The Pursuit of Happiness: A Meta-analysis Review

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ABSTRACT

Happiness is being in an emotional state that can reflect a high level of mental and emotional well-being. We examined and explored the factors influencing happiness such as culture, socio-economic status (SES) and religious coping. It also identified the foremost and major factors influencing happiness. In this study the cultural indicators are (early marriage, gender roles and inequality), socio-economic status (parent's income, education, occupation and social status), and religious coping (passive, active, benevolent and practice). A systematic literature review on the relationship between culture, socio-economic status and religious coping with happiness among female students (Muslim and Christian) was conducted. A total number of 52 articles from various disciplines have been explored. The factors found were divided into those that belong to happiness predicted by culture, socio-economic status and religious coping; factors related to culture, socio-economic status and religious coping related to happiness; mediating effect of religious coping on the relationship of happiness related to culture, socio-economic status and religious coping; and happiness model based on culture, socio-economic status and religious coping factors. Culture, socio-economic status and religious coping were found to predict and be related to happiness. It is hoped that findings from this study will be beneficial to females in centres for continuing education and counsellors, especially in sub-Sahara Africa (Nigeria).

INTRODUCTION

Happiness term was coined from the field of positive psychology. Happiness as a concept has been so much investigated by historians and philosophers (Oishi, Graham, Kesbir & Galinha, 2013). Some philosophers and historians reached a consensus that the happiness concept in yesteryears revolved around fortune and good luck. In contrast, in present times Americans conceptualised happiness as something, they can have authority and can passionately pursue (Oishi et al., 2011). Aristotle, in his book, stressed the difference between amusement and happiness, and he argued that happiness consists of a contemplative life (philosophical) (Oishi, Graham, Kesbir & Galinha, 2013).

Happiness can be viewed on the Socratic concept in Aristotle's Nichomachean Ethics (Oishi, Graham, Kesebir, & Galinha, 2013). Thus, Socrates defined happiness as something at the minimum relatively within an individual's control. Jalali & Heidari (2016) argued that happiness is comprised of positive affect (in the absence of negative affect) and general life satisfaction (Clemons, 2018). Happiness was also defined by Veenhoven (2012) as a subjective, emotional experience of an individual's happy well-being. Happiness is significant to life for several people, and this makes it worthy of investigation. Singh (2010) asserted that life satisfaction relates to happiness and is seen to be a life goal paramount based on the findings of prominent scholars. Also, happiness is an English word that was derived from a noun called "hap", meaning "what just happens, chance, luck, good or bad" (Abdel-Khalek & Leister. 2017). Abdel-Khalek (2015) posited that being happy consisted of two factors: an individual's situation and an individual's state of mind.

Also, happiness is viewed as a pearl of well-being wisdom, meaning the terms of living a fortunate, enviable, and successful life (Lawal, Khan & Bin Ramli, 2020). Lawal, Khan and Bin Ramli (2020) added that being happy means being satisfied, content and glad about what an individual sees as vital in his life. According to Altiner (2015), happiness is a connection of both cognition (product of thought) and emotion (experience). Zhou (2013) defined happiness as a subjective state of significant levels of life satisfaction and positive affect together with low levels of, or infrequent episodes of negative affect) individuals flourish, thrive and strive to

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survive 'the good life' contentment and experience success. Authentic happiness appraised whole life satisfaction (Seligman, 2002).

From the extensive review of literature, two kinds of predictors of happiness are in existence, according to Conceicao, Pedro & Bandura (2008) external or situational factors and internal or psychological factors. Internal predictors involve psychological or personality traits and genetic roles. Others include objectives, coping and coping ability on people's happiness, while external factors include cultural, socio-economical and institutional factors (Conceicao, Pedro & Bandura, 2008). Zungu (2016); and Okwaraji, Ndunaya, and Okechukwu (2017) opined that so many factors predict people's happiness in different ways.

The common ones include; marital satisfaction, employment, good social relationships, culture, age, gender, material wealth and income, socio-economic status, family background, better health condition, education level, career satisfaction, leisure satisfaction, religion, the level of democracy in one's country personal freedom of the individual (Zungu, 2016; Steptoe, 2019). Ewa (2013) suggested that happiness influencing predictors are classified under four classes namely: life self-assessment conditions, (living standard and satisfaction with health satisfaction); resources control, either ascribed resources (sex, age and ethnic group) or achieved resources (occupation, education, income and socio-economic class), or social relations (friendship and marital status); social comparison, involving comparisons between an individual's past to others; participation of social life participation.

Diener & Chan (2011) argued that happy people could cope with the different bad feelings and emotions that have effects on them, and their chances of survival are higher than the less happy ones. Having a promising job, better income, job satisfaction and better workers (Jalali & Heidari, 2016). Have student quality, less depression, stress and anxiety, tend to be academically sound, healthier and possess good moral quality (Natali et al., 2018) and likely to be religious (Lawal, Khan & Bin Ramli, 2020). Lawal, Khan & Bin Ramli (2020) found pleasure, meaning and engagement to predict happiness.

Culture is the transmission of comprehensive signs of concepts, values, rules, norms and ideas which are necessary for how societies operate (Hans, 2016). Nigeria has many similarities with its counter-African countries, especially in terms of cultural and moral values. Cultural values of Nigeria include; value for family oneness; value for community life; value for religion and sacred because all this promotes their positive emotions (happiness). Nigeria practices a patriarchal and collectivist type of culture (Lawal, Khan & Bin Ramli, 2020). Socio-economic, cultural and environmental factors may have effects on the happiness of people.

