CHAPTER II

A SURVEY OF RELATED LITERATURE
Related literature is the base or foundation on which the structure of further studies is laid. The study of related literature enables the individual not only to gain familiarity with the knowledge of the past developments and achievements in the concerned area but it also enhances the ability of the individual to make his own contribution towards adding the previous knowledge either by adding something altogether new or developing the old one with a new perspective.

Man is the only animal that does not have to begin anew in every generation, but can take advantage of the knowledge which has been accumulated through the centuries. This fact is of particular importance in research (Mouly, 1962). Best (1963) considers the survey of related literature as an important prerequisite to actual planning and the execution of any research project. He supports his view by putting forward the statement:

...a familiarity with the literature in any problem area helps the students to discover what is already known, what others have attempted to find out, what methods to attack have been promising and disappointing and what problems remain to be solved.

Therefore, the study of related literature in research is of immense importance because it stimulates and encourages the investigator to delve deep into various aspects of the problem.
It also helps in paving the way for understanding the potentialities of the problem in hand. With these thoughts of eminent researchers and educationists in mind, the investigator has reviewed the literature which he could gather with all his resources.

Since the aim of the present study was to show the relation of religious attitude of students towards personality, intelligence and socio-economic status.

2.2 Relation between Variables

A description of the related literature in regard to the independent variables of personality characteristics, intelligence and socio-economic status and their relation with the dependent variable of religious attitude (of students) has been given. The surveyed literature has been classified under the following headings:

- Studies on the religious attitude in general.
- Studies on personality and religion
- Studies on intelligence and religion
- Studies on socio-economic status and religion.

2.2.1 Studies on the Religious Attitude in General

Greeley and Rossi (1966) concluded that one of the consequences of religiously oriented schooling was that those students who come from strong religious backgrounds become more
fervent in their religious practices. Those who come from moderately religious families or non-religious families are influenced in a minimal manner. On the other hand, those students who do not attend appear to maintain a basic loyalty to the church. They found no evidence of a divisive influence from Catholic schooling. Catholic colleges had a powerful impact both on religious behaviour and social attitudes among students who had attended Catholic primary and secondary schools.

Liberman (1960) while accounting the educational research by two different systems of education hinted that the Catholic system of education was not making a significant contribution. In a study carried out by Meng (1957) found that most of the eminent Catholic scholars had been educated in secular schools.

Roychoudhury (1979) discovered that there were significant differences in the religious and secular concepts of the pupils of denominational and non-denominational schools, the former having more religious concepts and less secular concepts than the latter. There were significant differences in the religious
and secular concepts of the teachers and the principals of denominational and the non-denominational schools. There were significant differences in the secular concepts of the pupils of different groups of the denominational schools. The religious concepts of the pupils of different groups of the denominational schools didn't differ significantly. There were no differences in the religious and secular concepts of the teachers and the principals of different groups of the denominational schools. There were no differences in the secular concepts of the teachers and the principals of the non-denominational schools.

The secular concepts of the pupils, the teachers and the principals of the denominational schools were related. There was no relation in the secular concepts of the pupils, the teachers and the principals of the non-denominational schools. The teachers and the principals of the denominational schools were found more religious and less secular in their concept scores than those of the non-denominational schools.

There were significant differences in the secular concepts of the pupils of same religion of the denominational schools and of different religions of the denominational schools. In the denominational schools the pupils belonging to the same religion were less secular than the pupils belonging to different religions. There were significant differences in the secular concepts of the pupils belonging to minor religious groups of the non-denominational schools, the former being more
secular. The teachers and the principals of the same religion of the denominational schools differed in their secular concepts from those of different religions, the former being more secular. There were no differences in the secular concepts of the teachers and the principals of major and minor religious groups of the non-denominational schools. As far as religious awareness was concerned there were no differences in the pupils of both the groups of school. The religious prejudice of the respondents showed up in their rejection of companions.

