CHAPTER ONE

INTRODUCTION AND METHODOLOGY

1.1. SI TUATING THE RESEARCH

Since the late 1970s, the power of religion in shaping people’s public identity is growing. Global Pentecostalism and Charismatic Christianity, in all their diversity, are the fastest expanding religious movements in the world today. Pentecostals expanded through the late 20th century to at least 380 millions, by the most conservative estimate, put forth by John L. Allen Jr.\(^1\) In Christian terms, the late 20th century will probably come to be known as the era of the “Pentecostal Explosion.” From less than six percent in the mid-1970s, Pentecostals finished the century representing almost 20 percent of world Christianity, according to a 2006 study by the Pew Forum on Religion and Public Life called Spirit and Power.\(^2\)

“Certain studies forecast a growth of 2.25 percent in Pentecostal population in comparison with the 1.23 percent increase in the world population in the past century”.\(^3\) Pentecostalism’s growing numbers strongly indicate that the movement will be a major force in shaping the religious landscape of the 21st century.

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Pentecostalism has become globalized, having many ecumenical implications; and its adherents are often on the cutting edge of the encounter with people of other faiths.\(^4\) In direct and indirect ways, Pentecostal beliefs and practices are remaking the face of world Christianity.\(^5\)

Charismatics share many of the experiences that are distinctive to Pentecostalism but remain members of mainstream Protestant, Catholic, and Orthodox denominations. This movement, sometimes referred to as ‘second wave’ Pentecostalism, emerged in significant numbers in the 1960s as part of what its members considered to be a much-needed spiritual renewal within these older churches.\(^6\) The Charismatic renewal in various churches and a general quest for an effective spirituality among Christians of all denominations are considered to be the effects of Pentecostalism. While there has been this positive influence, we also hear about conflictual issues related to relationship between Pentecostalism and Catholicism.

Indian Pentecostalism is the fifth largest sector of global Christianity and is growing rapidly. It is present in almost every part of India, including north-west India, where the Christian population is comparatively low. Notwithstanding the overall minority situation of Indian Christianity, Pentecostals constitute a considerable part of Christian population in Tamilnadu. The emergence of Charismatic movement within the Catholic Church and Pentecostalism have definitely impacted upon the Catholic Church in Tamilnadu.

### 1.2. Significance of the Study

Despite this growing influence of Pentecostalism within the Catholic community in India, and particularly in Tamilnadu, there is no scientific study on the Catholic perception of the Pentecostal phenomenon. Though there is considerable literature


\(^5\) Cf. Ibid.

regarding the theology and evangelism of Pentecostal Churches, hardly there is any research on the interaction between the Catholics and the Pentecostals in Tamilnadu. The nature of interaction between Catholicism and Pentecostalism and the perceptions of Catholics on Pentecostalism have remained rather invisible in the academic writing.

In this backdrop, this research attempts to identify and analyse the perceptions of Catholics of Tamilnadu on Pentecostalism, with respect to the emergence of Pentecostalism and its beliefs and practices. It would analyze in a dispassionate manner the perceived push and pull factors that are influenced by the interplay of internal and external factors.

1.3. CLARIFICATION OF TERMS

1.3.1. Perception and Phenomenology

For this study, perception is defined as a cognitive process that serves as a basis for an awareness or consciousness or understanding that allows an individual to know and interpret a reality. Phenomenology is used here as a theoretical perspective. It is an attempt to clarify the phenomenon through a descriptive investigation of the phenomenon by studying its various components, dynamics and functions. Phenomenology of religion which continues to be a significant method for the academic study of religion even in the 21st century helps the researcher to study and analyse the perceptions of the respondents shared in the form of opinions and ideas on the observed ensemble of religious aspects of Pentecostalism with its system, beliefs and practices.

Taking a phenomenological approach, this study explores the perceptions of Catholics on Pentecostalism, its practices, expressions, motivational factors, etc.