Value for religion and Sacred, knowing that the culture of indigenous Africans viewed religion as a fundamental aspect of culture rather than an independent institution (Ogbonna, 2010). Religion to Africans explained and described the people's practical, attitudes and behaviours that show their beliefs, practices and concepts of religion, Nigeria is not an exception (Ogbonna, 2010).

Lawal, Khan & Bin Ramli (2020) suggested that the orientation of people's culture affects their norms, behaviour, values and world-views, and the views of what composes happiness. Zungu (2016), happiness is viewed by cultures as an inner thing that evolved and is guided by distinctive aspirations or motives. Also, Lambert, Passmore & Joshanloo (2019) opined that much happiness offers a myriad of benefits to people and their culture. Cultural contents are abundant, and cultural dimensions can affect happiness but have not been sufficiently investigated (Ye, Ng, Lian, 2015).

Besides secular redisposition in concepts of happiness, it is important to view how "happiness" is used integrally across nations, cultures, and globally (Lawal, khan & bin Ramli, 2020). The pursuit of happiness is considered to be a human trait globally across countries; the ways various cultures might differ in the attainment and fulfilment of happiness were hypothesised (Schofield, 2017). Schofield (2017) opined that multiple arguments based on happiness and cultural studies on whether most human motivation is 'culturally free' or 'culturally embedded', it will be too easy to believe that happiness is a universal trait ultimately to be culturally free. Therefore, the attainment and fulfilment of some human needs can be culturally specific (Pogosyan, 2016). Happiness is seen as the most cherished goal across cultures by individuals. This notion gave rise to national campaigns and movements for building happier societies (such as Action for Happiness) (Pogosyan, 2016; Schofield 2017). Happiness may be hindered by culture in terms of compass or happiness level (Lawal, Khan & Bin Ramli, 2020). Diener et al., (2003) reported the influence of culture on happiness, and social relationships are significantly associated with happiness.

LITERATURE REVIEW

Happiness and Socio-Economic Status

Socioeconomic status is an individual's or group's social standing or class in society. It is often measured as a combination of education, income and occupation. Classes were describing which one a family or an individual belongs to Adegboye (2016). Parent's income, education and occupation were found to be the indicators measuring the life course of socio-economic position (Joseph, 2016).

Ritzen (2019) and Haghdoost et al. (2020) imply that SES predicts happiness. Cun˜ado and De Gracia (2012) relates that better schooling leads people towards making more excellent decisions about well-being and a happier life. Arzu (2018), in his study, found that parental income, education, occupation, and social status influence their children's learning attainment. Veenhoven (2012) found out that countries tend to be more pleased with rising incomes. Agbo, et al. (2012) argued that given this situation, the individual's state of happiness in Nigeria might not be attributed to income or economy.

Adegboye (2016) stated that SES is the societal hierarchy on which an individual or family stands, and is based on average fundamental predominant cultural asset, sufficient income, material ownership and involvement in the community's activities. Bad economic situations might show the unreliable nature of life, and it might be related to the luck-based concepts of happiness in turn (Oishi & Diener, 2013). Oishi and Diener (2013) added that the notion of happiness might be correlated with the mean level of happiness and wealth of nations.

Crossley and Langdridge (2005) found that college students believe the core predictors of happiness consist of engagement, pleasure, occupational factors, parent's SES and an emphasis on low stress because employment status predicts income and benefits such as health insurance and social relations Singh (2010). Happiness is significantly lowered by unemployment (Ewa, 2013). Smitt (2015) argue that having a job is significant to an individual's happiness. According to recent findings, unemployment is among the most powerful empirical predictors of happiness (Reece, 2014; Ritzen, 2019). Ali, Ambler et al., (2013) in their study opined that SES (education and income) predicts happiness. Jalali and Heidari (2016) found that occupation predicts happiness, and happiness predicts job performance.

Stressful life events are said to be the circumstances that barricade a person's regular events, which cause extensive readjustment, and require changes that are sometimes distressful (Ghobadzadeh, 2017). Life events cause severe deviations which becomes necessary for individuals to create significant behavioural modifications over a short period; these life events include, poverty, unemployment, illiteracy, discrimination and school failure (Lawal, Khan & Bin Ramli, 2020). Singh (2010) opined that two types of stressors exist. Singh (2010) named these types of stressors as; daily stressors and major life stressors. Singh (2010) explained daily stressors as everyday life encounters that cause disruption example; daily work distress, taking care of other persons, and transportation between home and work. Major life stressors include loss of a job, marital crisis, poverty, and gender inequality (Singh, 2010). Major life stressors were found to influence physical and psychological health (happiness) greatly.

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Happiness and Religious Coping

Xu (2016) sees religion as a systematic approach of symbols, values, behaviours, beliefs and experiences based on spiritual orientation which is practised among the community and also transferred from one generation of tradition to another generation. Religious coping refers to the use of religious beliefs or practices to cope with stressful life situations (Afleksier & Mahdiyar, 2016; Winzer & Gray, 2019). Lambert, Passmore and Joshanloo (2019) opined that religion serves as a source of happiness.

