants believed that the confederate was a peer participant, when in fact, the investigators had instructed these individuals to cause problems in the group. The confederate had been trained to memorize and follow a specific code indicating when to disagree and how to act in a disagreeable and unfriendly manner.

Many study participants felt offended and disturbed by the confederate, and some responded reciprocally and worse. To quantify the extent of their disturbance, and compare the two age groups, the investigators took behavioural and physiological measurements after the negative social interaction. The investigators found that following the task, the older adults exhibit negative effect, lower diastolic blood pressure, and lower pulse rate than the younger adults. Furthermore, the older adults exhibit negative effect, lower diastolic blood pressure, and lower pulse rate than the younger adults. Furthermore, the older adults exhibited a more pronounced recovery after the experience. These cardiovascular responses indicate that the older adults exhibited less reactivity in the first place and recovered faster after the experience Luong (2013) findings suggests that older adults are better than younger adults at regulating their emotions in tensed social settings.

The concept of gender in relation to attitude towards peaceful will-being has been on debate as Eagly (1978) noted, that several psychological studies carried out in this field disconfirmed one another. Hence, the reason for this study. An American psychologist, Morris (1996) suggested that women have a more positive attitude towards peaceful well-being and are less aggressive than men. The Nigerian psychologists Nwani & Mbah, (2003) reaffirms that the natural disposition of women predisposes them to their positive attitude towards peace.

 Comer (2007) in his study on anti-social behaviour, argues that most robbery attacks involving women had been more brutal and bloody. Julius, Harbur, Cottington & Johnson, (1986) posit that some women do allow themselves to feel anger and hostility more than men. Morris, (1996) needlessly concluded that when men are angered, they tend to interpret the cause of their anger as something or someone in the environment around them, and they are likely to turn their anger toward other people and situation in which they find themselves. His assertion connotes that men are more vulnerable to violence than women. Morris, (1996) further stated that these differences in anger management between males and females, not surprisingly, gave rise to the fact that men are four times more likely than women to become violent (Morris, 1996). But Hyde & Mezulis, (2001) warned that psychologists should not jump at conclusions that all males are more aggressive than females. Their study indicated that anti-social behaviour among genders (male or female) differs across cultures. Hence, the need for this study to be carried out in the Nigerian setting, especially now that the country is facing some peace challenges. Nasser & Abouchedid, (2002) suggested that attitudes are built upon beliefs. They further explained that, the strength of people's belief might serve as informational basis that determines their attitude towards specific events. Little wonder why religious extremists like the Al-Qaeda and the Boko Haram derive motivation in the destruction of lives and properties, all on the verge of propagating their beliefs.

It is a known fact, in this dispensation, that peace and peaceful well-being are mostly needed. And it is the sole aim of this study to help attain it in trouble times as these. Since the society is made up of individuals, cognitive peace psychologists believed that war proceeds from the cognitive structure of the individual (Eryilmaz, 2014). Hence humanistic peace psychologists in their own contribution stated that peace attainment

and well-being is an individual responsibility. This implies that individuals take responsibilities for their own actions, respect the common good and sharing resources (Jenkins, 1992). A task this work is ready to achieve.

Siamak, (2013) conducted a study on psychology constructs psychological hardiness, emotional intelligence self-efficacy and well-being among 200 Iranian adolescents and 200 young adults who were questioned through various tests. The study found that the males of the sample showed significantly higher rates in psychological hardiness, emotional intelligence self-efficacy and well-being than females regardless of age.

In their profound study on peaceful well-being and interpersonal relations, Berry & Berry (2001) reported that there appear to be no significant, differences between men and   women's tendency to forgive. Self control, another factor used as control variables in the study, yielded no real significantly inference between males and females. Consequently Abouchedid (2007) found that significant differences exists between male and female participants on general well-being scale, with the female participants scoring lower than the males on the well-being scales. One study examined the effect of biological factors on aggressive behaviours of males and females individuals in 12 countries were asked to write stories in response to conflicts presented to them. In all 12 countries, males wrote stories with more violent themes than females did, suggesting a biological interpretation of gender differences (Feldman, 2005). Nasser & Abouchedid, (2002) investigated the role of locus of control, religion and gender on attitude towards peace. They found that both males and females showed the same attitude towards the causes of peace. However, no significant interaction effects were found. The following theories were used in this study: The set-point theory asserts that psychological well-being has a stable point and that if individuals want to increase their well-being they have to engage in altruistic behaviour and not religious or ethnic violence. The objective-list and the Scitovskyian theories both align with the desire satisfaction theory stating that individuals achieve psychological well-being only when his desires and needs are met, however, these theories warned that those desires and needs has to be positive if well-being is to be really achieved. The SDT theory and Ryff's psychological well-being theories also teaches that the individual irrespective of his cultural background has some elements of good in him, hence in order to properly harness this, Ryff's theory suggests that a good coherence be maintained between an individual's life experiences and his thought. Ryff (2006) insisted more adherences to positive thoughts and emotions to enhance psychological well-being.