A study has been undertaken by Allport et al (1948) among Harvard and Raddiffe students, about the extensive post-war study of religion by means of a questionnaire survey. The investigation was related to the need for religion, the influence of religious upbringing and the changes in belief and prejudice which accompany the college experience. The study summarized that nearly 50% of the data felt a conflict between religion and science. In a good many students there was a gap in their conventional religious practices and unconventional beliefs. A good deal of consistency was not found between professed belief in God and rejection of all supernatural things.

2.2.2 Studies on Personality and Religion

Howard (1985) investigated the possible differences in
personality strengths and church expectations of pastors that may account for or be related to short-term or long-term pastoral ministry. The study was attempted to clarify differences between these variables that may account for pastoral length of ministry. The study also attempted to account for differences between long term and short-term pastoral ministries in regard to church expectations of pastoral leadership. Pastoral leadership was measured as it related to the quality of church life expressed through five aspects: (i) evangelism, (ii) community, (iii) goal setting, and (iv) finances. An integral part of the study was the development of an instrument for the measurement of church characteristics: "what exists", "what should be?" The study investigated the extent that variations in the dependent variable; pastoral length of ministry, which has two levels, long-term ministry, and short-term ministry; corresponds to variations in the independent variables.

Walters (1985) employed questionnaire survey techniques to research the opinions, attitudes, and practices of public school teachers in Indiana. Topics surveyed were classroom and school religious practices, attitudes toward a constitutional school prayer amendment, teacher knowledge of laws governing religious practices, and teacher attitudes toward the appropriateness of various religious observances in public schools. A 58% response was obtained from the sample. Overall
responses were analysed then data were disaggregated by demographic variables of sex, community size, region, age, and teaching level for further analysis. The results showed that teachers reported overwhelming compliance with laws governing religious practices in school. Regular school prayer led by students or teachers was reported in less than 2% of the classrooms reported by respondents. Disagreement on the desirability of a school prayer amendment, silent meditation, and teacher activism in this area was evident among respondents. An interest in the issue, belief in the effectiveness of professional teacher associations, and personal religious conviction were also reported. Only 2% of the respondents believed that prayer and Bible reading were appropriate school activities and included them in the regular school practices. 6% believed that these prohibited activities were appropriate. Only 4% of the respondents believed that observances of a religious nature were inappropriate.

Gupta (1980) conducted a study the findings of which have been summarized below:

- In general, Tibetan adolescents were found to be religious, mentally healthy and possessing positive personality characteristic in being warm-hearted, average in intelligence, emotionally stable, assertive, conscientious, imaginative, experimenting, self-sufficient.
- The high religious groups tended to be more conservative.

- The high religious groups in respect of faith in religion differed from the low religious groups in personality characteristics such as intelligence, suspiciousness and relaxation.

- The high religious groups were associated with the measures of mental health, which were inadequacy depression, anxiety, sensitiveness, anger and tension.

- Males were more religious than females.

- Females were more self-opinion rated and imaginative than men.

- Only some factors of personality such as intelligence and ego-strength were found to be positively correlated with religiosity.

- The subdimensions of religiosity and the measures of mental health were significantly correlated.

Maves (1971) and Peatling (1976, 1980a, 1980b) reported on studies of religious development in adults; the former finding that stability rather than change characterizes the adult group, crediting changes that may occur to environmental pressures such as sociocultural directions, the latter found that although adults continue to develop cognitively at least until the age
of 50, moral development appears to recapitulate those levels found in students in grades 4 to 7.

Himmelfarb (1979) has reported the extent to which the behaviour and attitude of Jews are "Jewishly" oriented. Jewish identity has been examined with unidimensional, non-dimensional, and multidimensional approaches (Cohen, 1977).

Birnbaum (1963) found that day-school students appeared to have greater self-acceptance than Hebrew school pupils and that conservative students were significantly more favourable toward Israel than Reform pupils. Geller (1970) also found day-school respondents more accepting the ethnic beliefs than public and supplementary school students. Additionally, there are indications of a low-to-moderate correlation between the amount of Jewish schooling and adult identification.