Individuals use religious coping practices in making an effort towards solving their difficulties and seeking aid. They are moulded by the cultural, socio-economic and religious norms and distinct meanings of distress within the context of their culture (Tambawal, 2015). Past studies have found a relationship between happiness and religious coping (Achour, Mohd Nor & Yusoff 2016; Lambert, Passmore & Joshanloo, 2019). Religious coping was also found to predict happiness, meaning and engagement (Mohebpour & Reysen, 2017; Winzer & Gray, 2019). García, Paez, Reyes-Reyes and Alverez (2017) tested a mediating role for positive potential parts of religious coping. Aflakseir & Coleman (2011) reported that in research on depressed individuals among Muslims, Christians, Hindus, Jews, non-religious and other religions. The Muslims were found to hold sturdily than other belief groups in the effectiveness of every technique of religious practices to cope with depression.

Religion is that which makes people stronger, has great confidence in their lives Hans (2016). Mamoudou (2013) defined religion as an organised form of worship and belief, thereby providing justification and meaning disciple of their lives. Hans (2016) added that religion is concerned with moods, direction and inner purpose; it also makes individuals feel warm and happy. Belief is sometimes embedded in the traumatic events reconstruction with the provision of a background of understanding the most irrational accident (unemployment, poverty, illiteracy, gender inequality), excruciating pain, or an unreasonable outcome, because of believing in a higher power (Reece, 2014).

This way of appraising a stressful life situation may relieve anxiety and counteract feelings of hopelessness and despair, even in the most desperate circumstances (Verešová & Malá, 2012). Studies have indicated that people with a higher level of religiosity use religious beliefs and practice strategies more frequently than other ways of coping. Investigations suggested that the purpose of religion as an operational coping strategy provide a cognitive plan by which people may understand and admit negative social situations (Aflekseir & Mahdiyar, 2016). Answers proposed in managing stress are termed coping (Pargament, 1997). Religious coping can be positive or negative (Pargament, 1977). A psychologist described coping in the context of religion, i.e. "looking for importance in the realm of life stressful condition", usually religious coping offers serenity to individuals suffering from distress. For the effectiveness of religious coping to be most effective, one must understand and accept life classically (Pargament et al., 2011). An individual's physical and mental happiness is affected by positive and negative coping techniques towards coping with stress (Arthur, 2012).

Those persons who apply religious coping seem to handle their conditions more efficiently compared to those who do not. If one relies on a higher power, one feels less pressure to control circumstances and to worry about results (Lawal, Khan & Bin Ramli, 2020). Vigorous works on religious coping offer an essential background for addressing the demand that if the significant advantage of religiosity lies within its capacity to augment happiness in the aspect of pressure. Thus, it may be expected of religiosity to powerfully influence happiness in the absence of favourable situations (Reece, 2014. Aflakseir and Mahdiyar (2016) opined that several religious coping types have diverse consequences towards adjusting to core life situations.

It is necessary to understand that coping techniques may have a positive or negative influence on happiness depending on the person or social context and the type of coping applied (Pargament, 1997). Happy individuals also have more personal control. This aptitude is translated into a feeling of empowerment that allows them to cope better than the average person with stress and anxiety (Lawal, Khan & Bin Ramli, 2020). In times of distress individuals turn out to be more religious leading to the application of religious coping (Francis, Katz, Yablon & Robbins, 2014), and it is necessary to discover the kinds of religious practices that women apply during coping with stressful conditions (Aflakseir & Mahdiyar, 2016). Abdel-Khalek (2015) underscored that the literature on happiness consistently indicates that individuals with religious beliefs tend to experience greater happiness compared to those without such beliefs, regardless of their material possessions.

Koenig et al., (2012) proposed a causal model that links religious practices to happiness and social connections (with family and culture), mediated by how much

he or she engages in religious rituals and the extent to which those practices nurture human happiness. Sithey, Thow, & Li (2015) used occupation, income, and education as constructs of SES in the GHQ-1 model. Oishi et al. (2011) developed a model of happiness based on income; nevertheless, Winzer and Gray (2019) proposed a model of happiness based on religious practice. Seligman (2011) developed a happiness model known as the PERMA model. Seligman's model was based on five dimensions, namely, positive emotions, engagement, relationship, meaning and achievement. While Zhou (2013) developed and tested a comprehensive model of happiness, his model was based on objective resource possession, quality and self-assessment of life, past social comparison and with others. Hassan (2015) developed an Islamic transcendental well-being model (ITWM) for Malaysian Muslim women. Ima, Westi and Aaan (2015) developed a happiness model based on the influence of the Islamic religion. Hence, Raj, Bhatti and Öztürk (2020) proposed a hypothesized model of happiness of employees based on Islamic spirituality.

It is worth noting, from the literature review aforementioned, that there is a dearth of literature on happiness study exists in Africa as a whole, and in Nigeria, especially in the Northern part.

RESEARCH METHOD

This present paper implemented a systematic review of the literature (SLR) so to get the relevant articles to be used for the study. SLR is a systematic process employed in recognizing, assessing and interpreting each research relevant to a given research question, topic or area of interest (Kitchenham, 2004). Consequently, the present section describes by what method the articles were obtained, screened and analysed. The review type for this study is known as mapping review (Grant & Booth 2009). The mapping review's purpose is to map out and sort current literature on a precise topic. It characterizes the quality and quantity of literature it also aims at identifying gaps in the research literature to further research. It was divided into three stages,

- **Planning Stage**: The important fact of this paper is on culture, socio-economic status and religious coping as factors predicting happiness. Thus, the resources and publications were primarily searched and collected from six (6) bibliographic database sources, including Scopus, Taylor & Francis Online, Web of Science, ERIC, Google Scholar and Science Direct using keywords: Religious coping as a mediator, Religious Coping AND Mediating Effect, Happiness or Well-being AND Culture, Happiness or Well-being AND Culture AND SES,

Happiness AND Culture AND Religious Coping, Happiness Model or Model of Happiness. This led to a large number of materials which made it almost impossible to work on such large literatures. In order to lower the number of articles to a handy size.

