CHAPTER - V
DISSCUSSION
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DISCUSSION

As the growing mind of society deals with true beliefs they are piled up and classified in systems of science and philosophy. Even without systematization, the mere structural similarity of judgments, formed unconsciously on the same implicit principles of causation and classification, throws them into those loose appreciative masses which we call "Common sense". Such systems of masses, whether of science or of common sense, reading assimilate and confirm new inferences having the same character, and offer resistance to all inferences having a different structure, such as those magic and spirits. The selective power of these appreciative masses over novel ideas constitutes "the understanding" and is the plain solid man's substitute for logic. It is true with many scientists who often neglect the abstract study of logic. It is the chief defect of common sense that the verification of its judgments depends entirely upon repetition of experiences (Read, 1968).

Not only the truths of experience become masses or systematized in common sense and science but the errors or misinterpreted experience and tradition form similar aggregates. Coincidences are mistaken for causation; illusions, dreams, tales of thaumaturgy and ghost stories, so far as they have anything in common in their outlines or emotional tones form appreciative masses which function in the same as scientific systems. Each of these constituent beliefs strengthens and each mass readily assimilates and confirms any new tale or illusion having its own character and resists and repels every judgment having a different structure. It refuses explanation. Just as science and common sense have a sort of internal skeleton of principles which has been exhibited as logic, so some of these comparatively obscure and chaotic masses of illusion and tradition contain lowest human level obtain recognition as culture advances. But nothing ever emerges from them that can be called a list of truth or methodology.

Bad observation, confused and destroyed memories, dreams and corrupted testimony and traditions are contributory to these masses of error. They have their origin in sound kind of experience and matter of fact, and all issuing in vain imaginations. Experience is distorted and corrupted by
superstition, but it transfers to superstition the attitude or belief that always
belongs to experience, even direct experience is often interpreted by a story in
such a way as to make the story more credible.

The causes determining beliefs are reinforced in various ways by
feeling and emotion. The agreeableness or disagreeableness of any judgment
draws attention to, or diverts it from such a judgment and the evidence for it,
except that r some disagreeable emotions, especially fear, by a sort of
fascination of attention, favor belief in an imagined evil.

Every desire fixes attention upon beliefs favorable to it, and upon
evidence favorable to them. It diverts attention from conflicting beliefs and
consideration. In other words every desire readily forms about itself a
relatively isolated mass of beliefs, which resist comparison and therefore does
not recognize the principle of contradiction. Incompatible desires may be
cherished without our becoming aware of their incompatibility.

The more immature an individual is and who loss knowledge he has,
the less inhibition of desire is exerted by foresight of consequences that ought
to awaken conflicting desires or fears; and the less comparison one has, the
less is desire inhibited by its probable consequences to others; therefore, the
less check there is upon belief.

Voluntary action in connection with any belief, whether of a rational
kind or in the routine of rites and ceremonies, favors that belief first by
establishing the idea- circuit of means and end, the end suggesting the means
to it, and the thought of means running forward to the end- a circuit that resist
interruption. Secondly, by the general effect of habit and prejudice; for every
habit of action or of thought has inertia, and moreover, it is agreeable and to
break it is disagreeable, so that again a relatively isolated system is formed
which resists comparison and criticism.

Finally, belief is determined by certain social influences besides
testimony and tradition; especially by sympathy and antipathy between
families, parties, tribes and by imitiveness and suggestibility, so that beliefs
become fashionable, coercive, impassioned and intolerant.

In sum, many beliefs result from inferences and that inferences when
logically justifiable may be considered as grounds, but when not justifiable,
they are only causes of belief and their results are only imagination - beliefs.
There are several common superstitious beliefs in every society and every culture. Some people observe those superstitious beliefs, others do not. There are individual differences regarding observance of superstitious beliefs. Social, psychological, economic and environmental factors have their own significance in the development as well as observance of superstitious beliefs. Differentiation is inevitable in development of superstitious belief and observance of beliefs. Development of belief rational or superstitious probably consists perception and feelings; while observance of belief consists perception, feelings and action. So, the former probably is belief and the latter is attitude.

