

CHAPTER XSUMMARY AND CONCLUSIONS.

(The present research is directed towards the assessment of religious and related attitudes of student and professional groups in South India. Its chief aims are to determine factors which are involved in the organization of religious life of the subjects, to correlate the religious attitude with the radical-conservative attitude and to measure the influence of certain variables which are presumed to have an effect on this attitude.)

(The study tested the general hypotheses that student groups may differ in their religious attitudes as a result of taking up different courses of study in Colleges and Universities. It also tested the influence of socio-economic-cultural and occupational conditions on the religious attitude. The influence of age, professional experience, sex and systematic religious education was also examined.)

I. ANALYSIS OF ANSWERS -- FACTORIAL.

In the process of extracting factors Thurstone's complete centroid method has been employed and the technique used is the 'R' technique.

With regard to the sufficiency of factors Tucker's phi has been used as criterion. According to this criterion three significant factors have been extracted from the correlation matrix for both student and professional groups (tables 7.8 and 7.9).

Three orthogonal rotations have been made in order to obtain psychological significance to the factors. The three factors for the student group are Religionism, Overt Religionism and Spiritism (table 7.10) and for the professional the three factors are Rational Theism, Spiritualism and Transcendentalism (table 7.11).

a) Student Group:

The first factor (table 7.12) for the student group covers all aspects of religious life. Belief in God, Future Life, Priests, Spirit World, Personal Religion, Formal Religion and Religion and Tradition are important aspects in the student religious life. The student who scores highly on this factor rejects certain views which have materialistic interpretations. Significant loadings on the items of these areas suggest that there is a common element in the students religious attitude which can be named as Religionism.

The second factor (table 7.13) has significant loadings on items dealing with Priests, regular attendance at Temple or Church, religious festivals and processions, replacement of religion with scientific truths and Religion and Tradition. This mainly deals with the performance aspect of religion. The Priests perform all kinds of religious duties. People go to Church or Temple, take part in religious festivals and processions and other activities. The student who scores highly on this factor accepts the cognizable aspect of religion. For example, he sees the Priests in Temple or Church, he visits Temple or Church and finds pleasure in taking part in religious festivals and processions. He is not interested

in the metaphysical aspect of religion. Therefore this factor is termed as Overt Religionism.

The third factor (table 7.14) has significant projections only on three items (16, 18 and 19) which deal with the Spirit World. The student who scores highly on this factor does not care for any other aspect of religion except for the Spirit World. He believes in the existence of Devil, Spirit World and says that Spirits can visit the earth and can have communication with man. So this factor is named as Spiritism.

b) Professional Group:

The first factor (table 7.15) for the professional group includes in the main all items relating to the belief in God, Future life, Priests, Personal Religion, Formal Religion and Religion and Tradition. (This group includes all aspects of religion in the first factor except the Spirit World.) The professional who scores highly on this factor does not score significantly on social attitudes except Religion and Tradition (item 35). He disapproves of the existence of Heaven and Future Life. He feels that priests are unnecessary and says that they have exploited religion in order to keep their power, but at the same time recognises their service to humanity. He completely rejects the Spirit World and gives importance to Personal Religion and Formal Religion. He seems to be more rational than the student group in his religious attitude. Therefore it is termed as Rational Theism.

The second factor (table 7.16) for the professional group

covers mainly Priests and Spirit World and two items on Future Life and one item on Formal Religion (item 26). The professional who scores highly on this factor says that after death good people go to Heaven and bad people go to Hell and the joys of Heaven are purer than those of this world.) He feels the necessity of Priests in Temple or Church and recognizes the services of the Priests but rejects the view that they have enriched religion. He also disapproves the terrestrial explanation of the Spirit World. Therefore it can be named as Spiritualism.

The third factor (table 7.17) covers the areas of belief in God, Heaven, the existence of the Devil, the importance of prayer, the place of God in man's moral life. The professional who scores highly on this factor accepts everything about God, but rejects incarnation. He approves of the joys of Heaven and the existence of the Devil. Prayer for him is one of the important aspects of religious life. He wishes to continue to pray even though there may not be any immediate response from God. He says that religion cannot be replaced by scientific truths. God's help is essential for his moral life. On the whole he believes in supernatural things.) Therefore it is named as Transcendentalism.

II. ANALYSIS OF ANSWERS -- QUANTITATIVE

a) Student Group:

In the Radicalism-Conservatism test the Arts, Science and Professional students score the lowest 2.10, 1.93 and 2.09 respectively for the observation of Law. The popular opinion is that

students on the whole, particularly the Science and Professional students are always radical and inclined to break away from existing laws, customs and traditions. But in this enquiry they are found to be supporting the same.

There is some difference between men students and women students in their attitude to Law. The men students score lowest (2.08) for the observance and the women students score 1.93 and seem to be more conservative than the men students in this.

All these groups of students (Arts, Science and Professional) scored consistently low marks for Nature of God and Personal Religion (table 8.2) and scored consistently higher marks for Priesthood and the Spirit World, thus showing that they are highly favourable towards belief in God and Personal Religion and not much favourable toward Priests and Spirit World. All three groups scored moderately for Future Life and more moderately for Formal Religion (table 8.2).

