

Influence of Religiosity among Adolescence in Rural and Urban Areas

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ABSTRACT

Research largely shows that religion has a positive correlation to psychological well-being. Religion is an organized collection of beliefs, cultural systems, and world views that related humanity to an order of existence. Many religions have narratives, symbols and sacred histories that are intended to explain the meaning of life or the universe. From their beliefs about the cosmos and human nature, people derive morality, ethics, religious laws or preferred lifestyles. According to some estimates, there are roughly 4200 religions in the world. Many religions may have organized behaviours, clergy, a definition of what constitutes adherence or membership, holy places, sermons, commemoration or veneration of a deity, Gods or Goodness, Scarifies, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public services or other aspects of human culture. Religion influence individual personal and social overall development. Every religion is giving more importance to love and peace. However, a close looks on these religiosity highly influence in the individuals in both rural and urban areas. The study findings provide how the religiosity influencing among adolescence in rural and urban areas concluded that religiosity among rural adolescence is higher than the adolescence from urban area. Here we used “Rajamanickam’s Religious Attitude Scale “proposed by Rajamanickam (1989) for measurement.

Keywords: Religion, Rural and Urban Adolescence, Religious Attitude.

Many religions may have organized behaviours, clergy, a definition of what constitutes adherence or membership, holy places, sermons, commemoration or veneration of a deity, Gods or Godness, Scarifies, festivals, feasts, trance, initiations, funerary services, matrimonial services, meditation, prayer, music, art, dance, public services or other aspects of human culture. Religions may also contain mythology. The word religion is sometimes used interchangeably with faith, belief system or sometimes set of deities; however in the word of Emile Durkhem, religious differs from private belief is that it is “something eminently social”. A global 2012 poll

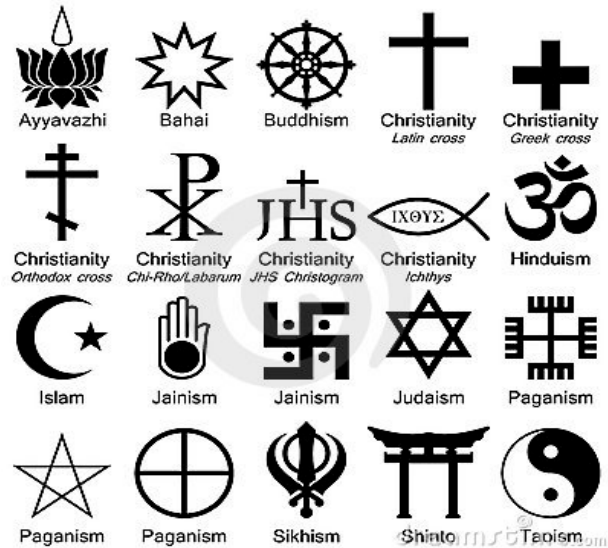
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Influence of Religiosity among Adolescence in Rural and Urban Areas

reports that 59% of world's population is religious, and 36% are not religious, including 13% who are atheists, with 9% decrease in religious beliefs in 2005 on average, women are more religious than men. Some people follow multiple religions or multiple religious principles at the same time, regardless of whether or not the religious principles they follow traditionally allow for syncretism (Harper,1870)

Different types of Religions and their Symbols



Religion is an organized collection of beliefs, cultural systems, and world views that related humanity to an order of existence. Many religions have narratives, symbols and sacred histories that are intended to explain the meaning of life or the universe. From their beliefs about the cosmos and human nature, people derive morality, ethics, religious laws or preferred lifestyles. According to some estimates, there are roughly 4200 religions in the world. Edward Burnett Taylor (1871) defined religion as “the belief in spiritual being”. The anthropologist Clifford Geertz defined religion as a “systems of symbols which acts to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic”. The sociologist Durkheim, in his seminal book ‘The elementary Forms of the religious Life’, defined religion as a “un field system of beliefs and practices relative to sacred things”. By sacred things he meant things set apart and forbidden-beliefs and practices which unite into one single moral community called church, all those who adhere to them’. Sacred things are not, however, limited to Gods or Spirits. The psychologist William James, in his book ‘The varieties of religious experience’ defined religion as “ the feeling, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine”. By the term ‘divine’ James meant “any objects that is God like, whether it be a concrete deity or not” to which the individual feels impelled to respond with solemnity and gravity.

