RELIGION AND YOUTH: A SOCIOLOGICAL ANALYSIS

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Thesis submitted to St. Teresa's College (Autonomous), Ernakulam in fulfilment of the requirements for the award of the degree of Bachelor of Arts in Sociology

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I certify that the thesis entitled **"RELIGION AND YOUTH: A SOCIOLOGICAL ANALYSIS"** is a record of Bonafide research work carried out by DEEPTHI D, NEERAJA KOCHAN MANI, ASWANI M M, DILNA C, MARY PRINCY, SHEREENA TOMY, SRAVAN N U, under my guidance and supervision. The thesis is worth submitting in fulfilment of the requirements for the award of the degree of Bachelor of Arts in Sociology.

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DECLARATION

We, "DEEPTHI D, NEERAJA KOCHAN MANI, ASWANI M M, DILNA C, MARY PRINCY, SHEREENA TOMY, SRAVAN N U", hereby declare that the thesis entitled is a Bonafide record of independent research work carried out by me under the supervision and guidance of GEORGIA ANN BENNY. I further declare that this thesis has not been previously submitted for the award of any degree, diploma, associateship or other similar title.

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CHAPTER-1

INTRODUCTION

Religion and its History

The history of religion begins with Animism in which humans believe that objects possessed spiritual power. Later Religion developed into newer forms comprising Sumerian and Babylonian and the ancient Greek and Roman pantheons. Later 800 to 200 BCE led to the rise of philosophical and religious movements including Hinduism and Buddhism in India. It is vast and varied encompassing countless belief systems. The development of religion is evident in ancient civilizations like Egypt, Mesopotamia, and the Indus valley. The early religions were intertwined with political power structures, influencing laws, governance, and social norms. Christianity and Islam arose in the ancient Near East, emphasizing the worship of a single deity. Thus religion evolve into different forms across continents.

Religion is defined as a social institution including beliefs, rituals, practices, and symbols that address questions about existence, morality, and the supernatural. According to Durkheim "religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden". Religion provides a sense of community, shared values, and norms which helps in developing strong bonds among people. It also regulates behaviour through forms of conduct resulting in social control. Religion is also an important source of identity defining one's beliefs and group boundaries. Religion is both a unifying and dividing agent in society.

Religion in Indian context

The history of Indian religion is hugely diverse and complex in nature spanning thousands of years. Indus Valley Civilization is The earliest civilization in the Indian subcontinent. Though little is known about their religious beliefs archaeological evidence suggests worship of deities and rituals. Later The Vedic texts, including the Rigveda, were composed. Hinduism began to take shape with rituals, hymns, and sacrificial ceremonies. The concept of karma

and reincarnation also emerged. The Upanishads were composed, introducing philosophical ideas like Brahman and Atman. This period laid the foundation for Hinduism. Buddhism is an ancient Indian religion, which arose in and around the ancient Kingdom of Magadha and is based on the teachings of Gautama Buddha who was deemed a "Buddha" although Buddhist doctrine holds that there were other Buddha's before him. Buddhism spread outside of Magadha starting in the Buddha's lifetime. Emperor Asoka embraced Buddhism and promoted its spread throughout the Indian subcontinent and beyond. Hinduism continued to evolve with the emergence of Puranas, epics like the Mahabharata and Ramayana, and the development of Bhakti movement, emphasizing devotion to a personal god. A golden age for Hinduism, Buddhism, and Jainism. Hindu temples were constructed, and religious art flourished. Islam was introduced to India through trade and conquest. Sufism, a mystical Islamic tradition, gained followers, while Hinduism, Buddhism, and Jainism continued to coexist. A period of cultural synthesis between Islamic and Indian traditions. Sikhism emerged in Punjab, blending elements of Hinduism and Islam. Christianity was introduced to India by European colonizers. Hindu reform movements like Arya Samaj and Brahma Samaj emerged in response to colonialism. India gained independence in 1947, fostering religious pluralism and secularism. Hindu nationalism rose with the establishment of the Bharatiya Janata Party Today, India remains home to Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity, and other faiths, each contributing to its rich religious tapestry.

Religion in Kerala Context

The historical legends regarding the origin of Kerala are Hindu in nature. Kerala produced several saints and movements. Hindus represent the biggest religious group in all districts except Malappuram, where they are outnumbered by Muslims. In comparison with the rest of India, Kerala experiences relatively little racialism. Religion has played a crucial role in Kerala's culture. There are mainly three religions in Kerala : Hinduism, Christianity, Islam. As far as the religion of Kerala is concerned the origins could be traced to Hinduism. Then came in the Islamic faith and Christianity with various sects. Other religions including Buddhism and Jainism began to scattered as a result of migration. According to 2011 census of India figures, 54.73% of Kerala's population are Hindus, 26.56% are Muslims, 18.38% are Christians, and the remaining 0.33% follow other religions or have no religion.   In Kerala mainly Kozhikode and Malappuram have larger populations of Muslims compared to other

districts. They regularly engage in religious practices including fasting, pilgrimage, charity, prayer (5 times a day) is related to their family tradition and people belonging to all ages were follow them. Christianity were more concentrated in the districts of Kottayam, Thrissur, Ernakulum. Christian observe holy communion in Fridays and Sundays, seasonal fasting, baptism, confession, holy mass, retreat, feasts, weekly catechism class and rosary prayers. Hindus are generally found in majority across various districts in Kerala. Hindus religious practices vary according to caste and communities. Hindu religion does not impose rigid rules and individual were free to practice the religious traditions according to their level of interest. But there are specific rules regarding marriage, death ceremony, visits to certain temples including Sabarimala temples (41 days of fasting and restriction of entry for women of menstruating age) and rules regarding menstruation like prohibition based on the concept of impurity.