Ligon (1975) worked on the psychological counterparts of the Beatitudes while conceptualizing a psychology of Christian personality and developing cyclical revisions of a programme in attitude education for mental health. Additionally, Ligon et al (1976) focussing on cross-generation educational groups, studied the family to identify the earliest precursors of a positive self-concept during infancy.

In the study of infants and young children, Hedges (1971) and Steward and Steward (1974) investigated the evidence of self and cultural aspects of maternal teaching strategies, whereas
Barber (1975) and Ligon (1976) developed scales of self-regard to facilitate positive self-regard in preschoolers and designed materials for parents of infant children.

Dittes (1971) has examined the nature of commitments, evidence suggests there are two types of "believers": those for whom religion is a thoughtful commitment, and those for whom it is a formalized and external response. Those with an "intrinsic" faith have a positive orientation toward self, others, and God, whereas those with an "extrinsic" faith have less favourable orientations (Spilka & Mullin, 1977).

Joseph (1964) carried out a study of religious conflicts in Carleton College which is one of the liberal arts colleges of high academic students and is traditionally protestant, supports an active Ministry to students and is not church related. He experienced that 12% of the students population at one time or the other suffered from serious conflicts of religion which was more in juniors and seniors than freshmen and sephemores. Non-religious students were found having lesser conflicts than do either theological liberals or orthodox. The types of conflicts in religious students were at deeper level, that is, related to behaviour and self-concept. They faced the problems which were generally related to reason and feeling, the unsatisfied longing for acceptable faith position, the inconsistency of behaviour and uncomfortableness based on an
Havland and Tanis (1959) have reported the work about persuasibility, which they defined as person's readiness to accept social influence with others irrespective of what he shows about the communicator or what the communicator is advocating. They concluded that no significant differences existed between the two groups; hence authoritative leadership in the area of faith and moral exercised by the Catholic church (and reflected in the Catholic Secondary School) is not accompanied by a higher level of general persuasibility and the part of Catholic Secondary School students. In line with the above work, Bernard et al (1965) have found no significant differences in general persuasibility between Catholic and Public High School students.

Drager (1952) in a study relied that religious persons were more conforming while non-religious persons tend to be more independent (Catholic, Lutheran, Baptists, Episcopalian) that non-believers generally came from Unitarian, Congregational and Jew families. The second conclusion confirmed the findings already arrived at by Ferguson (1944).

A scientific study has been conducted, to find the correlates of religious beliefs with personality and backward variables, by Carol et al (1962). They computed the data on the total sample and also on sub groups scoring high and low on
religious information. The total group revealed a number of significant correlations between religious beliefs, backward and demographic variables, but no distinguishable negative personality correlations were found between informed and uninformed groups on religious beliefs.

Travers and Davis (1961) prepared a questionnaire, keeping in view the comparison of intensity of religious belief and civil authority, family loyalty, community loyalty and practical consequences as the primary reference for moral adjustment principles. The questionnaire was administered on 223 Catholic boys which included 120 non-delinquents and 103 delinquents, who had behaviour problems for parents, school authority and police. Significant relationship between incidence of delinquency and the non-religious concept of civil authority, and family loyalty was obtained. The results were also indicative of the fact that delinquents responded on the basis of religious motive significantly less than non-delinquents. The results were conclusive of the relationship between religious belief and the occurrence of delinquency and proposed religious training a deterrent to delinquent behaviour.

Allen (1955) concluded that religious people tend to check conventional conforming adjectives as self descriptive as compared to non-religious people.

2.2.3 Studies on Intelligence and Religion

Ajwani (1979) reported that the subjects with facilitatory
personality traits proved better problem-solvers than those having inhibitory personality traits. The subjects with high intelligence proved to be better problem solvers than those with low-intelligence. The problem solving ability of the subjects increased with an increase in age. No significant sex differences were observed in the subject's ability to solve problems. The interaction between personality factors, intelligence, age and sex had no effect on the problem solving ability of subjects. The subjects of the three experimental groups performed significantly better than the control group, implying that the direction helped in increasing the problem solving ability of the subjects. The assistance given in finding out the needed information and methods (experimental condition II) proved to be the most effective set followed by the experimental condition III and experimental condition I. The effect of direction of the problem solving ability was found to be independent of other factors, that is, facilitatory or inhibitory personality, high or low levels of intelligence, young or old age, and male or female sex.

