

Religious Beliefs in Youngsters- Fanatic or Conservative Minds

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ABSTRACT

We explored the role of three dimensions of religious life, affiliation, attendance, and religious fervor, both singly and in combination for the transition to either marriage or cohabitation. Although each dimension predicted subsequent union formation, it was the particular combination of these dimensions that was important for understanding the likelihood of cohabiting. This was a questionnaire based survey which targets religious beliefs in the grounds of knowledge, beliefs, practice and social behaviour. The responses were collected, tabulated and analysed, represented in pie charts which gives clear information about the respondents attitude towards the religion and its influence on personal and social behaviour. This study can be concluded as, there lies is a prominent inclination of the respondents towards religious belief, that was both due to family and environmental influences. We also found evidence that patterns of religious identification, participation and fervor in adolescence were correlated with duration of cohabitation, likelihood of cohabitation resulting in marriage and beliefs about the intent of cohabitation.

Keywords: Mental health, psychiatry, religion, spirituality.

INTRODUCTION:

Religion:

It is a sociocultural system of designated behaviors and practices, morals, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, or spiritual elements. However, there is no scholarly consensus over what precisely constitutes a religion. (Morreall and Sonn, 2014) (Shore, 2014)

Our team has rich experience in research and we have collaborated with numerous authors over various topics in the past decade (Ariga *et al.*, 2018a; Basha, Ganapathy and Venugopalan, 2018a; Hannah *et al.*, 2018; Hussainy *et al.*, 2018; Jeevanandan and Govindaraju, 2018; Kannan and Venugopalan, 2018a; Kumar and Antony, 2018; Manohar and Sharma, 2018; Menon *et al.*, 2018; Nandakumar and Nasim, 2018; Nandhini, Babu and Mohanraj, 2018; Ravinthar and Jayalakshmi, 2018; Seppan *et al.*, 2018; Teja, Ramesh and Priya, 2018; Duraisamy *et al.*, 2019; Gheena and Ezhilarasan, 2019; Hema Shree *et al.*, 2019; Rajakeerthi and Ms, 2019; Rajendran *et al.*, 2019; Sekar *et al.*, 2019; Sharma *et al.*, 2019; Siddique *et al.*, 2019; Janani, Palanivelu and Sandhya, 2020; Johnson *et al.*, 2020; Jose, Ajitha and Subbaiyan, 2020).

The aim of this study is to determine the number of patients that return for a second visit after first counseling of health education

Conservatism:

It is a political and social philosophy promoting traditional social institutions in the context of culture and civilization. The more traditional elements—reactionaries—oppose modernism and seek a return to "the way things were". (Kekes, no date) The modern concept of religion, as an abstraction that entails distinct sets of beliefs or doctrines, is a recent invention in the English language. Following the Second World War, psychologists conducted research into the different

motives and tendencies that account for ideological differences between left and right. Ancient polytheistic religions, such as those of Greece, Rome, and Scandinavia, are usually categorized under the heading of mythology.

The study of law and religion is a relatively new field (Ariga *et al.*, 2018b), with several thousand scholars involved in law schools (Jyothi *et al.*, 2017), and academic departments including political science, religion, and history since 1980 (Duraismy *et al.*, 2019). In 1973, British psychologist Glenn Wilson published an influential book providing evidence that a general factor underlying conservative beliefs is "fear of uncertainty". (Selvan and Ganapathy, 2016)

A 1996 study on the relationship between racism (Ganapathy *et al.*, 2016) and conservatism found that the correlation was stronger among more educated individuals (Subasree, Murthykumar and Dhanraj, 2016) (Ranganathan, Ganapathy and Jain, 2017), though "anti-Black affect had essentially no relationship with political conservatism at any level of educational or intellectual sophistication" (Vijayalakshmi and Ganapathy, 2016; Ranganathan, Ganapathy and Jain, 2017). Young grownups are in the midst of a demographic revolution (Ganapathy, Kannan and Venugopalan, 2017). Delays in marriage, rising rates of cohabitation, high rates of nonmarital childbearing (Venugopalan *et al.*, 2014; Ashok and Suvitha, 2016), delays in marital births combined with changing patterns of schooling and work have meant that the movement into adulthood has become even less a predictable sequence of events that it once was (Ashok *et al.*, 2014; Ashok and Suvitha, 2016). Specifically, we believe that teenagers who frequently attend churches that stress the sanctity of marriage and whose values are deemed to be very significant are the most likely to make a transition to marriage and the least likely to make a transition to cohabitation over the next five years (Kannan and Venugopalan, 2018b), compared to other combinations of religious beliefs and experiences (Basha, Ganapathy and Venugopalan, 2018b). This research is needed so that we can understand the religious or conservatism implied on youngsters (Ajay *et al.*, 2017). It may fulfil the equality deficiency despite the region's beliefs and conservatism. The aim of the study is to know how religious beliefs and conservatism is implied on youngsters.

Fanaticism:

Fanaticism which includes uncritical zeal or excessive enthusiasm. Philosopher George Santayana describes fanaticism as "the redoubling of your effort when you have forgotten your purpose." (Santayana, 2011) The fanatic shows very rigid expectations and little tolerance for opposing ideas or options. Blind faith, the persecution of dissents and the absence of reality define religious fanaticism. A fan's behavior with overwhelming enthusiasm for a given subject is distinguished from a fanatic's behavior by the fanatic's breach of prevailing social norms. Although the behavior of the fan may be judged as odd or eccentric, it does not contravene such standards (Thorne and Bruner, 2006).

MATERIALS AND METHODS:

This study involves Religious Beliefs in youngsters Fanatic or Conservative Minds in the age group of 13 to 25 years. A well structured questionnaire comprising 10 questions covering socio demographic information, knowledge, attitude, perception was framed and administered to the participants through an online survey planet link.