Concept of Religion in Kochi

The important religions of the Cochin city of Kerala are Hinduism, Christianity, and Islam. A survey of Kochi's demography indicated that it's almost 47 percent population follow Hinduism. Another major religion in Cochin, with a high following (of 35 percent), is Christianity. The diversity in religious sects and regional languages is the result of various forms of migrations that occurred over centuries. Fort Kochi, a small community in itself comprises of religions including Christianity, Judaism, Islam etc. There are also smaller concentrations of Sikhs, Buddhists and jainists in kochi.

Sociological Interpretations

Religion, the social phenomenon more than the word, is difficult to define. Aware of this, Max Weber wrote in the very first paragraph of The Sociology of Religion that a definition of religion 'can be attempted, if at all, only at the conclusion of the study (1964:1). Actually. Apart from implying the centrality of the notion of the supernatural, identifying a variety of religious ideas, attitudes, actors, and institutions, and examining the relationship of the religious and secular domains, Weber nowhere in this important work, or elsewhere, provides a precise definition of religion. While other major socio- logists and social anthropologists

may have been more forthcoming with such definitions, they, too, have drawn attention to the problematic character of the task (see, e.g. Nadal 1954 and Eva)

Class of phenomena, as a kind of knowledge, as a variety of activities in space and time, and as a typology of roles and persons. It is hoped that the five sets of readings comprising this book will clarify these aspects of the 'sacred' and, besides, indicate the kinds of reorient- tion to the sacred that occur in modernizing societies. It is, however, important to emphasize here that in making the notion of the sacred the organizing concept of this book, I am not arguing for its exclu- liveness in a dualistic framework-the sacred versus the profane or the secular. Such an absolutist dichotomy is not warranted by the relevant ethnographical or historical studies.

Durkheim and Sociological Functionalism The sacred was identified by Emile Durkheim as the magifunda. Mental religious identified by Emileon. He wrote that is unified set of teen idea of phenomenelative to sacred things, which to say things beliefs and practices realties and practices which unite into onest apart and forbiddenity called a church all those in adhere to purpose what is either than in this definition them (1965.62) For my pugs set apart (rather than the narrower idea of at the notion of thinned, then, the idea ache moral community of things forbidden) AR church or not), which, in Durkheim's (whether identified as idly collective thing (ibid.:63). Supernatural beds, stone mere recognized, may not be seen apart from manikins alone, whesupernatural or magical (set ape (exercised knowingly or unwittingly) may also be seen thus (set apart), just as certain places temples, mosques, places of pilgrimage) and certain performances or events (births, deaths, marriages, eclipses) may be regarded as being apart, i. E. Other than ordinary or routine.

The 'sacred' acquires a sharpness of definition by being contrasted to the 'profane' and the 'secular This dichotomy was emphasized by Durkheim in absolutist terms as constituting religious phenomena. In his own words: "All known religious the very core of beliefs, whether simple or complex, present one common charac- teristic: they presuppose a classification of things, real and ideal, of which men think, into two classes or opposed groups, generally designated by two distinct terms which are translated well enough by the words profane and sacred (ibid. 52). Durkheim further commented: "In all the history of human thought there exists no other example of two categories of things so profoundly differentiated or radically opposed to one another (ibid. 53). The validity or use- fullness of this affirmation, though generally affirmed in a wide variety of ethnographic settings, has

been questioned by W.E.H. Stunner (1967) in the context of Australian aboriginal religion. In the setting of the religions of India, too, one would have to exercise great caution in applying this idea, for Indian religious thought is, I think, hierarchical (in Louis Dumont's sense of encompassing of the contrary, see Dumont 1970a), rather than simply dualistic (rec- organizing binary oppositions). That is, the profane, though the opposite of the sacred, is included in and thus subordinated to it.

Durkheim was persuaded to go beyond the prevailing define- tions of religion in terms of gods and spirits by his encounter with the religions of India-particularly Buddhism in the works of European and English scholars. Noting that, in the opinion of the authorities, Buddhism was an atheistic religion, Durkheim observed that the basic principles or presuppositions-the so-called four 'snoble Truths', which are regarded by the faithful as the core of the Buddha's teaching and the foundation of Buddhism-were indeed completely divorced from the idea of the divinity. The Buddhist is not interested', Durkheim wrote, 'in knowing whence came the world in which he lives and suffers; he takes it as a given fact, and his whole concern is to escape it. On the other hand, in this work of salvation, he can only count upon himself (ibid.. 45). Even the Buddha himself, once he had expounded the four 'noble Truths', and outlined the eightfold path to salvation, had 'ceased to be a factor necessary to the religious life' (ibid.: 47). The deifica- tion of the Buddha was thus a contingent (if not a spurious) development.

Religion as a Universal

I am now going to talk about the other way in which we use the term 'religion' as a noun: that is, not as a label to divide and clas- sify different traditions, but as a broad category for describing a universal aspect of human life. One immediate problem is that so many people in the contemporary western world do not seem to have any religion. So is it correct to assume that religion is universal?

So whereas in the past most people in the west were active practitioners of some form of Christianity, there are now many who do not go to any Christian church, and do not engage in any significant way with Christian teachings. Indeed, there are many who openly refute any religion, and who describe themselves as humanists, Marxists, or just plain atheists. The presence of such people seems to indicate that religion is not something that is innate to

humanity (after all there is no particular 'religion' gene), but is much more a matter of choice and socialisation.

Against this there are arguments that religion is universal, shared by all humans. That is, many argue that the need for an engagement with an alternative reality, a true meaning of human nature. This experience is usually manifest through humcular religions, such as Christraditions Island But in a rapidly changing world, where old traditions and old certain. Repaired being swept away, the manifestations of what we call religion are taking new shapes.