- **Conducting Out Stage**: was done under the following criteria:

  i.   Document type was constrained to 'articles' only.
  ii.   Only peer-reviewed empirical studies published from 2011 to 2020 (period of 9 years) were considered.
  iii.   Search was restricted to the title of the papers and
  iv.   Language of the publication to be English.

No boundary was set by the authors regarding journal type and subject area, apart from the aforementioned criteria.

Research Questions

This systematic review seeks to study and synthesize the present literature associated with happiness, intending to explore and find culture, socio-economic status and religious coping as factors predicting happiness, in Sokoto state, Northern Nigeria and the world generally. This paper apparently intended to answer the following research questions:

Do culture, socio-economic status, and religious coping significantly predict happiness?

Is there a significant relationship between happiness and culture, socio-economic status, and religious coping?

Does religious coping mediate the relationship between happiness, culture, and socio-economic status?

What is the model of happiness based on culture, SES and religious coping among Muslim women students at WCCE, Sokoto state, Northern Nigeria?

RESULTS

Although many of the aforementioned studies are similar to the focus of this one, they do not examine the impact of the three factors—culture, socioeconomic status, and religious coping—on happiness in Nigeria.

This study synthesized findings from diverse research studies to identify key factors influencing happiness. The results are summarized below:

Cultural Influence: Culture was a significant predictor of happiness in various contexts. Talebzadeh & Samkan (2011) and Ye, Ng & Lian (2015) found culture, particularly gender inequality, strongly related to happiness. Minkov, Welzel & Schachner (2020) highlighted the shift from religious to subjective freedom in individualistic cultures. Ateca-Amestoy et al. (2015) linked cultural activities to increased happiness, while Oishi & Gilbert (2016) reiterated the predictive power of culture on happiness.

Religious Practices and Coping: Multiple studies confirmed the positive relationship between religiosity and happiness. Abdel-Khalek & El-Idrissi (2019), Bayani (2014), and Abu Rahim (2013) reported higher happiness levels among religious individuals. Religious coping strategies, as shown by García et al. (2017), buffered stress and enhanced well-being. Other studies, such as Koenig et al. (2012) and Achour et al. (2015), emphasized religiosity's role in improving happiness and mitigating job strain.
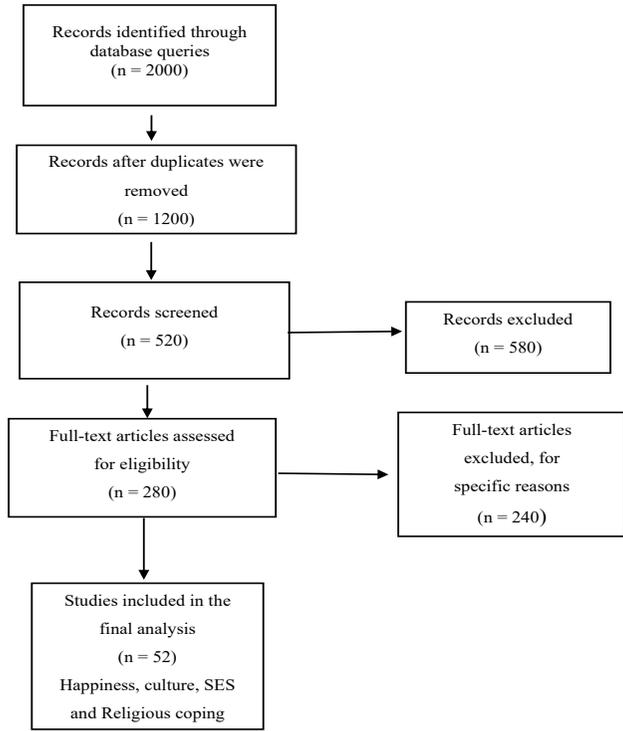
Socio-Economic Status (SES): SES, encompassing income, education, and employment, emerged as a strong determinant of happiness. Studies by Devine et al. (2019), Kollamparambil (2020), and Natali et al. (2018) highlighted income as a key factor. Ugwu & Ugwu (2013) and Ima et al. (2015) further linked SES to happiness, while Adegboye (2016) noted SES disparities in rural populations influencing well-being.

Employment and Occupation: Employment status and job performance were directly associated with happiness. Mehrdadi et al. (2016) found a positive link between employment and happiness among Iranian youth, while Jelali & Heidari (2016) demonstrated that job performance predicts happiness.

Gender and Life Circumstances: Gender-based factors were mixed in their impact. While Mehrdadi et al. (2016) found no significant gender differences in happiness, studies like Bajwa et al. (2016) revealed that married females reported higher happiness levels.

Happiness and Well-Being: Several studies tied psychological well-being to happiness. Wang, Cheng & Smyth (2019) found wealthier individuals to be happier, while Wnuk & Marcinkowski (2012) linked the meaning of life with happiness. Additionally, Balogun (2014) emphasized the roles of emotional intelligence and social support in predicting happiness among prison inmates.