Study setting was done by Online setting over Chennai population. Approval was asked to the Institutional Review Board, approval was obtained; No-human-Animal ethical-Approval-needed
No.of people involved were 2 (primary investigator & Guide).

The sample size is 100. Sampling method is simple random sampling. Measures to minimise bias is randomisation (include all variables). Internal validity is per tested questionnaire. External validity is homogenisation and replication of experiment and cross verification

RESULTS AND DISCUSSION:

From Figure 1: it is evident that 57.3 % are female and the rest 42.7% are male. From Figure 2: it is evident that 84% believe in their religion and the rest 16% don't believe in their religion. From Figure 3: it is evident that 50.7% considered atheism and the rest 49.3% didn't considered atheism. From Figure 4: it is evident that 84% have friends from other religion and the rest 16% don't have friends from other religion. From Figure 5: it is evident that 74.7% feel being religious and spiritual is different and the rest 25.3% don't feel being religious and spiritual is different. From Figure 6: it is evident that 64% have explored other religions and the rest 36% haven't explored other religions. From Figure 7: it is evident that 56% feel positive about other religions while 14.7% don't know how they feel about other religions while 20% feel neutral about other religions and the rest 9.3% feel negative about other religions. From Figure 8: it is evident that 58.7% get influenced by their family members about religions and the rest 41.3% don't get influenced by their family members about religions. From Figure 9: it is evident that 66.7% have read religious scriptures and the rest 33.3% haven't read religious scriptures. From Figure 10: it is evident that 72% believe in hell and heaven existence and the rest 28% don't believe in hell and heaven's existence. From Figure 11: it is evident that 74.7% believe in belief in their religions and the rest 25.3% don't believe in belief in their religions. On comparing Figure 2, Those with no religious affiliation increased to 9.8% – a jump of 71.8% in five years.(de-Gaia, 2018). On comparing Figure 3, In Scotland, another country steeped in religious tradition, a majority of people, 59%, now identify as non-religious – with significantly more women (66%) than men (55%) turning away from organised faith.(de-Gaia, 2018)

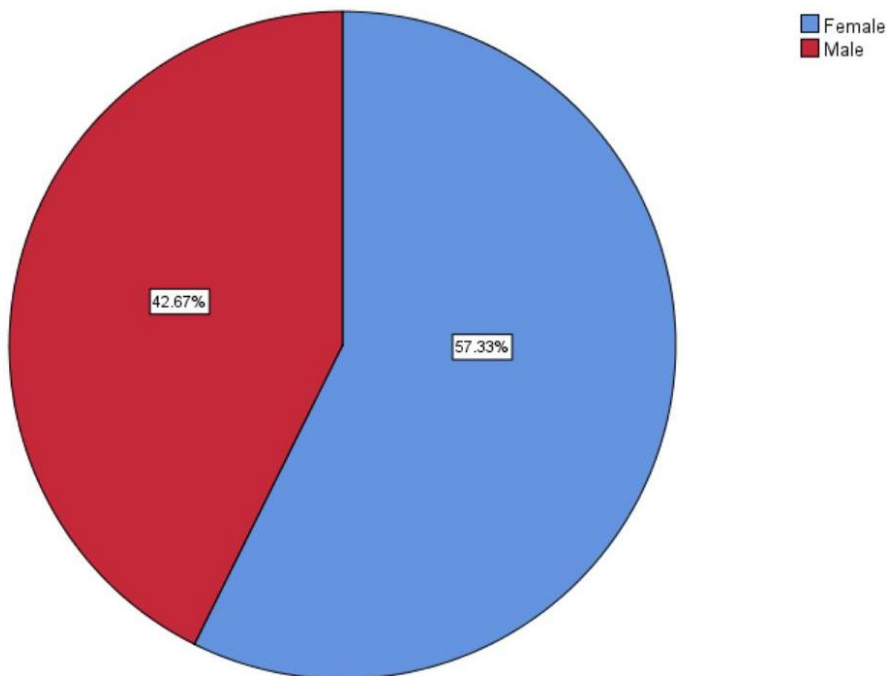


Figure 1: Pie chart represents gender of participants, out of the total participants 57.3 % are female(blue) and 42.7% are male(red)

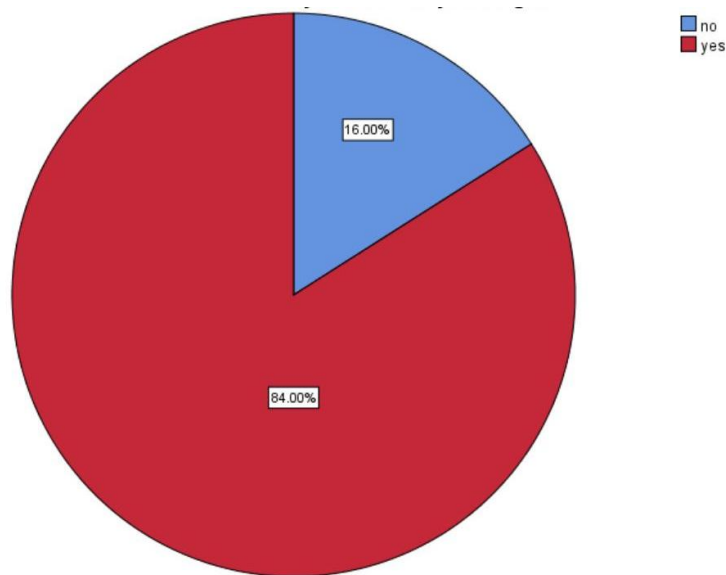


Figure 2: Pie chart represents belief in religion, out of the total participants 84% believe in their religion 16% don't believe in their religion