Finally, this work cited the above theories as a way of creating awareness on how peaceful and psychological well-being can at best be achieved. This is a way of curbing the evils perpetrated in several nations today in the name of promoting peace. This article tends to reveal that peaceful well-being is not only a governmental or social responsibility, but an individual responsibility as well. Meanwhile, among all the theories reviewed in this work, none of them examined the role of religious affiliation, age and gender as predictors of attitude towards peaceful well-being. Again, this study seems to be the first of its kind in Nigeria. Hence, all the works reviewed in the empirical study are clearly the ones conducted in Asia and Europe and other foreign countries with different cultural backgrounds, attitude and beliefs. Ryff & Singer (2006) posit that only a few theories have been propounded in psychological well-being, Eryilmaz (2014) also affirms this fact, that only a few studies have been conducted in psychology on attitude towards peace. And, finally present study also confirms that concrete studies under attitude towards peaceful well-being have not yet been undertaken. It is against this back-drop that the current study seeks to address these loopholes in the reviewed literatures and proffer a concise answer to the concept of peaceful well-being as regards to religious affiliation, age and gender.

Statement of the Problem: Owing to the fact that many studies have been conducted on religion in relation to peaceful well-being (fisher, 2005, Uchendu, 2010, Pfeiffer, 2010). Only a relatively few had been conducted on religious affiliation (Eryilmaz 2014). Many researchers had conducted studies on peace without involving age (Nasser & Abouchedid, 2002, Comer, 2007) and some others do not include gender (Sulton & Vertigans, 2005, Uchendu, 2010; Norenzayan, 2013). Hence, it is against this back drop, that this study will attempt address the following questions.
1.   To what extent would religious affiliation affect attitude towards peaceful well-being?
2.   To what extent would age affect attitude towards peaceful well-being?
3.   To what extent would gender influence attitude towards peaceful well-being?

Objectives of Study: Specifically, the objectives of this study would include;
1.   To determine whether religious affiliation affects attitude towards peaceful well-being.
2.   To ascertain the influence of age on attitude towards peaceful well-being.
3.   3 To assess whether gender affects attitude towards peaceful well-being

Hypotheses: Due to the literature reviewed above, the following hypotheses are postulated and tested in this study.
1. Religious affiliation will not predict attitude towards peaceful well-being.
2. Age will not predict attitude towards peaceful well-being.
3. Gender will not predict attitude towards peaceful well-being.

II. Method

Participants

Samples of 250 participants were drawn from two different locations using purposive sampling. The sample comprises of Christians and Moslems, the researcher narrowed the scope to two different religions for the purpose of the study. The Christian participants were 141 drawn from the faculty of education in Ebonyi State University, they are made up staff and students of the departments of business education, social studies education and administration and planning respectively. They consist of 65 males and 76 females, and are fluent in both Igbo and English languages respectively.

On the other hand, the Muslim participants were drawn from a community of northerners residing within the Abakaliki metropolis at an area popularly called "Ogbe Awusa". They were 109 in number comprising of 80 males and 29 females. The Muslims were able to communicate in Hausa and English languages respectively. Age range of all the participants falls between 20 and 65 with a mean age of 42.5. Handkerchiefs were used as token reinforcement for all the participants by the researcher.

Instruments

Two instruments were used for the study. Moreover, the researcher assessed the socio-economic status of participants through demographic information (DIF) and parental style. This form contained information such as age, gender, level of education, parental education level, religious affinity, state of origin, marital status and employment state of origin, marital status and employment status. The participants were requested to make a mark (√) indicating their agreement in front of the box provided for each statement.

The first scale used was the religious affiliation scale developed by Omoluabi (1995), it is a 2-point scale consisting of a "True" and "False" response. The 21 item inventory was designed to measure the extent to which individuals engage, believe and hold strong religious activities and practices. It contains statements like "I believe in a supreme God/Allah": "I cannot marry a person who is not a member of my religious denomination", etc. The scale has a high reliability coefficient of .97 of the Crombach alpha.

