CHAPTER III
Religion plays a vital role in the life of man. It is a response to man's intellectual and emotional needs. It is a medium through which the members of a society express their faith in common values and beliefs. Religious beliefs provide guidelines for human action, and standards against which man's conduct can be evaluated. They give meaning to life, by answering 'man's questions about himself and the world he lives in'.

The development of scientific knowledge, the various economic, political and other changes that have been taking place are believed to have eroded religious faith. Several social scientists hold that modern societies are undergoing a process of secularisation. What this means is that the influence of religion in all areas of 'social' life is declining. But, collective worship, now-a-days, is being gradually replaced by privatized worship and collective interpretation by individual inter-
interpretation of doctrine. Religion seems to be capable of surviving in spite of predictions to the contrary.

Until recently, the personalities of individuals in all known societies have been shaped solely by religion and religious institutions. Even today many parents bring up their children in accordance with traditional religious principles.

Religious behaviour is a highly complex phenomenon. It seems to be related to the total life experiences of the individuals. An empirical investigation to probe the relationship between religiosity and personality traits gains importance due to the fact that these two variables are intimately connected with each other.

The present investigation is an attempt to study the relationship between religiosity and Control of Reinforcement and certain other personality characteristics of individuals. Psychological literature reflects well the
complexity of the concept of religiosity — what its semantic reference is, and whether it is to be treated as unidimensional or multi-dimensional. It is defined in terms as disparate as the feeling of personal inspiration and is measured in terms of the frequency of attendance at religious services. Early scholars in the social psychology of religion (Starbuck, 1939; James, 1902; Leuba, 1939) were in agreement that the key element in religiosity was a personal belief in a transcendent reality such as a God, a world spirit or an unseen order. Most recent scholars have urged a multi-dimensional view of religiosity, one which acknowledges the centrality of religious beliefs or ideology, but which encompasses other aspects as well — the consequential influence of religion on one’s daily secular activities, the affective experience of involvement in religion, and the actual participation in religious activities such as prayer or attendance at services (Glock and Stark, 1965; Rehrbough and Jessen, 1975).

An attempt is made here to conceptualize
religiosity as an attribute of personality referring to cognitive orientations about a transcendent reality and about one's relation to it, orientations which are directly implicated by the impact they have on daily secular life and by participation in religious practices.

Personality can be looked upon, most profitably, as a unified dynamic organization. It is unified in the sense that all the different elements which go to make it up are inter-related. It is dynamic in that the most significant fact about a human being is not so much his static aspect, as his constituting a specific process of his life.

The individual is assumed to try to minimize the conflicts between different components of his personality system by resolving them into a harmonious whole. He may not succeed in his attempt always, but failure does not imply that there has been no effort. The significance of the present study lies in viewing religiosity as a
component of the personality of the individual, related to the other elements of this personality. Internal-external control of reinforcement is usually regarded as a higher level earned expectancy, affecting behavior in a wide variety of problem-solving situations. When viewed as a consistent tendency of an individual to attribute what happens to him, to forces outside his own control such as fate, luck, etc., or to personal forces such as effort and ability, it can be treated as a dimension of the personality system of the individual.

The Problem

The present investigation is intended to study "religiosity in relation to certain personality factors among college students". The investigation was designed as a multivariate analysis in which the influence of several variables is studied simultaneously. Here the dependent variable is religiosity and the independent variables are personality factors, I-E control, socio-economic, demographic
and family variables.

An attempt is made in the present investigation to find answers to questions such as:

1) What is the relation of religiosity to locus of control?

2) What is the relation of religiosity to various other personality traits?

3) Would the personality profiles of the high religious group and the low religious group differ significantly?

4) Is religious behaviour related to socio-economic, family and demographic variables?

5) Is it possible to predict the religiosity of the individual?

**Hypotheses**

In the light of the foregoing, the following hypotheses were formulated for examination:

1. Religiosity would be positively related to external locus of control.

2. Religiosity and insecurity would be positively related.
3. There would be a positive relationship between religiosity and conservatism.

4. Religiosity would be positively related to dependency.

5. There would be no significant relationship between religiosity and tenseness.

6. Cyclothymes would not significantly differ from the schizothymes with regard to religiosity.

7. Students with high mental ability would not significantly differ from the students with low mental ability with regard to religiosity.