Influence of Religiosity among Adolescence in Rural and Urban Areas

Frederick Ferre, who defined religion as “ones way of valuing most comprehensively and intensively”, similarly, for the theologian Paul Tillich, faith is “the state being ultimately concerned. Which is itself religion? Religion is the substance, the ground, and the depth of man’s spiritual life”. Friedrich Schlermacher in the late 18 the centaury defined religion as “a feeling of absolute dependence”. His contemporary Hegel disagreed thoroughly, defining religion as “the divine spirit becoming conscious of him through the finite spirit”. When religion is seen in terms of “sacred”, “divine”, “intensive, “valuing”, or “ultimate concern”. Then it is possible to understand why significant findings and philosophical criticism do not necessary disturb its adherents. (Tylor, 1871).

Rural Religion

In all part of the world, the rural population compares favorably with the people who inhabit the cities in matter of religion, being more enchained in this direction. This disparity arises from a number of factors of which the most prominent is the pre-occupation with agriculture, which depends very much upon nature despite stupendous progress that science may have made in any country. The life of the people in the villages is at most completely exposed to the vagaries of nature, but at the sometime the rustic derives satisfaction from the opportunity of observing, at first hand nature at its most beautiful and red in tooth and clawed as well, thus rural religion originates in the worship of nature. In Indian country 80% of rural population and 60% of villages are farmers. Most rural people are uneducated, in consequence of which they nurse all kinds of superstitions and dogmas, religious in nature. In the social life of the village, many beliefs in ghosts, witches, good and bad omens are operative for the understanding of which a study of rural religion is necessary (Narain, 1992).

Features of Rural Religion

- 1. Gods and Goodness’:-** Generally the classes of Gods and Godness are worshipped Indian villages are (1) Gods and Godness of Hindu. The rural Hindu people everywhere worship the Gods and Godness of the Hindu religion. The most important among them is Shiva; the names of Shankara and Bholebuba are also is famous for their deity. Other worshipped deities Indians are Vishnu, Rama, Krishna, Agni, Valmiki, Jakannath and sun God etc. (2) Non Hindu Gods and Godness, the credulous Indian villages does not rest satisfied with worshipping this formidable reparative of Hindu Gods and Godness, but extends his respect reverence to many other deities which cannot be called Hindu by tradition, among them being Satilla Maharishi. Who protects people from small pox epidemic and who sends troubles in the form of small pox when displeased, Bhuvian Devi. (3) Rural Gods and Godness, besides the above mentioned Gods and Godness, every village has its own rural Gods and Godness which are essentially local. Often the place of worship of such a deity is outside the village, and it worshipped from time to time.
- 2. Worships of Plants, Trees and Animals :-** In the villages of India, many trees, plants and animals are considered divine. The banyan, neem and pipal are treated as divine and

Influence of Religiosity among Adolescence in Rural and Urban Areas

worshipped. The worship of Tulsi, in particular, is considered everywhere in India. Cow, ox, and snake are the worshipped other things in Indian context.

