

Social Participation, Religious Commitment, Locus of Control and Quality of Life: A Generational Study among the Mizo

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Abstract--The present study examines the levels of Social Participation, Religious Commitment, Locus of Control, and Quality of Life among Generation Y and Generation Z; the relationships among these variables; and group differences between the two groups. The sample comprised 141 participants (Generation Z = 99; Generation Y = 42). Samples were collected using a non-probability convenience sampling method. Religious Commitment Inventory-10 (RCI-10; Worthington, E. L., Jr., Wade, N. G., Hight, T. L., Ripley, J.S., & McCullough, M.E., 2003), Quality of Life Scale (QOLS; Burckhardt, C. S., Woods, S. L., Schultz, A. A., & Ziebarth, D. M., 1989) and Locus of Control Scale (LOC; Rotter, J. B., 1966) were used for this study. The findings revealed that Generation Y has higher levels of Social Participation, Religious Commitment, and Quality of Life, with an Internal Locus of Control. Generation Z reported lower levels of Social Participation, Religious Commitment, and Quality of Life, as well as an External Locus of Control. A positive correlation was found between Religious Commitment and both Quality of Life ($r = .315, p < .01$) and Social Participation ($r = .425, p < .01$), and a negative correlation was found between Locus of Control and both Quality of Life ($r = .198, p < .05$) and Religious Commitment ($r = -.175, p < .05$). Group differences were significant, with Generation-Y reported to have higher levels of Religious Commitment ($t = .000, p < .01$), Quality of Life ($t = .000, p < .01$) and Social Participation ($t = .000, p < .01$) and Generation-Z were reported to have a higher External Locus of Control ($t = .007, p < .01$).

Keywords-- Social Participation, Religious Commitment, Locus of Control, Quality of Life, Generation-Y, Generation-Z.

I. INTRODUCTION

Generation Z, born from 2000 onward, is characterised by unique psychological traits shaped by their exposure to digital media. Referred to as "digital natives," they primarily communicate via apps such as Instagram, WhatsApp, TikTok, and Snapchat, and they prefer visual content to textual content (Twenge, 2017).

According to studies, this generation places a stronger priority on mental health; they frequently turn to social media for support and advocacy and report experiencing higher levels of anxiety and despair (Twenge, 2019).

Generation Y, also referred to as Millennials, are individuals born between approximately 1981 and 1999. Having grown up amid the surge in the popularity of the internet and mobile devices, this generation is characterised by a high level of comfort with technology. Their social interactions and communication patterns are shaped by their digital fluency, which enables them to connect and collaborate in ways that were not possible for earlier generations (Pew Research Centre, 2019). Psychologically, Millennials prioritise experiences over material possessions, placing high value on social interactions, travel, and personal growth that enhance their quality of life (Sweeney, 2018).

Social participation is a crucial component of human psychology, encompassing individuals' involvement in their communities and social networks. It has a significant impact on overall well-being and mental health. Participating in social activities, such as volunteering, joining neighbourhood associations, and spending time with friends and family, provides vital social support that can enhance psychological resilience and reduce feelings of loneliness (Putnam, 2000).

In psychological studies, the benefits of social participation are well established. Research suggests that social engagement can result in better mental health outcomes, such as a decrease in anxiety and depressive symptoms. In addition, involvement increases life satisfaction and creates a sense of belonging (Umbreit, 2018). This is especially crucial, as social ties serve as stress reducers and enhance individuals' problem-solving capacity.

Religious commitment is the degree to which individuals are devoted to their faith and has a substantial influence on their social behaviour and psychological health.

Studies indicate that greater religious devotion is frequently associated with improved mental health outcomes, including reduced anxiety and depression, increased life satisfaction, and greater stress tolerance (Koenig et al., 2012).

Religious groups can provide beneficial social support, which further enhances well-being (Gall et al., 2005). Furthermore, religious devotion frequently encourages healthy coping mechanisms such as prayer and meditation, which support individuals in overcoming life obstacles (Pargament, 1997).

Locus of control is a crucial psychological concept that reflects individuals' perceptions of their ability to shape the experiences and outcomes in their lives. Internal and external loci of control are the two general categories into which it falls. People who have an internal locus of control think that their choices have a big influence on how their lives turn out. Higher levels of resilience, self-efficacy, and motivation are associated with this viewpoint. Because they accept responsibility for their accomplishments and shortcomings, research indicates that those with an internal locus of control do better in both academic and professional contexts (Rotter, 1966; Judge & Bono, 2001).

