

TANGAZA COLLEGE

CATHOLIC UNIVERSITY OF EASTERN AFRICA

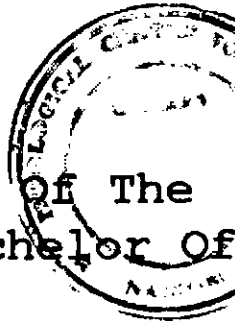
**A study of Religious
Attitude of the Adolescents**

by

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**Under the Guidance of
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**Submitted In Partial Fulfillment of The
Requirements For The Degree Of Bachelor Of
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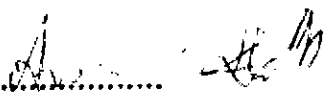
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STUDENT'S DECLARATION

I hereby declare that the material used herein has not been submitted for academic credit to any other institution. All sources have been cited in full.

Signed : 
Vadakkanchery Antony.

ACKNOWLEDGEMENT

Everything in this mighty world of ours is the result of interaction among various factors - the environment, the climatic condition, the natural habitat, the atmospheric variations etc. So too this thesis, is the result of the interaction and cooperation of many persons.

First of all I take this opportunity to express my sincere gratitude to my guide Fr. George Kocholickal, for his constant nurturing and encouraging guidance from the beginning to the end of this work.

I also put on record my indebtedness to the heads of various schools for their co-operation. The investigator wishes to express his deep appreciation to the principal and the staff of T.C.R college. I also like to express my appreciation to the Rector and the Community at Don Bosco Utume. Finally, I wish to express my deepest gratitude to Jane Mohanji for her constant encouragement, care and support all along this investigation.

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CHAPTER I

INTRODUCTION

1. INTRODUCTION

Religion is a very widespread significant social and cultural force in the life of human beings. From the beginning of history human beings have found themselves submitting to some unknown powers. Rituals, sacrifices, ceremonies, singing and dancing were some of the expressions of this submission. Religion has been acclaimed by sociologists and even by anthropologists to be unique in influencing and moulding man/woman and society. Even today religion is one of the most powerful forces in society.

The growth of science and technology is found to produce far reaching changes in attitudes and habits of people and to transform our social institutions - religion is most among them. Today science is all important, industrial progress is all that matters. To a large extent religion has ceased to influence the private lives of the individual. As a result religion seems to have lost its hold on many young men and women who come out of our educational edifices (institutions). Though Kenya has been the nursery for religious, yet under the impact of science, materialism, and the new media culture it appears to be on the down hill.

Though the spirit of secularist and materialistic culture is all pervasive, 'seeking minds' are still in need of answers for many fundamental questions about life. Religion is absolutely essential to the individual for his personality development. A great part of the culture of humanity and most of the traditional values which constitute influence on human conduct have been shaped by religion. Even to this day religion is one of the most powerful forces in society. Religious behavior has made a great impact in terms of social, economic and political development. Presently religion has become one of the most important sources of mental health. It also helps in changing the attitude towards self and society. Hence, religious faith has become much more imperative in the present world.

Before proceeding, in this work traditional footnote system is not used instead a parenthetical note system is used. Also the bibliography in this work would give the reader that the reader needs for reference quoted. Therefore to avoid unnecessary repetition either footnote nor endnote is used.

2. PSYCHOLOGICAL BACKGROUND OF RELIGION

Religion may be defined as a way of life revealed in emotional expressions inspired by faith in God or in a supernatural power who controls and guides actions of man and the destiny of the world. "Religion" writes Gallaway, (1941) "the form of culture through which man can promote growth and fullness of life".

The word religion has no one generally accepted definition. Philosophers, sociologists, theologians and many others interested in particular aspects of religion have defined religion in their own way. Some philosophers called it a 'superstitious structure of incoherent metaphysical notion'. Some sociologists refer to religion as 'collective experience of human values'. Karl Marx sees religion as the 'opium of the people', and some psychologists call it the 'mythical complex surrounding a projected super ego'. To some writers religion is a way of living. It is said to be a system of beliefs and practices with respect to God. This is a very practical attitude to religion. Dr.Rathakrishnan (1952) in his book 'Religion and Society' pointed out, "Religion is necessary to educate man and help him to rise above his baseness and work upwards".

To Dr.Rathakrishnan (1948) "Religion is not the acceptance of academic abstraction or the celebration of ceremonies but a kind of life and experience. It is an insight into the nature of reality, (darsana) or experience of reality (anubhava)". The same vision is expressed elsewhere in (1956) "religion is an attitude which gives meaning and unity to existence and is not a set of dogmas to be universally accepted".

The encyclopedia of social science defined religion as a complex of man's interrelations with the super-human power.

To swami Pavitranada (1958) "character, purity, the spirit of service, readiness to sacrifice one's all if need be, for a cause, constitute religion". It is an inner spontaneous urge of each individual towards ultimate freedom.

According to K. Young (1947) religion has been a " great sublimating force life" by which men hope to qualify their thwarted wants some day through spiritual means.

According to Clerk (1958) religion is the inner experience of the individual when he senses a beyond. This experience has some effect on his behavior, when he actively attempts to harmonize his life with this "beyond". The word 'beyond' here stands for a supernatural or supersensible force which is felt and known. Prayer, worship and rituals are attempts of man to harmonize his life with this force.

A human being often feels that his/her life is incomplete. He/she longs for perfection. This longing makes him/her to seek the help of some supernatural power which can do things which he/she cannot do by himself/herself.

Psychologists' attempt to explain human beings' religious behavior resulted in the formation of different theories. Some of the theories of religious behavior are discussed below.

3. THEORIES OF RELIGIOUS BEHAVIOR

A. THE INSTINCT THEORY

The word 'instinct' has been used in a variety of senses. It tries to explain many aspects of human behavior including religious. McDougall (1948) defines it as "an inherited or innate psychological disposition which determines its possessor to perceive, to pay attention to objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in a particular manner, or at least, to experience an impulse to such attention".

Jung thinks that the commonly understood meaning of the term instinct is an impulse towards certain action. Jung (1932) says "all those psychic processes over whose energies the conscious has no disposal come within the concept of instinct".

Religious behavior is instinctive not in the sense of unlearned behavior but in the sense that it is moved by instinct. Veller (1959) says, "any behavior found in man/woman must of course be instinctive too". Let us now consider some of these instincts

i. SEX

A school of American writers who claimed themselves Erotogenist claimed that religion was a form of Psycho-sexual perversion. Hendric has this opinion that the desire for heterosexual union is repressed due to disapproval, disappointment or fear and the individual turns aside from the normal course.

The superego of the perverted person generally manifested in ascetic or aesthetic forms is seen as ego-ideal and people may try to conform to it. Hadfield (1962) puts in the following words his view. He says, "because of early repression of love in favour of sexual reaction the superego often takes the form of a rigid morality devoid of love, and hardness of character, which keeps itself from a breakdown at the expense of others. In others it takes a religious or ascetic form, which despises, if it does not condemn, sexuality as lustful, and discourages marriage for those who would reach the highest spirituality. Like sex perverted persons turn to creative imaginations as they failed to obtain perfect sexual satisfaction in the real world, a love sick person replaces love object by God as he is unable to fulfill his sexual desires biologically".

Freud (1921) said that all religions attempt to cope with the problem of sense of guilt which is partially from the 'Oedipus complex'. As a part of the process of reconciliation the boy tries to appropriate the father's good qualities. This father image is later identified with God.

ii. HERD INSTINCT

Trotter suggests that the 'Herd Instinct' is a root cause of man's religious behavior. Galton's study of water-buffaloes in Damaraland not only helps to understand the herd instinct among animals and birds, but also in man. The 'herd instinct' is a biological necessity. It reveals man's sense of incompleteness and compels him to go in search of longer existence than his own. The herd instinct makes us seek a remedy for physical loneliness and intellectual isolation. The

company of his fellow men gives some comfort, but it is only in fellowship with God that he attains complete satisfaction.

iii. CURIOSITY

Under the forms of wonder and admiration curiosity plays an important part in the evolution of religious behavior. Every natural event in the cosmos is given a supernatural explanation.

iv. RELIGION AS EMOTION

There are many people who see religion as something grown out of emotion. Weiser (1922) stresses emotional thrill as the core of religion. Emotions of fear, awe, reverence and the sense of freedom felt by the worshippers form the core of religion.

v. RELIGION AS SENTIMENT

When some object arouses in us a mixture of two or three emotional traits we may be said to have formed a sentiment towards that object. Religion possesses all the characteristics of a sentiment. In it there are fear, distress, wonder, negative self feeling and so on. Each one of these sentiments originates from a corresponding instinct and all are centered around God. Religious sentiment is aroused and continues to work in a dynamic way during worship, reading of scriptures and participation in religious festivals and rites.

B. SOCIAL LEARNING THEORY

It is a widely held view that religion is learned by a process of socialization. Man is a social animal. During his process of growth and development he cannot be free from his social environment, heredity, customs, manners, ideas, languages and religion. Pratt (1934) says that the adult world had entered into a conspiracy to force the child's attitude into approved social grooves. Religious belief becomes part of cultural conformity.