The second instrument used was a modified version of the attitude towards peace scale by Nasser & Abouchedid (2002). It is a 5-point scale containing 1=strongly agree 2 = agree, 3= do not know 4 = disagree, 5 = strongly disagree –responses

The instrument was designed to measure individuals' attitude towards peace, whether peace could be achieved by the individual, government or by chance. The scale contained statements like"Peace in the country is mostly determined by luck or chance": "Peace starts with the individual"; "Our political system can face the challenges of peace in the country".
A pilot study was conducted to suit the Nigerian sample. The study made use of 100 final year students of the department of psychology and sociological studies with age ranging from 23 to 37 years. The test-retest indicated a high internal consistency of (r=.812) and attitude towards peace is negatively correlated with chance or luck. Test retest reliability estimate yielded the reliability coefficient of 0.723.

Procedure

The questionnaire was administered to 255 participants; 146 to the Christian participants and 109 to the Muslim participants. Out of 146 distributed to the Christian participants 143 were returned and 2 were discarded due to improper filling making it a total of 250 that was used for data analysis.

The Christian participants made up of staff and students were met in their offices (at office hours) and GST halls respectively. While on the other hand, the Muslim participants were met at their place of resident located within the Abakaliki metropolis popularly known as "Ogbe-Awusa". Prior to the exercise, the researcher and his assistant took time to explain the requirements of the exercise to all the participants. Time frame for the exercise lasted 20 minutes for the Christian participants, and 30 minutes for the Muslims. Thus, the whole exercise of distributing and collection of response for both group lasted 2 days.

Finally, the researcher gave lots of thanks to all the participants and added handkerchiefs as token of reinforcement to all the participants.

Design/Statistics

The design of the study was a Cross-sectional design and hierarchical regression analysis was used to test the stated hypotheses .

III.   Results

Table 1: Means, Standard Deviation, and Inter-Correlation Among Study Variables.

S/N	Variables	Mean	SD	1	2	3	4	5	6	7	8	9
1.	Peaceful wellbeing	44.26	11.66	-								
2.	Education	1.38	.63	.09	-							
3.	Employ status	1.84	.83	.06	48***	-						
4.	Parent education	2.11	.78	.09	.14**	.00	-					
5.	Religion	1.24	.43	.28***	.30***	.50	.00	-				
6.	M. status	1.52	.50	-.01	-48***	.66	-02	.47	-			
7.	Age	35.30	10.17	.36***	.11*	.33	-.08	.60	.14	-		
8.	Gender	1.50	.50	28***	-.06	-.15	-02	.39	.23	.45	-	
9.	Affiliation	50.71	10.94	-.06	.00	.07	.21	.04	.03	.04	02	-

Note: *** = P < .001

   ** = P < .01

   * = P < .05

The results of the descriptive statistics revealed that among the control variables, educational level of the participants have a weak correlation of (r=.03, p < .001) to peaceful well-being. Parental education and marital status are negatively related to peaceful well-being. In the above result, both of the control variables arrived at (r = - 48. P < .001) each. Employment status was positively related to peaceful well-being at (r = .14, P < .01), same with religion at (r = .30, P < .001).

Moreover, among the independent variables of the study, age and gender were positively related to peaceful well-being. Age (r= .26, P < .001); gender (r = .17, P < .001). Religious affiliation was not related to peaceful well-being (r= -.06 P < .05).

Table 2: Hierarchical Regression Results

Variables	1	2	3	4
Education	-.09	-.08	-.07	-.07
Employ-status	.14	.19	.26	.27
Parental education	.08	-.09	.09	.11
Religion	.23***	.07*	-.03	-.03
Marital status	-.22	-.29	-.43	-.44
Age		.25***	-.21**	23***
Gender			.22*	.22*
Religion Affiliation				-.09
R2	.07	.11	.13	.13
R2 change	.09	.04	.03	.01
F change	4.87	10.52	7.64	2.07
F value	4.87	5.97	6.65	5.84

Note: *** = P < .001

   ** = P < .01

   * = P < .05

The results of the hierarchical Regression analyses revealed that all the control variables tested in the study accounted for 9.1% of the variance in peaceful well-being. Age accounted for 14.0% of the variance in peaceful well-being far and above the control variables. In the regression equation model, age predicted peaceful well-being (β =.25, P <.001). This is contrary to the first hypothesis in that age will not predict attitude towards peaceful well-being. On the other hand, gender accounted for 15.3% of the variance in peaceful well-being far and above the control variables and age. In the regression equation model, gender predicted peaceful well-being (β = .22, P <.05). This is contrary to the second hypothesis in that gender will not predict attitude towards peaceful well-being. Furthermore, religious affiliation accounted for 15.4% of the variance in peaceful well-being far above the control variables, age and gender. But in the regression equation model, religious affiliation did not predict peaceful well-being (β= -.09, P < -.09). This agrees with the third hypothesis in that religious affiliation will not predict well-being.