1.3.2. Catholics

It refers to Christians and churches belonging to the Roman Catholic Church in full communion with the Holy See, and in this study to the Latin Rite alone. They include Catholics who are Charismatics (who share some features of Pentecostalism), Catholics, who while keeping up their identity with the Catholic Church, look for
religious experience offered by Pentecostalism, and Catholics who clearly differentiate themselves from Pentecostals.

1.3.3. Pentecostalism

Pentecostalism is used in this research as an umbrella term that includes a wide range of classical Pentecostal churches and indigenous churches with their different theologies and cultures.

1.4. Objectives of the Study

1. To study the perceptions of Catholics regarding the emergence of Pentecostalism as a phenomenon in Tamilnadu context.

2. To study the perception of Catholics on Pentecostal beliefs, practices and lifestyle.

3. To study and analyze the perceptions of Catholics on the interaction between Catholicism and Pentecostalism.

4. To analyse the perceptions of Catholics on the motivational factors that lead to the shift of membership from the Catholic Church to Pentecostal Churches.

1.5. Review of Related Literature

The researcher could not come across any research on the perceptions of Catholics on Pentecostalism in Tamilnadu – its emergence, beliefs, practices and lifestyle, the relationship between Catholics and Pentecostals and the motivational factors that lead to the shift. However, he could find several books, articles and literature on Pentecostalism. The researcher would like to present the findings of some related studies and show how the present study differs from them.

The Pew Research Centre’s Forum on Religion & Public Life, launched in the United States in 2001, seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. It conducted a study in 2006, named Spirit and Power -

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7 Cf. Ibid.
a 10 Nation Survey of Pentecostals, in 10 countries with sizeable renewalist populations: United States, Brazil, Chile, Guatemala in Latin America, Kenya, Nigeria, South Africa in Africa, India, the Philippines and South Korea in Asia to ascertain the religious, political and civic views of individuals involved in these groups. This study helped the researcher to have a preliminary idea of the global growth of Pentecostalism, to have knowledge of Pentecostalism and its adherents, and to have an understanding of the views of Pentecostals on different issues as well as upon themselves.

M. Bergunder’s *The South Indian Pentecostal Movement in the Twentieth Century* argues that Pentecostals are an influential part of India’s Christian culture. In the backdrop of Indian Pentecostalism remaining rather invisible in the academic writing on Christianity in India, the book provides a well-informed study with a focus on the increasing large group of Pentecostals in South India. It attempts to sketch an outline and definition of Pentecostalism with a systematic profile of South Indian Pentecostal Movement. Going through the book helped the researcher to have an understanding of the emergence of Pentecostalism in South India and its growth in Tamilnadu. The book served as a basic reading for the researcher.

Paul Parathazham, professor at Jnana-Deepa Vidyapeeth, Pune, did a survey in 1996 among Catholics in Indian cities to assess and evaluate the impact of Neo-Pentecostalism among the Catholic population. The survey studied shift factors, the reasons for the Indian Catholics to embrace Pentecostalism, and analysed the ‘Push’ and ‘Pull’ factors. His intention was to assist the Catholic Church in India to come out with a pastoral response to the emerging phenomenon of Pentecostalism. Though the researcher of this study did not do a parallel study, studying the patterns (the shift patterns, and push and pull factors) of the survey helped him to have an understanding of the perceptions of the respondents in the backdrop of Parathazham’s findings at the national level. But the present study explores into wider areas by analysing the

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perceptions of Catholics on various aspects of Pentecostalism including its beliefs and practices.

V.V. Thomas, a leading historian of Indian Pentecostalism, in his book, *Dalit Pentecostalism: Spirituality of the Empowered Poor*, interprets the history of Pentecostalism in Kerala from the point of view of the Dalit experiences and perceptions. The study interprets it from a subaltern perspective. It analyses the socio-cultural contexts within which Dalits experienced Pentecostalism in Kerala. It concludes strongly that Dalits of Kerala were the pioneers in establishing Pentecostalism in the state and that there is an entity within the larger Pentecostalism in Kerala which may be described as Dalit Pentecostalism. This book gave the researcher an understanding of the emergence of Pentecostalism in the neighbouring state of Kerala. The researcher could gain some inspiration on how people from different walks of life, particularly from the downtrodden classes, embraced Pentecostalism in Kerala.