C. FRUSTRATION THEORY

According to this theory religion is a kind of response to frustration. Frustration is a state of mind. It is the annoyance, confusion, or anger emerged being thwarted, disappointed or defeated. When a man fails to resolve his state of frustration directly, he tries to do so indirectly. The individual resorts to defense mechanism. Frustration is reduced by turning towards religious behavior. Sublimation is a religious behavior in which a person substitutes some approved behavior for socially unapproved forms. According to Karl Marx it is economic frustration that drives the working class to adopt religion.

D. CONFLICT THEORY

Religion according to this theory is an outcome of conflict between two opposed tendencies. For example, good and evil, activity and passivity, humility and pride. The religious behavior of man/woman that arises out of conflict has a specific reference to pain caused by it. Conflict itself can not arouse religious behavior but serves as a stimulus.

4. THE CONCEPT OF ATTITUDE

Attitudes are theoretically a component of all behavior, overt and covert. All definitions of attitude have as central core this concept of pre-disposition or readiness or preparedness for action. Attitude can be changed as person's experiences proceed. Indeed attitude changes gradually. The formation of right attitude is one of the aims of education.

Attitude is not an opinion nor is it an interest. It has an emerging influence on one's behavior. Hence an attitude simply stated is a reaction of an individual, and when we begin to study the attitude towards religion, we are really studying people's reaction to religion and matters related to religion.

In the words of psychologist Thurstone (1931) attitude is "sum total of man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, threats and convictions about a specified topic. It is admittedly a subjective and personal affair and is the effect for or against a psychological object".

Remmers (1954) defines attitude as "an effectively toned idea or group of ideas predisposing the organism to action with reference to specific attitude object".

Psychologists differ in the matter of specificity of attitudes Symond, Bogardus, Hartshorne, May and Maller (1951) held the view that attitudes are specific. But a few others like Pinter, Likert, Allport say that they are general. Allports says that there can be no doubt that general attitudes exist.

Jones, Blair and Simpson speaking of attitude and interest say that they are closely related to concepts. Attitude predisposes the individual to react and feel in a certain way about some specific issues or problems. Allport recognizes their influence on behavior. He states that attitudes are mental and neural state of readiness, organized through experience, exerting a direct and dynamic influence upon the individual's response to all objects and situations with which he is related. In short attitude is a personality disposition or drive which determines behavior.

5. WHAT IS RELIGIOUS ATTITUDE?

Religious attitude is a positive or negative responsive tendency towards various aspects of religion like Nature of God, Prayer and Worship, Formal Religion, Priest, Future life, Spirit and Spirit World. An important factor implied in an attitude is response or reaction to the value. It is a favorable or unfavorable response involving some kind of action inherently or overtly towards God. The existence of an attitude towards something is quite impossible without having the knowledge about the thing. Let us see now the various aspects of religion.

i. NATURE OF GOD

Every religion has its own adoption of God. The ways and means , the rites and sacrifices may vary, but the supremacy of God was always unquestionable and indisputable. God is the creator, ruler and supreme authority of all the times. The most essential aspect of God is his cosmic nature. God has been conceived by people of various religions both as personal and impersonal and also immanent and transcendent. He reveals himself through incarnations to the world. He is the creator and keeper of all that is. He is the supreme being. He is full of perfection. He is the cause of all cosmic changes yet He remains unchanged. God is omnipresent, omniscient and omnipotent. He is the redeemer of souls.

ii. PRAYER AND WORSHIP

Prayer and Worship are important religious activities practised in every religion. The human soul cries to a power that can help man/woman when he/she is in need.

Prayer is a humble request to God. It is a supplication, a petition or thanksgiving expressed in words. It is a religious observance, public or private. Veneration to supernatural is displayed through appropriate acts, rites or ceremonies. A form of adoration to pay respect is divine worship.

iii. FORMAL RELIGION

All religion has got a formal aspect. It is mainly concerned with the structure of the religion. The scripture, place of worship, festivals, patterns of rites etc. constitute the structure.

iv. PRIEST

In almost all the religions, religious activities are performed by priests of some type. The priests exercise great influence upon the people. They monopolize all religious functions, both inside and outside the temples, churches and mosques on all sacred occasions.

v. FUTURE LIFE

The ultimate aim in leading a spiritual life is attainment of salvation, Moksha or Nirvana or life after death. All religions speak about the present life with future orientation. Hindus speak about the transformation of human consciousness into divine consciousness which is possible only by breaking the cycle of birth and rebirth. For Christians life in this world ends with death but it is the beginning of life with Christ. Church is a pilgrim people marching towards the heavenly Jerusalem.

vi. SPIRITS AND SPIRIT WORLD

The general meaning of spirit is that which gives life to the physical organism in contrast to its purely material element, the breath of life. Most religions have faith in the existence of spirits in some form or other. Spirits can visit the world and communicate with the living.

have contact with people. The notion of spirit is world wide and discussed in every religion. Spirits are invisible and can bring good or evil to human beings.

6. SIGNIFICANCE OF THE PROBLEM

A study of religious attitude in Kenya is very interesting as well as informative since this country has the special distinction of having appropriated so many religions and sects. Religion has become a way of life for the people and they have been cultivating their faith continuously through some changes and modifications. At the same time explosion of knowledge, scientific and technological advancement and development in communication exert tremendous pressure upon the global thinking pattern. This does not spare religious attitude at all, but it forces religion and religious attitude to undergo great changes. Therefore a study is apt to find out what these changes have brought about in the attitude of young people of the present day and for exploration. Therefore this study is significant.

7. LIMITATIONS OF THE STUDY

Due to lack of time and paucity of resources the present study has been confined to;

- a) Only to adolescents studying in Form III
- b) Only six schools in Nairobi City
- c) Only school-going adolescents
- d) The size of the sample is restricted to about 214.

8. SUMMARY

Man from the very beginning of history onwards submitted himself to supernatural unknown powers. Rituals sacrifices, ceremonies were some of his religious expressions. Even today religion is one of the most powerful force in the society.

Philosophers, Sociologists, Psychologists, theologians and many others who are interested in particular aspects of life defined religion in their own way. Religion may be defined as a way of life, revealed in emotional expressions and inspired

faith in God or in a supernatural power who controlled and guided the actions of humanity and the destiny of the world. Psychologists' attempt to explore human being's religious behavior resulted in the formulation of different theories.

An attitude is the sum total of man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, threats and convictions about a specified topic. It is a personality disposition or drive which determines behavior. Attitude can be changed as person's experience proceeds. A religious attitude is a positive or negative responsive tendency towards various aspects of religion such as nature of God, prayer and worship, formal religion, priests, future life, spirit and spirit world. An individual's expressed opinion may fall into five categories such as reactionism, conservatism, neutralism, liberalism and radicalism.

This chapter is followed by the second chapter in which review of literature related to the issues are treated.

CHAPTER II

REVIEW OF LITERATURE

I. INTRODUCTION

In this chapter, the related literature with regard to the variable involved in the present study has been reviewed so as to get a proper theoretical orientation of the problem at hand. Only after going through the related studies regarding religious attitude of the people, will one be in a position to investigate the problem, of framing good hypothesis, in planning for suitable tools and techniques. collecting appropriate data and analyzing the same of the present study with good theoretical perspective.

Attempts to measure attitudes dates backs to Thurston's work. The attitude movement in the field of religion owes much to Thurstone and Chava. Two of the primary attitude scales of Thurstone and Chava are those towards God and Church and these have been often used. Plenty of attitude studies have been made in the area of religion.

E.P.Horne and William H. Stender(1945) administered a questionnaire containing observation on daily prayer, holy Communion, church going and practice of baptism to denominational and non-denominational college students. It was found out that denominational students tend more towards religious orthodoxy than non-denominational students.

The study by Telford (1950) on 10,000 students at the University of Utah tried to correlate religious background of the student with the degree of antagonism towards church. It was found out that females were more favorable to church and that church attitude was found positively related to church affiliation and attendance.

A study of student attitude towards religion, the spiritual and the supernatural was conducted by Adi Narayan, S.P. and Rajamanickam (1962). The sample consisted of 300 students of Annamalai University. Study revealed that (1) Students belonging to higher socio-economic level expresse more greaterreligious

attitude than students of lower socio-economic level. (2) Rural and urban background had influence on the religious attitude of the student. (3) Prayer, sacred books, communal worship and festivals do play a more important role than priests.

A study by Dutt, N.K. (1965) Punjab University, Chandigarh, investigated attitudes of the University students towards religion. A 30 item Likert scale was prepared for 82 items after item analysis. Results of the final scale on 200 students showed that girls were significantly more religious than boys. No differences were found due to academic discipline.