On the other hand, people with an external locus of control believe that external forces, such as fate, luck, or others' influence, play a major role in how they live. This frame of mind may lead individuals to feel hopeless and unmotivated because they believe their efforts are in vain (Lefcourt, 1976). Research indicates that having an external locus of control is linked to increased tension and anxiety because it might make people feel as though they have no control over their environment (Seligman, 1975).

Health-related behaviours are also significantly influenced by locus of control. People with an internal locus of control are more likely to engage in health-promoting activities because they believe these activities will improve their health. On the other hand, individuals with an external locus of control may disregard good habits because they believe they lack control over their health (Wallston et al., 1976). In general, locus of control plays a significant role in behaviour, motivation, and mental health, underscoring the importance of personal conceptions of control in shaping life experiences.

In psychology, Quality of Life (QoL) is a broad term that describes a person's total state of well-being and contentment with life, considering their physical and mental health as well as their social and environmental circumstances. The World Health Organisation (WHO) defines quality of life (QoL) as the whole of physical, mental, and social well-being, as well as the absence of disease (WHO, 1946).

A vital aspect of quality of life is psychological well-being, which includes emotional stability, self-worth, and life pleasure. Higher psychological well-being has been linked to longer lifespans and improved physical health, according to research (Ryff & Singer, 1998). Strong social support networks can improve life satisfaction and reduce stress; social ties also have a substantial impact on quality of life (Holt-Lunstad et al., 2010). Cultural, economic, and environmental circumstances also influence perceptions of quality of life. For example, socioeconomic status influences access to resources, which in turn affects people's quality of life (Sirgy, 2012). All things considered, quality of life (QoL) is a broad concept encompassing multiple dimensions of well-being.

II. REVIEW OF LITERATURE

Participation in social activities, religious commitment, locus of control, and quality of life are closely related themes that shape people's perceptions of life and overall well-being. Participating in social activities fosters a sense of belonging and social support, both of which significantly improve quality of life. Engaging in community activities helps people build relationships, enhancing life satisfaction and reducing loneliness. Studies show that social network users who engage in regular activity report happier lives and better mental health outcomes (Putnam, 2000). Because it promotes social interaction, religious devotion is vital to this dynamic. People who are highly involved in their religious communities also frequently volunteer and perform community service, benefiting others as well as themselves. According to Koenig et al. (2012), this sense of community fosters social connectedness and offers emotional support, both of which are beneficial to mental health.

These interactions are further shaped by locus of control. Individuals with an internal locus of control are more likely to participate actively in social and religious activities because they believe their actions have a substantial impact on their lives. By contrast, those with an external locus of control may feel helpless to effect change, which can reduce their social involvement (Rotter, 1966). This lack of involvement can lead to a lower quality of life and loneliness. The link between locus of control and quality of life is important. Higher life satisfaction is associated with an internal locus of control and a proactive orientation. By contrast, an external locus of control can foster feelings of powerlessness, lowering quality of life and increasing stress (Seligman, 1975). Religious conviction can improve quality of life by providing a sense of direction, moral guidance, and community support.

Participating in religious activities can enhance emotional health, as people find solace and purpose in their beliefs, thereby building resilience in the face of adversity (Gall et al., 2005). Involvement in social activities improves quality of life, whereas religious observance promotes mental and social engagement. Locus of control influences motivation to participate and directly affects quality of life. Together, these ideas form an intricate network that significantly affects people's overall well-being.

In Mizoram, the social engagement of Generation Y and Generation Z has drawn considerable attention. Generation Y (Millennials), born between 1981 and 1999, has shown a strong inclination towards social engagement in Mizoram. Research indicates that Millennials in the region are frequently involved in community activities, including social work, local governance, and cultural events. Traditional values that emphasise communal support and group well-being shape their engagement. Khamo (2019), in his study *“Cultural Participation Among Youth in Mizoram: A Study on Generation Y”*, reports that Millennials in Mizoram are actively involved in community development projects and local festivals, which not only preserve cultural heritage but also promote a sense of belonging. Furthermore, the rise of social media and technology has transformed how this generation participates in society. Studies show that social media platforms are used to organise community events and rally support for social causes. A study by Vanlalruati et al. (2021), *“Social Media and Civic Engagement: The Case of Millennials in Mizoram”*, demonstrates how Millennials in Mizoram use social media to raise awareness of social justice and environmental conservation, thereby enhancing their social commitment and involvement.

Generation Z offers an alternative, if complementary, viewpoint on social participation in Mizoram. A broader outlook and a strong focus on social justice issues characterise this generation. Studies indicate that Generation Z is increasingly engaged in community service and activism, often motivated by a sense of duty to address societal issues and a desire for change. According to Ralte and Zothanchhingi (2022), their study, *“Activism and Social Participation Among Generation Z in Mizoram”*, shows that Mizoram's Generation Z actively engages in programs related to environmental sustainability, education, and mental health awareness. They often use social media to interact with like-minded people, amplify their voices, and support grassroots movements. This involvement in social issues indicates a substantial shift toward a more proactive and conscious citizenry, as citizens work to address both local and global challenges.