- 3. Beliefs in Ghosts and Witches:-** Besides the numerous Gods and Goddess worshipped in Indian villages, the rural populace credit the existence of ghosts, instituting different kind of activities designed to appease them, please them or get rid of them. Wherever a man or woman in the village comes to an untimely demise, or dies in an accident, or is murdered or commits suicide, it is believed that his or her soul is classified and roams the village in some other form. The soul of men become ghosts while the souls of the women become witches, both of which are believed to inhabit trees, graveyards, the bank of rivers or ponds and sometimes even in the houses. As a protective measure the witch doctor dispenses some charms also, which are tied round the arm on the neck of the person in the beliefs that it will cope with, and negate, the effects of the wicked souls?
- 4. Belief in Good Souls: -** Souls do not suffer from any discrimination on account of sex, being either feminine or masculine. They are benevolent and assist people in different ways. If after the passing away of a saint or a great personage the people believe this soul to be dwelling within the village, they take it for granted that it is protecting the entire village.
- 5. Faith in Dreams: -** A belief in invisible souls, rural religion also included faith in dreams. The faith in the importance of dreams is almost universal but their explanation in different places does not correspond.
- 6. Ideas of Auspicious and Inauspicious: -** Many kinds of superstitions concerning good and evil are to be found in rural people. For a particular activity some particular days and months are considered auspicious and as having a good portent. In the case of important works and rituals the local pundits make conclusions and advise the interested parties in respect of auspicious day and hour. (Narain, 1992)
- 7. Religious Consideration in Dietary Habits: -** Besides travel another aspect of human life to be influenced by the auspiciousness of the various days in a week in the food taking. The morning meal, to be taken after bath, consists of different ingredients on different days, so is ordained.
- 8. Considerations of Good and Bad omens: -** Along with the thought of the auspicious, rural religion devotes attention to considerations of good and bad omens. Especially, it is considered very detrimental if some bad omen bodies ill were some new activity is being initiated.
- 9. Superstitions in Natural Phenomenon: -** The villages attach all kinds of superstitions to natural phenomenon. For example, the Solar and Lunar eclipse are believed to be the causes of the catastrophes of Rahu and Ketu.
- 10. Assumptions Concerning the Supernatural: -** In rural religion where there is a superstition, ignorance, unnecessary ritualism etc, on the one hand there are also a considerable number of assumptions pertaining to the supernatural on the other. For example: - Heaven, Hell, Rebirth, Salvation, Virtue, Sin etc.

11. Moral beliefs: - In this way, many moral beliefs are also conjoined to rural religion. A good person is a soul superior to all the Sunday, and yet all people do not agree as to the elements which are characteristic of these superior. Nevertheless, a benevolent person of high character who worships God with favor is commonly recognized as a religion person or superior soul.

The important of the villages temple that the (1) Description of rural temple. (2) Public and Private temple. (3) Importance of Priest. (4) The rural areas are the source of religion origin in the religious case (Narain, 1992).

Urban Society

From the 17th century onwards city has become a subject of scientific research of various social scientists. Like many other sociological categories, the city is an abstraction composed of concrete entities like residences and shops and assortment of many function. Ritual and religions, in the villages greater importance is attached to religion and ritual than in towns. Whereas the religion of the rural people is based upon faith, the religion in the city is relatively more based upon reason. In the village the basis of culture is caste and purity. In the towns it has a secular basis. In the case of traditions have a very important place in rural culture, while urban culture does not attach much importance to them?

In the difference between the Economic statuses, there is a great difference between the economic lives of the villages and the towns. In this respect major differences are modes of living and standards of living. In the villages the major occupation is agriculture. While in the towns the major of occupations are of an industrial nature. Besides making more money the urban people are more prodigal than the villages. In the words of Ross “country life, then suggests’ save! City life suggests ‘spend! At the same time the villages do not get much opportunity to spend whereas the man in the city in at his wits ‘ends as to the means making enough money to enable him to buy the commodities displayed for consumption. Especially in the youth or adolescence.

Because of the reasons more urban adolescence goes to criminal mentalities. They spend more time with the spending money on the busy city life. They have no idea about the moral values and religious information. So there is a difference between the lifestyle among rural and urban adolescence (Narain, 1992).