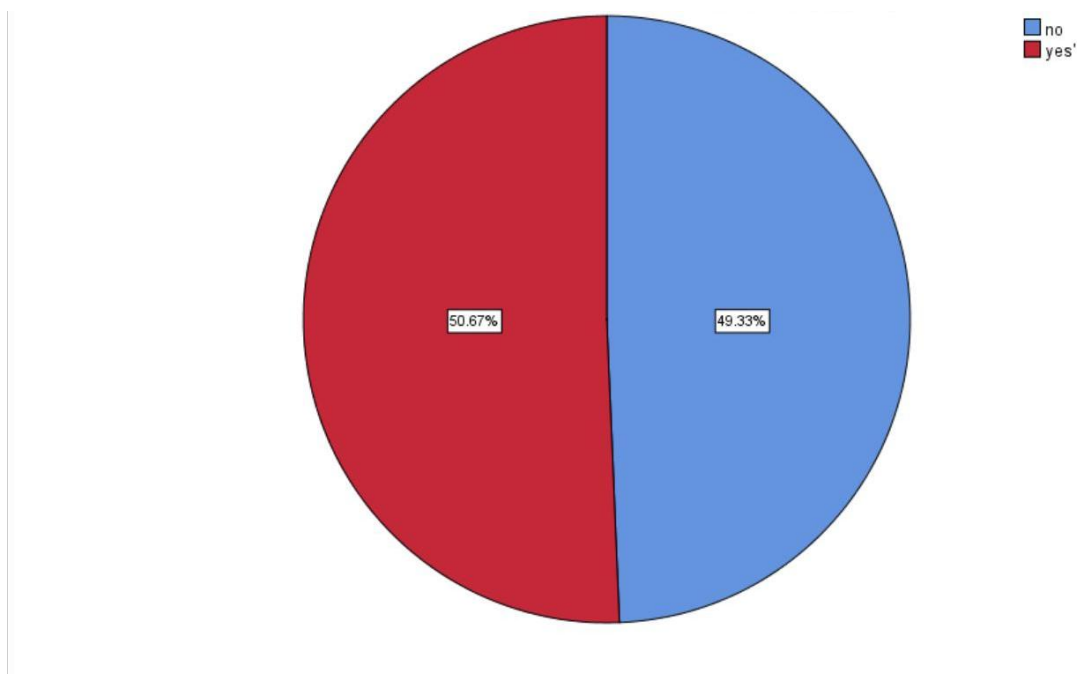


Figure 3: Pie chart represents distribution of atheism out of the total participants 50.7% have considered atheism 49.3% didn't consider atheism

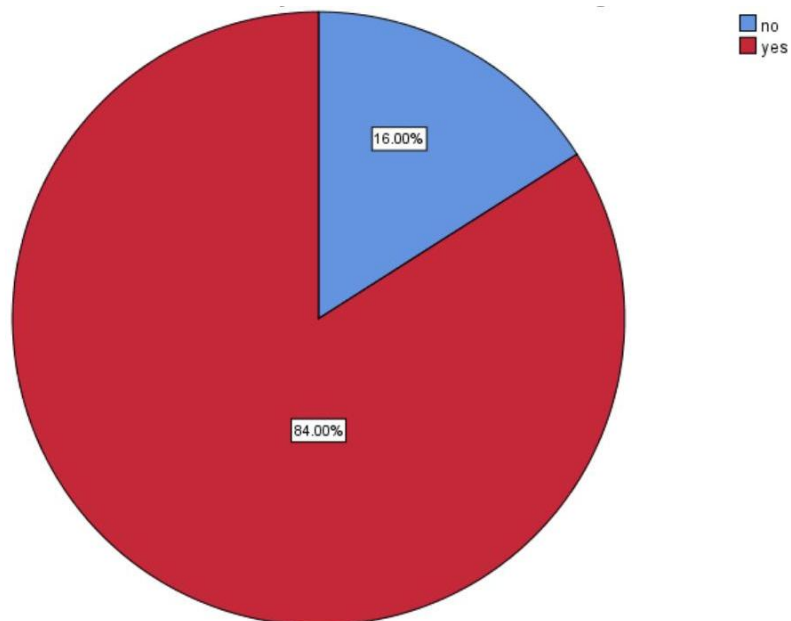


Figure 4: Pie chart shows, out of the total participants 84% have friends from other religion while 16% don't have friends from other religion

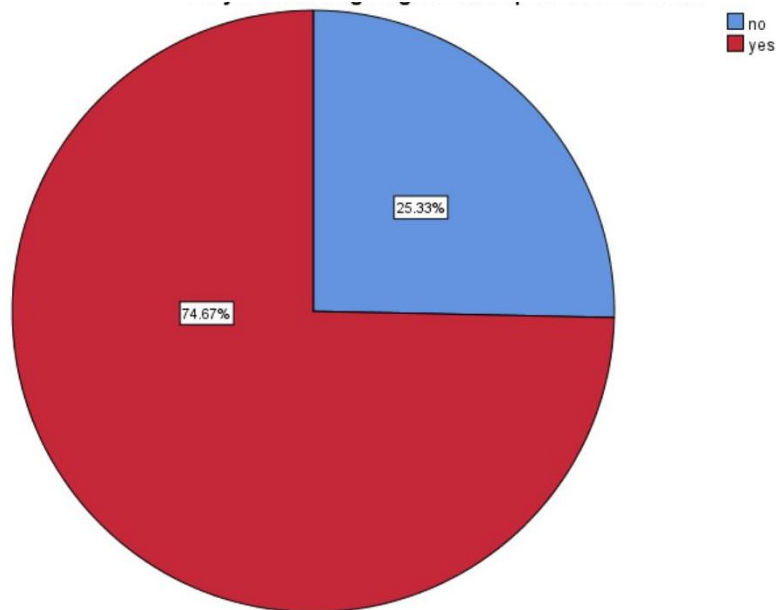


Figure 5: Pie chart shows, out of the total participants 74.7% - feel being religious and spiritual is different while 25.3% don't feel being religious and spiritual is different