Although Generation Z and Generation Y both show a commitment to social engagement in Mizoram, their approaches and motivations differ. While Gen Z focuses on broader social issues and uses technology to mobilise and drive change, Millennials are more likely to participate in community activities aligned with local customs and traditions. This generational difference reflects shifting social norms and the ways in which national and international dialogue shape local behaviour. Furthermore, social media plays a crucial role for both generations, albeit in different ways. Millennials primarily use social media to plan and promote local events. By contrast, Gen Z uses these platforms for awareness-raising and advocacy, reflecting a more holistic perspective on social issues.

Mizoram is a state characterised by its rich cultural and religious diversity. There is growing interest in the religious commitment of Generation Y and Generation Z. A study by V. L. Thanga (2018), *“Religious Engagement and Community Cohesion Among Millennials in Mizoram”*, indicates that Generation Y in Mizoram is committed to their faith and social responsibilities, as evidenced by their frequent participation in church activities and community service. Their religious convictions are strengthened by this involvement, which also fosters a sense of communal togetherness and belonging. Globalisation and technology are two contemporary factors rapidly shaping Generation Y's perspective on faith. A study by Lalrinawma and B. B. Bawngkawn (2021), *“The Impact of Social Media on Religious Engagement Among Millennials in Mizoram”*, shows that a large number of Millennials publish religious content and engage in conversations about faith on social media platforms. This enables them to interact with a wider audience and explore diverse spiritual perspectives. In his study, *“Faith and Social Justice: The Role of Religion in Community Engagement Among Millennials in Mizoram”*, Khamo (2019) found that a large number of Mizoram's youth participate in social justice campaigns, linking their religious beliefs to volunteer work. Their combination of activism and faith underscores the depth of their religious commitment and reflects a desire to effect positive change in their communities.

Generation Z is known for its more individualistic approach to spirituality, often placing greater value on personal convictions than on established religious institutions. According to Zothanchhingi & Ralte (2022), *“Spirituality and Identity: Understanding Generation Z in Mizoram”*, a large number of Mizoram's Gen Z population describes themselves as "spiritual but not religious," preferring to find fulfilment through self-discovery rather than formal religion. Digital platforms significantly shape how Generation Z encounters religion.



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As noted in Khamo's (2020) study, "*Spirituality and Activism: Understanding Generation Z in Mizoram*", social media is the primary platform for exploring spirituality, connecting people with diverse spiritual practices and movements worldwide. This reliance on technology enables GenerationZ to engage with their faith in adaptable, creative ways, distinct from conventional religious practices. Additionally, GenerationZ is strongly committed to social issues and often combines activism with spiritual beliefs. According to Ralte and Zothanchhingi's (2022) research, "*Spirituality and Identity: Understanding Generation Z in Mizoram*", Mizoram's Generation Z is actively engaged in movements addressing mental health, environmental issues, and social justice. This suggests a holistic definition of faith that includes ethical duty and community participation.

In Mizoram, the religious dedication of Generations Y and Z reflects both continuity and change. While Generation Y remains closely connected to their religious communities and participates in structured events, Generation Z is more inclined towards individualised spiritual expressions. This generational divide highlights how religious commitment is evolving in response to broader social and technological changes. Although both generations use social media, their levels of participation differ significantly. Social media is mostly used by Millennials to organise community events and share religious content. Gen Z, on the other hand, emphasises authenticity and uniqueness in religious expression by using these platforms for advocacy and exploring other spiritual narratives.

In Mizoram, where cultural, social, and economic dynamics are unique, it is essential to understand the locus of control and its relationship to the quality of life of GenerationY and GenerationZ. Studies indicate that GenerationY often exhibits a stronger internal locus of control, linked to higher levels of proactive behaviour and self-efficacy. According to Ralte and Zothanchhingi (2021), "*Exploring Locus of Control and Quality of Life Among Millennials in Mizoram*", Generation-Y frequently participates in community and social activities because they believe they can affect change in their surroundings. Their participation in social activities often improves their quality of life by giving them a sense of purpose and belonging.