(Men and Women students differ in their religious attitudes. Men students are extremely favourable towards belief in God and Women students are extremely favourable toward Prayer and Worship (Personal Religion). Both groups are completely in agreement in the unfavourable attitude towards the Spirit World. Their scores on Formal Religion is very moderate (table 8.2).)

The number of items which received the average scores below two are more in Personal Religion and little less in Nature of God and Formal Religion. Almost all the items on Spirit World received

the average scores more than three. Few items on Priests received more than three. This shows that the student group is more inclined toward God, Prayer, Sacred Books, Church or Temple than Spirit World, Future Life, Heaven, Hell and Priests (table 8.2).)

There is a positive correlation between religion and conservatism, + .5487 for Arts students (both men and women) +.3861 for Science students (both men and women) and +.4740 for Professional students (both men and women) (table 8.3).)

On dividing the student group on the basis of sex it has been observed that there is high positive correlation between the scores in religion and radicalism-conservatism +.4843 for men students. For women students it is +.1916 (table 8.4).

There is high positive correlation between the test scores in religion and radicalism-conservatism +.5836 for Arts men students, +.380 for Science men students and +.5266 for Professional men students. Here again the same rank order as in correlation is obtained -- Arts, Professional and Science (table 8.5).

The women students definitely differ from men students in their test scores in religion and radicalism-conservatism and their correlation coefficient is very low (table 8.4). But on classifying the women student group on the basis of Faculty every group differs from other group. There is a positive correlation between the test scores in religion and radicalism-conservatism +.3376 for Arts women students, +.2433 for Professional women students and negative and almost nil -.0068 for Science women students (table 8.6).

Test scores between religion and radicalism-conservatism do not seem to correlate so much for Science women students on the whole. The same conclusion applies for both Science men students and Women students (tables 8.3, 8.5 and 8.6).

Students' religious attitudes seem to vary on the basis of the courses of study they do in Colleges and Universities on the Religious Attitude Scale. The professional students score 74.17, the Science students 76.19 and the Arts students 75.88 (table 8.8).

Men students belonging to different courses of study differ in their religious attitudes as measured by the Religious Attitude Scale. The Professional men students score 76.78, the Science men students 83.97 and the Arts men students 80.04. The difference between the Professional and Science men students is significant at .05 level (tables 8.12, 8.13 and 8.14). But in the case of women students the result is quite different from men students. The Science women students (80.49) are most inclined towards Religion, the Professional women students (68.65) are least inclined and the Arts women students (68.24) come in between (tables 8.15, 8.16 and 8.17). The difference between Arts and Science women students is significant at .01 level and between Science and Professional women students at .05 level (table 8.17).

The rural and urban background of the subjects seems to have effect upon the religious attitudes. Students coming from villages are more religious than the students coming from towns and cities. The city group (63.13) is the most religious, the village

group (80.04) the least and the town group (73.68) intermediate (table 8.18). The difference between the three groups is significant at .001 level (table 8.19). The difference between the village and town groups is significant at .01 level, between village and city groups at .001 level and between town and city groups at .05 level (table 8.20). The popular opinion that the rural people are more religious than the urban people is not borne out by this enquiry.)

(The duration of the students' stay at Colleges and Universities seem to have some effect on the religious attitudes. Post graduate students who stay for five and six years at University are least inclined towards Religion (I M.A, M.Sc., 75.98, II M.A., M.Sc., 83.58). The final year undergraduate students are most religious (71.59) (table 8.21). The difference between the four groups is significant at .001 level (table 8.22). The differences between groups A and B, A and C and B and C are not statistically significant (table 8.23).)

(Students who are between 21 and 25 years of age seem to be least inclined towards religion (80.35). Students who are over 26 years are more inclined towards religion. Students who are below 20 years fall in the middle. Nearly 56 percent of the students fall between 21 and 25 years. All of them are post-graduate students. Only 7.6 percent of the students are of 25 years (table 8.24). The F-ratio and the t-ratios indicate that students' age has certain influence over their religious attitudes) (tables 8.25 and 8.26).

Moral and religious teachings seem to have definite effect in the student religion. Students who have received moral and religious education both in High Schools and Colleges are most inclined toward religion (64.40). Students who had the same in College alone (71.45) seem to be more religious than the students who had it in High school alone (78.23). The absence of moral and religious education in High Schools and Colleges certainly has secularizing effect (83.43) upon student religion (table 8.27). The difference among the four student groups in their religious attitudes is significant at .001 level (table 8.28). The differences between groups A and B, A and D and B and C are not statistically significant (table 8.29).

Students who are members of the Social Service League (69.58) are most inclined toward religion and students who are members of Fine Arts (79.46) are least inclined. Students participating in National Cadet Corps (N.C.C) (77.84) show less interest in Religion (table 8.30). There is statistically significant difference between N.C.C and Social Service League, Social Service League and Fine Arts and Social Service League and non-member groups (tables 8.31 and 8.32).