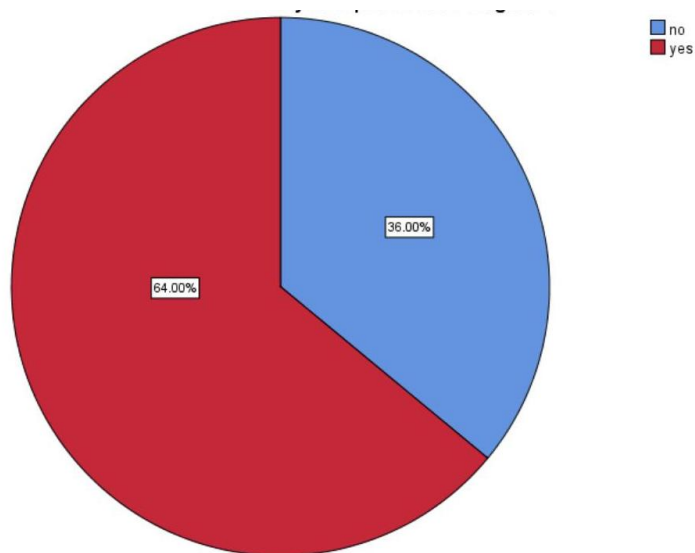


Figure 6: Pie chart shows out of the total participants 64% have explored other religions while 36% haven't explored other religions

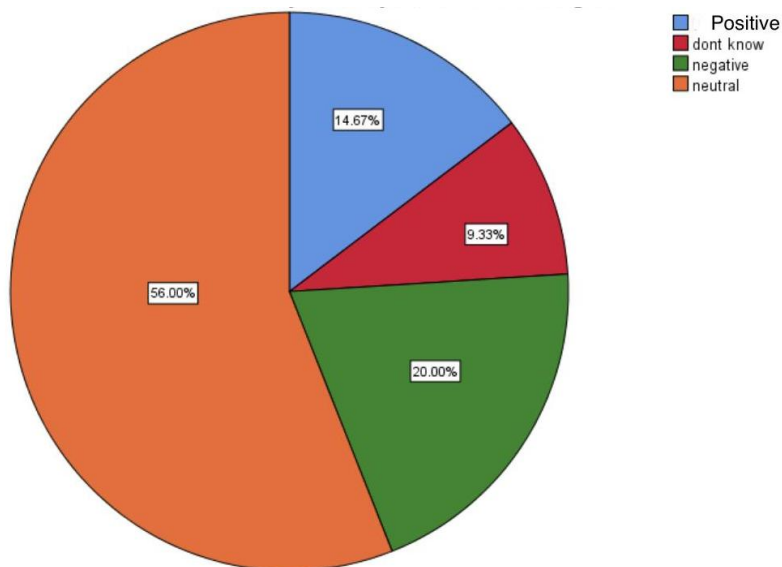


Figure 7: Pie chart shows, out of the total participants 56% feel positive about other religions while 14.7% - don't know how they feel about other religions and 20% - feel neutral about other religions and 9.3% - feel negative about other religions

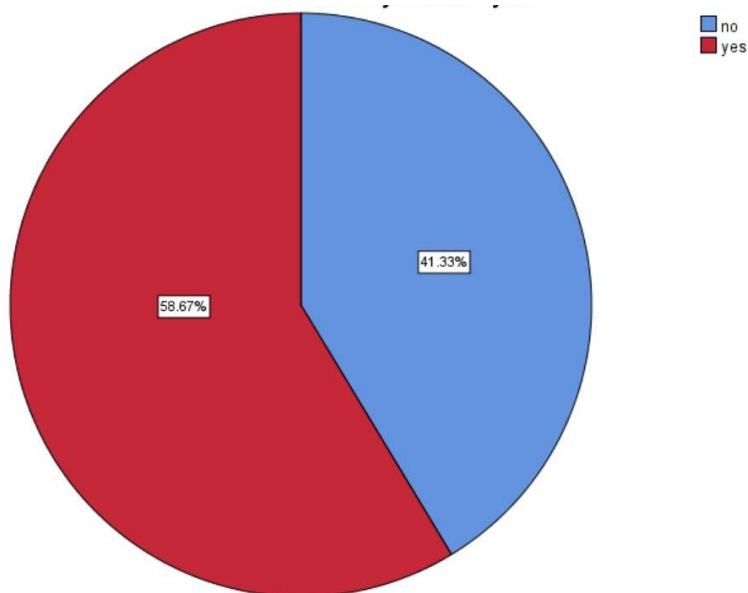


Figure 8: Pie chart shows, out of the total participants 58.7% - get influenced by their family members about religions while 41.3% - don't get influenced by their family members about religions

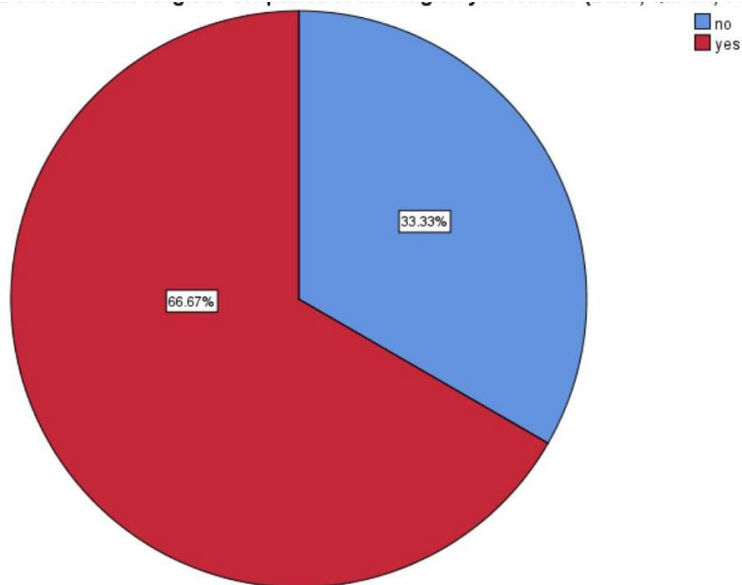


Figure 9: Pie chart shows, out of the total participants 66.7% - have read religious scriptures while 33.3% - haven't read religious scriptures