GenerationZ, shaped by their experiences and sociocultural environment, is prone to exhibiting a combination of internal and external locus of control. According to Khamo (2020) in his research, "*Agency and Activism: Locus of Control in Generation Z in Mizoram*", a large number of Generation-Z individuals possess a strong sense of agency and frequently participate in activism and self-directed learning. Their propensity for proactive behaviour enhances their quality of life by motivating them to address social concerns and to encourage change. However, GenerationZ also faces numerous external factors, such as societal expectations and academic stress, which can make them feel overwhelmed and lead to a stronger external locus of control. According to a study by Vanlalruati and Thanga (2021), "*Navigating Uncertainty: Locus of Control and Mental Health in Generation Z in Mizoram*", despite Gen Z's general optimism and sense of empowerment, anxiety and a sense of losing control over their futures can arise from the job market's rapid pace of change and unpredictability. This conflict between agency and external pressures greatly impacts their overall quality of life.

Studies indicate that people with a strong internal locus of control typically experience a higher quality of life because they believe they can overcome obstacles and achieve their personal objectives. Both Generation Z and Y in Mizoram demonstrate this link to differing degrees, reflecting their distinct experiences and social contexts. According to Khamo and Zothanchhingi (2022), in "*Community Engagement and Quality of Life: Insights from Generation Y in Mizoram*", Millennials who actively participate in the community report higher levels of well-being and life satisfaction. Similarly, greater mental health outcomes and an overall higher quality of life are associated with the sense of agency that Generation Z derives from an internal locus of control. However, external factors, such as social expectations and economic uncertainty, can undermine this relationship and reduce life satisfaction for both generations. A strong internal locus of control helps both generations engage more in social and community activities, thereby raising their quality of life. However, the challenges that Generation Z faces—such as rapid technological change and socioeconomic uncertainties—may lead to a stronger external locus of control, which could adversely affect their overall well-being.

III. STATEMENT OF THE PROBLEM

Despite a growing body of research on social participation, religious commitment, locus of control, and quality of life among younger generations, there remains a significant gap in understanding the interrelationships among these constructs in the context of Mizoram, particularly how these scales relate to one another. Existing studies frequently overlook the specific cultural, socio-economic, and religious dynamics that are unique to Mizoram. For example, although Khamo (2019) in his study, *“Agency and Community Engagement: Locus of Control in Generation Y in Mizoram”*, discusses Generation-Y’s involvement in the community, there is limited discussion of how these commitments impact overall well-being in the context of Mizo culture. Similarly, Ralte and Zothanchhingi (2021) in their study, *“Understanding Locus of Control and Social Participation Among Generation Z in Mizoram”*, investigate the social activism of Generation Z, but they do not examine how their locus of control affects their quality of life. Furthermore, Thanga (2018) in his study, *“Locus of Control and Life Satisfaction Among Millennials in Mizoram”*, notes that most research examines Generation-Y and Generation-Z independently, thereby neglecting opportunities for comparative analysis that could reveal generational transitions in values and behaviors. Additionally, despite their importance for understanding how locus of control and quality of life are shaped in this environment, the distinctive socio-cultural elements of Mizoram, such as traditional beliefs, community structures, and religious influences, remain not fully understood.

The significance of this study lies in its potential to address these identified gaps while contributing insightful information about the experiences of young people in Mizoram. First, developing culturally sensitive interventions requires an understanding of how social participation, religious commitment, locus of control, and quality of life interact in the Mizo context. By addressing the unique needs and experiences of Generations Y and Z, this research can provide community leaders and policymakers with useful information on how to enhance youth engagement and well-being. Furthermore, by offering a thorough analysis of how social and religious commitments interact with locus of control to affect quality of life, this study will fill a significant gap in the literature and advance broader conversations in psychology about youth development in culturally specific contexts.

The results of this study may guide community initiatives to raise the standard of living for Mizoram’s youth. By identifying factors that enhance or hinder well-being, stakeholders can develop targeted initiatives that promote social engagement and strengthen religious beliefs, thereby fostering individual and communal development. Examining how Generation Z and Generation Y differ in relation to these constructs will provide insight into how Mizoram’s youth are shifting their priorities and values. This information is important for educators, mental health providers, and community organizers who work to support young people in overcoming contemporary challenges. As a result, this research will advance both academic knowledge and practical applications that improve the overall well-being of Mizoram’s younger generations.

Objectives:

1. To assess the levels of Social Participation, Religious Commitment, Locus of Control and Quality of Life among Generation-Y.
2. To assess the levels of Social Participation, Religious Commitment, Locus of Control and Quality of Life among Generation-Z.
3. To study the relationship between Social Participation, Religious Commitment, Locus of Control and Quality of Life.
4. To study group differences between Social Participation, Religious Commitment, Locus of Control and Quality of life.