The size of the family has some effect upon student religion. The only child (82.50) seems to be the least religious. Students who are most religious come from very big families (71.05) which consist of more than eight members (table 8.33). But the difference between the family groups is not significant at any level (table 8.34).

Effort also has been made to see whether there was any differences in the religious attitudes of the students coming from Industrial and Agricultural areas. It has been observed that students coming from Industrial areas seem to be more religious than the students from Agricultural areas. The difference is highly significant at .001 level (tables 8.35 and 8.36). The popular opinion that people living in Agricultural areas are more religious than those living in Industrial areas has not been borne out by this enquiry.

Income variation seems to have some effect on student religion. Our result runs contrary to the popular view that poor people are inclined to be more religious than the rich (table 8.37). The popular view that rich people are irreligious is verified in this enquiry. Among the five income groups (A, B, C, D and E) the lowest income group A (80.93) and the highest income group E (80.11) did not vary much in their mean scores. The remaining three groups (B, C and D) who are in the middle show little differences in their mean scores. The differences between the groups are not statistically significant (table 8.38). But this result suggests that economic insecurity or over security has secularizing effect upon the student religion (table 8.36).

On dividing the subjects into different groups on the basis of religious affiliation we find that the Hindu student group is the least religious (84.74), the Christian group the most (89.93), while the Muslim group occupies an intermediate position (table 8.39). Each group differs from the other group significantly

(table 8.40). The Hindu student group differs from the Christian student group at .001 level. So also the Muslim student group with the Hindu student group differs at .001 level. The difference between the Christian and Muslim student groups is significant at 0.05 level (table 8.41).

The children of Teachers (65.77) and Engineers (66.25) are the most religious. The children of Landlords and Estate owners, Agriculturists and Bankers are the least religious. All the others score moderately in the Religious Attitude Test (table 8.42).

There were 213 Hindu students in this survey. These students represented 24 different castes. One interesting result in this enquiry is that the mean scores of these 24 castes differ from each other and no two caste groups get the same score. The scores range from the lowest 61.00 to the highest 125.00. The popular opinion that the Brahmins are most religious has not been borne out by this enquiry. The Brahmin caste (73.40) comes in eighth rank (table 8.43).

b) Professional Group:

In the Vetter's Attitude Scale the lowest score obtained by the professional group is 2.00 for the observation of Law and their highest score is 4.00 for Caste system. The professional group's second lowest score is 2.16 for Social Limitation in Mating and the second highest score 3.96 for Compulsory Education (table 8.43).

The professional men obtained the lowest score 1.98 for the observation of Law and the highest score 4.04 for Caste System.

The women professional group is very conservative in Social Limitation in Mating (1.83) and radical in Caste System (3.85). The professional women seem to be conservative and moderately radical in all the issues in which the men professionals are also conservative and radical. But with regard to Equality of Income the women professional group (3.47) is found to be more radical than the men professional group (3.24) (table 8.44).

The lowest score obtained by the men professional group is 1.89 for item 1 on Nature of God showing that they are very favourable in their attitudes towards the creation of the Universe. They are of the view that the Universe is a creation. The men professionals' highest score 3.40 is for item 16, on the Spirit World. They also seem to be conservative with regard to the value of prayer (item 22 and 25; 1.95 and 2.00 respectively), existence of God (item 4, 2.02), the value of Sacred books (item 27, 2.09) and the value of religious festivals and processions (item 28, 2.16). The men professionals seem to be moderately radical in all items on Spirit World (16 to 20) for items on Future life (7 and 10) and on Priests (14) (table 8.45).

The women professionals show some marked difference from the men professionals in their pro-religious attitudes. They have scored below 2 for items 1, 4 and 5 on Nature of God, 21, 22 and 25 on Personal Religion and for item 27 on Formal Religion. This shows that they are extremely favourable in these views. The women group approves of the creation of the Universe, existence of God, God's performance of miracles. Further this group also approves of

the values of prayer, continuance of prayer and the values of Sacred books. They have obtained a score of more than three for one item on Future Life and for all items on Spirit World. But in some items they are less religious than the men professional group (items 6 and 10 on Future Life, 12 on Priests, 16, 18 and 19 on Spirit World and 28 on Formal Religion) (table 8.45).

With regard to professional men and women it has been observed that the scores for four items 1 and 4 on Nature of God, 22 and 25 on Personal Religion fall below two, showing their extreme pro-religious attitude. The scores for seven items 16 to 20 on Spirit World and item 7 on Future Life and item 14 on Priests are more than three. They remain absolutely neutral in two items, 10 and 30 (table 8.45).

There is a positive correlation between the religious attitude scores as measured by the Religious Attitude Scale and Conservatism as measured by Vetter's Attitude Scale for the professional group (as a whole) in this investigation. The correlation coefficient $+ .541$ with an S.E. of $.0437$ is significant at $.001$ level (table 8.46).

There is a positive correlation between religion and conservatism $+ .5463$ with an S.E. of $.0501$ for men professionals and $.4745$ with an S.E. of $.0954$ for women professionals. The correlation coefficients for both groups taken together are highly significant at $.001$ level. These results reveal the fact that there is definite relation between religious attitudes and conservatism for the

professionals, men and women. These results also prove the hypothesis that the individual who scores low in Religious Attitude Scale also score low in Radicalism-Conservatism Scale and vice versa. One important result in this enquiry is the high positive correlation for men. This shows that they score more consistently in both tests than the women professionals. It also confirms the view that the professionals who are conservative are more religious than the professionals who are radical (table 8.46).