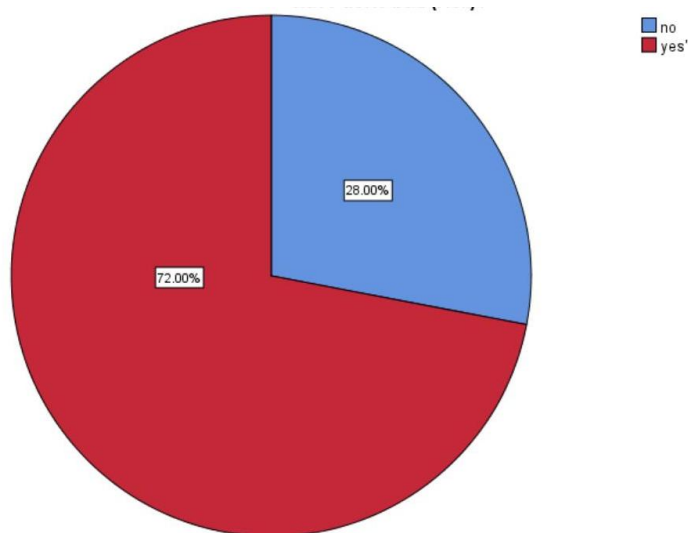


Figure 10: Pie chart shows, out of the total participants 72% believe on hell and heaven existence while 28% don't believe on hell and heaven existence

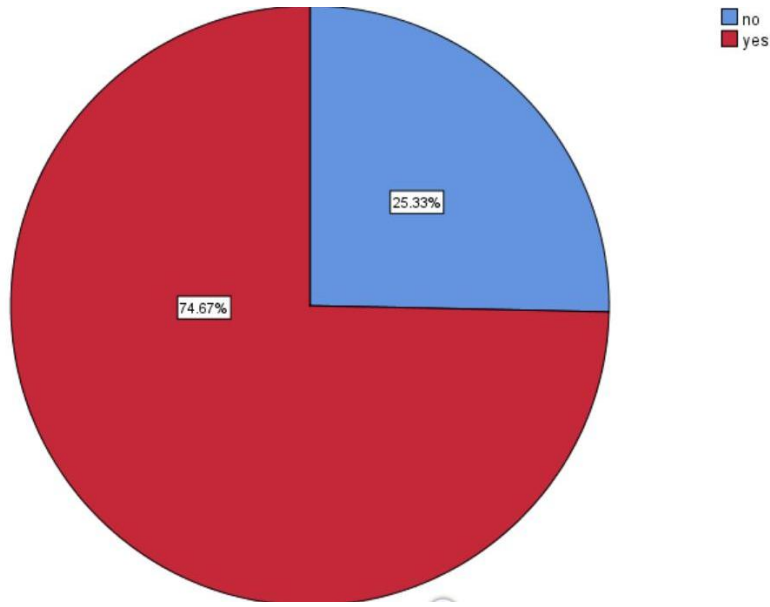


Figure 11: Pie chart shows, out of the total participants 74.7% - believe in belief of their religions while 25.3% don't believe in belief of their religions

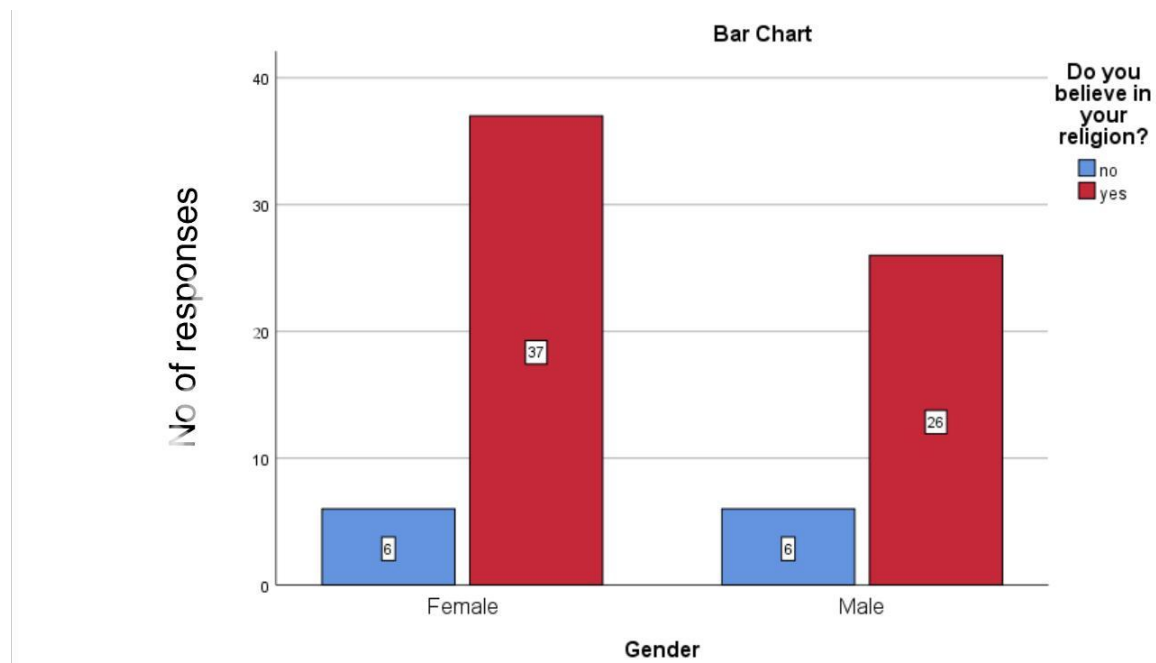


Figure 12: Bar graph represents the association of gender and participants' belief in their religion. X axis represents gender and Y axis represents number of responses. (Red) yes, blue (No). Association tested by Pearson's Chi square test value- 0.314 , p value- 0.575 (>0.05) hence not significant, though the majority of females(37%) believe in religion rather than males.