The present research is specific to Tamilnadu. It is an empirical study on the perceptions of Catholics on contemporary Pentecostalism and it has taken a phenomenological approach to the phenomenon. Therefore, in the backdrop of the above review of related literature, this research becomes significant and unique.

1.6. LIMITATIONS OF THE STUDY

The researcher, himself a catholic priest, might have looked for familiar forms of religious beliefs and practices, and the findings could, to some extent, be situated.

Since it is a pioneering study in the Tamilnadu context, the researcher had to rely on the data generated through survey, rather than existing interpretative materials.

1.7. PHENOMENOLOGICAL STUDY

Phenomenological study was chosen for this research because it is a method that can be used to descriptively analyse religious experiences. The objective of

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Phenomenology is to describe the full structure of what an experience means to those who live it. According to Marton the aim of phenomenology is, “to discover the structural framework within which various categories of understanding exist. Such structures (a complex of categories of description) should prove useful in understanding other people’s understanding”. 11

“Phenomenology has had an important influence on the sociology of religion”. 12 Phenomenological study is “to understand an experience from the participants’ point of view”. 13 The focus is on the participant’s perceptions of the event or situation, and the study tries to answer the question of the experience. Creswell points out that the essence of this study is the search for “the central underlying meaning of the experience and emphasize the intentionality of consciousness where experiences contain both the outward appearance and inward consciousness based on the memory, image, and meaning”. 14

Classical phenomenologists practiced three distinguishable methods. (1) They describe a type of experience just as we find it in our own (past) experience. (2) They interpret a type of experience by relating it to relevant features of context. In this vein, hermeneutics is spoken as the art of interpretation in context, especially social and linguistic context. (3) They analyse the form of a type of experience. In the end, all the classical phenomenologists practiced analysis of experience that brought out notable features for further elaboration. 15


1.8. Research Approach

This study adopted the methods of social sciences in the study of religion. It employed both the quantitative and the qualitative methods as theorized by the present-day social sciences.

More recently social science researchers have exhibited a growing recognition of the benefits of the mixed methods approach to research\textsuperscript{16}. The study combined the quantitative and the qualitative approaches of research. By means of employing this combined approach, the researcher was able to obtain the advantages of both quantitative and qualitative approaches. This is beneficial for a number of reasons, including the fact that the two types of data can complement each other and enhance the appreciation of the research problem and the validity of the results. Additionally it can identify areas where further investigation would be beneficial. The goal of the researcher using the mixed methods approach is to draw from the strengths and minimize the weaknesses of the quantitative and qualitative research approaches.\textsuperscript{17}

Authors like Blaikie, Easterby-Smith, Creswell, Decrop, Bowen and Massey have emphasised the following benefits of combining quantitative and qualitative methods: While the quantitative design strives to control bias so that facts can be understood in an objective way, the qualitative approach strives to understand the perspective of the programme stakeholders, looking to first-hand experience to provide meaningful data.\textsuperscript{18}


The accumulation of facts and causes of behaviour are addressed by the quantitative methodology, whereas the qualitative methodology addresses concerns with the changing and dynamic nature of reality.\textsuperscript{19}

Quantitative research designs strive to identify and isolate specific variables within the context of the study (seeking correlation, relationship, causality), while the qualitative design focuses on a holistic view of what is being studied via documents, case histories, observations and interviews.\textsuperscript{20}

Quantitative data are collected under controlled conditions in order to rule out the possibility that variables other than the ones under study may account for the relationships identified, while qualitative data are collected within the context of their natural occurrence.\textsuperscript{21}

Both quantitative and qualitative approaches seek reliable and valid results. Data that are consistent as indicated by the researcher’s ability to replicate the findings are of major concern in the quantitative arena, while the validity of qualitative findings is paramount so that data are representative of a true and full picture of the constructs under investigation.