Analysis shows that the two groups (men and women) differ from each other. The women group scores 74.70 and the men group scores 80.21. The difference between the two mean scores is significant at .05 level (F-ratio 4.19)(tables 8.47 and 8.48).

Marital status of the professional group also seems to be one of the determining factors. The married professionals score 75.06 and the unmarried 82.59. The assumption that family people are God-fearing and more religious than the unmarried has been found true in this investigation. The difference between the two groups is significant at .01 level, (F-ratio 8.74) (tables 8.49 and 8.50).

The professionals who have more than eight children scored the lowest (76.23) and the professionals who have 2-3 children scored the highest (81.85). But the differences between families of various sizes are neither consistent nor statistically significant (tables 8.51 and 8.52).

It is assumed that the number of years spent in a profession

may have some effect upon a person's religious attitude. Our results indicate that the increase of years in service has a correspondingly decreasing effect on the mean scores. Subjects who have service below five years scored the highest (81.92) and those who have served for more than twenty five years scored the lowest (61.75). It is also interesting to observe that after every five years of service, there is corresponding decrease in the scores showing that increase of service also increases the pro-religious attitudes of the professionals. There is statistically significant difference among these groups in their religious attitudes (F-ratio 2.78). But the t-ratios indicate that there is significant difference between groups A and F, B and F, C and F, D and F and E and F (tables 8.53, 8.54 and 8.55).

It is often thought that age plays an important role in the religious life of man. This assumption is verified in this enquiry. The result reveals the fact that advancing years have correspondingly increasing effect upon the religious attitudes of the professional people (table 8.56). Religious faith seems to increase after the 40th year. Persons over 50 years are found to be the most religious and persons below 40 years the least. The four age groups differ in their religious attitudes, at 0.01 level (table 8.57). But between groups A and B, A and C and B and C the difference is not so much (table 8.58).

The professional groups were divided into those coming from villages, towns and cities. The mean score of the village group is the highest (80.88), of the city group the lowest (76.86) and the

town group intermediate (78.07) (table 8.59). The differences between the groups are not so much significant (table 8.60). But the same analysis is highly significant (.001) for the student group (table 8.19).

It is observed that professionals living in Industrial areas (78.51) are little more religious than those who are living in Agricultural areas (78.97) (table 8.61). But the difference between these two groups is not so great as to be statistically significant (table 8.62). The result of the same analysis is highly significant (.001) for the student group (table 8.36).

Among the professionals the lowest income group (77.20) seems to be the most religious and the highest income group (85.00) the least (table 8.63). Every income group varies from every other group. The F-ratio .45 indicates that the difference among these income groups is not significant at any level (table 8.64). It is interesting to compare these results with those obtained for students. Students coming from the lowest income group are the least religious (table 8.37), but the professionals who are having lowest income are the most religious. The popular opinion that low income group people are more religious than the high income group people seems to be true in the case of professionals and but not in the case of students (table 8.36).

Moral and religious education received by the Professionals during their student days has some influence upon their religious attitudes. The group which has received systematic and continuous

religious education in High Schools and Colleges scored the lowest (71.96) and the group which did not receive any such education scored the highest (83.86). Other groups which received moral and religious education in High School alone and in College alone fall in the middle (table 8.65). There is significant difference between groups A and D and C and D (tables 8.66 and 8.67).

Religious affiliations of the professionals seem to have a definite influence upon their religious attitudes. The Hindu professional group scored the highest (83.38) and the Christian professionals scored the lowest (64.38) and the Muslim group intermediate (69.82). These three groups differ in their religious attitudes at .001 level (table 8.69). But the Muslim professional group did not differ very much from the Christian group. The difference between the Hindu group and the Muslim group is as much as the difference between the Hindu group and the Christian group (table 8.70). In this matter there is not much difference between student and professional groups.

The professional group belonged to 12 different occupations. Considering their scores occupation-wise we get a range from 63.60 to 113.50. Each group differs from every other group. The Housewife group is the most religious (63.60). Other highly religious groups are the Lawyers (67.33), the Businessmen (68.00) and the Government officials (70.06). The groups which are less religious are the Research Assistants (85.63), the Engineers (86.77) and the Agriculturists (93.22). The Journalist is the least religious (113.50) (table 8.71). Here again the professionals differ very

much from the students. The children of Engineers are highly religious (86.25) (table 8.42) whereas the Engineers are less religious (86.17) (table 8.71). The Agriculturist and Estate owners do not differ from their children in this enquiry.