Both rational as well as superstitious beliefs are greatly dependent on home or family atmosphere. First lessons of social behavior, the children, get in the family. Whatsoever, taught by the parents is believed by the children. It is perceived as truth and believed firmly by them. Children imitate parents behavior, that is repeated in family frequently. It helps in reinforcing. It was thought that education of people will automatically lead to their acceptance of science and its achievements. Situation in India particularly has shown that this expectation has not been fulfilled. Education in India might have produced science and technology graduates, but it has not been fully successful in Inculcating among people the scientific outlook and temper. In India, the education has twofold tasks, one of combating the age-old superstition and the other of imparting scientific education. While the later goal has been somewhat realised, little has been achieved in the case of the former. The relative backwardness of India is not so much due to what of talent in the country as it is due to lack of scientific spirit and to overwhelming impact of superstition. It is probably for this reason that Indian Constitution now envisaged inculcation of scientific temper and spirit of enquiry as the major objective of education. It indirectly implies a need for eradication of superstitions which are obviously interfering with the social and economic progress of the country.

It cannot be too strongly emphasized that fulfillment of the above constitutional obligation needs a fresh, thorough and systematic approach to the problem of superstitions that have held society in its clutches for years. Behavioural sciences, psychology in particular, can contribute a lot towards
this end. Russell declared that, "an aspect of modernity is emancipation from superstitions. Only the spread of scientific knowledge could eradicate irrational beliefs of all kinds. In India, widespread illiteracy and ignorance about the physical environment have led to the most bizarre superstitions"

Religion, an inseparable part of human life influences the life style in many ways. One's religion may not always be of his own choice because it all depends on the caretakers either parents or others who bring up the child in a specific environment. When the child grows up, studies and enters in the practical life, he learns to realize what he has gained from the religious principles he follows so far. Development of psychological characteristics is also not innate, it depends mostly on the environment in which one is born and latter on brought up. The review of literature shows that there were very few studies which gave emphasis on religion and psychological characteristics both. Most studies of religion, caste conversion etc dealt more with philosophical, sociological and economic aspects, to bridge this gap the present study was conducted.

In the present study there were three independent variables, namely religion, locus of control and gender. Each variable varied as two levels i.e. high religious attitude vs low religious attitude, external locus of control vs internal locus of control, and male vs female. From this it is clear that each of the independent variable was varied at two levels. Obviously a $2 \times 2 \times 2$ balanced factorial design was used and their were eight classified groups.

differences could be seen in the means of eight classified groups on measure of religious attitude, e.g. group A1B1C1 is having mean score of 6.30 and standard deviation is 1.70 where as group A2B2C2 is associated with a mean score of 25.80 and standard deviation is 3.20. The group 1 is associated with lowest mean score and group eight associated with largest mean score. Difference in the largest and smallest means is large but whether the difference is significantly large or not could not be decided on the basis of means and standard deviations. Whether the results supported the hypothesis of not was found out only after treating the data by three way analysis of variance. The summery of three way analysis of variance for religious attitude given in table 4.2.
From the summery, it is seen that main effect A is highly significant. Main effect A refers to the factor of religion it was varied at two levels. The Ss embracing Buddhism called Buddhist and the Ss embracing Hinduism called Hindu. In the present study Hindu and Buddhist Ss were incorporated. It was assumed that Buddhist Ss and Hindu Ss differ significantly with regards to religious attitude. Since the main effect A is highly significant (F=1101.51, df 1 and 319, p < 0.01) it is clear that Buddhist and Hindu differ significantly from each other. From the mean scores it was found that the Buddhist had significantly poor religious attitude than the Hindu. The results are in line with the hypothesis of the study.