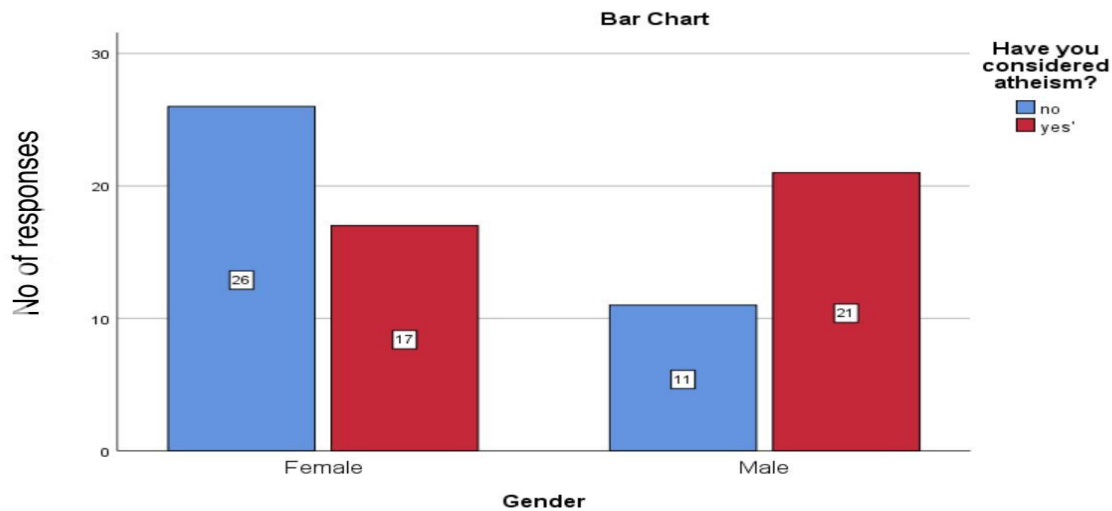


Figure 13: Bar graph represents the association of gender and participants' consideration of atheism. X axis represents gender and Y axis represents number of responses. (Red) yes, (Blue) no; Association tested by Pearson's Chi square test value-4.996 , p value-0.025 (<0.05) hence significant, finds that the majority of males(21%) are atheists rather than females.

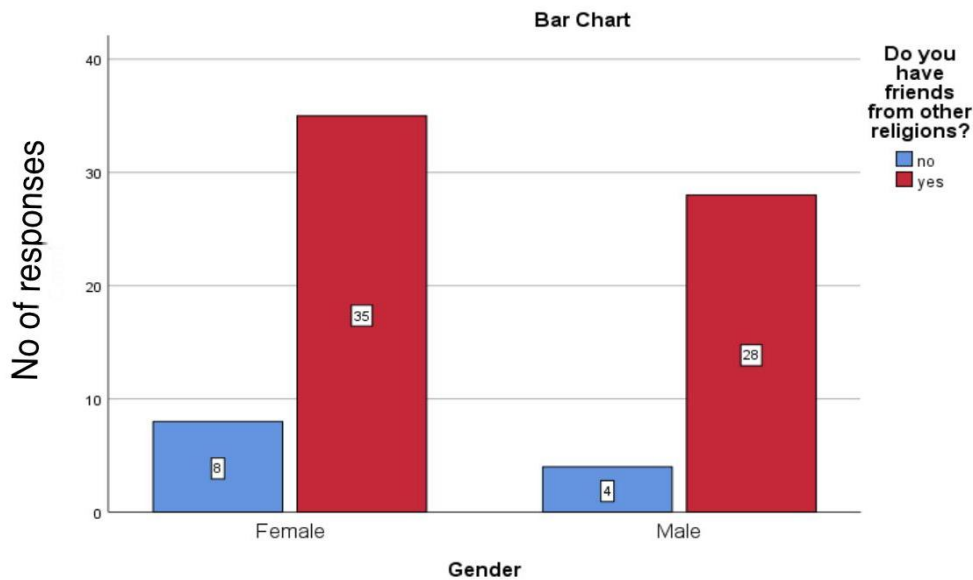


Figure 14: Bar graph represents the association of gender and participants having friends from other religions. X axis represents gender and Y axis represents number of responses. (Red) yes, (blue) No. Association tested by Pearson's Chi square test value-4.996 , p value-0.025 (<0.05) hence significant, finds that the majority of females(35%) have better relationships with people from other religions rather than males.