The Hindu professional group was drawn from 16 castes. On this caste-classification the scores range from 68.00 to 104.00 showing that each caste is different from the other in its religious attitude. Caste is certainly one of the determining factors in religious attitudes for the Hindu professionals as it was for the students (table 8.43). The so-called orthodox castes like the Brahmins (76.02), the Vellalas (85.26), the Chettiars (80.11) and Nairs (88.79) fall in 4th, 9th, 5th and 11th ranks respectively and while the less orthodox castes like Kammalars (68.00), Naidus (72.12) and Sowrasttras (74.00) fall in 1st, 2nd and 3rd ranks respectively. The rank order is based upon the mean scores obtained by the caste groups. This investigation seems to contradict the popular view which relates the caste hierarchy with religious orthodoxy. People belonging to economically, educationally and socially backward groups (i.e. Harijans, Kallars and Vanniars) are less inclined toward religion. It is also observed that some minority communities like the Reddiars, Gowdas and Warriars are less inclined toward religion and while minority communities like the Kammalars, the Sowrasttras and the Naidus are more inclined toward religion (table 8.72).

c) Student and Professional Groups: Some comparisons.

There is a positive correlation of .4599 between the test

scores in the Religious Attitude Scale and Radicalism-Conservatism Scale for the whole student group with an S.E. of $\pm .0396$ and $+.541$ with an S.E. $\pm .0437$ for the whole professional group. The correlation coefficient for the professional group is higher than the correlation coefficient for the student group. This shows that the professionals as a whole scored in both tests more consistently than the whole student group (table 8.73).

In the Religious attitude the student group (75.59) scored significantly lower marks than the professional group (78.87). It is interesting to see that the students are more religious than the professionals. The difference between the mean scores is also significant at .05 level (tables 8.75 and 8.76).

Our result reveals that there is no substantial difference between men student group (80.81) and men professional group (80.28) (tables 8.77 and 8.78). The women student group (68.22) scored much less than the women professional group (74.70). The women students are definitely more religious than the women professionals. The difference between the mean scores is significant at .001 level (tables 8.79 and 8.80).

The subjects' order of preference for six topics on Religious Attitude Scale has been supported by the average scores obtained by the groups. All the groups rank the six topics on religion in the same way by giving first place to Personal Religion, second to Nature of God, third to Formal Religion, fourth to Future Life, fifth to Priests and sixth to Spirit World. Personal Religion and

Nature of God received good support from both student and professional groups. All groups without exception scored more than three for the Spirit World (table 8.82).

Subjects belonging to Hindu religion in this investigation are not of the same caste. The Hindu students represent 24 castes and the Hindu professionals represent 16 castes. A comparative analysis of mean scores obtained in the Religious Attitude Scale indicates that there is a difference in the religious attitude of student group and professional group belonging to the same caste, in some cases (table 8.83).

The caste groups which show much difference in scores between the students and professionals are the Reddiar (S. 77.80; P. 99.66), the Vaidu (S. 85.37; P. 72.17) the Vanniar (S. 101.67; P. 85.00). The striking feature of this enquiry is that religious attitudes vary among the people belonging to the same caste if they were of different category. Some student groups score more or less than the professional groups although they are belonging to the same caste. On the other hand Gowda caste seems to have no difference between the students (90.83) and the professionals (90.80). Other caste groups in which the students and professionals come quite near to each other in their scores are the Mudaliar (S. 84.46; P. 83.92), the Kammar (S. 72.50; P. 74.00). It is also observed that the Hindu student group (83.51) is more inclined towards religion than the Hindu professional group (85.34) (table 8.83).

III. ANALYSIS OF ANSWERS -- QUALITATIVE.

a) For the purposes of the analysis students have been divided into five groups -- 1. Arts, 2. Science, 3. Professional, 4. Men and 5. Women and the professionals into two groups, 1. Men and 2. Women.

The Arts students seem to attend Temple, Church or Mosque more often than the Science and Professional students. Men students go there more often than women students. Men professionals seem to go to Temple, Church or Mosque more frequently than women professionals. Both women groups (college women and employed women) did not show as much interest as men groups in going to Temple, Church or Mosque. But the highest percentage of women students (46.6%) go to Temple or Church weekly once. The professional group did not show so much interest as the student group in this activity. Nearly 31.5 percent of men professionals and 21.2 percent of women professionals who go to Temple weekly once prefer Fridays (table 9.1).

Participation in religious festivals receive good support from the student and professional groups. Nearly 64.7 percent of Arts, 64.4 percent of Science and 75.5 percent of Professional students take part in religious festivals. The percentage of women students (70.7%) is more than men students (66.7%). The women professionals seem to show more interest than men professionals (54.6%) in participating in religious festivals.

Among the student group more percent of Arts students (31.8%) do not participate in religious festivals. The professional

students (15.5%) are least interested in them. Nearly 26.8 percent of men students and 28.5 percent of women students are not interested in religious festivals and 26.5 percent of men professionals and 27.3 percent of women professionals do not participate in it.

Subjects both students and professionals who participate in religious festivals find various kinds of interest in it. Peace of mind, pleasure-seeking, social meeting are some of the interests they find in these festivals. Nearly 33 percent of women students say that they do not like the crowd and so find no interest in them. About 42.4 percent of Arts, 41.3 percent of Science and 25.5 percent of Professional students do not find any interest in them. So also 50.4 percent of men students and 48.9 percent of women students. About 45.4 percent of men and women professionals find no interest in it (table 9.2).