Figure 1: Study Search and Selection Flow Chart

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              ┌─────────────────────────────┐
              │ Records identified through  │
              │     database queries        │
              │       (n = 2000)            │
              └─────────────────────────────┘
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              │ Records after duplicates    │
              │      were removed           │
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              ┌─────────────────────────────┐           ┌─────────────────────┐
              │    Records screened         │──────────▶│ Records excluded    │
              │       (n = 520)             │           │    (n = 580)        │
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              ┌─────────────────────────────┐           ┌─────────────────────┐
              │ Full-text articles assessed │           │ Full-text articles  │
              │      for eligibility        │──────────▶│  excluded, for      │
              │       (n = 280)             │           │  specific reasons   │
              └─────────────────────────────┘           │    (n = 240)        │
                            │                            └─────────────────────┘
                            ▼
              ┌─────────────────────────────┐
              │ Studies included in the     │
              │     final analysis          │
              │       (n = 52)              │
              │ Happiness, culture, SES     │
              │ and Religious coping        │
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- **Reporting Stage: This stage** was the next, the exploration or reporting stage provided the following articles below:

  a. **RQ1-4:** Meta-Analysis of Main Variables of the Study

Table 1:   Meta-analysis of Main Variables of the Study

S/N	Authors	Journal	Topic	Findings
1	Talebzadeh & Samkan, (2011),	International Conference on Social Science and Humanity 5 (1) 441-444	An evaluation of the factors influencing happiness Among female students of elementary schools	The study found culture to predicts happiness
2	Mehrdadi, Sadeghian, Direkvandmogh adam, &	Journal of Clinical and Diagnostic Research. 10(5), 01-03	factors affecting happiness: a cross-sectional study in the Iranian youth.	A positive relationship between happiness and employment was found, but no association was found between gender,

				educational level and happiness of Iranian youths
3	Aflakseir & Mahdiyar, (2016)	Journal of Reproductive Infertility,17(2), 117- 122	The role of religious coping strategies in predicting happiness	People who use religious coping can view infertility as an opportunity for positive growth and that this has a positive effect on their happiness
4	García, Paez, Reyes-reyes & Alverez (2017)	Journal of religion, 8(62), 1–13.	Religious coping as a moderator of psychological responses to stressful events: A longitudinal study.	Religious practices increase happiness
5	Abdel-Khalek, El-Idrissi & El-Mir (2019)	Quality of Life Research 19,1133–1143	Happiness rates and its association with well-being and religiosity in a sample of university students from Morocco	The study revealed that religious individuals tend to be happier than those who are not religious.
6	Ye, Ng & Lian (2015)	Journal of Social Indices Research, 123, 519-547	Culture and Happiness	This study showed that culture (gender inequality) is strongly related to happiness
7	Keawchuer (2014),	International Journal of Economics and Management Engineering Factors 8(6), 1790-1794	Factors Affecting Happiness Learning of Students of Faculty of Management Science, Suan Sunandha Rajabhat University	Student's satisfaction on happiness learning was at a high level
8	Abdel-Khalek & Lester 2017	Personality and Individual difference 109, 12-16	The association between religiosity, generalized self-efficacy, mental health and happiness in Arab college students	The study outcomes stated that religious practice is related to happiness and religious college students are happier than those who are not religious.
9	Lambert, Passmore & Joshanloo, (2019)	Journal of happiness studies (2019)	A positive psychology intervention program in a culturally‑diverse university: boosting happiness and reducing fear	The study findings indicated that happiness is related and predicted by culture.
10	Abdel-Khalek, (2015)	Journal of Cogent psychology 2, 1-11.	Happiness, health, and religiosity among young Lebanese adults.	The study found out that religious practices predict happiness
11	Adam (2016)	Journal of Muslim Mental Health 10(2) 1-11.	Stress, Religious Coping and Wellbeing in Acculturating Muslims	The study found out that engaging in religious practices buffered the detrimental effects of acculturative stress on life satisfaction
12	Ngamaba & Soni (2018)	Journal of religion and Health 57, 2118–2139	Are Happiness and Life Satisfaction Different Across Religious Groups? Exploring	This study revealed that religious individuals tend to be happier than does who are not

			Determinants of Happiness and Life Satisfaction	religious. Religious practices, parent's income, unemployment and culture were found to be related to happiness
13	Bayani (2014)	Journal of Social Science& Humanities 22(3), 709-716	The Relationship between Religiosity and Happiness among Students in an Iranian University.	The findings showed that religious people are happier than those who are not.
14	Ali, Ambler, Strydom & Rai (2013)	Journal of psychological medicine, 43(6), 1303-1312	The relationship between happiness and intelligent quotient: the contribution of socio-economic and clinical factors	SES (education and income) predicts happiness
15	Abde and Salih (2015)	Journal of Islamic Studies and Culture. 3(2), 179-194	The Literature of Happiness "With the reference of the Philosophy of Happiness in Islam".	Religion practices predicts happiness
16	Abdel-Khalek & Singh (2019)	Journal of Mental Health, Religion & Culture	Love of life, happiness, and religiosity among Indian college students	Findings from the study revealed that religious coping and happiness are statistically significant and positive related. Women are more religious than men; therefore, happier and religious individuals experience greater happiness.
17	Yorulmaz (2016)	Journal of The Faculty of Economics, (6)1,801-818.	Relationship Between Religiosity and Happiness in Turkey.	Religious practice and SES (income, education) were found to be related to happiness
18	Devine, Hinks & Naveed (2019)	Journal of happiness studies 20(2) 351-371	Happiness in Bangladesh: The Role of Religion and Connectedness	A relationship was found between happiness and religion.
19	Abolmaali, Ghafari and Ajilchi (2014)	Advances in Applied Sociology, 4, 121-127	The prediction of high school girl's happiness based on their educational major and their mothers' gender stereotypes	The results showed that the mother's gender inequality (culture) could predict happiness in girls.
20	Sujarwoto, Tampubolon & Pierewan. (2018)	Applied Research Quality Life, 13, 927–945.	Individual and contextual factors of happiness and life satisfaction in a low, middle-income country	The findings of the study revealed that culture, SES and religious practices predict happiness.
21	Jelali & Heidari (2016)	International Education Studies, 9(6), 45-52	The relationship between happiness, subjective well-being, creativity and job performance	The findings indicated that occupation predicts happiness and happiness predicts job performance