Weima, J. (1965) of Catholic University of Nijmegen, Netherlands examined authoritarianism, religious conservatism and sociocentric attitudes in Roman Catholic groups. A Dutch version of F. scale and anti-Semitic scale, an anti-Protestant scale and a religious conservatism scale were used to evaluate attitudes in Catholic students. Measures of authoritarianism were found to correlate positively with measures of anti-semitism, anti-communism and religious conservatism. Differences are examined in the light of official Catholic attitudes towards Jews and Protestants. It is positive in both cases.

John Kottman, E. (1966) University of Iowa conducted a semantic study of religious attitude. During 1965, 141 male and 26 female students at the University of Iowa participated in testing the hypothesis that a positive correlation exists between intention and religious attitude. In general semantic terminology "one who relies largely on words and disregards observations is said to have an intention orientation". Five kinds of intentional manifestations were measured by the scale also administered were excerpts from the tests designed to measure attitudes towards God, the Bible, and Church. In order to avoid bias religious affiliation were not asked for. These data support hypothesis that persons who are more intentional tend to have the strongest religious attitude. Although the correlations are not high, they point to the existence of the hypothesized connection.

Kapil, H.K. and Aggarwal, Sushma (1967) studied changing pattern of values amongst women in modern Hindu society. A study of 96 women revealed definite trend of decline in traditional values to the peripheral area. More than 93% of the respondents expressed absolute faith in transmigration of souls and religious scriptures and 95% supported religious observances. Conversely, except for lukewarm traditional support for disapproval of divorce, there was a definite

Decline in the time-honored value of joint family system or disapproval of nuclear family, non-acceptance of women as the bread-earner or giving her equal right of education with man.

John Roscoe (1968) investigated religious beliefs of American College Students. This study is part of a research study of student values. 4005 subjects from 17 colleges and universities returned the polyphasic values inventory (PVI). The schools included major universities, teachers colleges and liberal art colleges. 2 of the 20 multiple-choice questions of PVI sampled subjects' religious beliefs. 52% of the subjects were Protestant, 25% Catholic, 15% with no religious affiliation and 8% were Jewish.

Seventy-three percent (73%) of the subjects expressed belief in a personal God. Of the 73%, 28% subscribed to the traditional Judeo-Christian concept of the God of Bible. 88% of the Catholic and 83% of the Protestants expressed belief in a personal God. Jewish Subjects were more liberal in their beliefs than Christian Subjects. 24% of Subjects considered the Bible as the inspired religious book, not all of which is completely realizable but which directs men's thought towards God.

Maranell, Cary, M. (1968) of the University Kanm made a factor analytic study of some selected dimensions of religious attitude. 8 conceptually distinct dimensions of religious attitude were translated into attitude scales. The religious attitude of urban clergymen of eleven denominations in four regions of the country were surveyed. Resulting scales were correlated for the total population and the resulting correlation matrix was factor analyzed. The factors were orthogonally rotated. The two factors were (1) a conservative fundamentatiatic attitude cluster and (2) a more liberal socially concerned religious attitude factor.

Pang, Henry (1968) of Middle Bury College examined religious attitudinal dimensions of altruism, conformity, devotion, fundamentalism, mysticism, superstition, and total religiosity in 10 student denominational groups of 80 subjects. It was generalized that the subjects would reflect attitudes of their respective denominations. The groups differed in mysticism ($P < 0.05$) and the other dimensions ($P > 0.01$).

Thomas Thai, T. (1969) made an investigation of religious attitudes, ideals, and personality traits of the four groups of Catholic college students. The religious attitude scale, the test in ideals. the Guilford-Zimmerman Temperament survey and

information questionnaire were used to test the students with regard to their religious attitudes, ideals, personality traits and backgrounds. The subjects were 884 Catholic men and women, freshmen and women, freshmen and seminars, students enrolled at 22 Catholic and non-Catholic colleges and universities of New York. Men students were, however found to score significantly higher in the ideal of altruistic interest, on self interest and on social approval.

Significant differences between the mean religion attitudes, religious values, altruistic interest, emotional stability and personal relations were found in favor of women students. Women students excelled the men students in their religious practices. Of the students participated in the study, about 83 percent of the men and 90 percent of the women, stated that religion had influenced their individual lives either "very strongly" or "strongly" "Pearsonian product moment co-efficient of correlation" was found to be significant at the 0.01 level between religious attitude and religious values. between religious values and some personality traits namely, restraint, emotional stability, friendliness, and personal relations.

In a study by Prezyna. Wladyslaw (1969) investigated the relationship between the religious attitude and personality characteristics. The religious attitude scale applied in the study was constructed by the author. Personality was investigated with 16 PF in its Polish version standardized on Polish population. The sample consisted of 60 women and 40 men. Results reveal the high positive religious intensity group to possess on the average more emotional maturity, more superego control, greater self control, higher sensitivity and contact with the environment. The lower intensity group was characterized by the opposite features

Hepburn, Lawrence R. (1971) found that systematic information concerning adolescent views towards religions is very limited though at least one study reported as early as 1900 perceptively related the general nature of adolescence to an undefined sense of incompleteness. Religious interest ranks high among

A coefficient of correlation is a number, somewhere between +1 and - 1, that tells us to what extent two things are related or tend to 'go together'. Insofar as two variables are positively related, a high degree of one is a basis or prediction a high degree of the other. Insofar as they are negatively related, a high degree of one is a basis for prediction a low degree of the other, and vice versa.

The system of correlation co-efficient invented by Karl Pearson is called Pearsonian Product moment co-efficient of correlation.

adolescent students but it is not nearly so marked among non-student peers. Conflict between liberal religious teachings and scientific views of the world appears to be implicated in adolescent students' concern over religion. Since commitment has many dimensions, it poses measurement difficulties. Some investigators define dimensions of religion as belief, practice, experience knowledge, and consequence or effect in every-day life. Development of valid approaches to the academic study and religion can provide expanded educational opportunities since religion elicits attitudinal responses from people whether or not they are religious.

Telode, R.D. and R.V. Dable (1980) conducted a study on religiosity as a function of sex and type of education. This study was conducted on undergraduate students of which 30 were science students and 30 were arts students. Samples were also selected to include 15 boys and 15 girls among arts and science students. Bushans (1971) religiosity scale was used. The study revealed that

- 1.Arts students were more religious than science students.
- 2.Girls are more religious than boys

Hassan M.K. and Khalique (1981) have conducted study on religiosity and its correlates among college students. A 10 item Likert type of scale of religiosity, a 15 item scale of rigidity, a 12 item scale of tolerance of ambiguity and Sinha's anxiety scale were administered on 480 college students of Ranchi University who were selected on a stratified random basis. The study revealed that (1) Muslims tend to have higher degree of religiosity than Hindus. (2) Caste status (higher/lower) and sex (M/F) did not influence religious attitude to either Hindus or Muslims. (3) Religiosity has significant positive correlation with anxiety, authoritarianism, rigidity and tolerance of ambiguity,

Charles A. Schaefer and Richard L. Grosuch (1993) investigated the diamentational aspect of religion in the prediction of self-reported religious behavior through the differentiation of religiousness into measure of belief and motivation. 161 students at Christian Protestant colleges participated. Religious belief was measured through 11 primary God concept factors. Both motivation and God concept factors significantly added predictive variance over each other with respect to self reported religious belief.

J.E. Gaston and Brown L.B. (1993) studied on heterogeneous groups of Australians (105 female and 95 male) including high school and University

students, Catholic and Anglican church-goers and senior citizens using free response and rating of gender based traits show that religion and non-religious prototype are gender typed. Since subjects assigned feminine traits to religious target person and masculine traits to non-religious target persons. The prototype may make it easier for women to be religious than it does to men.

Medoff, M.H. and Skov, I.Lee (1993) investigated the relationship between deviant social behavior and membership in fundamentalist Christian denominations at the state level. Four dependent variables are used to measure deviant social behavior (1) Murder rate (2) Suicide rate (3) Divorce rate (4) Abortion rate. The rate of deviant social behavior is hypothesized to be a function of the state's semi-economic characteristics and an index of religious fundamentalist attitudes. The results show that fundamentalism has a significant effect on sexual morality, abortion, birth rates and marriage.

Roquiya Zainuddin (1994) attempted to know the level of religiosity and spirituality in relation to certain personality needs. The major aspect of this study is concerned with the relationship between the spiritual orientation and personality needs based on Murray's classification of psychogenic needs on one hand, and religiosity and needs on the other hand. The sample consisted of two hundred and twenty teachers of various faculties of A.M.U. The tools used were (1) Meenashi Personality Inventory (2) Religiosity Scale and (3) Spiritual Orientation Inventory. Multiple regression analysis was used to treat the data. The results revealed that aggression was found to be a significant factor of spirituality. The N-achievement was a significant negative predictor of religiosity and the need-exhibition was a significant positive contributor to religiosity.

Sayed Floiri and S. Karunanidhi (1995) of Madras University attempted to find out the effect of religiosity on values. The sample was selected from the students of various colleges of Madras University. The data were collected by using Rajamanickam's Religious Attitude Scale (1989) and the value scale developed by Malla Reddy (1992). Results of the study show that those who are high on religiosity were found to be traditional in their values. Whereas low religiosity people are modern in their values.