Majority of the subjects from both groups spend certain amount of time on religious activities. Nearly 48.8 percent of Arts, 30.0 percent of Science and 23.5 percent of Professional students spend more than fifteen minutes in a day to prayer or meditation etc. About 55.6 percent of women students spend more than fifteen minutes in a day for religious activities whereas only 20 percent of men students spend for the same in a day. Among the professionals 26.5 percent of men and 45.4 percent of women spend more than fifteen minutes in a day. This enquiry also reveals that more than 60 percent of the students and professionals spend five minutes and more every day for religious activities either by praying to God or reading Sacred books or by meditation. About

15.1 percent of Arts, 15.6 percent of Science and 10.8 percent of Professional students say that they never spend time on religious activities. Nearly 10.6 percent of men and 1.5 percent of women students do not spend time on religious activities. So also 20.9 percent of men professionals and 12.1 percent of women professionals. Women professionals seem to show less interest in religious activities than women students (table 8.3).

Subjects from both groups spend money for religious purposes. This ranges from Rs.10 to 100. Very few students spend more than Rs. 100 for religious purposes. But 7.1 percent of men professionals and 7.6 percent of women professionals spend more than Rs. 100. On the other levels (i.e. Rs.25 to 100, 10 to 25 and below 10) there is not much difference between the student and professional groups. On the whole the subjects who spend money for religious purposes are below 50 percent except the professional students (51%) and the professional women (66.7%). In spending money for religious purposes college women and employed women seem to be more in number than college men and employed men. About 45.3 percent of Arts, 4.0 percent of Science and 28.6 percent of professional students never spend money for religious purposes. Nearly 46.3 percent of men students and 25.6 percent of women students never spend for it. Among the professionals 36.7 percent of men and 19.7 percent of women never spend any money for religious purposes (table 8.4).

People belonging to one religious affiliation do have close contact with people belonging to other religions. More than 70 per

cent of Arts, Science and Professional students have intimate contact with people of other religions. Nearly 66.3 percent of men professionals and 47.0 percent of women professionals have close contact. Nearly one fifth of the subjects from the student groups do not have intimate contact with other religious groups. About one third (37.8%) of women professionals do not like to have close contact with people of other religions. The women professionals differ very much from other groups in not having contact with other religious groups (table 8.5).

Nearly 70.2 percent of Arts, 61.8 percent of Science and 64.3 percent of Professional students say that religion does not interfere with their pleasures of life. The same is the case with 60.3 percent of men and 74.4 percent of women students. More than 74.9 percent of professional men and women say that religion has nothing to do with their pleasures of life (table 8.6).

Most of the students and professionals say that they have not changed their attitudes toward religion recently. More than 77.0 percent of the students from every group and more than 75.0 percent of the professionals say that they have not changed their attitudes toward religion. But about 7 to 15 percent of the subjects in student groups and about 15 to 16.7 percent of the subjects in professional groups speak of change in their attitudes toward religion. This change is both in favour of or against religion (table 8.7).

Religious orthodoxy among students and professionals does

not seem to prevail much. Only two fifth of the students and the professionals say that they continue to be orthodox. More than one fourth of the students from all sections say that they ceased to be orthodox. About 13 to 20 percent of the students say that they have never been orthodox. A similar claim is made by 12.5 percent of men students and 22.6 percent of women students (table 9.8).

Reformation in religion is sought by nearly one third of the subjects from every group. About 36.7 percent of Arts, 34.4 percent of Science and 25.5 percent of professional students welcome reformation in their religion. Nearly 29.0 percent of men students and 21.1 percent of women students are in favour of reformation. The professional people also need reformation in their religion. Among men 30.6 percent and among women 30.3 percent need it. But the percentage of the subjects in all groups who do not want reformation in their religion is more than the subjects who want reformation. About 46.8 percent of Arts, 38.1 percent of Science and 53.0 percent of Professional students do not want reformation. Similarly 39.8 percent of men and 54.9 percent of women students say. In the same way 41.8 percent of men and 47.0 percent of women professionals do not wish for reformation. An important result in this enquiry is the finding that more than 50 percent of Professional students and women students are against reformation in their religion (table 9.9).

The view that properties belonging to religious institutions should be taken over by Government receive some support from student and professional groups. But more than 53 percent of the subjects

from every group are against it. About 57.6 percent of Arts, 53.1 percent of Science and 64.3 percent of Professional students do not agree with the views. Nearly 53.0 percent of men and 66 percent of women students disagree with it. Among the professionals 51 percent of men and 62 percent of women do not agree with this view. The subjects who disagree with this view are more in case of college women and employed women than college men and employed men. Therefore it seems, there is strong protest to this view from women groups (table 9.10).

Religious instructions have been received by the subjects from Parents, Teachers, Priests and Books. Parents and Teachers are the most influencing factors in the subjects' religious life. About 40 percent of the subjects from every group received religious instructions from Parents and about 20 to 25 percent of them from Teachers (school) and about 15 percent from Priests and about 2 to 5 percent from books. About 15 to 22 percent of the subjects from every group did not receive religious instructions from any where (table 9.11).