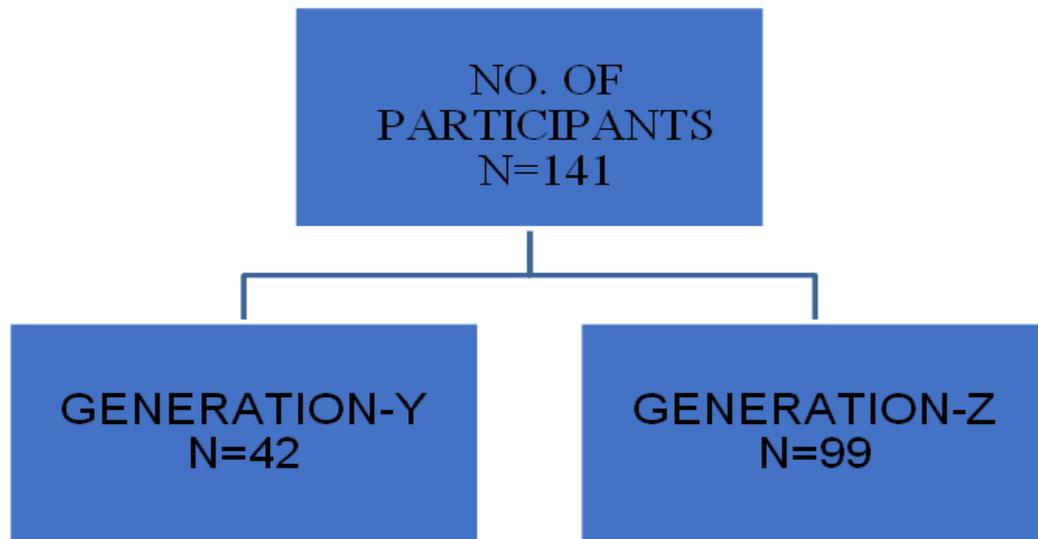
Hypotheses:

1. It is expected that Generation-Y will have a higher score in Social Participation, Religious Commitment and Quality of Life and a lower score in Locus of Control.
2. It is expected that Generation-Z will have a lower score in Social Participation, Religious Commitment and Quality of Life and a higher score in Locus of Control.
3. There will be a positive correlation between Social Participation, Religious Commitment, Locus of Control and Quality of Life.
4. There will be a significant group difference between Social Participation, Religious Commitment, Locus of Control and Quality of Life.

IV. METHODOLOGY

1. *Sample:* The target population of this research was divided into two groups - Generation-Y, who fall in the age range of 25 to 43 years, born between 1981-1999, and Generation-Z, who fall in the age range of 24 and below, born from 2000 onwards.

A total of 141 samples were collected through a non-probability method called convenience sampling. Out of these, 42 were from Generation-Y and 99 were from Generation-Z. The sample was collected via paper pencil test by making them answer questionnaires.



2. *Design of the Study:* The study aims to study the relationships between (i) Social Participation (ii) Religious Commitment (iii) Locus of Control and (iv) Quality of Life, and to study group differences as well as correlations among these variables. Participants will be divided into two main groups: Generation-Y and Generation-Z using comparative group design. The study shall employ between-group design for the two generations.

Importantly, all participants were assured that their information and responses would be kept confidential and they were also informed of their right to discontinue their participation in the research at any time.

3. *Procedure:* The participants are identified following the sampling procedure highlighted above. Each participant was provided a consent form presented on the initial page of the questionnaire and three questionnaires (Religious Commitment Inventory, Locus of Control and Quality of Life). For assessing Social Participation, a qualitative rating scale was used as a self-rating scale. Participants were given the instructions so that they would select the responses that best describe them. They were not under any pressure to complete the questionnaire and were not subjected to any time constraints as well.

Upon finishing the test, the researcher collected the questionnaires and the participants were debriefed with the information about research's purpose. Following this, the participants were extended gratitude for their cooperation, as their participation played a crucial role in the success of the research.

4. *Psychological Tools:*

1. Religious Commitment Inventory-10 (RCI-10; Worthington, E. L., Jr., Wade, N. G., Hight, T. L., Ripley, J. S., & McCullough, M. E.,2003). The RCI-10 measures how closely a person follows and incorporates their religious practices, values, and beliefs into their daily living. The scale is administered through a self-report questionnaire designed to assess an individual's level of religious commitment.

It posits that religious commitment is a multidimensional construct that includes both intrapersonal and interpersonal dimensions. The inventory comprises 10 items with each rated on a 5-point Likert scale ranging from Not at all true of me to Mostly true of me (1=Not at all true of me; 2=Somewhat true of me; 3=Moderately true of me; 4=Mostly true of me; Totally true of me=5). The score range is 10-50. A high score indicates a higher level of religious commitment and a low score indicates a lower level of religious commitment. Using Cronbach's alpha, the internal consistency of the scale was established at 0.92, which indicates a strong internal consistency and this inventory has a reliability of 0.90 and based on Hulin, Netemeter and Cudeck, 2001, it can be interpreted as 'Very Good Reliability'.