A study by Robert Young, K., David Dustin, S. Holtzman and Wayne H. (1996) of the University of Texas investigated change in attitude towards religion in a southern university. They describe changes in attitude towards organized

religion as measured in three surveys taken over a periods of nine years. The attitude of the respondents who in each survey were undergraduate students at the University of Texas became less favorable towards organized religion during that period. Several variables were found to be related to attitude towards organized religion. They inciude sex, grade point average of major academic field, religious preference, and frequency of church attendance.

2. CONCLUSION

To conclude, the survey of related literature presented above reveals that much has been done to study religious attitude. The findings suggested by these studies helps to formulate the hypotheses of the present study. This chapter is followed by the third chapter in which statement of the problem, objectives of the study, statcment of the hypothesis and methodology of investigation are given.

CHAPTER III

AIM AND METHOD OF THE STUDY

1. INTRODUCTION

Every human being is endowed with inner drives. They influence his/her thoughts, attitudes, emotions and behaviour. Religion which is at the same time an experience of reality and a vision into reality influences man's behaviour much more than any other reality. The sense of 'beyond' which man feels in himself compels him to go in search of it. The metaphysical pull in us has taken a shape of religious behaviour and exerts great influence in our day to day existence.

There is no human being who is born with attitudes towards something. They are formed in relation to persons, places or things. Attitudes are formed in an individual in his inter-relation with human beings and with social institutions. The present study is an attempt to find out the attitude of young people in particular adolescent towards different aspects of religion such as Nature of God, Prayer and Worship, Formal Religion, Priests, Future Life, Spirit and Spirit World. Analysis is made to find out the religious attitude of the adolescent.

2. OBJECTIVES

1. To find out the religious attitude of Adolescents
2. To see whether sex has an effect on religious attitude.
3. To find out whether the religious attitude is influenced by religious affiliation of the young person.
4. To study, if social setting has a bearing on the religious attitude.
5. To find out whether economic status has any influence on the religious attitude.

3. STATEMENT OF THE PROBLEM

A study of Religious attitude of the Adolescents.

4. HYPOTHESIS

Having reviewed the studies made on religious attitude among various groups, certain objectives were set. To realise these objectives of the study following hypotheses are formulated.

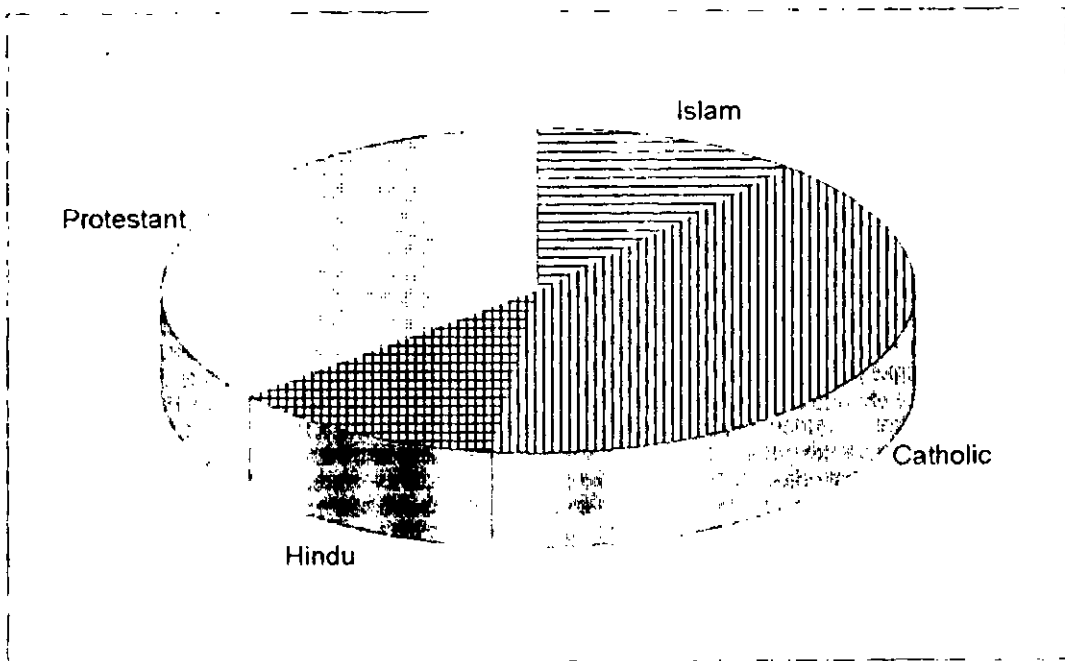
- 1 . Adolescents (boys and girls) are having a positive attitude (pro-religious attitude) towards religion.
- 2 . Religious affiliation is a strong determining factor in religious attitude.
- 3 . Sex will have no bearing on the religious attitude of the adolescence.
- 4 . Adolescents who live in low income context are more religious than those who live in high income context.
- 5 . Adolescent girls and boys do not differ in their faith in the existence of God.
- 6 . Adolescent girls are more pro-towards prayer and worship than adolescent boys.
- 7 . The adolescent girls have more faith in formal aspect of religion than boys.
- 8 . Adolescent girls are having more faith in service rendered by priests in the temple, church and mosque than adolescent boys.
- 9 . Adolescent girls have more faith than boys in the future life.
10. Sex difference does not have any bearing on the faith in the Spirit and Spirit World.
11. Christian adolescents have more faith in the Nature and Existence of God than Hindus and Muslim adolescents
12. Christian adolescents have more faith in prayer and worship than others.
13. Religious affiliation does not affect the faith in the future life.
14. Adolescents coming from low income context have more faith in the future life.

5. SAMPLE FOR THE STUDY

In this study the following procedure has been adopted to select the sample. The study was conducted among adolescent students who are studying in form III in the city of Nairobi, Kenya. (Form IIIs were chosen due to the fact that others

had either examinations or would not be in a position to answer the religious attitude scale). It is a practical impossibility to study the cent percent population. It would be time consuming as well as uneconomical. So a sample of 214 adolescents were chosen by 'cluster sampling' method from six schools. While selecting the sample care was taken to maintain the economic standard more or less same. Almost all the sample were drawn from middle and upper-middle class. Among the six schools one approved school also was included. This was to study the effect of economic background on the religious attitude. The average age of the sample population was 17 years.

Pic diagram showing the distribution of sample according to the type of religious affiliation



* Mendenhall, Ott and Scheaffer (1971) defined a cluster sampling as a "random sampling in which each sample unit is a collection, or cluster of elements".

"A good sample of a population is the one which within restrictions imposed by its size will reproduce the characteristics of the population with the greatest possible accuracy" (S.P. Sekin).

Of the 214 samples 89 are boys and 125 are girls. The details of the number of boys and girls drawn from each religious group is given below.

TABLE 3.1

Sample according to various religious affiliation in percentage

Religion	Male	Female	No.	Percentage %
Catholic	26	60	86	40.2%
Protestant	40	37	77	35.9%
Islam	12	13	25	11.7%
Hindu	11	15	26	12.2%
Total	89	125	214	100%

6. TOOLS USED FOR COLLECTION OF DATA

In order to measure attitude towards religion the Rajamanickam's Religious Attitude scale was used. This scale measures various aspects of religion such as [Nature of God, Prayer and Worship, Formal Religion, Priests, Future Life. Spirit and Spirit World. It consists of 60 statements or items. Each statement has to be judged on a five point scale which varies from "Strongly Agree" to "Strongly Disagree." The 'reliability'* and 'validity'* of this scale were found to be 0.89 and 0.86 respectively.

7. METHOD OF SCORING

Religious attitude scale consists of 60 statements pertaining to various aspects of religion. Among them 30 statements are positive and 30 are negative statements. The scoring is done by checking whether the statement is positive or

* Reliability :- is meant the consistency with which a test measures whatever it measures. The concept of reliability suggests both stability and consistency.

* Validity:- Test validity and test purpose are closely related. A test is valid when it meets the purpose for which it was designed.

sheet if “Strongly Agree” response is underlined; if “Agree” is underlined 2 marks may be entered, 3 marks for “Unable to decide”, 4 marks for “Disagree” and 5 marks for “Strongly disagree”.

If a statement is negative “Strongly agree” response will receive 5, “Agree” 4, “Unable to decide” 3, “Disagree” 2, and “Strongly disagree” 1 respectively.

Thus for the whole scale the lowest possible score is 60 which is extreme pro-religious attitude and highest possible score is 300 which is extreme anti-religious attitude.

The individual score may be sub-divided into components on the basis of value areas like

- 1 . Nature of God
- 2 . Prayer and Worship
- 3 . Formal Religion
- 4 . Priests
- 5 . Future Life
- 6 . Spirit and Spirit World

In the case of individual’s total scores ranging from 60 to 300 the following formula can be adopted in fixing the position of the individual’s stand on the religious attitude.