				performance of primary school teachers
22	Hawthorne et al. (2017)	Journal Am Assoc Nurse Pract. 29(10), 591–599	Use of Spiritual Coping Strategies by Gender, Race/Ethnicity and Religion at 1 and 3 months after Infant's/Child's Intensive Care Unit Death	The outcome of the study showed that mothers most commonly used religious coping practices in times of death grief.
23	Wnuk &Marcinkowski (2012)	Journal of religion and health 6, 1-13	Relationship between religious-spiritual facets of functionality and psychological well-being	The discoveries showed that the meaning of life predicts happiness in the correlation between religion and happiness. They are both are related.
24	Szymanski and Obiri, (2011)	Counselling Psychologist, 39(3), 438–462.	Moderator- mediator effect of religious coping	The findings of the study revealed that no support was found for the mediating role of positive religious coping or the moderating roles of positive coping.
25	Francis, Katz, Yablon and Robbins (2014)	International journal Of Jewish education research, (7), 77-92.	Religiosity, personality, and happiness: A study among Israeli male undergraduates.	There was a small but statistically significant positive correlation between religious practices and happiness.
26	Iyoboyi, (2013)	Case Studies Journal, 1, 1-16	socio-economic foundations of educational outcomes: empirical evidence	Parents' socio-economic status has a significant impact on their children's educational outcome and happiness.
27	Adegboye (2016)	Advances in research 7(2): 1-10.	SES categories of rural dwellers Northern Nigeria	It found out that half of the rural dwellers in Northern Nigeria fall within a low socio-economic status class and SES predicts happiness
28	Joshanloo & Jarden (2016)	Personality and Individual Differences, 94, 149-152	Individualism as the moderator of the relationship between hedonism and happiness: A study in 19 nations	The study outcome indicated that pleasure is strongly related to happiness in individualistic cultures.
29	Ugwu & Ugwu (2013)	International Journal of Asian Social Science Journal, 3(5), 1196-1207	Relationship between materialism, happiness and daily spiritual experience	A positive correlation was found between happiness and SES

30	Okwaraji, Nduanya, Okorie &Okechukwu, (2017)	Journal of Medical Science 3(6), 284-289	The relationship among personality traits, happiness and life satisfaction	There is a significant correlation between happiness and and life satisfaction
31	Balogun, (2014)	The Journal of Happiness & Well-Being 2(1), 16-33	Dispositional Factors, perceived social support and happiness among prison Inmates in Nigeria: A New Look	Personality, emotional intelligence and perceived social support jointly and relatively contributed to happiness.
32	Gardner, Krägeloh & Henning (2014)	Journal of mental health, religion & culture 17(4), 327-338.	Religious coping, stress, and quality of life of Muslim university students in New Zealand	Domestic Muslim students used more positive and negative religious coping methods. For international students, positive religious coping was positively related to well-being and lack of stress. The study was based on their culture
33	Kollamparambil, (2020)	Journal of Happiness Studies, 21, 201–222	Happiness, Happiness Inequality and Income Dynamics in South Africa	The study showed that income predict happiness
34	Natali et al. (2018)	SSM-Journal of Public Health, 4, 225-235.	Does money buy happiness? Evidence from an unconditional cash transfer in Zambia	The outcomes of this study were that; income is related to happiness and poverty significantly predicts happiness
35	Ritzen (2019)	IZA World of Labor, 149 (2), 1-12	Happiness as a guide to labour market policy	This study revealed that happiness is predicted by unemployment and employment is related to happiness
36	Bajwa, Bibi & Ali (2016)	South Asian Journal of Banking and Social Sciences, 2(1), 1-7.	Level of Happiness and Life Satisfaction among Married and Unmarried Females	The results indicated that there is a positive correlation between marriage, happiness and life satisfaction. Married females were happier and more satisfied.
37	Lim, Shaw, Liao & Duan (2020)	Journal of Happiness study, 21, 391-415	The effects of income on happiness in the east and south Asia: societal values Matter?	The study found the influence of income on happiness to be insignificant in the Philippines, during the enormously significant in Taiwan and South Korea. Societal values also predict happiness
38	Minkov, Welzel & Schachner (2020)	Journal of Happiness Studies, 21, 1-16 2020	Cultural Evolution Shifts the Source of Happiness from Religion to Subjective Freedom	Culture (raising) individualism reduces religious faith