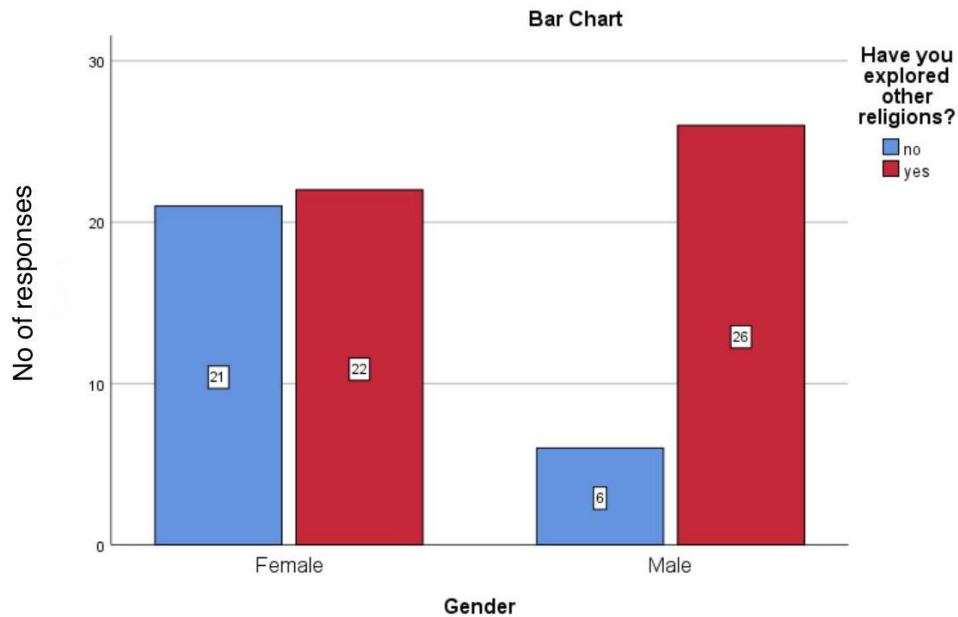


Figure 15: Bar graph represents the association of gender and participants exploration in other religions. X axis represents gender and Y axis represents number of responses. (Red) yes, (blue) no. Association tested by Pearson’s Chi square test value-7.208 , p value-0.007 (<0.05) hence significant, The majority of males(26%) are more familiar with the traditions of other religions rather than females.

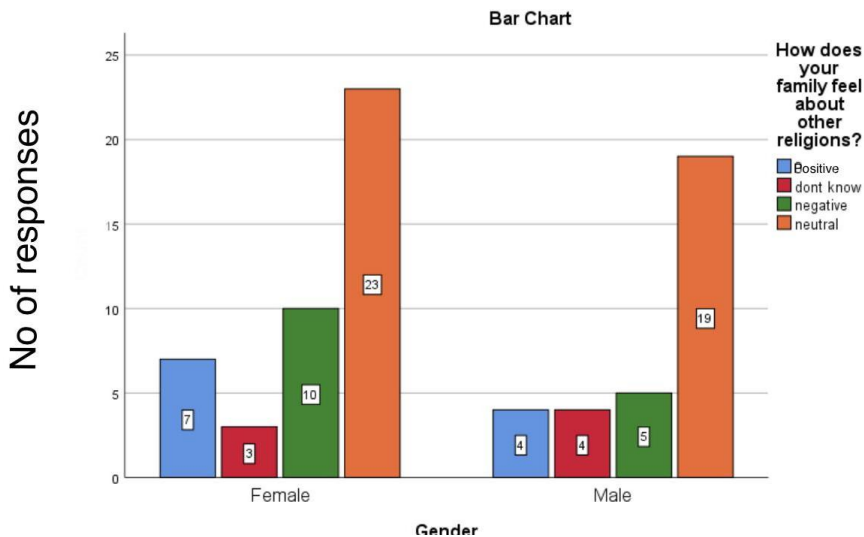


Figure 16: Bar graph represents the association of gender and participants' family feelings about other religions. X axis represents gender and Y axis represents number of responses. (Red) don't know, (blue) positive and (green) negative and (orange) neutral. Association tested by Pearson’s Chi square test value-1.426, p value-0.699 (>0.05) hence statistically not

significant, although the majority of females(23%) have neutral feelings towards traditions of other religions rather than males.

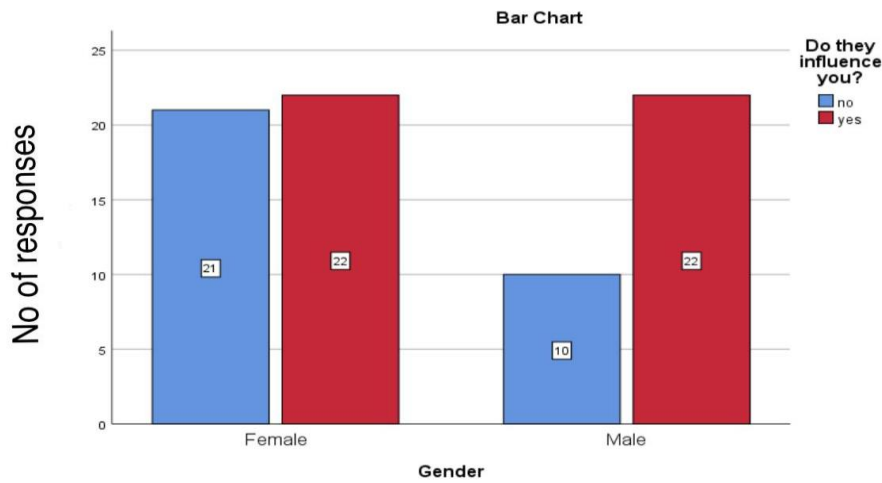


Figure 17: Bar graph represents the association of gender and participants' family influence about religions. X axis represents gender and Y axis represents number of responses. (Red) yes, (blue) No. Association tested by Pearson's Chi square test value-2.340 , p value- 0.126 (>0.05) hence statistically not significant, although the majority of females(23%) has never been influenced by other religions and their traditions rather than males.