Hill (1957) conducted a study to find the difference between the educational development of Public and Parochial School students. The results have been observed favourable to Public School Educational System. In another study Hill (1961) has noticed that scholastic success of fresh-men from Parochial School was higher. A similar study was conducted
by Khanna (1957) who concluded that religious persons were more authoritarian, ethnocentric, and perceptually and intellectually rigid.

2.2.4 Studies on Socio-Economic Status and Religion

Breon (1956) reported that generally believers of religion came from low socio-economic structure than non-believers. A further conclusion derived by him was that believers tend to come from families of certain denominations than the students from Public Secondary Schools. In two other studies, Knapp and Goodrich (1952); and Knapp and Greenbaum (1953); found that the graduates of Catholic colleges had achieved poor showing in studies.

Educational advancement appears to affect Jewish beliefs negatively. Community factors such as place of residence and peer influences make substantial differences to the degree of identification: suburban Jews appear to identify less than urban Jews; peer influences have an important impact among adolescents; and socio-economic factors do not have much impact on identification (Lazerwitz, 1973; Himmelfarb, 1974; Goldstein & Goldscheider, 1968).

The religious attitude of college students and other adults, sectarianism was found to reflect a world view of individuals from the lower social and economic classes, from
rural areas, and from those with lower reading levels (Nelson, 1972).

Tandon (1967) reported a study aimed at measuring the attitude of the young people towards religion. This investigation was conducted on a sample of 3917 students, both boys and girls of 21 towns of U.P. selected by probability and non-probability sampling techniques. Besides this another sample of 429 students of grade IX and X was taken and used for preparing the attitude scale. From this work it was reported that students in general have a favourable attitude towards religion. The communities having favourable religious attitude in the descending order are Hindus, Muslims and Sikhs. Students from lower income group showed more favourable attitude towards religion. There is no relationship between the size of the family and the attitude towards religion. Girls were more favourable towards religion than boys. Home adjustment was positively correlated with the attitude towards religion. Attitude towards religions were not related to health, social and emotional adjustment.

Academic achievement had no linear relationship with the attitude towards religion. Attitude towards religion had significant positive correlation with all five values measured, for example, theoretical, economic, aesthetic, political and social.

The main objective of Rajamanickam's (1966) study were (i) to assess the attitude of the students and professional
towards the intuition of religion and God, their belief about
the immortality of soul and future life, (ii) to find out the
difference in religious attitude of students studying humanities,
science, and professional courses. The study revealed that
moral and religious instruction, rural and urban background,
size of the family, caste, and parental occupation influenced
religious attitude of the students.

The study was conducted by employing a sample of 397
students and 292 professionals from Andhra Pradesh, Madras and
Mysore. The sample consisted of 1400 students and 700
professionals, belonging to teaching, medicine, law, engineering
and people from government and other offices. The data were
collected through a set of three questionnaire. The study
revealed as follows:

Thurstone's centroid method yielded religionism, overt
religionism and spiritism to explain student's religious
attitude and rational thisim spiritualism and transcendentalism
as factors explaining professional's religious attitude.
Religious attitude was correlated with conservatism in both the
groups' students. The men students and women students
of professionals were more religious than their respective
counterparts. Moral and religious instructions, rural and urban
background, size of the family, caste and parental occupation
influenced religious attitude of the students.

For the professionals age, nature of home town - city, town
or village, economic status, caste and moral, and religious education affected their attitude towards religion. Students were more religious than professionals. Men students went to places of worship more often, than women students. Religious reformation was welcomed by only one-third of the total sample. Students and professionals were not in favour of properties of religious institutions to be taken up by the government. Parents and teachers seemed to be the main source of religious knowledge for students and professionals.