8. Emotionality - Maturity would not be significantly related to religiosity.

9. Submissiveness - Dominance would not be significantly related to religiosity.

10. Desurgence - Surgency as a personality factor would not be significantly related to religiosity.

11. The personality dimension Casual - Conscientious would not be significantly related to religiosity.

12. Timidity - Adventurousness would not be significantly related to religiosity.

13. The personality dimension Tough - Sensitive would not be significantly related to religiosity.
14. The personality dimension of Trustful - Suspecting would not be significantly related to religiosity.

15. The personality dimension of Conventional - Eccentric would not be significantly related to religiosity.

16. There would be no significant relationship between the personality dimension of Simple - Sophisticated and religiosity.

17. There would be no relationship between the personality dimension Uncontrolled - Self-controlled and religiosity.

18. The personality profile of the high religious group would not significantly differ from that of the low religious group.

19. Socio-economic, demographic and family variables such as father's income, father's education, father's occupation, mother's income, mother's education, mother's occupation, sex, size of the family, birth order and rural-urban background would not be related to religiosity.

Procedure

The investigation was planned and executed in two parts.
The first part consisted of the development and standardization of the instrument to assess the religiosity of the students. A pilot study was carried out and item analysis was undertaken to establish validity for the instrument developed for the purpose of the present study. The reliability was established by the split-half method and the test-retest method. The validity of the instrument was based on the validity indices, discrimination indices, scale value differences and t-values.

The second part of the investigation comprises of the study of religiosity in relation to certain psychological factors, socio-economic, demographic, and family variables.

As the sample for the present study had to be selected from a population spread over the State, a multi-stage random sampling technique was adopted. Out of the twenty-three districts in Andhra Pradesh, three were selected at random. They were Chittoor, Prakasam and East Godavari districts. From these
districts a list of the degree and professional colleges was obtained. Three professional and nine degree colleges were randomly selected from the list. From these colleges, 628 students were randomly picked up.

Thus a total of 628 subjects from degree and professional colleges selected by a multi-stage stratified random sampling technique participated in the present study. Initially, 195 subjects were used for the purpose of the standardization of the instrument. The remaining 433 subjects took part in the main study.

The instruments used in the present study were: the Religiosity Scale, the 16 PF Questionnaire, the I-E Scale and a Personal Data Sheet.

The Religiosity Scale was scored on a '5' point scale by giving weights '4' to '0' for the five alternatives 'strongly agree' to 'strongly disagree' respectively in the case of positive items and '0' to '4' in the case of the negative items. The total score was obtained by adding the weights
of the responses for all the items. It represented the religiosity score of the subject. The higher scores represented greater religiosity and the lower scores, lower religiosity.

The 16 PF Questionnaire was scored as per the weights provided by the author. Except for the items in factor-3, all other items were placed on a 3-point scale with weights from '0' to '2'. The items in factor-3 were given weights of '0' for wrong answers and '1' for right answers. The factor totals were obtained by adding the scores obtained on the items in each factor.

The I-E Scale consists of 29 items including six filler items intended to make somewhat more ambiguous the purpose of the test. The score of an individual is the total number of external choices a person makes on this scale.

The total scores obtained by each of the 433 subjects on all the scales were arrived at. On the basis of their scores on religiosity, the subjects were divided into two groups – the high religious
group (HRC) and the low religious group (LRC). t-test was applied to find out the significance of the difference between these two groups on the 16 personality factors and locus of control.

On the basis of the t-values, it was possible to identify those variables that were significantly related to religiosity. With these variables as independent variables and religiosity as the dependent variable, a step-wise multiple regression analysis was carried out to find out whether it is possible to predict religiosity. Similarly for those variables for which the t-values were not significant, a correlation matrix was obtained.

Apart from the above, the Chi-Square test in contingency tables was applied to find out the association between religiosity and certain socio-economic, family and demographic variables.

To investigate the profile similarity of the high religious group and the low religious group on the 16 personality factors, Cattell's Profile Similarity Coefficient (P) was computed. The
scores of the high religious group and the low religious group were converted into Sten values. Sten scores are standard scores distributed over ten equal-interval score-points from 1 through 10, with the population average fixed at 5.5. The significance or otherwise of the profile similarity coefficient was tested using Horn's tables.