The second independent variable was the factor of locus of control it was also varied at two levels. The effective sample was divided in two groups, internal locus of control and external locus of control. Main effect B represents the factor of locus of control. Main effect B was yielded highly significant results and F value of 376.37, for 1 and 319 df is significant beyond 0.01 level. It indicates that the Ss with internal locus of control and those Ss with external locus of control differ from each other significantly. If the means are considered then it is seen that the mean score of the external locus of control Ss is larger than the means of internal locus of control Ss. The results also support the hypothesis of the study.

Factor of gender was regarded as an important factor in the development of religious attitude it was assume that the male Ss development significantly poor or low religious attitude than the female Ss. To hot extent the hypothesis was supported by the result was examined from the summery of analysis of variance. Main effect C represents the factor of gender; it was also varied at two levels. From the summery it is seen that main effect C is associated with very high F value. it seems that in influencing the development of religious attitude the role of gender was most significant. A F value of 83.52, yielded by main effect C is highly significant beyond 0.01 level when the df are 1 and 319.

Though all the three main effects were highly significant the results showed that, in influencing the development of religious attitude, these factors
were not functioning independently. Interaction A*B was non significant (F=0.02, df =1 and 319, p>0.05). It suggested that in the process of developing religious attitude of the Ss, the factor of religion functioned independently. Interaction effect A*C suggest that the religion and the factor of gender function independent while influencing the development of religious attitude. Interaction A*C is associated with a F value of 0.64 which is much less than what is needed to be significant at 0.05 level when df is 1 and 319.

Interaction B*C was found non significant (F=1.26, df =1 and 319, p>0.05). It seems that main effect B and main effect C function independently.

It could be seen that interaction A x B x C is also non significant (F=0.64, df =1 and 319, p>0.05). On the whole, in the process of developing religious attitude, most of the main effect functioned independently. Above table clearly show that the groups differ largely from each other. Differences in the mean score are large, for example Group A1B1C1 obtain mean score of 5.00 (SD=1.33).This group has lowest mean score. The group A2B2C2 on the other hand had the highest mean score (7=21.20 and SD=2.61). However only on the basis of means and standard deviations meaningful inferences can not be drawn, hence the superstitious belief data were treated by three way of analysis of variance. Complete summery of ANOVA results are given in the table 4.4.

When the effective sample was classified into two broad religion namely Hindu and Buddhism and there mean scores on a superstitious belief measure were computed, it was found that the two groups had remarkably difference in the mean scores. Main effect A represent this factor: it yielded and F value of 86.50 which for 1 and 312, is significant at 0.01 level. Results show that Hindu subjects having more superstitious belief than Buddhist subjects.

Factor of locus of control was found very closely associated with superstitious belief main effect be brought out highly significant results (F=153.34, df=1 & 312, p<0.01 level). The Ss having external locus of control obtain high mean score where as the Ss having internal locus of control obtain lowest mean score for superstitious belief. In view of the results of ANOVA it
could be stated that the Ss having external locus of control had significantly more superstitious beliefs than Ss having internal locus of control.

Superstitious beliefs was found associated with the factor of gender also. Main effect C represents the factor of gender it was varied at two levels it was assumed that the female Ss have significantly more superstitious belief than male Ss. Main effect has brought out highly significant results. And F value of 57.24, for 1 & 312 df, is significant beyond 0.01 level. This highly significant F value tells that the female Ss are significantly more superstitious than the male Ss.

Interaction A x B was found to be non-significant (F=0.39, df=1 & 312, p>0.05). It indicates that remarkable and significant impact of main effect A was independent of main effect B. Similarly, interaction A x C was found to be non-significant (F=1.95, df=1 & 312, p>0.05). It means impact of main effect A was independent main effect of C. Main effect B and main effect C on the other hand to some extent were functioning in collaboration with each other. Interaction B x C has obtained and F value of 7.24, which is significant at 0.05 level when the df are 1 & 312.