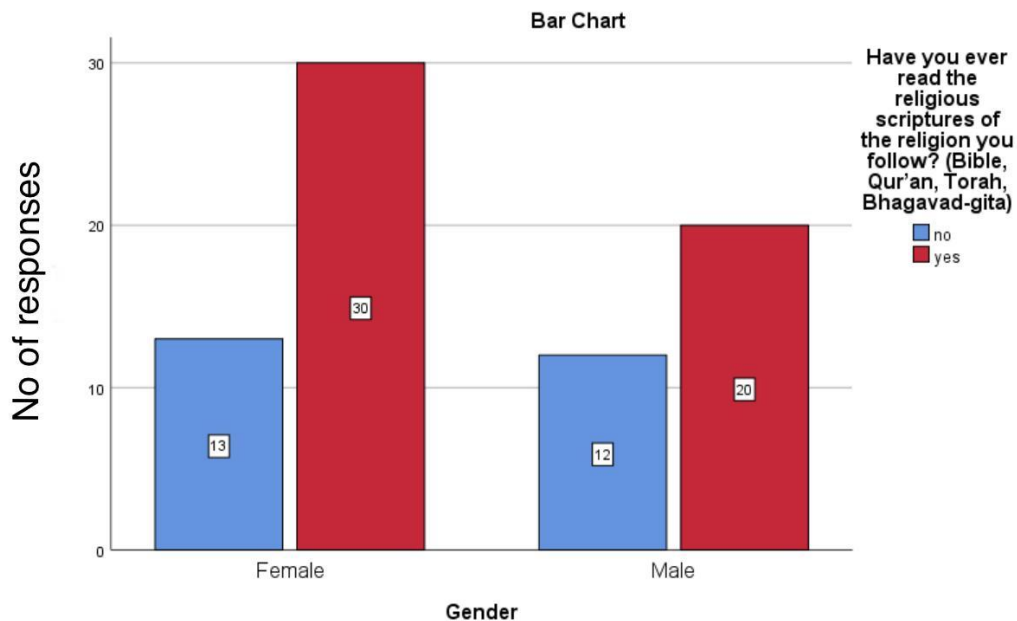


Figure 18:Bar graph represents the association of gender and participants reading their religion scriptures. X axis represents gender and Y axis represents number of responses. (Red) yes, (Blue) no; Association tested by Pearson's Chi square test value-0.436 , p value- 0.509 (>0.05) hence statistically not significant, although the majority of females(30%) read scriptures of the religion they follow rather than males.

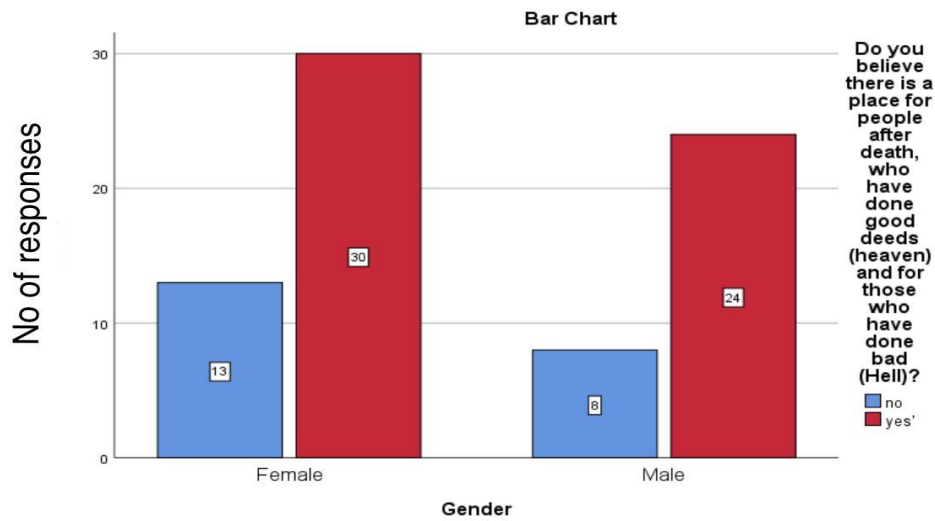


Figure 19: Bar graph represents the association of gender and participants' belief in hell and heaven. X axis represents gender and Y axis represents number of responses. (Red) yes, (blue) no; Association tested by Pearson's Chi square test value-0.249 , p value- 0.618 (>0.05) hence statistically not significant, although the majority of females(30%) have belief in hell and heaven rather than males.

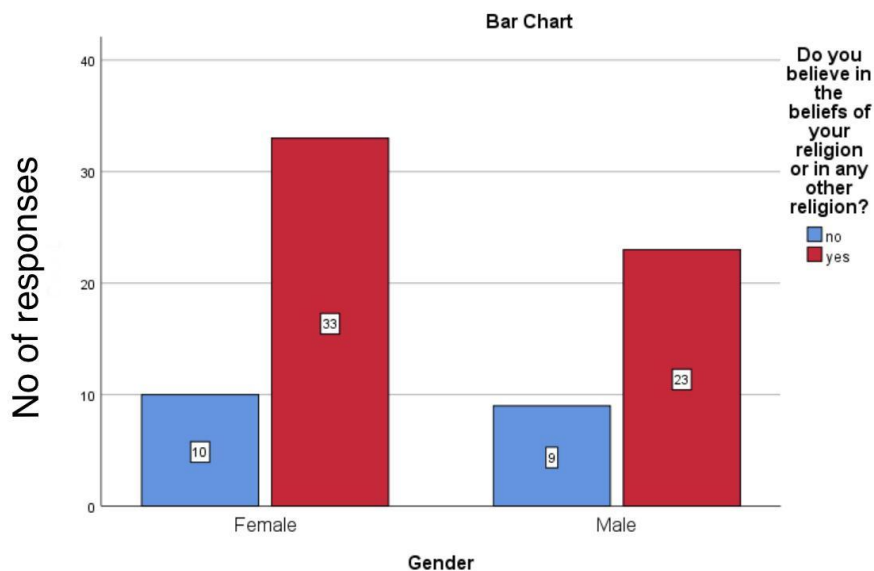


Figure 20: Bar graph represents the association of gender and participants' belief in other religions. X axis represents gender and Y axis represents number of responses. (Red) yes, (blue) No. Association tested by Pearson's Chi square test value-0.230 , p value- 0.632 (>0.05) hence statistically not significant, although the majority of females (33%) have beliefs in their own religious traditions than other religious systems.

Future scope and limitation:

There are certain limitations for this study which includes low sample size, limited criteria. In future this study can be done in a wide population, to get awareness in people for the purpose of unity of people without the false beliefs.

CONCLUSION

In conclusion, most of the participants have belief in religion, follow their religious traditions and maintain harmony with other religions by having good neighbourly relations. In this study there are no specific affiliations with gender and their religious practices, neither conservative nor fanatic in nature, but more detailed research is required to understand the levels of spirituality and deep rooted religious feelings of individuals in younger age groups.

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