2. Quality of Life Scale (QOLS; Burckhardt, C. S., Woods, S. L., Schultz, A. A., & Ziebarth, D. M., 1989). The QOLS measures an individual's subjective well-being and overall quality of life and assesses how satisfied individuals are in various aspects of life and not only physical health, considering aspects of social and emotional well-being. This inventory has 16 items with each item rated on a 7-point Likert scale ranging from Terrible to Delighted (1=Terrible; 2=Unhappy; 3=Mostly Dissatisfied; 4=Mixed; 5=Mostly Satisfied; 6=Pleased; 7=Delighted). The total score ranges from 16-112. A higher score is interpreted as an indication of greater satisfaction and a better quality of life and a lower score suggests lower satisfaction and a poorer quality of life.

The internal consistency of the scale, using Cronbach's alpha was established at 0.92 and this inventory has a reliability of 0.84 and based on Hulin, Nutemeyer and Cudeck, 2001, it can be interpreted as 'Good Reliability'.

3. Locus of Control Scale (LOC; Rotter, J. B., 1966). The LOC measures individuals' beliefs about the level of influence they have over the course of their lives. It assesses whether people attribute the outcomes of their actions to internal factors (like their own abilities, efforts, etc) or external factors (like luck, fate, etc). This inventory has 29 items, 23 of which are scored, with 6 filler items that are not scored. The maximum possible score on this scale is 23 and the minimum is 0. A high score indicates an external locus of control and a low score indicates an internal locus of control. Using Cronbach's alpha, the internal consistency of the scale is reported as acceptable and was established at 0.79. This inventory has a reliability of 0.62, which can be interpreted, based on Hulin, Netemeyer and Cudeck, 2001, as 'Acceptable Reliability'.

V. RESULTS AND DISCUSSION

The findings of the present study and their interpretations are presented in the following in accordance with the objectives. Data shows acceptable skewness and kurtosis, which means our data acquires appropriate normality therefore parametric statistics was employed. The reliability of the scales is verified before further analytical processes continue.

Scales	Reliability	Interpretation (Based on Hulin, Netemeyer and Cudeck, 2001).
Religious Commitment Inventory	.90	Very Good Reliability
Social Participation Scale	.61	Acceptable
Locus of Control Scale	.62	Acceptable
Quality of Life Scale	.84	Good Reliability

VI. OBJECTIVES

1. To assess the levels of social participation, religious commitment, locus of control and quality of life among Generation Y

2. To assess the levels of social participation, religious commitment, locus of control and quality of life among Generation Z.

Table 1 Group Statistics					
	Gen	N	Mean	Std. Deviation	Std. Error Mean
Religious Commitment	Gen Z	99	29.79	8.302	.834
	Gen Y	42	37.93	8.038	1.240
Quality of Life	Gen Z	99	81.44	10.547	1.060
	Gen Y	42	90.45	9.258	1.429
Locus of Control	Gen Z	99	12.38	3.927	.395
	Gen Y	42	10.55	2.839	.438
Social Participation	Gen Z	99	2.84	1.007	.101
	Gen Y	42	3.57	.966	.149

Table 1 (Group Statistics) shows the scores/levels for Generation Y and Z with the variables of social participation, religious commitment, locus of control and quality of life, in religious commitment Generation Z scores 29 which falls under the level of moderate and Generation Y scores 37 which falls under the level slightly higher than moderate. With Quality of Life as scores higher than 70 indicates good quality of life both Generation Z and Y falls under that category as they both score higher than 70 where Generation Y scores slightly higher. With Locus of Control Generation Z scores 12.38 and Generation Y scores 10.55 where both generation scores is under moderate levels and finally for Social Participation both scores also falls under moderate levels.

Therefore **Hypothesis 1** is accepted which assumes Generation Y to score moderate or higher on religious commitment, quality of life, locus of control and social participation. **Hypothesis 2** is also accepted which assumes Generation Z to score moderate or slightly lower on religious commitment, quality of life, locus of control and social participation.

Objective 3. To study the relationship between social participation, religious commitment, locus of control and quality of life.