Interaction A x B x C is non-significant (F=3.90, df=1& 312, p>0.05). Obviously, most of the main effect functioned independently.

The individuals who are developing religious attitude also develop superstitious beliefs. In the present study the researcher wants to study the strength of association between religious attitude and superstitious beliefs. According to religious attitude scale high score indicate high religious attitude and according to superstitious belief scale high score indicates high superstitious beliefs. The significant correlation + 0.46 indicate that as religious attitude increases, superstitious beliefs also increase.

The individuals having external locus of control develop religious attitude. The significant positive correlation + 0.53 shows that external locus of control develop positive religious attitude. The individual having external locus of control believe in God and other supernatural power which help him in his bad times. Similarly external locus of control and superstitious beliefs are positively and strongly related to each other. The significant positive correlation + 0.49 shows that individual having external locus of control was dependent on another supernatural power.
Table No.01
Subjects Shows the mean S.D, and ‘t’ value of factors Religious Attitude

<table>
<thead>
<tr>
<th>Subjects</th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhist Male</td>
<td>6.30</td>
<td>1.70</td>
<td>40</td>
<td>78</td>
<td>7.87**</td>
</tr>
<tr>
<td>Internal LOC</td>
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<tr>
<td>Buddhist Female</td>
<td>10.00</td>
<td>2.44</td>
<td>40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Internal LOC</td>
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</tr>
</tbody>
</table>

Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Religious Attitude score of the Buddhist Male Internal Locus of Control is 79.80 and that of the Buddhist Female Internal Locus of Control 61.43 The difference between the two mean is highly significant ‘t’=7.87, df=78.

Thus the hypothesis is confirmed Buddhist Female (Internal Locus of Control) have significantly high Religious Attitude than Buddhist Male (Internal Locus of Control).
Table No.02

Subjects Shows the mean S.D, and ‘t’ value of factors Religious Attitude

<table>
<thead>
<tr>
<th>Subjects</th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhist Male External LOC</td>
<td>13.00</td>
<td>2.10</td>
<td>40</td>
<td>78</td>
<td>25.96**</td>
</tr>
<tr>
<td>Buddhist Female External LOC</td>
<td>26.50</td>
<td>2.50</td>
<td>40</td>
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</table>

Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Religious Attitude score of the Buddhist Male External Locus of Control is 13.00 and that of the Buddhist Female External Locus of Control 26.50 The difference between the two mean is highly significant ‘t’ = 25.96, df = 78.

Thus the hypothesis is confirmed Buddhist Female (External Locus of Control) have significantly high Religious Attitude than Buddhist Male External Locus of Control.)

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Table No.03

Subjects Shows the mean S.D, and ‘t’ value of factors Religious Attitude

<table>
<thead>
<tr>
<th>Subjects</th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
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<tr>
<td>Hindus Male</td>
<td>17.20</td>
<td>2.65</td>
<td>40</td>
<td></td>
<td>3.46**</td>
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<tr>
<td>Internal LOC</td>
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<td></td>
<td>78</td>
<td></td>
</tr>
<tr>
<td>Hindus Female</td>
<td>19.90</td>
<td>4.17</td>
<td>40</td>
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<tr>
<td>Internal LOC</td>
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</table>

Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Religious Attitude score of the Hindus Male Internal Locus of Control is 17.20 and that of the Hindus Female Internal Locus of Control 19.90. The difference between the two mean is highly significant, ‘t’ = 3.46, df = 78.