				significance in an individual's happiness.
39	Achour, Mohd Nor, Amel, Bin Seman & Mohd Yusof (2017)	Journal of Religion Health, 56, 1870–1889	Religious Commitment and its Relation to Happiness among Muslim Students: The Educational Level as Moderator	The study found that religious commitments are related to the level of happiness, and that religious obligations increase the level of happiness.
40	Abu Rahim (2013)	IOSR Journal of Humanities and Social Science (IOSR-JHSS), 11(1), 34-38.	The Effect of Life Satisfaction and Religiosity on Happiness among Post Graduates in Malaysia	The study indicated that happiness is predicted by religiosity.
41	Raj, Bhatti & Öztürk (2020)	Cogent Business & Management, 7(1), 1-20	Impact of Islamic spirituality and Islamic social responsibility on employee happiness with perceived organizational justice as a mediator	Spirituality and Islamic Social Responsibility mediated by perceived organizational justice predicts employee happiness
42	Koenig et al., (2012)	Review and integration of the research. Depression research and treatment, 2012.	Religious and spiritual factors in depression	Religious beliefs and practices help individuals to better cope with stressful events and provide happiness.
43	Lawal, Khan & Bin Ramli (2020)	Annals Tropical Medicine & Public Health, 23(S6), 722-735.	Culture, Socio-Economic Status, And Religious Coping as Predictors of Happiness: A Review.	Happiness was found to be predicted and related to culture, socio-economic status and religious coping
44	Sithey, Thow, & Li (2015)	Bulletin of the World Health Organization, 15, 1–2.	Socio-economic, religious, spiritual and health factors associated with symptoms of common mental disorders: a cross-sectional secondary analysis of data from Bhutan's Gross National Happiness Study, 2015	Socio-economic status and religious factors influence happiness
45	Ima, Westi & Aaan (2015)	In Procedia - Social and Behavioral Sciences, 219, 76 – 83.	The influence of religiosity values on happiness with Islamic consuming ethics as moderator variable	The study found out that Religiosity predicts happiness
46	Steptoe (2019)	Annual Review of Public Health, 40, 339-359.	Happiness and health	Culture and SES predicts happiness.

47	Ogwuche, Ijiga, Kuruku and Okwoli 2019	International Journal of Social & Management Sciences. 2 (1), 30-38.	Work-life balance and socio-economic status as predictors of psychological wellbeing among civil servants in Makurdi metropolis.	Socio-economic status significantly predicts well-being.
48	Wang, Cheng & Smyth (2019)	In: Brulé G., Suter C. (Eds) Wealth(S) and Subjective Well-Being. Social Indicators Research Series, 76. Springer, Cham.	Wealth, happiness and happiness inequality in China.	The study found wealthier people to be happier than those who are not wealthy.
49	Oishi & Gilbert (2016).	Current Opinion in Psychology, 8, 54–58.	Current and Future Directions in Culture and Happiness Research.	The study revealed that culture predicts happiness
50	Achour, Roslan, Nor, Yakub and Yusoff (2015)	Journal of Religious Health, 54, 984–997	Islamic Personal Religiosity as a Moderator of Job Strain and Employee's Well-Being: The Case of Malaysian Academic and Administrative Staff.	Religious practices influence well-being
51	ateca-amestoy, gerstenblü˝th, mussio, & rossi (2015).	estudios econ´omicos, 31(2), 217-234	How do cultural activities influence happiness? Investigating the relationship between self-reported well-being and leisure.	the study finds cultural activities to predicts happiness
52	Winzer & Gray (2019)	Journal of Happiness Studies 20, 411–425	The role of Buddhist practices in happiness and health in Thailand: A structural equation model.	The study found religious practice to be related to happiness.

DISCUSSION AND CONCLUSIONS

Many of the studies above are comparable to the study emphasis, nevertheless, absence of the examination of the composed three variables (culture, SES, religious coping) on happiness among Nigerians, which is the emphasis of this current study.

RQ1: Do culture, socio-economic status, and religious coping significantly predict happiness?

From the review above culture was found to predict happiness by (Telabzadeh & Samkan, 2011; Lambert, Passmore & Joshanloo, 2019; Abolmaali, Ghafari and Ajilchi, 2014; Minkov, Welzel & Schachner 2020; Oishi & Gilbert 2016); SES predicts happiness (Keawchuer 2014; Ali, Ambler, Strydom & Rai, 2013; Jelali & Heidari 2016; Iyoboyi, 2013; Adegboye (2016); Lim, Shaw, Liao & Duan, 2020;

Ritzen, 2019; Kollamparambil, 2020; Wang, Cheng & Smyth, 2019; Ogwuche, Ijiga, Kuruku and Okwoli, 2019); religious coping predicts happiness (Abdel-Khalek, El-Idrissi & El-Mir 2019); García, Paez, Reyes-reyes & Alverez (2017); Aflakseir & Mahdiyar, 2016; Bayani, 2014; Ngamaba & Soni, 2018; Adam, 2016; Abdel-Khalek, 2015; Abdel-Khalek & Lester, 2017;.Hawthorne et al.,2017; Abdel-Khalek & Singh, 2019; Abde and Salih, 2015; Ima, Westi & Aaan (2015) Gardner, Krägeloh & Henning, 2014; culture and SES predicts happiness, (Steptoe, 2019); culture, SES and religious coping predicts happiness (Lawal, Khan & Bin Ramli, 2020; Sujarwoto, Tampubolon & Pierewan, 2018)) and SES and religion (Sithey, Thow, & Li, 2015; Yorulmaz 2016).

RQ2: Is there a significant relationship between happiness and culture, socio-economic status, and religious coping?