TABLE 3.2

Showing the range of scores and levels of Attitude

Sl.No.	Range of Scores	Level of Attitude	Weights for response
1	060 - 090	Extremely pro-religious	1 Strongly agree
2	091 - 150	Moderately pro-religious	2 Agree
3	151 - 210	Neutral	3 Unable to decide
4	211 - 270	Moderately anti-religious	4 Disagree
5	271 - 300	Extremely anti-religious	5 Strongly Disagree

If the scores fall in between 60 and 90 they are referring to extremely pro-religious attitude, the scores in between 91 and 150 moderately pro-religious, the scores in between 151 and 210 neutral, the scores in between 211 and 270 moderately anti-religious and the scores in between 270 and 300 extremely anti-religious.

In the case of individual's mean scores for each component the scores range from 10 to 50. The following formula can be adopted to identify the nature of religious affiliation. There are six religious components in the scale and there are ten statements for each component. The scores of ten statements of each component should be combined to find out scores of the individual for the respective component for analysis.

TABLE 3.3

Showing the Range of Score for each Component and levels of Attitude (norm)

Sl.No	Range of Scores	Level of Attitude	Weights for Responses
1	10.0 - 15.0	Extremely pro-religious	1 Strongly agree
2	15.1 - 25.0	Moderately pro-religious	2 Agree
3	25.1 - 35.0	Neutral	3 Unable to decide
4	35.1 - 45.0	Moderately anti-religious	4 Disagree
5	45.1 - 50.0	Extremely anti-religious	5 Strongly Disagree

Finally the obtained data using the toll and techniques described above have been subjected to appropriate statistical analysis to draw meaningful inferences, a report of which is presented in the following chapter.

CHAPTER IV

ANALYSIS AND INTERPRETATION OF DATA

INTRODUCTION

This chapter throws light on the analysis of the data made to classify adolescents into extremely pro-religious, moderately pro-religious, neutral, moderately anti-religious and extremely anti-religious on the basis of their religious attitude, to verify the hypotheses framed on the basis of the objectives mentioned in chapter III. Using appropriate statistics and interpret the obtained results.

The data obtained from religious attitude scale are classified on the basis of (1) sex, (2) religious affiliation and (3) income level. Various aspects of religious attitude such as nature of God, prayer and worship, formal religion, priests, future life and spirit and spirit world are analysed on the basis of the classifications. The results are tabulated. The graph and statistical treatments are given separately.

HYPOTHESIS I

“ Adolescents (boys and girls) are having a positive attitude (or pro-religious attitude) towards religion.”

Table 4.1

Showing the score of the adolescents for the six variables in the religious attitude scale

Sl.N	Variable	Mean	SD
0			
1	Nature of God	018.24	05.08
2	Prayer and Worship	016.54	04.59
3	Forma Religion	021.58	05.00
4	Priests	025.57	06.40
5	Future Life	025.30	06.26
6	Spirit and Spirit World	025.53	06.25
7	All the Areas Together	131.78	22.34

The above table (4.1) showing the mean and Stand Deviation scores of 214 adolescents on the various aspects of religious attitude scale. The adolescents who scored low are highly religious and those whose score is high are less religious.

Adolescents as a whole scored less for Prayer and Worship (16.54), Nature of God (18.24). At the same time they scored comparatively higher for Future life (25.30), Priests (25.57), Spirit and Spirit World (25.53) and Formal Religion (21.58)

Taking all six areas into consideration the mean score of the adolescents is 131.78. This indicate that adolescents as a whole are moderately pro-religious. Therefore, the hypothesis, “adolescents are having a positive attitude towards religion”. is justified.

HYPOTHESIS II

“ Religious affiliation is a strong determining factor in religious attitude”

TABLE 4.2

Showing the level of significance on the religious attitude scale on the basis of adolescent's religious affiliation.

Religions	Mean	SD	SED*	T- ratio	Table value	Level of significance
Catholic Vs Protestant	127.64 132.74	23.59 20.36	3.44	1.552	1.960	No significance
Catholic Vs Islam	127.64 136.32	23.59 21.28	3.95	2.197	1.960	.05
Catholic Vs Hindu	127.23 149.12	23.59 21.28	4.888	4.394	3.291	.001
Protestant Vs Islam	132.74 136.32	20.36 15.12	3.81	.939	1.960	No significance
Protestant Vs Hindu	132.74 149.12	20.36 21.28	4.77	3.433	3.291	.001
Islam Vs Hindu	136.32 149.12	15.12 21.28	5.15	2.485	2.326	.02

* SED:- is the standard error . The standard error of any statistics is the standard deviation of its sampling distribution.

T-ratio:- is the relation between a statistic and its standard error.

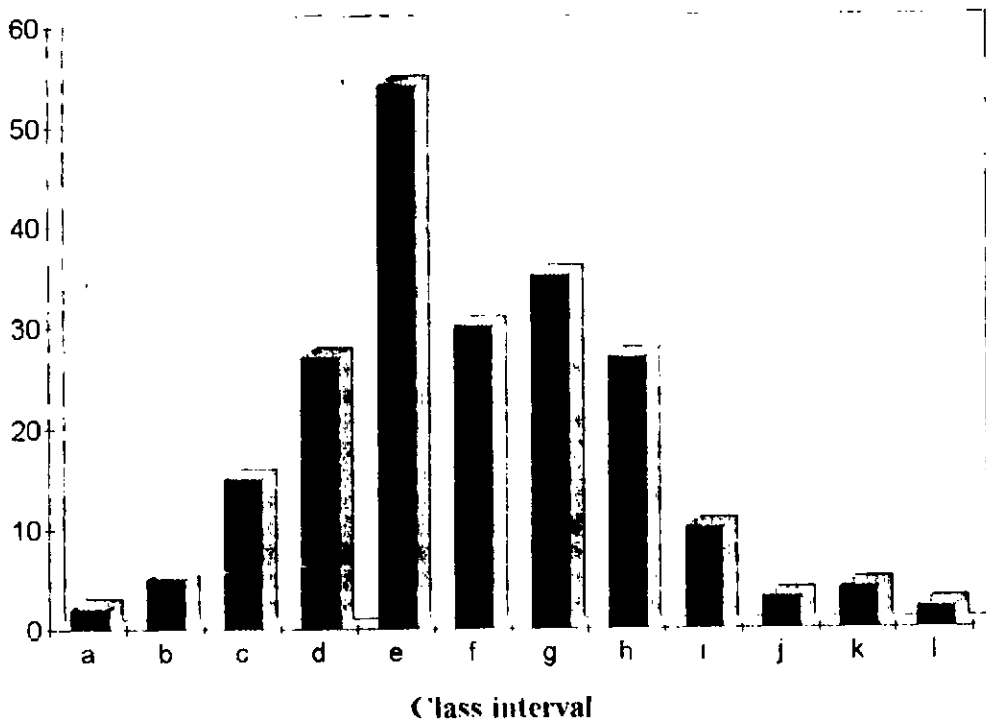
Table value:- here would mean the probability integral table. See appendix II.

In table (4.2) the scores of the adolescents on the religious attitude scale are presented on the basis of religious affiliation. In this study there are four religious groups, the Catholics, Protestants, Hindus and the Muslims. There were 8 Catholics, 77 Protestants, 26 Hindus and 25 Muslim adolescents

It is found that the Catholic youth have the lowest mean (average) score (127.64) then the Protestants (132.74), the Muslim adolescents come third with (136.32) and the Hindus scoring the highest (149.12). This shows that the Catholic adolescents are found to be more religious than the others. And that the Hindu adolescents scored the highest is an indication that they are a little less religious than the other three groups.

On testing the difference for significance, it is seen that Catholic and Protestant adolescents, as well as Protestant and Muslim adolescents do not differ significantly in their mean level of religious attitude. But Catholic and Hindu, Protestant and Hindu and Islam and Hindu differ significantly. Thus the second hypothesis stands partially verified.

BAR DIAGRAM SHOWING THE RELIGIOUS ATTITUDE OF ADOLESCENTS



a> 80-89; b>90-99; c>100-109; d>110-119; e>120-129; f>130-139; g>140-149;
 h>150-159; i>160-169; j>170-179; k>180-189; l>190-199.

HYPOTHESIS III

“ Sex will have no bearing on the religious attitude of the adolescents”

TABLE 4.3

Showing the scores of the adolescents on their religious attitude scale on the basis of sex.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Boy Vs Girls	134.34	19.68	2.791	.509	1.960	No significance

From table (4.3) it could be seen that the mean (average) religious attitude level of boys and girls are more or less similar. This finding is in line with the modern trend both in the church as well as in the world at large of affirming the equality of sexes. The third hypothesis stands verified.

HYPOTHESIS IV

“ Adolescents who live in low income context are more religious than those who live in high income context”.

TABLE 4.4

Showing the score of the students in the religious attitude scale on the basis of income distribution.