It can be argued that secular ideologies such as Marxism (or Communism) have developed to fulfil the roles and functions that were previously filled by religion, or otherwise that nation. Alism has provided a new set of 'gods" for many in the to be substitutes for what more 'conven- tional religion has been in the past, and they could be called quasi-religions for a post-traditional, postmodern, and secu- larised world. But to describe football as a religion does perhaps stretch too far the usual idea of what religion is. In some ways, the cult status of football heroes, the veneration of teams, the sacredness of football grounds, and the mysticism and magic that is associated with the game all suggest something that could be said to be like religion. But even so, is that the same as saying it actually is religion? It might seem to be trivialising the concept of religion to include things such as football or other sports. But if we are assuming that religion is something universal and basic to humans, then there must still be some kinds of religious mani- festations in contemporary western cultures, other than Christianity.

To make this argument work, we need to show that religion can be found in every culture. Is religion everywhere, and does everyone have a religion, irrespective of their culture? One problem with answering this question is that 'religion' is an English word, and has a particular history within the English- speaking world. The world 'religion' does not easily translate not translate all that happily into the English term religion. For example, Hindus talk about dharma, and often use the

Term sanatan dharma as a name for their religion (a literal trans- lation of this is 'eternal religion'). But dharma encompasses other concepts too within its range of meanings. Thus dharma also describes the order of the world, the way things are, in a sense that is religious, social, and 'natural' (or inherent). For example, each person has their own dharma, which derives from their place in life the dharma of a student is to study (and remain celibate), the

dharma of a married householder is to have and raise children. And each person will have their own dharma (depending on the family into which they are born), which deter- mines their occupation (or vocation): to be a soldier, trader. Blacksmith, carpenter, or whatever. So we might find a broad correspondence or affinity between what we call religion and what Hindus call dharma, but they are not the same. This raises the tricky question of what we are studying when we look at the 'religion' of Hindus: should we limit ourselves to what we think is 'religion', or look instead at those things described by the word dharma?

To complicate matters further, in many cultures there is no obvious word that can be translated as religion. As Gary Cooper points out, for Native American groups 'No tribe has a word for "religion" as a separate sphere of existence' (Cooper 1988: 873, see also Fitzgerald 1999: 81). So when we talk in English of Navajo 'religion', we are not translating any particular word or concept what is happening is that the scholar is imposing the term religion. And in this case we must remember the raw sensi- tivities in such an encounter. European Americans have imposed a great deal onto Native Americans most of which has been negative through a history of conquest and appropriation of land.

Religion and Ideologies of Gender

Genders der hem by Butler vola allying logic gender oweve

Taking some of the ideas from the previous chapter, it is worth exploring how we can analyse religion as an ideology in terms of gender (rather than Class) difference Michel Foucault's argument that power works within all social relationships, not simply from the top (ruling class) down, suggests that power is an element of gender division. In contemporary western cultures, such as the USA and Britain, as well as many non-western societies, there is a clear difference in power relations between women and men.

Patriarchy, the organisation of societies so that men tend to exert a large degree of control and power over women, is fairly ubiquitous A large part of the agenda of contemporary feminist movements is to make a political, economic, and cultural chal- lenge to patriarchy at the level of both the state, and individual people's lives (hence the well-known phrase "the personal is the political"). One means by which the power imbalance can be challenged, and changed, is through an understanding of how such power works how it is justified, as well as its social and economic underpinnings.

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As I have mentioned above, some feminist writers – such as Mary Daly (1973) have singled out religion as a basic element of patriarchy, since many religions seem to give women a particu- larly hard time. A Marx-derived -derived perspective argues that the image of god is used by those in power as a misrepresentation of the struggle of class against class. This can be reworked as a feminist argument that the male creator god (of Christianity and other religions) is a tool of the oppression of women – gender against gender, rather than class against class. Such a god is no more than a matter of men writing their political dominance on to 'heaven', and the institutions which men produce for such a god, particularly churches, are key tools for controlling women.

Therefore, the ideology of a male god works to legitimate the economic and political subordination of women. For Daly, women suffer under male control, and suffer through worship- ping a male god that men have forced on them. In doing so, women's participation in religious practices and beliefs is a matter of them participating in their own exploitation and oppression. From this Daly argues thus, religion is for these purposes. Is produced by med) and phallocentric (phallus-centred), and the only place given to women within these systems is as silent participants coerced by ideology and forced into exploitation God is no more than this projection of power relations, there is no reality beyond that, and so god (as an object of belief) can be reduced to patriarchal oppression.

Daly's response to this ideology, however, is not the same as Marx's, for whom religion will disappear, as ideologies do, when social and economic equality is achieved. Daly argues, however, for a change in religious practice as a means of working to reject patriarchy, in particular through her famous phrase that we meet 'castrate the maleness from our conceptualisation of god' (Daly 1973: 13). This does not, necessarily require a total rejection of god, but rather a rejection of the male patriarchal god of Christianity who is implicated in the excesses of patriarchal Christian culture. Indeed, Daly suggests a de-masculinised deity, who we learn to think of differently, in terms of a verb rather than a noun, as a 'Be-ing' process (1973: 28-33).

Ritual and Ritualising

As we have found with many of the other basic terms in the study of religion, the term 'ritual' is not as straightforward as it may seem. For a start, there is the tricky boundary between religion and ritual-something may be a ritual but might not necessarily be religious and possibly vice versa too. Of the two terms 'ritual ,does sometimes win out over religion, since it covers a more immediate and less abstract concept than 'religion' Indeed, some writers, such as the anthropologist Maurice Bloch (1985), suggest that the study of religion would be better framed as the study of ritual. This might be a useful alternative to the problems involved in might religion', so long as we have a reasonable sense of what he the mean by the term ritual. Where the term ritual is helpful however, is in the emphasis it puts on the practice of religion, the things that people do, which the more traditional focus in study of religion (on texts and beliefs) has tended to obscure.