From the table of aforementioned studies, it was found that; Culture and SES are related to happiness (Okwaraji, Nduanya, Okorie & Okechukwu (2017); Ugwu & Ugwu (2013); Ngamaba & Soni (2018); religious coping is related to happiness (Francis, Katz, Yablon and Robbins (2014); Wnuk &Marcinkowski (2012); Devine, Hinks & Naveed (2019); Abu Rahim (2013); Achour, Mohd Nor, Amel, Bin Seman & Mohd Yusof (2017); culture related to happiness (Bajwa, Bibi & Ali (2016); Joshanloo & Jarden (2016) and SES is related to happiness (Natali et al. 2018).

RQ3: Does religious coping mediate the relationship between happiness, culture, and socio-economic status?

Szymanski and Obiri, (2011); García, Paez, Reyes-reyes & Alverez (2017) above found religious coping to be a mediator variable on the relationship of happiness with other variables.

RQ4: What is the model of happiness based on culture, SES and religious coping among Muslim women student at WCCE, Sokoto state, Northern Nigeria?

The review reported that the following studies developed happiness model based on religious practices: Raj, Bhatti and Öztürk (2020); Ima, Westi and Aaan (2015); Winzer and Gray (2019); based on religious coping: Koenig et al., (2012): based on SES and religious practices: Sithey, Thow, and Li (2015).

IMPLICATIONS

From the findings above it can be said that the relationship between happiness and culture was supported by (Zhou, 2015; Smit, 2015; Oishi & Gilbert, 2016; Oishi,

2018) with SES (Tays, Zyphur & Batz, 2017; Ogwuche, Ijiga, Kuruku & Okwoli, 2019) and with religious coping. However, Leslie, Hans-Georg and Christopher 2003), with culture and SES Zawojska (2013) are not corresponding with the findings above.

On mediation, (Sargent, 2015; Francis & Robbins, 2014) supported the findings of Szymanski and Obiri, (2011); García, Paez, Reyes-reyes and Alverez, (2017). However, other studies that supported models of happiness (Raj, Bhatti & Öztürk, 2020; Winzer & Gray, 2019; Sithey, Thow, & Li, 2015; Ima, Westi & Aaan, 2015; Zhou, 2013; Hassan, 2015)

Some studies above assessed happiness and dispositional factors (Balogun, 2014). Explored happiness (the dependent variable of this study) with personality (Okwaraji, Nduanya, Okorie & Okechukwu, 2017), while Francis, Katz, Yablon and Robbins (2014) studied happiness, personality and religiosity. Religious coping (the mediating variable of this study) and quality of life were examined by (Gardner, Krägeloh & Henning, 2014). Hawthorne et al,. (2017) investigated the use of spiritual coping strategies by gender. Szymanski and Obiri (2011) studied the moderator-mediator effect of religious coping. Other studies investigated happiness and religious coping or religiosity (Abdel-Khalek, 2015; Aflekseir & Mahdiyar, 2016; Yorulmaz, 2016b; Abdel-Khalek & Leister, 2017; Rizvi & Hossain, 2017; Abdel-Khalek, El-Idrissi & El-Mir, 2019; Abdel-Khalek & Singh, 2019; Devine, Hinks & Javeed, 2019).

Part of the above studies examined happiness, materialism and spiritual experience (Ugwu & Ugwu, 2013). At the same time, Joshanloo and Jarden (2016) examined Individualism as the moderator of the relationship between hedonism and happiness. Abolmaali, Ghafari and Ajilchi (2014); and Ye, Ng and Lian (2015) focused on the prediction of happiness based on culture (one of the independent variables).

Also, Sooky et al. (2014) conducted a research study on Muslim women in Shahroud, Iran, in which they reported that women's happiness is significantly related to social activity and economic status. Casale and Posale (2010) found out that South African women from rural areas are the most disadvantaged group and, hence unhappy. Stevenson, Wolfers and Stevenson (2009) posited that in the USA for the past 35 years, women's lives of women have advanced, but women's happiness has fallen according to subjective well-being measures, both relative and absolutely to men's leisure. Bajwa, Bibi and Ali (2016) studied the relationship between the happiness of Muslim women and marriage and found a positive correlation between the two variables. Past studies investigated correlation and prediction of one of the independent variables (culture and SES) of current

happiness. But, not the mutual relationship between the variables (happiness, culture, SES and religious coping) under this study. Most of the above-mentioned studies were conducted in a certain community, and the majority were not carried out in Nigeria.

Like other studies, this study has certain limitations. First, the number of articles related to factors (culture, SES and religious coping) influencing happiness in the context of female students turned out to be surprisingly less, especially in Africa. Studies mainly on happiness were insufficient, and most of the researches selected for this review, few were conducted in Africa and Nigeria. Secondly, words like well-being in place of happiness and religious practice in place of religious coping were added because of dearth of studies. However, the collective outcomes managed to capture the major predictors related to happiness in the literature. Therefore, more researches of happiness should be carried out on females especially in Northern Nigeria, Nigeria and Africa as a whole.

The present study was conducted to find out the factors influencing happiness with special reference to females. The main purpose was to find the leading and predominant factors influencing happiness, related to happiness; if religious coping acts as a mediator between the relationship of happiness with culture and SES. This will help to increase studies on happiness, especially in sub-Saharan Africa. The findings of this study are in conformity with previously published suggestions that happiness is important for female students' development.

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