IV.   Discussions

The major aim of this study is to ascertain whether religious affiliation, age and gender can predict attitudes towards peaceful well-being. Three hypotheses were stated: Religious affiliation will not predict attitude toward peaceful well-being, age will not predict attitude towards peaceful well-being, and gender will not predict attitude towards peaceful well-being. Data obtained were computed using regression analysis on the SPSS and results showed that the first hypothesis was accepted because religious affiliation failed to predict

attitude towards peaceful well-being at (r= -.09, P<.05). However, the underground study investigated, revealed that Muslim participants are more deeply influenced in religious affiliation than their Christian counterparts. This study explains why most Muslims become suicide bombers and are ready to die or kill for the sake of their religion than their Christian counterparts. The current result disconfirms the one conducted in Lebanon by Khashan (1995) and in Jordan (Pollock 1993), in which it was observed that religious affiliation predicted attitudes to peaceful well-being. Consequently, this result is consistent with that of Nasser and Abouchedid (2002) in that religious affiliation did not predict attitude towards peaceful well-being.

Age predicted attitude towards peaceful well-being at (r=.25, P<.001) which led to the rejection of the second hypothesis which states that age will not predict well-being. Further investigations revealed that younger participants have more positive attitude towards peaceful well-being than the older participants. This is so largely associated with developmental factors as most older adults who couldn't achieve peaceful well-being in their active stage tend to relapse into the negative side of loss of hope. However, the younger adults, still in their active stage showcased great optimism by attaining a more positive attitude towards peaceful well-being than their older counterparts in the study. The result concurs with the one conducted by Eryilmaz, (2014) where age also predicted well-being with the younger adults indicating that they can induce change themselves and not the government.

Gender on the other hand, also predicted attitude towards peaceful well-being with a graphical information indicating that female participants has more positive attitude toward peaceful well-being than their male counterparts (a fact associated with biological factors). This confirms the results obtained by Feldman, (2005) in which females demonstrated more peaceful attitude than their male counterparts and biological factors found to be responsible for the outcome. Also Eryilmaz, (2014) discovered that females scored higher in the peace attitude scales (PAL'is) than their male counterparts.

Further investigations revealed that there is a positive relationship between educational level, employment status and religion on peaceful well-being. Meanwhile other variables like parental education and marital status were negatively related to peaceful well-being. The regression analysis was used to statistically control all these variables capable of influencing the participants' responses, so as to obtain a definite and reliable result.

In conclusion, findings from this study agrees with Ryan and Deci, (2001) self-determination theory of psychological well-being which states that regardless of one's religious background and culture individuals can promote peaceful well-being since they are naturally endowed with internalized qualities capable of eliciting positive attitude towards peaceful well-being.

Implications of Study: Findings from this study have obvious implications. First it showed that religious affiliation does not predict well-being, indicating that a religion is not to be blamed when individuals engage in anti-social behaviours. Also, younger individuals can achieve peaceful well-being if they did not relent in using their potentials positively. In addition, theories from this study could serve as a therapy; this is because Psychologists can use the theories to teach individuals with harmful maladaptive behaviours on the best way to attaining peaceful well-being. Lastly, the present study will also serve as an empirical support for future researchers in psychology and other disciplines, because peace is a global concern.

Limitation of the Study: Given the parameters of this study, time was a great limitation, as the researcher is yet an undergraduate, other academic demands clamours for his attention. And so, this work wasn't offered ample amount of time of which could be used to acquire a larger representative sample. Additionally, considering this study was not funded through a grant, the researcher was not compensated. With a greater amount of funding, the researcher would have travelled out to conduct a more multiple inter-state cross-sectional design.

Finally (Ryff, 2008; Eryilmaz, 2014) rightly stated only few theories and few works had been conducted in psychology on attitude towards peaceful well-being. Hence, very few resources of information were available for the researcher.

Suggestions for Further Studies: Similar studies from other researchers should be carried out in a wider scope to enhance effective results and provide key information to the study. Consequently, there is need for future research to focus on personality traits and parental upbringing in relation to attitude towards peaceful well-being. Finally, future researchers should publicize their findings as a way of educating the masses on the relevance of their contributions towards peaceful well-being. Government and NGOs should provide funds and grants to scholars for more effective research in our academic institutions

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