Udjowever, there remain significant problems with the term 'ritual' raised in the work of Catherine Bell, who I have discussed in part in the previous chapter. In two very influential books written in the 1990s (Ritual Theory, Ritual Practice and Ritual) she argued that the term ritual is itself misleading. That is, by talking of 'ritual' we are suggesting that 'it' is a 'thing' with a nature of its own. Indeed, 'ritual' is used to describe very varied types of behaviour, helping us try to understand things (activities) that other people are doing. In many ways, this is the same problem that we have encountered (in Chapter 1) with the term 'religion'. Both religion and ritual are not 'things' in a conventional sense, instead they are terms that refer to a diverse range of ways in which people behave and act in the world.

Rituals are not 'things', nor do they do things: people do rituals. To encourage scholars to think differently about rituals, to emphasise their practicality, Bell suggests we avoid the term "ritual' if we can (although she herself has been unable to do so in the titles of both of her books!). In place of the 'r-word', she suggests the alternative of 'ritualisation', or more specifically to talk of ritual behaviour as forms of activity (or practice) that are done with a 'sense of ritualisation'. This is not

Simply a matter of splitting academic hairs. Indeed It is much easier just to say 'ritual', and get on with talking about ritual and rituals in practice. And of course 'ritualisation' is a bit of a mouthful. But if we think carefully about how the word ritual' is used, we find that a substitution of the idea of ritual- station (or even ritualising) makes us see the process in a rather different light. When we look through Bell's lens at ritual actions, we focus less on the 'rituals' in themselves (as pre-given actions with a life of their own), and more on the way in

which those doing rituals are making certain things happen. That is, actions labelled rituals are 'rituals' because they are a means of creating and using a sense of ritualization.

This being said, however, it does not really answer the basic questions we might have about what the term ritual refers to, nor why rituals (or ritualization) are such a fundamental element of the study of religion.

What is Ritual?

Let's start with some attempts to define rituals Ronald Grimes in his book Beginnings in Ritual Studies, suggests that 'natural ings transpires as animated persons enact formative gestures in the face of receptivity during crucial times in founded places (Grimes 1982 55). For Felicia Hughes-Freeland, ritual gener- ally refers to human experience and perception in forms which are complicated by the imagination, making reality more complex and unnatural than more mundane instrumental spheres of human experience assume'. Catherine Bell (Ritual Theory, Ritual Practice) argues that 'ritualization is a matter of various culturally specific strategies for setting some activities off from others, for creating and privileging a qualitative distinction between the "sacred" and the "profane", and for ascribing such distinctions to realities thought to transcend the powers of human actors' (Bell 1992: 74). While for Victor Turner, ritual is 'formal behaviour prescribed for occasions not given over to technological routine that have reference to beliefs in mystical (or non-empirical) beings or powers' (Turner 1982: 79).

Most of these writers agree that rituals are a matter of doing something, performing actions, particular types of behaviour, and engaging in that behaviour in certain ways. However, as with definitions of religion, we are probably wise not to try to create.

Religion the Basics

Any definitive definition indeed writers such as Bell suggest that there cannot be any universal definition of the subject, since what ritual is depends to a large degree on the local context It is fairly clear that ritual behaviour is a very important

Element of cultural life it is, in fact, impossible to think of a culture where there are no rituals. However, most ritual behaviour is done unreflectively, out of habit without even thinking about whether there is any meaning and purpose behind the aboon. Sometimes, in fact, it is the automatic-ness of such ritual action that encourages us to call it ritual, in the sense of ritual action our being unthinking and meaningless. So, for example, if we greet a friend in the street we do not reflect on the significance of the greeting, we merely behave as we are expected to behave – we say 'hello', wave or shake hands, and ask 'how are you?" However, not every ritual action is performed in this unthinking way some may be performed more solemnly. Worshippers taking communion in a Christian church are usually expected to be serious, and to reflect on the significance of the ritual they are participating in. In this case, it is perceived that the ritual action has a meaning, and those taking part should try to understand that meaning.

There is, however, no single aspect of ritual that such activity can be boiled down to. Ritual actions 'do' many things, in different ways, and of course are experienced in very different ways by those who participate in them. If I attend a particular ritual event for example, a friend's wedding or funeral – the meaning, purpose, and experience of that event will be rather different for me than for anyone else who is present. We need to bear this in mind as we talk of rituals and ritual action: the purpose of studying and analysing rituals is to try to understand the many ways in which ritual activity is performed and experi- enced, and the many things that are going on as a person (or a group of people) participates in a certain type of actions.

To map out some of these diverse aspects of ritual activity, and also to see how various writers have sought to interpret ritual, we can concentrate on eight particular ways of looking at rituals. These are: (a) meaning; (b) symbolism; (c) communication; (d) performance; (e) society; (1) repetion,transformation and (h)power.

Any particular ritual may vary greatly, but they are all significant to a certain degree.

In sum, the types of action we call ritual can be any type of behaviour: both those that are obviously religious, and also actions which have seemingly little to do with what we expect 'religion' to be about. Ritual behaviour can range from some- thing as simple as saying hello, or visiting a bank manager, to elaborate ritual and religious activities such as marriages, circumcisions, funerals, and even national events such as presi- dential inaugurations, memorials, or coronations. Ronald Grimes suggests that there are sixteen different categories

of ritual action (including rites of passage, marriage rites, pilgrimage, and worship among others), whilst Catherine Bell breaks it down into four (rites of passage, calendrical rites, rites of exchange and communion, and rites of affliction). Whether we choose one or other of these schemes, the term ritual is intended to refer to a variety of activities. In most, if not all, cases any action which is described as a ritual involves some special behaviour and special ideas and symbols, which mark the action as being ritualistic.