Table 2 Correlations		Religious Commitment	Quality of Life	Locus of Control	Social Participation
Religious Commitment	Pearson Correlation	1	.315**	-.175*	.425**
	Sig. (2-tailed)		.000	.038	.000
	N	141	141	141	141
Quality of Life	Pearson Correlation	.315**	1	-.198*	.418**
	Sig. (2-tailed)	.000		.018	.000
	N	141	141	141	141
Locus of Control	Pearson Correlation	-.175*	-.198*	1	-.148
	Sig. (2-tailed)	.038	.018		.080
	N	141	141	141	141
Social Participation	Pearson Correlation	.425**	.418**	-.148	1
	Sig. (2-tailed)	.000	.000	.080	
	N	141	141	141	141
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

Table 2 the correlation matrix shows the relationships between four variables: religious commitment, quality of life, locus of control, and social participation.

- *Religious commitment and quality of life:* There is a significant moderate positive correlation between religious commitment and quality of life. This suggests that individuals who are more religiously committed tend to also report higher levels of life satisfaction and well-being.
- *Religious commitment and social participation:* There is a significant moderate positive correlation between religious commitment and social participation. This suggests that individuals who are more religiously committed are also more likely to be involved in social activities and interactions.

- *Quality of life and social participation:* There is a significant moderate positive correlation between quality of life and social participation. This suggests that individuals who report higher levels of life satisfaction and well-being are also more likely to be involved in social activities and interactions.
- *Religious commitment and locus of control:* There is a low significant negative correlation between religious commitment and locus of control. This suggests that as individuals become more religiously committed, they tend to attribute their outcomes to external forces (like God or fate) rather than internal factors (like their own abilities or efforts).

- *Locus of control and quality of life:* There is a low significant negative correlation between locus of control and quality of life. This suggests that individuals with a more internal locus of control (i.e., those who attribute their outcomes to their own efforts and abilities) tend to report lower levels of quality of life.

Overall, the results suggest that religious commitment is positively associated with both quality of life and social participation. However, locus of control has a significant negative correlation with quality of life and religious commitment.

Therefore **Hypothesis 3** is rejected which assumes a positive correlation between religious commitment, quality of life, social participation and also with locus of control, as locus of control has a negative correlation with religious commitment and quality of life **hypothesis 3** has to be rejected.

Objective 4. To study group differences in “social participation, religious commitment, locus of control and quality of life”

Table 3 Independent Samples Test between Generation Y and Z								
		Levene's Test for Equality of Variances		t-test for Equality of Means				
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Religious Commitment	Equal variances assumed	.090	.765	-5.375	139	.000	-8.141	1.515
	Equal variances not assumed			-5.446	79.684	.000	-8.141	1.495
Quality of Life	Equal variances assumed	.493	.484	-4.804	139	.000	-9.008	1.875
	Equal variances not assumed			-5.064	87.476	.000	-9.008	1.779
Locus of Control	Equal variances assumed	.705	.403	2.739	139	.007	1.836	.670
	Equal variances not assumed			3.114	105.507	.002	1.836	.590

	assumed								
Social Participation	Equal variances assumed	.183	.669	-3.999	139	.000	-.733	.183	
	Equal variances not assumed			-4.067	80.359	.000	-.733	.180	

Table 3 the independent samples t-test results indicate significant differences between Gen Z and Gen Y for all four variables: religious commitment, quality of life, locus of control, and social participation.

- *Religious commitment:* Gen Y has a significantly higher mean score on religious commitment than Gen Z.
- *Quality of life:* Gen Y has a significantly higher mean score on quality of life than Gen Z.
- *Locus of control:* Gen Z has a significantly higher mean score on locus of control than Gen Y. This indicates that Gen Z is more driven by external locus of control and Gen Y by internal locus of control.
- *Social participation:* Gen Y has a significantly higher mean score on social participation than Gen Z.

The Levene's test for equality of variances was not significant for any of the variables, indicating that the assumption of equal variances was met. Therefore, the t-test results based on equal variances can be interpreted.

Overall, the results suggest that there are significant differences between Gen Z and Gen Y on all four variables, therefore **Hypothesis 4** is accepted which assumes a significant group difference on all the variables. Gen Y individuals tend to report higher levels of religious commitment, quality of life, and social participation, while Gen Z individuals tend to report a higher external locus of control.

VII. DISCUSSION

Hypothesis 1 states that Generation-Y will have a higher score in the measured variables - Social Participation, Religious Commitment and Quality of Life and a lower score in Locus of Control. Also, Hypothesis 2 states that Generation-Z will have a lower score in the measured variables - Social Participation, Religious Commitment and Quality of Life and a higher score in Locus of Control. From the obtained result, the group statistics show that the scores/levels in Religious Commitment of Generation-Z falls under the level of moderate while Generation-Y falls under the level slightly higher than moderate. In Quality of Life, the scores/levels of both Generation-Y and Generation-Z indicate a good quality of life, but Generation-Y has a score slightly higher than Generation-Z. In Locus of Control, the scores/levels of both Generation-Y and Generation-Z fall under moderate, but Generation-Z has a score higher than Generation-Y and in Social Participation, both groups's cores/levels fall under moderate levels, with Generation-Y having a slightly higher score than Generation-Z. Therefore, both Hypothesis 1 and Hypothesis 2 are accepted.