When methods are combined, the advantages of each methodology complement those of the other, making a stronger research design that will yield more valid and reliable findings.\textsuperscript{22}

In selecting an approach for the present study, the benefits and shortcomings of the various methodologies were considered, and an integrated approach combining

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\textsuperscript{19} Cf. K.A. Bowen “An Argument for Integration of Qualitative and Quantitative Research Methods to Strengthen Internal Validity” \texttt{http://trochim.human.cornell.edu/gallery/bowen/hass691.htm} (accessed on August 21, 2012).


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elements of both qualitative as well as quantitative data was decided upon, thus making triangulation possible. Both qualitative and quantitative methods would make it possible to gather the most needed data to address the research problem and to ensure that the objectives of the study were successfully met.

1.8.1. Quantitative Approach

Quantitative research involves the collection of data so that information can be quantified and subjected to statistical treatment in order to support or refute “alternate knowledge claims”. Polit and Hungler state that quantitative approach is most suited to systematically collecting numerical information using structured formal tool. The quantitative data gathering methods are useful especially when a study needs to measure the cause and effect relationships evident between pre-selected and discrete variables. Variables, both dependent and independent, that are needed in the study are clearly and precisely specified.

1.8.2. Qualitative Approach

Since the researcher was interested in understanding individual respondent’s perceptions of Pentecostalism, in-depth interview was deemed the most suitable for qualitative data collection. The qualitative method suggests that respondents are chosen specifically because of their knowledge on the topic under investigation. In keeping with this method, respondents in this study were selected specifically because of their knowledge in Catholicism and Pentecostalism.

1.9. DATA SOURCES

To come up with pertinent findings and to provide credible recommendations, this study utilized two sources of research: primary and secondary.

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1.9.1. Primary Research Data

The primary data were derived from the answers the participants gave during the survey process. Massey O’Connor and Krotki\(^{26}\) explain that a survey is an effective method of collecting data from large number of respondents that allows the data collection through very large samples. A survey is a structured way of learning about a larger group of people by obtaining information from a representative sample of that particular group of people.\(^{27}\) A ‘survey’ is also a single most widely used research design in educational research; therefore, it was used in this educational research as well.\(^{28}\) Some of the advantages of a ‘survey’ are that it describes the characteristics of a large population and there is no other method of observation, which can provide this general capability. It allows many questions to be asked about a given topic by giving considerable flexibility to the analysis. A ‘survey’ was chosen because it obtains information from a vast section of people. Another importance is that the universal target group of the study was a large group of Catholics in Tamilnadu State.

1.9.2. Secondary Data

Secondary data are sources that already exist (Veal, 1997; Jennings, 2001). Secondary data in the current study included books, academic journals, government publications, periodicals and magazines, published/unpublished dissertations, and the web (Internet).


1.10. DATA COLLECTION INSTRUMENTS

1.10.1. Quantitative Data Collection Instrument

Quantitative data collection techniques have been applied to adequately address the research problem and objectives. The survey questionnaire was used as the main data-gathering instrument for this study. Questionnaire was selected as the most appropriate instrument for the research in view of availability of time, scope of resources and level of research. Polit and Hungler\(^{29}\) state that where there is little or poor research in a given area, it is desirable to commence investigations with a research tool that gathers quantitative information that can be generalised to a whole population. Cormack\(^{30}\) states that questionnaires are a useful tool for obtaining background and behavioural information in addition to opinions, attitudes, and beliefs.

Questionnaires do enable a collection of a wide range of responses in a limited scale and with less cost to the researcher in terms of time. Additionally, questionnaires are less subject to researcher bias\(^ {31}\), thus improving the reliability and validity of the study. Polit and Hungler\(^ {32}\) state that, questionnaires can be completely anonymised allowing the respondent to feel more free of any peer, societal or personal anxiety or pressures.

1.10.2. Questionnaire Construction

On the basis of information gathered from the literature review, the questionnaire (survey tool) was developed in such a way that respondents could indicate their opinions and experiences with minimal effort (See Appendix A).