Income Type	Mean	SD	SED	T-ratio	Table value	Level of significance
Poor Vs Rich	129.07	19.99	4.678	2.163	1.960	.01

While comparing the religious attitude of the students on the basis of income (the context where they live and study), those who have to live and study in poor economical situation got a mean score of 129.068. Adolescents living and studying in economically rather well up got a mean score of 139.186. This shows that the low income group are more religious than the high income group.

On testing to find out the difference for significance, it was found that there is a significant difference. Thus the hypothesis IV stands verified.”

* The distinction between the poor and the rich is made on the basis from where the sample population was selected. Here, the rich would mean adolescents who study in upper middle class schools like St. Mary's. The poor are adolescents who study in the Approved School.

HYPOTHESIS V

“ Adolescent girls and boys do not differ in their faith in the Existence of God”

TABLE 4.5

Showing the scores of the adolescents in their attitude scale with special reference to existence of God.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Boys	18.10	4.53	.689	.348	1.960	No significance
Vs Girls	18.34	5.54				

From the table (4.5) it is seen that boys and girls do not differ significantly. The modern society provides equal opportunity to both men and women to compete with each other in all walks of life and the equality of sexes with respect to religion gets reflected in their attitude to Nature of God. This finding of the present study is in line with the contemporary world trends, where women have opportunity to know and understand the religion they believe in. Thus the hypothesis is vindicated.

HYPOTHESIS VI

“ Adolescent girls are more pro-towards prayer and worship than adolescent boys”

TABLE 4.6

Showing the score of the adolescents in their religious attitude scale with special reference to prayer and worship on the basis of sex.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Boys Vs Girls	17.39	4.39	.620	1.96	1.960	.05

Table (4.6) illustrates the male and female adolescents score in the religious attitude scale for the variable prayer and worship. The male mean score 17.39 with a standard deviation of 4.39. The female mean score is 16.18 with a standard deviation of 4.58. This indicates that the female adolescents have recourse to prayer and worship more than the male adolescents. Therefore, the hypothesis is accepted.

The present finding can also be verified by a close observation of the places of worships, where one can notice that in most of the places of worship the female participants are more.”

* This finding is similar to the finding of a study reported by Mathews Kurian (1996) in Madras University.

HYPOTHESIS VII

“ The adolescent girls have more faith in the formal aspect of religion than adolescent boys”

TABLE 4.7

Showing the scores of the adolescents in religious attitude scale with special reference to formal religion on the basis of sex.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Boys Vs Girls	22.45	4.76	.600	0.65	1.960	No significance

In table (4.7) the scores adolescents obtained in the religious attitude scale for the variable formal religion on the bias of sex is presented. Boys and girls does not differ considerably in their mean score. This shows that the hypothesis do not stand. This finding may be due to the fact that in Africa, Kenya in particular has the phenomenon of so called independent churches and religious movements, which do not have a formal structure. Many adolescents have either witnessed or even are members of such churches or sects. In this type of evangelical churches both sexes get more or less equal status. Therefore the hypothesis could not be justified.

HYPOTHESIS VIII

“Adolescent girls are having more faith in the service rendered by priests in the temple, church and mosque than adolescent boys”

TABLE 4.8

Showing the scores of the adolescents in the religious attitude scale with reference to priests.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Boys Vs Girls	26.40	6.83	.883	1.642	1.960	No significance

It is assumed that the girls have more faith in the services rendered by priests than the boys. The male adolescents have scored a mean score of 26.40 which puts the boys in the score range of 25.1 - 35.0 which on the religious attitude scale norm falls in the neutral range. While the female adolescents scored a mean score of 24.95 which falls within 15.1 - 25.0 score range, which is moderately pro-religious. This means that the girls are having more faith in the service rendered by priests than boys.

The mean difference is 1.45 and the critical ratio 1.642. There is no significant difference between the two groups and so the hypothesis does not stand justified. This demands further study and investigation into the African view of priest by both male and female segment of religion as well as society at large, keeping in mind the African world view of religion.

HYPOTHESIS IX

“ Adolescent girls have more faith than boys in the future life”

TABLE 4.9

“Showing the scores of the adolescents in the religious attitude scale with special reference to Future Life”

Sex	Mean	SD	SFD	T-ratio	Table value	Level of significance
Male	25.06	5.61				
Vs			.803	1.332	1.960	No significance
Female	26.13	6.06				

While comparing the male and female adolescents with reference to future life it is found that male mean score is 25.06 with a standard deviation of 5.61. The female mean score is 26.13 with a standard deviation of 6.06. It appears that male adolescents have a little more faith in the future life than the female adolescents. But the mean difference (1.07) between the two groups did not yield any significant difference (T-Ratio 1.332). Though the male adolescents seem to have more faith in future life, since the difference is not significant, the hypothesis is rejected.*

* This finding is similar to a study undertaken in the University of Madras (1996) where it was reported male students have more faith in the future life than girls. Even in this study the result was not significant.

HYPOTHESIS X

“ Sex difference does not have any bearing on the faith in the Spirit and Spirit World”

TABLE 4.10

Showing the score of the adolescents in the religious attitude scale with reference to spirit world.

Sex	Mean	SD	SED	T-ratio	Table value	Level of significance
Male Vs Female	25.75	6.77	.856	.817	1.960	No significance

The score representing the attitude towards spirit world on the basis of sex is presented in the table (4.10). The female adolescents yielded slightly lower mean score (25.05) than male (25.75). From the score we can see that female adolescents have a little more faith in the spirit world than the male adolescents. At the same time it also show that the scores of both boys and girls fall in the neutral range, which is nothing but indecisiveness of the adloescents.

The finding does not give a significant difference between the two groups. So the hypothesis stands unjustified.

HYPOTHESIS XI

“ Christian adolescents have more faith in the Existence of God than Hindu and Muslim adolescents”

TABLE 4.11

Showing the level of significance on the religious attitude scale on the basis of adolescents affiliation with special reference to Nature of God.

Religion	Mean	SD	SED	T-ratio	Table value	Level Significance
Christian Vs Hindu	17.16 24.23	4.18 6.22	1.262	5.602	3.291	.001
Christian Vs Islam	17.16 19	4.18 4.11	.884	2.081	1.960	.05
Hindu Vs Islam	24.23 19	6.22 4.11	1.471	3.569	3291	.001

From the analysis of the religious attitude score (4.11) it is clear that Christian adolescents believe in the existence of God. While comparing the scores of the three religious groups Christians scored the lowest mean score (17.16). Hindus scored the highest (24.23). This shows that the Christian adolescents are having more faith in the existence and nature of God than Hindu and Muslim adolescents. Hindu adolescents scored the highest, indicating that they are less religious than the Muslims (mean 19). Muslim students fall between the two other groups.

On testing the difference for significance it is seen that there exists a significant relation between religious affiliation and Nature and existence of God. Thus our hypothesis is accepted.

HYPOTHESIS XII

“Christian adolescents have more faith in prayer and worship than others”

TABLE 4.12

Showing the score of adolescents religious attitude scale on the basis of their religious affiliation with special reference to prayer and worship.

Religion	Mean	SD	SED	T-ratio	Table value	Level of significance
Christian Vs Hindu	16.28	4.49	.922	2.700	2.576	.01
Christian Vs Islam	16.28	4.49	1.051	.076	1.960	No Significance
Hindu Vs Islam	18.76	4.35	1.306	1.837	1.960	No significance

From the table above (4.12) it could be seen that Christians scored the lowest mean score (16.28) than Hindu (18.76) and Muslims (16.36). It appears that the Christians are having slightly more faith in prayer and worship than Hindus and Muslims.

Though the Christians seems to have more faith in prayers and worship, yet the difference is negligible. When tested for significance only Christian vs Hindu yielded a significant relation. But the other two groups do not have any relationship. Therefore the hypothesis stands partially justified.

HYPOTHESIS XIII

“ Religious affiliation does not affect the faith in the Future Life”

TABLE 4.13

Showing the score of adolescents’ religious attitude scale on the basis of their religious affiliation with reference to future life.

Religion	Mean	SD	SED	T-ratio	Table value	Level of significance
Catholic Vs Protestant	23.75	4.54	.782	.793	1.960	No significance
Catholic Vs Islam	23.75	4.54	1.035	4.840	3.291	.001
Catholic Vs Hindu	23.75	4.54	1.331	2.960	2.576	.01
Protestant Vs Hindu	24.37	5.35	1.379	2.408	1.960	.05
Protestant Vs Islam	24.37	5.35	1.097	4.001	3.291	.001
Hindu Vs Islam	27.69	6.31	1.537	0.696	1.960	No significance

In table (4.13) the scores of the adolescents’ religious attitude scale are presented on the basis of their religious affiliation. Catholics scored the lowest mean score (23.75) followed by Protestants (24.37), then Hindus (27.69) and the highest being (28.76) that of Muslims.