Rituals and Meaning

A basic assumption about ritual action is that it has some sense of meaning and purpose, even if that meaning is not immediately obvious. For example, the greeting of a friend is not merely functional, it expresses the relationship that exists between two people, and the type of greeting (and how it is performed) demonstrates the intensity of the relationship. For example, we may hug our mother, shake hands with a friend, kiss a lover, or merely say 'hello' to our tutor. Furthermore, the performance of the greeting demonstrates that we are acting correctly according to our cultural traditions. To fail to greet someone you know, or to greet them inappropriately, is to be 'rude' This all gives meaning and purpose to the simple action of saying 'hello'.

The study of ritual, therefore, entails the search for these in actions which (either to observers, or to those performing ritual actions). Very meanings, and particularly often it is the latent meaningfulness of an action which leads us to describe it as 'ritualistic'. A basic definition could even be that rituals are actions carried out for more than their utilitarian purpose. That is, rituals are actions which have meanings beyond the actions themselves. Perhaps a simpler – indeed minimalistic definition of ritual is 'meaningful action'. This definition is by no means watertight, and throws up more problems, since the well involve the meaning ritual action itself. When most Hindus marry, the bride and groom walk together around a fire. This is not merely to keep themselves warm, or to stretch their legs after a lengthy period of sitting down, instead many Hindus interpret the action as representing the path they will be walking through life together as a meaningless appear

New couple. John Beattie describes this as a distinction between 'instrumental' and 'expressive actions (Beattie 1964: 202-5). Instrumental acts are performed primarily for their

practical value: to achieve some goal, to get something done. Thus a surgeon will cut open a patient's body and perform an operation to heal that patient. In contrast, expressive actions are performed for more than this obvious goal, they are done to express certain ideas, or maybe to act out in symbolic form (i.e. through abstract representations) ideas or wishes that cannot be achieved on an instrumental level. Thus ritual actions are defined as different from other forms of action because they are never solely instrumental, since the meanings attached to them make the actions expressive.

However, the distinction between the instrumental and the expressive is in practice quite ambiguous. For example, if I drive my car to work in the morning, then that could be described as a purely instrumental action: I need to travel the distance from my home to the office, otherwise I wouldn't be able to get there. However, as I drive my car I may be making some kind of expressive statement: the car may be big and flashy, showing I am wealthy enough to afford a 'good' car, or otherwise it may be more modest or run-down. In this way, many instrumental actions can have an expressive element, and many expressive actions can also be done instrumentally, and we must not forget the line between the two will be drawn differently by the people who are involved. For example, a wedding may be performed for the 'simple' sake of getting married, but also to show many other things as well: the love and commitment between the couple, the sanctity of the institution of marriage, and even the conspicuous wealth of the family who are hosting the event. Likewise, someone who attends a service of prayer for peace may take part instrumentally to bring about that peace, or otherwise to participate in the sentiments and hopes that are expressed through the ritual actions.

Rituals and Symbolism

The search for meanings in rituals, and particularly Beattie's distinction between expressive and instrumental action, is Sounded on a symbolist approach to religion and ritual. That is, the importance and significance of rituals is that they 'work' through symbols. According to this view, therefore, ritual may be seen as 'symbolic action', and symbols are at the heart of rituals Indeed the writer Victor Turner defined symbols as 'the lowest unit of ritual' (Turner 1967).

If symbols are so fundamental to the understanding of naturals, what do we mean by the term 'symbols'? Broadly speaking, symbols are things (material, and sometimes non- material

items) that represent more than their material properties. They may often be visual objects, such as the Christian cross, or the Star of David, but this is not always the case. A special sound – such as a word, or a piece of music – may also be symbolic, in that it has a significance which goes beyond the sound itself. Symbols are thus items which have meanings and associations which are not intrinsic to their physical proper- ties. There is nothing about a piece of wood shaped into a cross that intrinsically links it to notions of human redemption, resur- rection, and the triumph of good over evil. The associations between the object and the ideas are arbitrary in the sense that they are culturally determined. Because of this arbitrariness, the meanings of significances behind symbols may not be immediately obvious For example, cow dung and ghee (clarified butter) hand

Important symbolic values in certain Hindu rituals, blood trick ling from an opened vein is of great symbolic importance in many Native Australian rituals; and the act of male circuma. Sion is a symbol that is found in many cultures (although the meanings behind this symbol vary greatly). In each case the symbols are important because of their specific culturally depth mimed meanings. A Christian may know why the Eucharist of mass is important and the place within that ritual of bread and wine is symbolic of the 'body of Christ because they have some idea of the stories and ideas that lie behind it. Likewise a Hindu may take for granted the significance of ghee in sacrificial Vedic ritual. Looking at another's symbols, however, the substances may appear meaningless (and sometimes even repul. Sive), because we have no idea of their meanings.

In this approach, therefore, it is necessary to ask questions about the meanings and symbolism within actions: what are the associations between ideas or concepts and the symbols that are used to represent them? There are very few, if any, universal symbols, with meanings that are the same throughout all cultures Several branches of psychoanalysis work on the assumption that there are such universal symbols. For example, Carl Jung's (1978) theory of the 'archetype' is based on the assumption that there are some fundamental symbols with meanings and associations shared by all humans. There is, however, little evidence to support this view: the presence of similar symbols in different contexts across the globe does not by any means imply that they all have the same meanings. Thus, for example, certain objects may make obvious symbols – such as the human body, or the by-products of the body such as faeces, blood, saliva, and semen. These 'natural symbols (cf. Douglas 1973) appear again and again in the rituals and symbolic ideas of many people in western cultures as much

as in any others. But in each place they have specific culturally constructed meanings and references.