Thus the hypothesis is confirmed, Hindus Female (Internal Locus of Control) have significantly high Religious Attitude than Hindus Male (Internal Locus of Control).
Table No.04
Subjects Shows the mean S.D, and ‘t’ value of factors Religious Attitude

<table>
<thead>
<tr>
<th>Subjects</th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
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<tr>
<td>Hindus Male</td>
<td>23.30</td>
<td>2.54</td>
<td>40</td>
<td></td>
<td>3.33**</td>
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<td>External LOC</td>
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<td>78</td>
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</tr>
<tr>
<td>Hindus Female</td>
<td>25.80</td>
<td>3.22</td>
<td>40</td>
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<tr>
<td>External LOC</td>
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<td></td>
<td></td>
<td></td>
<td>3.33**</td>
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</table>

Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Religious Attitude score of the Hindus Male External Locus of Control is 23.30 and that of the Hindus Female External Locus of Control 25.80. The difference between the two mean is highly significant ‘t’ = 25.80, df = 78.

Thus the hypothesis is confirmed Hindus Female (External Locus of Control) have significantly high Religious Attitude than Hindus Male External Locus of Control.
<table>
<thead>
<tr>
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<th>N</th>
<th>DF</th>
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<tr>
<td>Buddhist Female</td>
<td>12.20</td>
<td>2.93</td>
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<td>Internal LOC</td>
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Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Superstitious Beliefs score of the Buddhist Male Internal Locus of Control is 5.00 and that of the Buddhist Female Internal Locus of Control 12.20. The difference between the two mean is highly significant ‘t’ = 14.4, df = 78.

Thus the hypothesis is confirmed Buddhist Female (Internal Locus of Control) have significantly high Superstitious Beliefs than Buddhist Male (Internal Locus of Control).
Table No. 06
Subjects Shows the mean S.D, and ‘t’ value of factors

‘Superstitious Beliefs’

<table>
<thead>
<tr>
<th>Subjects</th>
<th>MEAN</th>
<th>SD</th>
<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
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<td>1.94</td>
<td>40</td>
<td>78</td>
<td>5**</td>
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<td>Buddhist Female External LOC</td>
<td>16.40</td>
<td>1.89</td>
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</table>

Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Superstitious Beliefs score of the Buddhist Male External Locus of Control is 14.30 and that of the Buddhist Female External Locus of Control 16.40. The difference between the two means is highly significant ‘t’=5, df=78.

Thus, the hypothesis is confirmed: Buddhist Female (External Locus of Control) have significantly high Superstitious Beliefs than Buddhist Male External Locus of Control.
Table No.07

Subjects Shows the mean S.D, and 't' value of factors

'Superstitious Beliefs'

<table>
<thead>
<tr>
<th>Subjects</th>
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<th>N</th>
<th>DF</th>
<th>'t' Value</th>
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<tr>
<td>Hindus Male</td>
<td>11.90</td>
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<td>78</td>
<td>5.61**</td>
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<td>Internal LOC</td>
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<td>Hindus Female</td>
<td>15.60</td>
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Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Superstitious Beliefs score of the Hindus Male Internal Locus of Control is 11.90 and that of the Hindus Female Internal Locus of Control 15.60. The difference between the two mean is highly significant 't' = 5.61, df = 78.

Thus the hypothesis is confirmed Hindus Female (Internal Locus of Control) have significantly high Superstitious Beliefs than Hindus Male (Internal Locus of Control).
Table No. 08

Subjects Shows the mean S.D, and ‘t’ value of factors

‘Superstitious Beliefs’

<table>
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<tr>
<th>Subjects</th>
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<th>N</th>
<th>DF</th>
<th>‘t’ Value</th>
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<td>3.80**</td>
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<tr>
<td>Hindus Female</td>
<td>21.20</td>
<td>2.61</td>
<td>40</td>
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<tr>
<td>External LOC</td>
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Significant at 0.01 levels**

The results related to the hypothesis have been recorded. Mean of Superstitious Beliefs score of the Hindus Male External Locus of Control is 18.50 and that of the Hindus Female External Locus of Control 21.20. The difference between the two mean is highly significant ‘t’ = 3.80, df = 78.

Thus the hypothesis is confirmed; Hindus Female (External Locus of Control) have significantly high Superstitious Beliefs than Hindus Male External Locus of Control.