From the mean score one can deduce that Catholics have a little more faith in Future life than Protestants, Hindus and Muslims. The difference in mean score is conspicuous between Catholics and Muslims, while it is negligible between Protestants and Catholics. Also between Hindus and Muslims the difference in mean score is not outstanding. This tells that a significant relation exists between most of the groups analysed. Yet this relation is not total either for accepting or rejecting the hypothesis .Therefore our hypothesis stands partially verified. This finding warrants further in-depth research study on the attitude of various religions towards future life.

HYPOTHESIS XIV

“Adolescents coming from low income context have more faith in the future life”

TABLE 4.14

Showing the score of the adolescents in the religious attitude scale with special reference to future life on the basis of income.

Income Type	Mean	SD	SED	T-ratio	Table Value	Level of significance
Poor Vs Rich	22.10	5.03	1.896	2.848	2.326	.02

On comparing the scores of the low income and the high income groups with regards to future life, those from the low income yielded a mean score of (22.10) while the high income category adolescents got a mean score of 27.7. This indicated that the low income group adolescents have more faith in the future life than the high income group.

On testing the scores for significance it was found that there is a significant difference between the two groups. And so the hypothesis is justified.

CONCLUSION

To conclude, from the analysis of the data the following has emerged, (1) Adolescents are moderately pro-religious (2) Sex has no bearing on the religious attitude of the adolescents (3) Income has a significant relation to the religious attitude of the adolescents.

A comprehensive view of the entire research study has been presented in chapter V along with the major findings and conclusions reached in the present study and their implications on religious education.

CHAPTER V

SUMMARY, FINDINGS AND CONCLUSIONS

1. INTRODUCTION

Human performance is by and large determined by three major groups of factors personality, situation and motivational. Among the situation factors are religion, school, home, financial situation of the family, peer influence etc. These have a telling influence on the religion of the adolescents. But religious attitude - the personality variable seems to stand apart. Hence, in this present research-investigation an attempt has been made to study the religious attitude of the adolescents.

2. SUMMARY OF THE RESULT

In this study it is observed that adolescents as a whole are moderately pro-religious (Table 4.1). While comparing the six main areas of religious attitude scale, it is found that adolescents are having more faith in prayer and worship, better grasp of the nature of God and less faith in priests, future life and spirit world. According a study made by Thomas Thai (1969) it was noticed that 80% of men and 90% of women stated that religion has influenced their lives strongly.

An attempt was also made to find out the religious attitude of the adolescents on the basis of their religious affiliation. Namely, Catholics, Protestant, Hindu and Islam.

This study reveals that Catholic adolescents are more religious than the others involved in this study. Hindu adolescents were found to be less religious than the Catholics, Protestants and Muslims- though the difference is not significant between Catholics vs Protestants, and Muslims vs Protestants. But there is a significant difference in the relation between Catholics vs Muslims, Hindu vs Catholics, Protestant vs Hindu and Muslim Vs Hindu (Table 4.2). Hasen and Khalique (1981) have conducted a study on religiosity and it correlates among college students. This study showed that Muslims tend to have higher degree of religiosity than Hindus.

While considering the various aspects of religion on the basis of sex, it was found that sex has no bearing on the religious attitude of the adolescents (Table 4.3)

It was also found that sex does not have a bearing on the understanding of the existence of God (Table 4)

Adolescent girls are more pro-towards prayer and worship. (Table 4.6)

An attempt was made to find out whether adolescents coming from low income level or high income level are more religious. It was found that adolescents coming from low income group are more religious. Also poor adolescents have more faith in future life than the rich adolescents.

3. CONCLUSION FROM THE STUDY

Final conclusions of this study are as follows.

1. Adolescents as a whole are moderately pro-religious.
2. Catholic adolescents are more religious than Protestant, Muslim and Hindu respectively.
3. Sex has no bearing on the religious attitude of the adolescents.
4. Sex has no effect on the faith in Existence of God.
5. Adolescent girls are more pro-towards prayer and worship.
6. Income has significant bearing on the religious attitude of the adolescents.
7. Christian youth have a richer grasp of the existence of God
8. Poor adolescents have more faith in the future life than the economically high up adolescents.

4. SUGGESTIONS FOR FURTHER RESEARCH

The findings of the present investigation suggest that further study on the undermentioned topics might prove to be of benefit to faith and religious education

1. The present study has been confined only to adolescents studying in Form III in the city of Nairobi. To make the findings of this study more universal, a

comprehensive study of this type involving adolescents of all walks of life should be undertaken.

2. An in-depth study on the effect of the impact of family on the faith of the adolescents should be undertaken.

3. A study could be undertaken on the religious attitude of the candidates in formation to priesthood as well as those already priests.

4. A serious study should be undertaken to see the impact of the faith education materials used in the schools and religious institutes to impart faith formation to its members.

5. CATECHETICAL AND PASTORAL IMPLICATIONS

Adolescents are going through personality evolution and cultural changes. This naturally will have its implications and impact on their (adolescents') attitude towards religion. From the analysis of the data gathered for this study it has become clear that adolescents are religious. But in some areas of religious attitude adolescents should have taken a clear stand but instead they sit on the fence by choosing to be neutral. Therefore it becomes an imperative to put forward certain negative and positive implications of the study along with few personal reflections and guidelines.

POSITIVE

i) Both boys and girls (adolescents) equally are religious. But if one make a close observation of the places of worship one can notice with pain that very few adults go to religious functions. Does it mean that adults are irreligious? And how can we improve the situation?

I tend to believe that in almost all the religions formal religious education stops when a person leaves the walls of the educational institutions or as one becomes an adult. Efforts should be made to give religious education to the adult. Maybe using the mass media with greater efficiency.

ii) Catholic adolescents are more religious. Why? This is probably due to the catechetics by priests, religious, catechists, movements... This is an encouragement to those who are involved in this noble task of forming the young to the faith of their religion.

iii) Catholic adolescents differ from the other religions in their understanding of the existence of God. This could be possibly due to the fact that the Catholics insist with their followers that Jesus is the son of God and is with God from the beginning of time. This constant teaching helps the Catholics to formulate their faith in the existence of God more realistically than the other religions.

NEGATIVE

iv) From the study it is clear that religious affiliation doesn't make a difference in faith in the future life. But it seems Muslims and the Hindus have taken a "neutral" attitude to this belief, while Christians are dangerously close to "neutrality". This could be because of the fact that in our religious education we have failed to present the eschatological realities of life properly and in a palatable way to the young.

v) "Rich less religious than the poor"

What does it suggest? Is religion again becoming an "opium" of the poor? The poor who have to postpone many of their physical, mental and spiritual need to a better day' come find in religion the strength to wait in hope, and religion becomes to them a means to reach all their unfulfilled aspirations. But the rich on the other hand fail to see the temporality of this life and its accessories.

In conclusion the present study has shown that adolescents are pro-towards religion. But if faith formators do not take enough pain to educate the upcoming generations in the faith of their professed religion we should soon have a materialistic society. This emphasizes the need to provide the young without effective and good religious education. Though man is by nature religious with out proper religious education he/she can become irreligious.

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APPENDIX - I

Professor Rajamanickam's Religious Attitude Scale

(Formerly Dean, Faculty of Education and Professor and Head of the Department of Psychology, Annamalai University)

Directions for Filling Up

There are some statements given below about various aspects of religion. Your opinion or view may agree or disagree with the idea expressed in each statement. Please read each statement very carefully and express what you feel about the idea in the statement by underlining one of the five responses, i.e. Strongly agree, Agree, Unable to decide, Disagree, Strongly disagree, according to the strength of your faith on the idea of the statement. This is used only for academic purposes and your identity will not be revealed at any cost. Please write your answers in the Answer Sheet and do not make any mark in this booklet.

Examples

1. God is the prime mover of human history.
Strongly agree : Agree : Unable to decide: Strongly disagree
Here Mr. X expresses his view by underlining the response Strongly agree.
2. God is the prime mover of human history.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
Here Mr. Y strongly disagrees with the view and so he has underlined it.
3. God is the prime mover of human history.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
Here Mr. Z is not able to decide on the idea. Therefore he has underlined the middle view. Whatever your view is on each statement please indicate it through any one of the five responses as shown above.