\(^{32}\) Cf. D.F. Polit and B.P. Hungler, 418.
Structured questionnaires with close-end questions were distributed to the respondents to be filled in. The questionnaire was printed in both English and Tamil, the local language of Tamilnadu. The questionnaire included 92 questions relating to: Personal and family information, Catholics and their affinity with Charismatics / Pentecostals, and Catholic and Pentecostal worship. It had questions related to both Pentecostalism and the Catholic Church. The other questions were under the following themes: Social issues, Impact of BCCs, Word of God, Devotions and Sacraments, Church structures and hierarchy, Laity participation, Supporting the local church, Christianity and other religions, Communal violence, Theological issues, Poverty and Kingdom of God, Politics and patriotism, and Catholics’ relationship with Pentecostals.

All the questions are close-ended and the respondents were asked to make their choices. According to Neuman\textsuperscript{33}, close-ended questions are easier and quicker for respondents to answer. The number of answer choices for each question was presented according to the need. Rating and agreement scales were provided wherever necessary. Rating scale had four options, viz. Very good, good, Partly good and Not at all good. Agreement scale was structured using the 5-point Likert format.\textsuperscript{34} Likert, in 1932, proposed a method of attitude measurement. The same method remains in use today, and is appropriate to the current context, since Likert scale questionnaire surveys have been widely used for measuring perceptions and attitudes of the host community\textsuperscript{35}. A 5-point Likert scale instrument (strongly agree, agree, neutral, disagree, and strongly disagree) was therefore developed for the purposes of this study to assess the respondents’ perceptions on the various questions and statements. The choices represent the degree of agreement each respondent has on the given question or statement. The Likert survey enabled the respondents to answer the survey easily. In addition, this research instrument allowed the researcher


to carry out the quantitative approach effectively with the use of statistics for data interpretation.

1.10.3. Qualitative Data Collection Instrument

1.10.3.1. Semi-structured Interview

The researcher collected qualitative data by conducting semi-structured interviews with the respondents about their ideas, opinions, and experiences, and through participant observation. In this research, semi-structured interview using open-ended questions was the second method used to collect data. According to Marton and Both\[36\], the semi-structured interview has been widely used and is considered a sound method for studying the insights and experiences. Patton noted:

> We interview people to find out from them those things we cannot directly observe. The issue is not whether observational data is more desirable, valid, or meaningful than self-report data. The fact of the matter is that we cannot observe everything. We cannot observe feelings, thoughts and intentions. We cannot observe behaviours that took place at some previous point in time. We cannot observe situations that preclude the presence of an observer. We cannot observe how people have organized the world and the meanings they attach to what goes on in the world. We have to ask people questions about those things.\[37\]

Patton also noted that two important issues arise with respect to interviewing as a phenomenological research method. Firstly, the participant’s motivation for taking part in the research may positively or negatively influence the interview and the data generated. Secondly, the researcher’s ability to understand and correctly interpret the participant’s responses has a significant impact on the researcher’s ability to decide further lines of questioning, in turn effecting the quality of the data produced.\[38\]

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\[38\] Cf. Ibid.
1.11. **PRE-TEST**

Parahoo\(^39\) states that pre-testing helps ensure that the assessment tool is clear, unbiased and elicits the type of response required for the research, thus demonstrating the credibility of the tool and adding to the validity of data. Polit and Hungler\(^40\) say that pre-testing is a valuable tool in making revisions and refinements that would eliminate or reduce problems encountered at a later stage. A pre-test was undertaken in June 2007. In order to test the validity of the questionnaire used for this study, the researcher tested the questionnaire with fifty respondents. These pre-test respondents as well as their answers were not part of the actual study process and were only used for testing purposes. After the questions were been answered, the researcher asked the respondents for any suggestions or corrections to improve the instrument. The researcher revised the survey questionnaire based on the suggestions of the respondents. The researcher then excluded irrelevant questions and simplified the terminologies for easy comprehension. Re-wording of the questionnaire was necessary in order to remove any jargon, inconsistencies or misleading questions. The final questionnaire appears in Appendix A. The researcher also noted and recorded all the responses provided during the pre-study.