However, a thing-which-is-a-symbol does not have a single reference to be discovered, each symbol will have many megle s, some of which may be obvious, and others less so. For example, some symbols are considered to be specifically religious such as a Christian cross or a Jewish Star of David since they are used primarily to represent ideas related to religious things. But the same symbol may also represent other ideas, some of which may not be specifically religious, or at least not in a narrow definition of religion as being concerned with Spirits or gods.

For example, the Christian cross does not only represent the Christian message of salvation, but a host of other ideas as well. Thus a cross can also represent the authority of the church (for example, a Bishop's cross demonstrates his power as a Bishop), or the distinctiveness of Christianity vis-à-vis other religions (eg. The cross as representing Christianity, in distinction to the crescent representing Islam, and the star representing Judaism). In some cases it can even be used to represent different Christian groups – such as when crosses and crucifixes are used to display the differences between Protestants and Catholics.

Each symbol, whether it is specifically religious or not, will have a host of such meanings associated with it, some of which may be more important than others, or more relevant to a particular context than others. The multiplicity of mean- ings that symbols can have is a vital element in the importance of symbols. When symbols are used in rituals, or in any other area of life, some meanings may be emphasised more than others, but the less obvious meanings or associa- tions are still present, and may indeed be manipulated. This is well known to advertisers, who make careers and money out of the manipulation of symbols. A television commercial for a car uses a host of associations that a car symbolises: that is, a car is not merely a piece of metal used for transportation, it can also symbolise masculine virility (and sexuality), freedom, power, wealth and status, and many other things as well. When persuading us to buy a car, advertisers try to play upon these latent associations, manipulating them in subtle (or overt) ways.

Ritual and Performance

As I have stressed already, rituals require action: they are a form Possible. Practices that we call rituals, unless we wish to widen out naming of the concept of language and press the and harder than it probably needs to go. We should also keep opens the idea that innovation in ritual is not only happens regularly the performative element of rituals makes each ritual action unique in its own way In this sense, we Cond hula say that if ritual is a type of language it may be more similar verbal language than Bloch's argument suggests Words And Enter filial most And piper mast persona empathy prate b the par Whole to This Of behaviour that is done. Ritual action won't happen simply by thinking about it, someone has to do something, people have to take part in it, and engage in it on a personal level. The perform-acne may be fun to do, it may be a chore, or it is possible to perform a ritual without even thinking about it. Ritual action involving people doing things therefously or unthinkingly), doing activities in a particular way To a certain degree ritual activity is often like theatrical performance. The script of a play may be read and understood, but it is not properly a play unless it is fleshed out with actors performing its various characters and their roles. In the same way that actors and audiences experience the themes and the important meanings of a play through its performance in a theatre, people will only understand the significance of rituals through engaging personally in a performative way.

The performance of ritual may involve special types of behaviour a participant may be expected to assume a certain attitude, or to speak in a certain way, or to do certain actions. Much of this behaviour may be quite different from what is done.

Youth

Religion plays an important role in an individuals socialising process. The degree of religious adherence tends to change during early adulthood. it may developing to intense neutral or non existence forms. Religion is a fundamental part of growing up. Adolescents perceive religion in different ways compared to that of their childhood. Youth is generally a period when religious perspectives undergo major shifts. Youth is generally defined as a period between childhood and adulthood including individuals in their teenage years early and late 20's. The U.N. recognises that the concept of 'youth' is a social construct, because the ages typically associated with this period of life vary considerably from society to society. Prior to the invention of teenager hood, the synonymous terms "adolescent" and "young adult" were applied to the stage of life in which a child experienced puberty and physically matured into an adult.

The transitions of youth:

- Moving out of full time compulsory education which ends at 17 years of age in most Indian societies.

- Further and then higher education or training. Typically this means three years of higher education and further.

- Low paid (relatively), varied, and maybe intermittent employment and maybe further training. (Moving into one's first full time professional job role is often seen as one of the key indicators of having moved into full adult status.)

- Living with parents or in shared rental accommodation.

- Entering into one's first long (or medium) term relationship, possible co-habitation.

- Starting out on finding oneself and one's true identity.

- Importance of Leisure and lifestyle: going out, partying, music, festivals, travel.

- Higher prevalence of deviance and drug usage.

- Developing or changing political affiliations.

Youth and Religion

There is evidence that the physical changes of adolescence and the accompanying mental turmoil are common to all teenagers. Youth may generally considered various social norms as rigid in nature in a way that they constraint them including in social institution of religion. They might positively benefit from religion or might also look into it as a source of negative influence. Youth is normally a period when individuals experience complex socio-psychological changes. They may experience constraints in various aspects of their lives including marriage, occupation, relationships in all forms, gender expression, political choices, etc. This will eventually make them believe that religion is one of the factors which pressurises them. Traditionally, adolescence was frequently associated with an upsurge in religious fervour, which typically diminished over time and with the acquis-tion of adult responsibilities. Youth may get exposed to conflicting religious beliefs to that of their

childhood. This might result in them beginning to question the general assumptions about god and his existence. They may focus on rational thinking, resulting in contrasting thought processes about religion. Another possible phenomenon might be them inclining into other religions or faith systems including spirituality. Other factors which may change the levels of their beliefs include changed lifestyle habits due to which they might end up not investing more on religious practices.

Youth is a phase of life when individuals may develop rebellious attitude towards existing social institutions including religion. This may be influenced by a number of factors including general attitude towards religion, constraints relating to one's gender expression, family pressure, exposure to media, and political inclinations.

CHAPTER-2

REVIEW OF LITERATURE

1. Journal of empirical theology 27 (2014)

Tobais Faix

The relationship between spirituality and youth has become a defining concepts in religious discourse, and yet has also become so confused and vague that clarity still required. Youth people ability to speak about the belief. Using qualitative survey. Incorporative methods such as symbols ,collages, interviews etc. Therefore, the study also demonstrates that discussions about the subject "spirituality in adolescents" are far from over, but rather have gained a new dynamic because of our shifting society. This is especially significant for the field of religious education and within churches, if a dynamic dialogue with adolescents about faith is to continue.