Statements

1. God is the Supreme Being and His Supremacy was always unquestionable and indisputable.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
2. Prayer is a solemn and humble request to God or any object of worship.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
3. Temples, churches and mosques are not the real places where we can find solace and happiness.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
4. Priests have played an important role in the religious life of people by making them understand religious principles.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
5. The human soul attains its liberation by taking a series of rebirths with continuity of the same self.
Strongly agree: Agree: Unable to decide: Disagree: Strongly Disagree
6. Spirits are supernatural beings imperceptible, troublesome, terrifying and hostile to mankind.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
7. God is the creator and the destroyer of the universe.
Strongly agree: Agree Unable to decide: Disagree: Strongly disagree
8. Prayer is a religious observance secretly performed in private or public.
Strongly agree: Agree: Unable to decide: Disagree: Strongly Disagree
9. When we enter Sacred places (temple, church, mosque) we feel inspired by some kind of faith and our pride dissolves.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree

10. Priests by their simple and pious living have set up a good tradition of true religious life.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
11. The soul in its journey of births and rebirths reaps the fruits of its actions of the previous birth.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
12. Spirits and Spirit world are like heaven and hell. All foolish imaginations.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
13. Nobody has seen any God anywhere in this world. Therefore there is no God.
Strongly agree: Agree: Unable to decide- Disagree: Strongly disagree
14. Prayer and worship are waste of time and energy. There is no use of praying or worshipping.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
15. The Sacred books are full of ethical and moral values and people should read them every day to be free from evil ideas.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
16. The priests serve as the middlemen in Sacred places, misguiding and cheating the people.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
17. Whatever a man sowed in the last birth he reaps the fruits in this birth
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
18. There are no spirits and there is no spirit world.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
19. God reveals Himself through incarnations on the earth whenever there was increase of diabolic evils.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
20. Prayer is a means of establishing contact between God and man.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree

21. Sacred books are good for nothing. They are not correcting the behavior of the people.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
22. Priests have made use of religion for their personal gains.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
23. Rebirth, future life are all only imagination. There is no future life after death.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
24. The devil, spirits, ghosts, demons are not true.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
25. God's presence in any form is not really felt by even great saints. It is only an illusion.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
26. Prayer and worship never brought any tangible benefits for man.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
27. Sacred books are always guiding us on the righteous path.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
28. Priests have been interpreting and practicing religious principles with all devotion and guide people on the righteous path.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
29. People who do good will enjoy their life in heaven and those who commit sins will suffer in hell.
Strongly agree. Agree: Unable to decide Disagree: Strongly disagree
30. Spirits can never come to earth as they do not exist anywhere.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
31. God has created man on His own image.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree

32. Prayer relieves mental unrest, resolves tensions and crisis of human beings.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
33. Religious festivals and processions are highly exciting and creating faith in God. People find pleasure in taking part in them.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
34. When the religious functions are performed by the Priests in all ceremonious ways, certainly we find some kind of mental satisfaction.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
35. Nobody knows anything about heaven or hell. It is invented by the religious propagandists for their own purpose.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
36. It is possible to communicate with the spirits of the dead people.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
37. God sees every good and bad deed, but waits to reward.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
38. The more prayer and worship we perform the more we develop anxieties and restlessness. Therefore there is no use in praying.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
39. Religious festivals, processions, congregations are only waste of time and money. They do not serve any real purpose. They must be stopped.
Strongly agree: Agree: Unable to decide: Disagree Strongly disagree
40. The hereditary priesthood is good for nothing. It is high time that it should be abolished.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
41. There is no life after death. Our life ends once for all after death.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
42. The spirits are invisible and can bring good or evil.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree

43. It is from man's fear of crimes and sins that God was born. Otherwise there is no necessity to think about God.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
44. Prayers are rewarded by God only in imaginary stories, but not in real life.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
45. Religious discourses performed by some religious scholars, are intended only to make money and improve their personal life.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
46. It is the priests who submit the grievances of the people to God, praying Him to redeem their sins and troubles.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
47. We cannot simply reject the religious truths of future life, rebirth, heaven or hell. Our knowledge is inadequate to understand these religious truths.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
48. The evil spirits which are called demons or devils may cause dangers, disturbances, sickness and death.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
49. There is no evidence that God takes any interest in the affairs of man.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
50. God is in heaven. That heaven is in your heart. Prayer and search for Him in your heart and you will find Him there.
Strongly agree: agree: Unable to decide: Disagree: Strongly disagree
51. There are too many religions in the world with too many troubles. People can live happily without these religions which are illusions..
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.
52. In some religions the priests pretend to be the true representatives of God and enslave the people and treat them badly. They should be punished severely.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree.

53. Let us not worry about the last and the next birth. Let us be happy in this birth which is true.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
54. It is true that some people control the evil spirits and perform some miracles.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
55. It is man who created God in his own image.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
56. It is sure that even a man's lifetime praying and worshipping will not bring anything good.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
57. Man by nature is a religious creature and he is all the time worshipping some God and getting his problems solved.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
58. People should perform the rituals by themselves as they wish. There is no need for a priest in Temple, Church or Mosque.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
59. Our joys and sufferings of this birth never really make us think that it is all the result of our actions of the last birth. Therefore there cannot be any rebirth or future life.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
60. It is not possible to see the actions of the spirits in this world. All we hear about the spirits are false.
Strongly agree: Agree: Unable to decide: Disagree: Strongly disagree
-

Please write here if you wish to make any comments or remarks:

APPENDIX - II

DISTRIBUTION OF "t" PROBABILITY

n	.9	.8	.7	.6	.6	.4	.3	.2	.1	.05	.02	.01	.001
1	.158	.325	.510	.727	1.000	1.376	1.963	3.078	6.314	12.706	31.821	63.657	636.619
2	.142	.289	.445	.617	.816	1.061	1.386	1.886	2.920	4.303	6.965	9.925	31.598
3	.137	.277	.424	.584	.765	.978	1.250	1.638	2.353	3.182	4.541	5.841	12.924
4	.134	.271	.414	.569	.741	.941	1.190	1.533	2.132	2.776	3.747	4.604	8.610
5	.132	.267	.408	.559	.727	.920	1.156	1.476	2.015	2.571	3.365	4.032	6.869
6	.131	.265	.404	.553	.718	.906	1.134	1.440	1.943	2.447	3.143	3.707	5.959
7	.130	.263	.402	.549	.711	.896	1.119	1.415	1.895	2.365	2.998	3.499	5.408
8	.130	.262	.399	.546	.706	.889	1.108	1.397	1.860	2.306	2.896	3.355	5.041
9	.129	.261	.398	.543	.703	.883	1.100	1.383	1.833	2.262	2.821	3.250	4.781
10	.129	.260	.397	.542	.700	.879	1.093	1.372	1.812	2.228	2.764	3.169	4.587
11	.129	.260	.396	.540	.697	.876	1.088	1.363	1.796	2.201	2.718	3.106	4.437
12	.128	.259	.395	.539	.695	.873	1.083	1.356	1.782	2.179	2.681	3.055	4.318
13	.128	.259	.394	.538	.694	.870	1.079	1.350	1.771	2.160	2.650	3.012	4.221
14	.128	.258	.393	.537	.692	.868	1.076	1.345	1.761	2.145	2.624	2.977	4.140
15	.128	.258	.393	.536	.691	.866	1.074	1.341	1.753	2.131	2.602	2.947	4.073
16	.128	.258	.392	.535	.690	.865	1.071	1.337	1.746	2.120	2.583	2.921	4.015
17	.128	.257	.392	.534	.689	.863	1.069	1.333	1.740	2.110	2.567	2.898	3.965
18	.127	.257	.392	.534	.688	.862	1.067	1.330	1.734	2.101	2.552	2.878	3.922
19	.127	.257	.391	.533	.688	.861	1.066	1.328	1.729	2.093	2.539	2.861	3.883
20	.127	.257	.391	.533	.687	.860	1.064	1.325	1.725	2.086	2.528	2.845	3.850
21	.127	.257	.391	.532	.686	.859	1.063	1.323	1.721	2.080	2.518	2.831	3.819
22	.127	.256	.390	.532	.686	.858	1.061	1.321	1.717	2.074	2.508	2.819	3.792
23	.127	.256	.390	.532	.685	.858	1.060	1.319	1.714	2.069	2.500	2.807	3.767
24	.127	.256	.390	.531	.685	.857	1.059	1.318	1.711	2.064	2.492	2.797	3.745
25	.127	.256	.390	.531	.684	.856	1.058	1.316	1.708	2.060	2.485	2.787	3.725
26	.127	.256	.390	.531	.684	.856	1.058	1.315	1.706	2.056	2.479	2.779	3.707
27	.127	.256	.389	.531	.684	.855	1.057	1.314	1.703	2.052	2.473	2.771	3.690
28	.127	.256	.389	.530	.683	.855	1.056	1.313	1.701	2.048	2.467	2.763	3.674
29	.127	.256	.389	.530	.683	.854	1.055	1.311	1.699	2.045	2.462	2.756	3.659
30	.127	.256	.389	.530	.683	.854	1.055	1.310	1.697	2.042	2.457	2.750	3.646
40	.126	.255	.388	.529	.681	.851	1.050	1.303	1.684	2.021	2.423	2.704	3.551
60	.126	.254	.387	.527	.679	.848	1.046	1.296	1.671	2.000	2.390	2.660	3.460
120	.126	.254	.386	.526	.677	.845	1.041	1.289	1.658	1.980	2.358	2.617	3.373
∞	.126	.253	.385	.524	.674	.842	1.036	1.282	1.645	1.960	2.326	2.576	3.291

Sir Ronald A. Fisher and Frank Yates, *Statistical Tables for Biological, Agricultural, and Medical Research* (New York, Hafner Publishing Co., 1953), p. 40.