From the obtained results, the group statistics showed that Generation-Y has a higher score than Generation-Z in Social Participation, Religious Commitment and Quality of Life and a lower score in Locus of Control. In Religious Commitment, the results indicate that Generation-Y is more fairly committed to their religious beliefs and practices than Generation-Z.



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The higher level of religious commitment of Generation-Y indicates that this generation engages more in their religious practices, like attending religious services, praying, etc., and find such practices an important aspect of their lives, even if they may not consider it as the most dominant factor in all aspects of their lives. Generation-Y integrates religion more into their lives and their values and decision-making are more influenced by religion as compared to Generation-Z.

In Social Participation, the results indicate that Generation-Y has a more active engagement in social and community activities. As social participation is linked with better mental health, emotional resilience and overall well-being of an individual, the higher score indicates that Generation-Y would benefit more from the social network and interactions than Generation-Z, which may prevent Generation-Y's mental health issues more. In Quality of Life, the results show that Generation-Y has greater satisfaction in different aspects of their lives such as physical well-being, personal development, social well-being as well as psychological well-being. The higher score indicates that Generation-Y feels more fulfilled in most aspects of their lives, has greater emotional stability and experiences less psychological distress as compared to Generation-Z.

In Locus of Control, Generation-Z has a higher score, which means this generation has an external locus of control, whereas Generation-Y has a lower score, which indicates an internal locus of control. Individuals with an external locus of control tend to believe that the outcomes in their lives are influenced by external factors such as influence of other people, luck, fate, etc. On the other hand, individuals with an internal locus of control believe that they have significant control over the outcomes of their lives and their actions. They tend to believe that their decisions, abilities and efforts determine the result of what happens in their lives instead. From the above, we can imply that Generation-Y has more self-determination or belief in oneself and personal responsibility, having higher self-esteem and better coping strategies. Generation-Z, on the other hand, relies more on external factors which are beyond their control to determine the outcomes of their lives, which indicates what this generation is more vulnerable to anxiety, stress or depression and often feel powerless in the face of uncontrollable circumstances and also has lower levels of motivation as compared to Generation-Y.

Hypothesis 3 states that there will be a positive correlation between Social Participation, Religious Commitment, Locus of Control and Quality of Life.

From the obtained result, the group statistics show that Religious Commitment has a positive correlation with both Quality of Life and Social Participation, but it also shows that Locus of Control has a significant negative correlation with Religious Commitment and Quality of Life. Since, Locus of Control has a negative correlation with Religious Commitment and Quality of Life, Hypothesis 3 has been rejected.

From the obtained results, the positive correlation between Religious Commitment and Quality of Life suggests that individuals with strong religious ties may have greater emotional and psychological well-being, which could imply that encouraging religious commitment may improve the quality of life among both Generation-Y and Generation-Z. Similarly, the positive correlation between Religious Commitment and Social Participation suggests that participation in religious communities frequently results in larger social networks as well as social support, which shows the importance of community in fostering well-being.

We see that there exists a negative correlation between Locus of Control and both Religious Commitment and Quality of Life which indicates that individuals with a strong locus of control may tend to rely less on external factors of meaning, such as religion. This could have a negative impact on their overall quality of life, leading to feelings of isolation or being alone. Understanding this could be useful in strategies of involving people with varying levels of locus of control in social activities.

Hypothesis 4 states that there will be a significant group difference between Social Participation, Religious Commitment, Locus of Control and Quality of Life. From the obtained results, the group statistics show that there are significant differences between Generation-Y and Generation-Z on all four variables. Generation-Y tends to have higher levels of Social Participation, Religious Commitment and Quality of Life, while Generation-Z tends to have a higher external locus of control. Hence, Hypothesis 4 is accepted.

From the obtained results, Generation-Y having higher levels of Social Participation, Religious Commitment and Quality of Life suggests that this generation values and gives more importance on social engagements as well as religious participations. Generation-Z's closer ties to religious institutions may result in their robust social support, which may help in improving their general well-being and sense of fulfillment in life. This focus on the link between social and religious connection could be valuable for interventions aimed to promote mental health and social cohesiveness in this population.

Also, Generation-Z having higher external locus of control suggests that the members of this generation may feel less empowered to control their circumstances and more dependent on external factors. This could lead to feelings of helplessness and disconnection, which could have a negative impact on their overall quality of life. Understanding this could be essential in promoting active social participation and in developing support systems that empower Generation-Z.

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