2.How does religious faith impact positive youth outcome

2023

Michael A Good man

W. Justin Dyer

The article study to investigate the protective aspects of religiosity in youth adolescents and explodes the potential processes involved specifically the article examine the influence of 3 measures of religiosity - Religious salience, Intrinsic religiosity, and daily religious experiences - on delinquency and anxiety.

The study conducted on sample survey.

The findings indicate that religious salience and daily religious experiences are directly and indirectly associated with lower levels of delinquency and anxiety.

3.Adolescent Religiosity and Selective Exposure to Television

Piotr S.Bobkowski

(Feb 2009)

Relying on the Adolescent Media Practice Model and selective exposure theory, this study investigated whether religious adolescents watch less mature television entertainment programs than their less religious peers. Program maturity was measured using V-chip ratings, with higher maturity scores indicating content that included more sexuality, violence, and/or adult and sexual language. Findings indicate that religiosity contributes to explaining the variance in television maturity means, with more religious adolescents indicating a preference for less mature television entertainment. Gender, race, income, and parents' monitoring of teens' media were also found to influence television maturity. Teens' attitudes toward premarital sex appeared to mediate the effect of religiosity on their television entertainment choices.

4.Religious Socialization and Identity Formation of Adolescents in High Tension Religions

Stephen Armet

(Mar., 2009)

The study of religious socialization and identity formation has seen a convergence between develop mentalists and sociologists, where a line of inquiry explored by Smith and Sikkink emphasizing the effect of socialization and identity formation on religious outcomes finds a correspondence to Marcia's typology based on commitment and exploration. Measures of parental socialization and youth identity formation were developed from panel study data and tested using ordered logit regression. Youth in high tension religions were found to show more religious commitment while parental constraints and solidarity with parents were found to be insignificantly associated with religious outcomes. Several directions for future research on the socialization of adolescents by their parents are discussed.

5.The role of religion in adolescence for family formation in young adults.

David Eggebeen

Jeffrey Dew

2009

This paper examines the role of religion in adolescence for shaping subsequent family formation. The study is conducting by national longitudinal study of adolescent health . The 3 dimensions are their Religious life-Affiliation, Attendance and religious fervour , both singly and in combination for the transition to either marriage or cohabitation .

The purpose of this paper is to examine a potentially important factor in the changing landscape of young adulthood .

6.Religious Involvement and Educational Outcomes: The Role of Social Capital and Extracurricular Participation

Jennifer L. Glanville, David Sikkink and Edwin I. Hernández

(2008)

Religious participation is positively related to a wide variety of adolescent outcomes, including academic achievement, but relatively little is known about why this is the case. It focus on a group of related potential explanations for why religious involvement improves educational outcomes. Using structural equation models to analyze data from the National Longitudinal Study of Adolescent Health .We find that religious attendance promotes higher intergenerational closure, friendship networks with higher educational resources and norms, and extracurricular participation. These intervening variables account for a small part of the influence of adolescent religious participation on the educational outcomes in this study.

7.Religion and youth

2004

Ahamad S.S

The study examines the needs for religious beliefs , influence of religion on upbringing, reaction against religious beliefs, the subjective awareness of religion, factors influencing religious behaviour and religious practices of the youth. Database records are used in this study.

Students who express the strongest need for religion and have had the strongest influence of religion on their upbringing also tend to be the most regular in their religious practices.

8. Rejecting Evolution: The Role of Religion, Education, and Social Networks

Jonathan P. Hill

(05 September 2014)

Large segments of the American public are skeptical of human evolution. Surveys consistently find that sizable minorities of the population, frequently near half, deny that an evolutionary process describes how human life developed. Using data from the National Study of Youth and Religion, it examine the role of religion and education in predicting who changes their beliefs about evolution between late adolescence and early emerging adulthood. It conclude that religion is far more important than educational attainment in predicting changing beliefs about evolution. High personal religiousness is only associated with the maintenance of creationist beliefs over time when the respondent is embedded in a social network of co-religionists.

9. Some recent trends in the study of religion and youth

Carole M.Cusack

2011

Early 21 st century there has been a sharp increase in research on the ways in which young people engage with religion and spirituality.

There are three trends are apparent: First, there has been a shift away from focusing on the formal process of young peoples religious socialization and a realisation that young exercise considerable agency in their construction of personal and group identities;

second, the 1970s and 1980s assumption that religion was in decline in developed countries and was of little interest to young adults has been challenged by the growth of trans-national religions including Pentecostal Christianity, and by the emergence of a myriad spiritualties and identity-conferring subcultural groups including Paganism, Satanism, Goth culture and vampirism; and third, there is an increased acceptance that youth is less a uniform stage that

all human beings undergo, and is more intimately connected to the specific historical, geographical, economic, and social context in which it is experienced.

10. Attitudes towards Religion and Religious Practices among Youth: A Qualitative study

Thushara Mariam Thomas, Shailaja Shastri

(2016)

A Qualitative study" aimed to understand the various religious beliefs held by the youngsters and relevance of religion among them. The study was conducted in the city of Bangalore among youngsters between the ages of 18 and 24. A semi-structured interview and a few one statement only rating scales were embedded in the interview to get more specific responses. Results indicated that religion is relevant among the youth. Most of the individuals preferred to adopt the status of „free-thinker". Media did not have a strong impact on religious beliefs. Religious beliefs did not influence voting patterns. An overarching opinion about religion was that religion should be more open-minded and liberal.