Formation of Religious Attitude

Religion and attitude should be related. There are six related areas included in religious behavior. They are God, Prayers and Worship, Formal Religion, Priests, Future Life and Spirits World. All these may be functioning through the individual’s attitude, whether one is highly religious, moderately religious or antireligious, he expresses it through his attitude and action. There are about seventy different definitions of attitude available in Psychology literature.

Influence of Religiosity among Adolescence in Rural and Urban Areas

Therefore, we can quote one standard definition given by Allport in 1935. He states that an attitude is a mental and neural state of prepared act established through the experience stretching out a direct and forceful influence upon the individual's response to all objects and situations with which he is related.

A religious attitude is a positive or negative response tendency towards various aspects of religion, like Nature of God, Prayer and Worship, Formal Religion, Priests, Future Life, Spirits and Spirit World. An important function implied on an attitude is response or reaction to the value. It may favorable or unfavorable response involving some kinds of action inherently are overtly towards God etc (Rajamanickam, 1958).

Religious attitudes originated in the nineteenth century, when scholarly and historical analysis of the Bible had flourished, and Hindu and Buddhist texts were first being translated into European languages. Early influential scholars included Friedrich Max Muller, in England, and Corneligeus P. Tiele, in the Netherlands. Today religious studies is practiced by scholars worldwide, In its early years, it was known as comparative religion or the sciences of religion and, in the USA, there are those who today also known the field as the history of religion (associated with methodological traditions traced the University of Chicago in general and in particular Mircea Ellade, from the late 1950s through to the late 1958s). The field is known as Religions vision craft in Germany and Sciences does religions in the French-speaking world. (Muller, 1889).

METHODOLOGY

This chapter gives a detailed description of how the investigation has been carried out. It includes the sample, tool used, procedure, and statistical analysis.

Participants

The participants for the present study consist of 60 adolescence students in two areas, 30 adolescence students are drawn from rural areas and remaining 30 adolescence students are drawn in urban areas. The age of the participants ranges from 16 to 22 years with a mean of 19 years. The participants were collected from Government College Kodenchery for adolescence of rural area and Farook College Kozhikkode for adolescence in urban area. The purposive and convenient participant methods were used respectively for the selection of the participants.

The distributions of participants are given in the table.

Table 3.1: Participants distribution

| Group | Frequency | Percentage |
|-----------------------------|-----------|------------|
| Adolescent from rural area | 30 | 50% |
| Adolescents from urban area | 30 | 50% |

Influence of Religiosity among Adolescence in Rural and Urban Areas

Tools used for data collection

The variable under the investigation was measured by using one standardized tool.

1. Religious Attitude Scale (Rajamanickam, 1989).

The tool used for the study was Prof. Rajamanickam's (1989) Religious Attitude Scale.

A religious attitude is a positive or negative response tendency towards various aspects of religion, like nature of God, Prayer and Worship, Formal religion, Priests, Future Life, Spirits and spirit world. An important function implied on an attitude is response or reaction to the value. It may be favorable or unfavorable response involving some kind of action inherently is overtly towards God etc.

Prof. Rajamanickam's (1989) Religious Attitude Scale consists of 60 statements relating to various areas of religious like (1) Nature of God, (2) Prayer and Worship, (3) Formal Religion, (4) Priests, (5) Future Life (6) Spirits and Spirits World. There are 10 statements for each area. Out of 60 statements there are 30 positive statements and 30 negative statements. In each area there are 5 positive and 5 negative statements. Under each statement there are 5 categories, like strongly agree, agree, unable to decide, disagree and strongly disagree. The participant will have to underline any one of the responses with which he agree most. This scale may be of some use for those who want to the study of religious behavior of people of all categories.

The test was designed and prepared in 1958 and was revised with some changes in 1962. This was finally rewritten and Revised with additional items in 1988.