According to this enquiry people admit that there are causes for misfortunes in their life. These causes are attributed mainly to natural forces, inadequate knowledge and insufficient efforts by more than 80 percent of the subjects. Very few people consider God's displeasure as the causes of misfortune. Natural forces receive highest response from every group. About 33.0 percent to 36.8 percent of the subjects from student groups and 23.0 percent to 36.4 percent from professional groups attribute

the causes of misfortune to natural forces. The response to this cause from men professionals is little less than the other groups. The second important cause of misfortune to most of the subjects is insufficient effort except for the Arts students (34.5%) and the professional men (43.2%) who consider it as the first cause. Nearly 20 to 25 percent of the subjects from every group attribute the cause to inadequate knowledge. God's displeasure as the cause of misfortune has been thought of by 9 to 16 percent of the subjects from every group. Evil spirits not propitiated receive very negligible responses from all groups (table 9.12).

There has been no religious persecution in any of the families except in three families of Arts students (2.2%) and in three families of men professionals (2.0%) (table 9.13).

More than 53 percent of the subjects from every group say that their religion has no special features and that all religions are the same. But about 26.6 percent of Arts, 19.4 percent of Science and 27.5 percent of professional students say that their religion has special features. So also 22.0 percent of men and 27.8 percent of women students. Nearly 20.6 percent of men and 30.0 percent of women professionals consider that their religion has unique features. Among the subjects who say that their religion has unique features the Christian subjects are more in every group (table 9.14).

The general attitudes of the subjects towards religion fall under 12 categories. The first five responses reveal the pro-reli-

religious attitude and the next five very mild and neutral. The last but one is strongly anti-religious view. Of all five pro-religious responses two of them seem to be important for all groups -- religion is an important aspect of life and God is the Supreme Power. About 11.5 percent of Arts, 8.8 percent of Science and 11.2 percent of Professional students say that religion is an important aspect of life. Nearly 9.1 percent of men and 12.8 percent of women students view in the same way. About 16.3 percent of men and 15.8 percent of women professionals have the same opinion. The second important pro view expressed by the subjects is towards God. About 10.1 percent of Arts, 10.2 percent of Science and 8.2 percent of Professional students say God is the Supreme Power. So also 7.2 percent of men and 15.8 percent of women students. The same view has been endorsed by 9.2 percent of men and 12.0 percent of women professionals. About 22.0 to 30.0 percent of the subjects from students groups and 14.0 to 30.0 percent of the subjects from professional groups did not respond to this enquiry. Nearly 5 to 6.5 percent of the student subjects from every group and 3 to 4.6 percent of the professional subjects wish to do away with all religions (table 9.15).

b) More than 83 percent of Arts, Science and Professional students believe in God, in His manifestations and His characteristics.

With regard to Future Life more than 59 percent of the subjects from every group accepted immortality of the soul. There is much disagreement regarding this matter between professional

students and the Arts and Science students. More than 49 percent of the students from every section and 47 percent of men and 45 percent of women professionals agree with the view that Heaven has been invented as a compensation for the hardships of this world. More than 50 percent of the professionals are against this view. About 63 percent of the subjects from all groups view that "Future life will be exactly on the same line as the present." More than 53 percent of the students from all groups and more than 51 percent of the professionals agree with the view that good people go to Heaven and bad people go to Hell. But about 51 percent of men students disapprove this view.

In this investigation more than 60 percent of the subjects from every group accepted the important role played by the priests and their simple and pious living, their enrichment and interpretation of religious customs and traditions. But the necessity of priests has not been felt by more than 50 percent of the students and professionals.

The existence of Spirits and Spirit World did not receive much support from the student and professional groups. But 89 percent of women students accept the existence of Spirits.

Prayer seems to be the most important aspect of the religious life according to this investigation. The purpose of prayer, the necessity of prayer, response to prayer, the importance of prayer and reward for prayer have been accepted by both the student and professional groups. More than 83 percent of the subjects from all

student groups say that prayer establishes contact between God and men. More than 78 percent of the professionals are in favour of prayer. More than 84 percent of the subjects on the whole disagree with the view that praying to God is a waste of time and more than 70 percent of the subjects in all groups say that God answers our prayers. The importance of family prayer has been accepted by more than 73 percent of the subjects. More than 82 percent of the subjects from every group are willing to continue to pray even though there may not be any immediate response to it from God. The professional students are favourable to prayer more than the Arts and Science students. Students and professionals have stated that prayer relieves mental unrest, conflict, resolves tensions and enables them to overcome crises.

As regards Formal religion more than 84 percent of the subjects in every group recognize the value of Sacred books. What is said in Sacred books is correct and true to them. The social and psychological purposes of religious festivals have been accepted by more than 75 percent of the subjects in every group. More than 50 percent of the subjects in this investigation conclude that religious ideals cannot be replaced by scientific truths.

GENERAL CONCLUSIONS

Student groups:

1. Thurstone's complete centroid method has yielded three factors: such as Religionism, Overt Religionism and Spiritism in

the student religious attitudes.