1.12. **PERIOD OF STUDY**

The study was conducted during the period from January 2008 to October 2008.

1.13. **AREA OF STUDY**

The study was conducted in 170 Catholic parishes of the 17 Catholic Dioceses of Tamilnadu State.

1.14. **SAMPLING STRATEGY/DESIGN**

A sample is a subset of population (a representation of the whole population) by which participants/respondents are to be selected for a study. The main purpose of

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\(^40\) Cf. D.F. Polit and B.P. Hungler, 420.
sampling is to achieve representativeness; the sample should be assembled in such a way as to be representative of the population from which it is taken⁴¹. According to Webster⁴², a sample is a finite part of statistical population, whose properties are studied to gain information about the whole.


The respondents were chosen through a ‘stratified random sampling’ method. Random sampling method is conducted where each member of a population has an equal opportunity to become part of the sample. The sampling design used a stratified random sampling to ensure representation from different sections of the universe of study.

Accordingly respondents were chosen from Catholics on the basis of age, gender, and region. The respondents were grouped under six age groups: one from below 18 years, one from 18 years to 25 years, two from 26 years to 35 years, two from 36 years to 45 years, two from 46 years to 55 years and one from 56 years and above. The rationale for choosing the samples based on the above criteria was to give greater representation to people who belong to age group between 26 and 55 years. Efforts were made to ensure that there was equal representation of male and female respondents.

The finalised study sample was 1,729 respondents. Around 100 respondents were selected from each of the 17 Dioceses, i.e. 10 respondents from each of the 170 Catholic parishes in the 17 Dioceses.

For the sake of systematic data collection, the whole of Tamilnadu was divided into four sub-regions:

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• The southern sub-region (which included the Catholic dioceses of Kottar, Palayamkottai, Thoothukudi, and the non-Latin Catholic dioceses that come within the civil district jurisdiction of Kanyakumari in Tamilnadu).
• The central sub-region (which included the Catholic dioceses of Madurai, Sivagangai, Thanjavur, Kumbakonam, Dindigul, and Tiruchirapalli).
• The North-eastern sub-region (which included the Catholic dioceses of Pondicherry-Cuddalore, Madras-Mylapore, Chengalpet, and Vellore), and
• The north-western sub-region (which included the Catholic dioceses of Coimbatore, Dharmapuri, Salem, and Ooty).

Stratified random sampling method was used for selecting the respondents for the survey questionnaire. Ten respondents from ten parishes of seventeen dioceses were randomly selected for the survey. Parishes were randomly identified keeping in mind the different regions (vicariates) within the dioceses. Number of respondents from each diocese is given below:

<table>
<thead>
<tr>
<th>Region</th>
<th>Sl. No.</th>
<th>Name of the Diocese</th>
<th>Sample Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southern</td>
<td>1</td>
<td>Kottar</td>
<td>121 7.0</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Palayamkottai</td>
<td>95 5.5</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>Thoothukudi</td>
<td>117 6.8</td>
</tr>
<tr>
<td>Central</td>
<td>4</td>
<td>Madurai</td>
<td>98 5.7</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Dindigul</td>
<td>93 5.4</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Sivagangai</td>
<td>102 5.9</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Thanjavur</td>
<td>94 5.4</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td>Kumbakonam</td>
<td>124 7.2</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>Tiruchirapalli</td>
<td>107 6.1</td>
</tr>
<tr>
<td>North-Eastern</td>
<td>10</td>
<td>Pondy-Cuddalore</td>
<td>97 5.6</td>
</tr>
<tr>
<td></td>
<td>11</td>
<td>Chengalpattu</td>
<td>96 5.5</td>
</tr>
</tbody>
</table>
1.14.2. Sampling Frame for Qualitative Survey

A total number of 50 respondents were chosen from different categories, such as catholic bishops, priests, religious and lay people. Their perceptions regarding Catholicism and Pentecostalism, and the various motivational factors that induce the push-pull effect, their assessment of the impact of Pentecostal churches, etc were gathered through personal recorded interviews. The 50 interview participants were chosen using purposive sampling method; they were selected from among the Lay Catholics (80%) and Catholic Clergy and Nuns (10%) on the basis of their experience, knowledge of the subject and willingness to participate. They represented the different regions of Tamilnadu. The researcher spent a total of five months (from November 2010 to March 2011) in interviewing the respondents.