Administration

The participant is to be seated very comfortably to have free thinking on the subject matter and to express his views freely. After getting the personal information in the answer sheet he should be given the following instructions: "This booklet consist of 60 statements, each expressing one idea on some religious value. You are quite familiar with these. You may strongly agree with certain ideas and strongly disagree with certain ideas. With some ideas you may moderately agree or disagree. Your agreement or disagreement may vary in degrees. Whatever it is you can express it here. There are 5 responses given under in each statement. They are strongly agree, agree, unable to decide, strongly disagree and strongly disagree. You will have to underline any of the responses in the answer sheet provided to you. Please do not make any mark on the test booklet. Answer all the statements without any omission. When I say, 'ready, go', you can start answering questionnaire. There is no time limit. You can take your own time. Now, 'ready, go'."

As soon as the participant completed the questionnaire the experimenter can collect it from him and allow him to go away. The experimenter can also note down the time the participant has taken to complete the questionnaire.

Influence of Religiosity among Adolescence in Rural and Urban Areas

Scoring

The experimenter can score the questionnaire by giving numerical value to the responses in the column provided in the answer sheet with the help of the key. The experimenter is advised to study first the key sheet and understand how the key sheet is prepared. The key sheet provides certain information about the statements. It is, whether the statement is positive or negative and also to which value the statement belongs to. The experimenter should check whether the participants have answered the statement by underlining anyone of the responses. Then as given in the key sheet 1 mark may be entered on the answer sheet in the score column if strongly agree response is underline for the positive statement, if agree is underlined, 2 may be entered, 3 for unable to decide, 4 for disagree and 5 for strongly disagree. If the statement is negative, the strongly agree response will receive 5, agree 4, unable to decide 3, disagree 2 and strongly disagree 1.

In this method of scoring, the strongly agree response of the positive statements and strongly disagree of the negative statements receive the same score 1. Similarly the strongly disagree of the positive statements and strongly agree of the negative statements, receive the same score 5. This means that the lowest score indicates the pro-religious attitude and the highest score anti-religious attitude. For the whole scale the lowest possible score is 60 which is extreme pro-religious attitude and the highest possible score is 300 which is the extreme anti-religious attitudes.

Statistical analysis

The statistical techniques selected were based on the objectives set forth and the hypothesis formulated. The mean and independent sample t-test is used to verify the hypotheses.

RESULT AND DISCUSSION

The major objectives of the present study are;

- To study the Religiosity among adolescents.
- To compare the Religiosity of adolescents from rural and urban areas.

In order to test the hypothesis formulated in the study, certain statistical analysis were done. This chapter gives the details and their interpretations with reference to the objectives of the study.

Hypothesis

- There is a significant difference in religiosity between adolescence of rural area and adolescence of urban area.

To verify the hypothesis, the Mean and Standard Deviation were calculated and found the significance difference by using Independent Sample t-test. The results are given in the table 4.1

Influence of Religiosity among Adolescence in Rural and Urban Areas

Table 4.1, The Mean, SD, t- value, and Significance of Religious Attitude

| Group | Mean | Std. Deviation | t-Value | Significance(P) |
|-------------------|----------|----------------|---------|-----------------|
| Rural Adolescence | 158.5333 | 47.35758 | 3.021 | 0.01 |
| Urban Adolescence | 131.2667 | 14.16634 | | |

When analyzing Table 4.1, it is inferred that the mean score of rural adolescent ie, 158.53 is greater than that of urban adolescence, i.e., 131.27 and the t- value is 3.021, which is significant at 0.01. Hence the Hypothesis is accepted.

When analyzing the mean scores it is clear that, the religious attitude among adolescents of rural area is higher than the adolescents of urban area. This could be because of the availability of the religious information from the different areas in their rural life. Rural areas provide physical and natural facilities to practicing and gathering information about the Religion. And the various religious messengers can easily coming the rural areas because of the accepting mentality of the rural people. So the rural people can analyze and select good attitude towards any particular religion.