2. There is a positive correlation between religious attitude and conservatism. The correlation coefficient for the Arts students is higher than the Science and Professional students.

3. The subjects studied in Colleges and Universities have some influence on student religion. The professional students seem to be more religious than Arts and Science students. Women students are more religious than men students.

4. The Science women students are most inclined toward religion, the professional women students the least and the Arts women occupy a middle position.

5. Rural and urban backgrounds seem to have some effect upon student religious attitudes.

6. Moral and religious instruction received in High Schools and Colleges have a definite favourable effect upon student religion.

7. The size of the family from which a student is drawn also has some effect on his religious attitude. Students coming from larger families are found to be more religious than the students coming from small families.

8. The different occupations in which the parents are engaged seem to have some difference in their children's (students') religious attitudes.

9. Students belonging to different sects (castes) in Hinduism seem to differ in their religious attitudes.

Professional groups:

10. Thurstone's complete centroid method has yielded three factors such as Rational Theism, Spiritualism and Transcendentalism in the professional religious attitudes.
11. There is a positive correlation between religious attitudes and conservatism.
12. This enquiry confirms the view that the professionals who are conservative are more religious than those who are radical.
13. Women professionals are more religious than the men professionals.
14. Increasing age of professional people has a correspondingly increasing effect upon their religious attitudes.
15. The nature of home town condition (i.e. city, town and village) has a significant effect upon the religious life of the professionals.
16. The economic status of the professionals has some effect upon their religious attitudes.
17. Moral and religious education received by the professionals in educational institutions and elsewhere have considerable effect upon their religious life.

18. The Hindu professionals belonging to different sects (castes) differ in their attitudes toward religion.

Student and Professional group: a comparison.

19. The correlation coefficient between the test scores in religion and conservatism for the professional group is more than the correlation coefficient for the student group.

20. The student group seems to be more religious than the professional group.

21. Men students seem to go to places of worship more often than women students.

22. Students and professionals find some kind of interest in participating in religious festivals.

23. Only one third of the subjects in both categories (students and professionals) welcome reformation in religion.

24. Students and professionals do not support the view that properties belonging to religious institutions should be taken over by the Government.

25. Parents and teachers seem to be the main sources of religious knowledge for students and professionals.

26. Students and professionals attribute the causes of their misfortunes to natural sources, inadequate knowledge and insufficient effort.

27. More than 53 percent of the subjects from every group say that all religions are the same.

A BRIEF SUMMARY OF THE IMPORTANT CONCLUSIONS OF THIS RESEARCH

There are certain factors operating in the organization of religious life of the student and professional groups. There is a general religious factor called Religionism for the student group and a factor called National Theism for the professional group. The other factors found in this enquiry are Overt Religionism and Spiritism for the student group and Spiritualism and Transcendentalism for the professional group. There is no common factor for both the student and professional groups in this enquiry.

There is a positive correlation between religious attitudes and social attitudes for both student and professional groups. Students and professionals who score favourably on the Religious Attitude Scale also score more on the Conservatism in the Vetter's Scale.

The subjects studied in Colleges and Universities have some effect upon student religion. The professional students are more religious than the Arts and Science students.

Students who live in cities are more religious than those who live in towns and villages. This result is against the popular opinion that rural people are more religious than the urban people. So also our result runs contrary to the popular view that students

coming from Agricultural areas are more religious than those who come from Industrial areas.

It is observed that post-graduate students who stay five and six years at the University are less inclined towards religion than under-graduate students. Students who are twenty six years of age are more inclined towards religion than those who are between 21 and 25 years of age. Age has some influence also upon the professional religion. The professionals who are advancing in age are found to be more religious-minded than the adults. People who are over fifty years of age are more inclined towards religion than those who are below fifty. This is in accordance with the popular view.

Students who have received systematic moral and religious education in High Schools and Colleges are highly religious and the absence of the same has a secularising effect. This is also true in case of Professionals.

Students coming from large families are more religious than the students coming from small ones. The only child is the least religious.

The result of our enquiry runs contrary to the popular view that the poor are more religious minded than the rich.

The occupation of parents has some effect on student religion. The children of Teachers and Engineers are more religious than the children of the Landlords and Estate owners and Agriculturists. In

the case of professionals the Housewife and Lawyer groups are found to be most religious and the Agriculturist and Journalist the least.

Caste-wise study of religious attitudes seems to contradict the popular view which relates the caste hierarchy with religious orthodoxy. The so-called orthodox castes like the Brahmins, the Vellalas are less religious than the less orthodox castes like the Kammalars and Naidus. The result is same for both (student and professional) groups.

Men students and men professionals go to places of worship more often than women students and women professionals. The freedom of movement the men enjoy and the restrictions on women in Indian culture seem to have some effect in this religious activity.

Students and professionals who participate in religious festivals and processions find various interests in it like peace of mind, pleasure seeking and social meeting.

Religious reformation has not received much support from student and professional groups. Only one third of them welcome reformation in their religion. So also both groups do not welcome Government interference with the property belonging to religious institutions.

Prayer is the most important religious activity for the student and professional groups. Prayer relieves their mental unrest, conflicts, resolves tensions and enables them to overcome crises.