1.15. **DATA ANALYSIS**

Data analysis basically involves three major activities (i) organizing the data for analysis, (ii) describing the data, and (iii) testing the models.

1.15.1. Quantitative Data Analysis

Coding in quantitative analysis differs from qualitative coding in that the data are turned into numerical representations to allow statistical analyses to be conducted on
the aggregated data. A code was developed for each of the response sets in the questionnaire, and numerical codes were assigned for each response. The responses were then turned into a series of numbers for further statistical analysis. For questions that sought positive responses, the research variables were measured on a 5-point Likert-type scale (Strongly Agree to Strongly Disagree) with a score of 1 representing ‘strongly disagree’ and a score of 5 representing ‘strongly agree’. For questions that sought responses in the negative, the research variables were measured on a 5-point Likert-type scale (Strongly Agree to Strongly Disagree) with a score of 5 representing ‘strongly disagree’ and a score of 1 representing ‘strongly agree’. Likewise, the rating agreement scale was measured with a score of 1 representing ‘Very poor’ and 4 representing ‘Very good’. The researcher checked the data by examining the coded data for any incorrectly assigned codes and correcting the errors by reviewing the original data. The researcher used the Statistical Package for the Social Sciences (SPSS) to perform the statistical analyses, the t-tests, the analyses of variance, and the correlation analysis. The alpha level of statistical significance was set at (5%) 0.05 for all types of statistical analyses.

Descriptive statistical analyses are used to describe the basic features of the data with summaries about the sample and the measures, together with simple graphics analysis. According to Mouton, J., descriptive statistics organise and summarise the data to render it more comprehensible.

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44 Ibid.


1.15.2. Qualitative Data Analysis

According to Terre Blanche and Durrheim\textsuperscript{47}, qualitative data analysis tends to be primarily an inductive process of organizing data into categories and identifying patterns. Babbie\textsuperscript{48} states that the most general guide to analysing qualitative data involves looking for similarities and dissimilarities. He suggests that the focus must be on those patterns of intersections and events that are generally common to what the researcher is studying.

Qualitative data collected through interview schedules were coded. Recorded interviews were transcribed and coded into themes already established in the interview schedule. The qualitative data from the interviews were examined to see whether any pattern emerged. An explanation of the actual meaning of the data and logical reasoning was achieved. The above analysis favoured to assist the researcher to describe trends in the data and also determine whether there were relationships between variables.

1.16. Chapter Scheme

Chapter one begins with an introduction and an overview of the background of the study. A brief description of the research problem precedes the review of relevant literature. Then follow the significance of the present study, the research questions and objectives and the clarification of key terms. This chapter includes the research methodology - research design, sampling design, data collection methods and instruments, questionnaire and interview design, period and area of study, data analysis tools applied. The limitations of the study and the chapter scheme of the research are also part of this chapter.


Chapter two contains a profile of Catholicism and Pentecostalism in Tamilnadu - a brief history of Catholicism and Pentecostalism and the relationship between them.

The quantitative data are presented in the third chapter. The collected data were appropriately coded, using appropriate statistical analysis software. The data are presented in tabular forms accompanied with an analysis of the results and the tests applied.

The analysis of data is presented in the fourth chapter.

Chapter five gives a compiled summarization of statistical findings of the study, presented in a descriptive manner.

Chapter six presents an Interpretative Understanding of the Perception, based on the findings of the study.

Chapter seven is the conclusion of the thesis.