According the earlier studies made by Rajamanickam in 1962 the student attitudes toward religion, the spiritual and supernatural were assessed. The sample was 300 university students studying in various areas like Arts, Science and Professional courses found that science students were more religious than the Arts students.

Kuthler and Arnold (1944) have tried to find out the kind of religious beliefs of school students. There were about 547 students and they were given statement consist of various beliefs. The students were between 12 to 18 years of age and were asked to respond to each statement in terms of their belief such as 'belief', 'not belief' or 'wonder about'. It was found that matters like Heaven and Hell, the actuality of God, the truth of every word in Bible were of serious concern to the older adolescence. The degree of uncertainty in religious beliefs of the students increased with advance of age. They found that this was due to their study of natural sciences social studies or discussions with adult associates.

SUMMARY AND CONCLUSION

This chapter summarizes the entire work including major findings and conclusions.

Participants

The participants for the present study consist of 60 adolescence students in two areas. 30 adolescence students in rural areas and 30 adolescence students in Urban areas. The age of the participants ranges from 16 to 22 years with a mean of 19 years. These two areas were different with respect to certain demographic characteristics age, sex, educational qualification, religion, socio-economic status, and geographical area.

Influence of Religiosity among Adolescence in Rural and Urban Areas

Tools used for data collection

The variables under the investigation were measured by using one standardized tool. The tool used for the study was Rajamanickam's Religious Attitude Scale.

Statistical analysis

The statistical techniques selected were based on the objectives set forth and the hypothesis formulated. The mean and independent sample t-test is used to verify the hypotheses.

Major findings

- There is significant difference in religiosity among the adolescents from rural and urban area.
- Religiosity is higher in adolescents from rural area than adolescents from urban area.

CONCLUSION

It is revealed from this study that there is a significant difference in religiosity among adolescence from rural and urban areas. And rural adolescence has higher Religiosity than adolescence in urban area. This could be because of the availability and applicability of the religious information from the different areas in the rural life. Rural areas provide physical and natural facilities to practicing and gathering information about the Religion. And the various religious messengers can easily coming the rural areas because of the accepting mentality of the rural people. So the rural people can analyze and select good attitude towards any particular religion.

Application of the study

The modern society now faces more complications resulted from religious problems. But the religions practice has a major role in the social stability. Considerable research has emerged that demonstrates the benefits of religious practice within society. So the good religious attitude must in the people. Religious practices promote the well-being of individuals, families and the community. Studies indicate the benefits of religion to the poor. Regular attendance at religious services is linked to healthy, stable family life, strong marriages and well-behaved children. The practice of religion also leads to a reduction in the incidence of domestic abuse, crime, substance abuse and addiction. In addition, religious practice leads to an increase in physical and mental health, longevity and education attainment. Moreover, these effects are intergenerational, as grandparents and parents pass on the benefits to the next generations. The practice of religion antidote to many of our nation's pressing social problems, many of which have reached historically high proportions. Yet, despite the social benefits of religion, the expression of faith in the public square has faced many challenges. Therefore, legislators should seek constitutionally appropriate ways to explore the impact of religious practice on society and, where appropriate, recognize its role and importance.

Religious beliefs and practice are associated with less permissive attitudes toward extramarital sex and correspondingly lower rates of non-marital sexual activity among adolescents and adults.

Influence of Religiosity among Adolescence in Rural and Urban Areas

Numerous studies demonstrate a significant association between religious practice and healthy behavioral habits relating to cigarettes, alcohol and drugs. Individuals with higher level of religious involvement have lower rates of abuse and addiction and are more likely to find long-lasting success if they ever struggled with any those behaviors. Also religious practice is linked to greater generosity in charitable giving.

Limitation and Scope for further research

A few limitation could not be avoided due to time constrain.

- The sample size was small; therefore the result of the study could be generalized to a limited population.
- Gender and Religious differences can also be identified.
- A study could be extended on a large sample which is a representative of all districts of Kerala and outside.

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