11.. Parental Religiosity and Youth Religiosity: Variations by Family Structure

Richard J. Petts

(2014)

the study aims to provide a more comprehensive examination of the relationships between parental religiosity, family structure, and youth religiosity .it explore the ways in which youth construct their religious identities, patterns of religiosity during adolescence, and factors that influence these processes moreover to understand the influence of family structure on youth religiosity. Universal Sample: Data from two waves of the NSYR (National Study of Youth and Religion) were used. 3,370 youth. Youth between the ages of 13 and 17 were first interviewed along with their parents. - Religious attendance, Religious salience, Closeness to God, Private religious practices were the dependent variables. the independent variables are Family structure and Parental religiosity. Parental religious homogamy , Religious socialization, Parent–child denominational homogamy, Parent– child relationship quality were the mediate in variables. Ordinary least squares regression models were used in this study. For each indicator of youth religiosity, two models were used. The first model included

the indicators of family structure and parental religiosity. Interaction terms were included in the second model to assess whether the influence of parental religiosity on youth religious outcomes varies by family structure. Finally, mediating variables were added. Results exploring the relationships between parental religiosity, family structure, and each religion. Parental religiosity was a strong predictor of youth religious attendance and family structure was not significantly related to youth religious attendance. Specifically, parental religiosity was less likely to increase religious attendance for youth raised in stepfamilies. The influence of parental religiosity on closeness to God and private religious practices did not vary much by family structure. It was hypothesized that sacred loss may lead youth who experienced a parental breakup to face internal spiritual struggles or be angry with God but results from this study provided limited evidence to support this argument. Although there was no difference in the influence of parental religiosity on youth religious outcomes between married parents and divorced parents (who may be most likely to experience spiritual loss), youth raised by highly religious single parents who experienced a no marital breakup felt less close to God than those raised by less religious single parents, providing some evidence that experiencing a parental breakup may weaken youth's religious beliefs. Future research should further examine whether and how spiritual loss may impact religious transmission.

12. Relationships with God among Young Adults: Validating a Measurement Model with Four Dimensions

Nicolette D. Manglos-Weber, Margarita A. Mooney, Kenneth A. Bollen, J. Micah Roos (2016)

To develop a latent and multidimensional concept of relationships with God and evaluate its applicability for today's young adults and to test inferences about four dimensions of relationships with God: intimacy, consistency, anxiety, and anger. Our starting point is to clarify the major concepts of interest and define their meanings. We represent each dimension of a concept as a latent variable in our model. We then create or find indicators that appear to tap the concept dimension as defined. This study has four waves of data, of which we use the first and the fourth waves. The first wave was a representative telephone survey of teenagers between the ages of 13 and 17. The fourth wave was then conducted over the year of , with a final sample size of 2,144. We examine associations between our dimensions and four other commonly used measures of religiosity: frequency of religious service attendance, measured

in six categories ranging from "more than once a week" to "a few times a year"; religious salience, measured on a five-category scale by the question, "How important or unimportant is religious faith in shaping how you live your life?"; frequency of prayer, measured by the question, "how often, if ever, do you pray alone?

In external validity checks, we report correlations between our four dimensions and four other commonly used measures of religiosity. Notably, these measures vary by type. Some are behaviours (prayer and attendance), while others are perceptions (salience) or emotions (felt closeness to God). They all exhibit strong correlations with each of our dimensions; however, the strength and direction of the correlations vary across the four dimensions of relationships with God. Overall, intimacy, consistency, and anxiety are positively correlated, while anger is negatively correlated with the other religiosity measures. We found strong empirical support for the internal from external validity of these four dimensions, and conclude that they comprise valuable new measures of personal religiosity that are grounded in work on everyday religion complement other studies of personal religiosity among both affiliated and unaffiliated young adults. In this study, our aim was to improve on existing measures of personal religiosity, in order to better evaluate the dynamics of theistic experiences among the many young adults who may or may not be affiliated with organized religion as highlighted in prior literature. To that end, we focused on relationships with God as a latent and multidimensional construct, combining the conceptual contributions of work on everyday religion, religious role theory, and attachment to God.

13.. Religion's Role in the Development of Youth

Geoffrey L. Ream

Assessing the prevalence and impact of religion among youth Role of religion and spirituality in positive youth development Differences in religious participation and denominational affiliations Beliefs and practices- the religious landscape of teens Youth development perspective on fostering religious and spiritual growth Mixed method research up poll data Young women are somewhat more faithful in their attendance than young men (46% vs. 40%). With regard to denominational affiliation, 52% of youth are Protestant, 26% Catholic, 2% are Jewish, 3% are Mormon, 8% are some other denomination, and 9% are unaffiliated with religion. When asked to compare themselves to their parents, 65% are "very" or "somewhat" confident that they will be more religious than their parents. Nearly all (95%)

teens believe in God or a universal spirit and 86% believe that Jesus Christ is God or the Son of God, but only 67% believe in life after death, and 52% have confidence in organized religion. Less than half, however, give religion a central role in their lives: 42% pray alone frequently and 39% consider their own religious beliefs to be very important. Given these prevalence statistics, it is important to regard individual spirituality and participation in religious institutions not as a sidebar issue, but as an important consideration in assessing youths' developmental assets and liabilities. Too often, religion in the lives of youth is ignored as of marginal importance or becomes a means by which adults carry out their agendas for youth. Rather than specifying a role for youth in adult politics and institutions that is not necessarily in the youths' best interests, a youth development perspective on religious and spiritual development calls for concerned adults to respect young people's own agenda. Ultimately, the religious institutions that grow will be those that are relevant to, attentive to the needs of, and a worthy investment for youth. Young people's individual religious choices are a product of their upbringing and of the available religious options. The most important factor, however, is the youths' own spiritual preferences and agency.

14. The Effect of Religious Short-Term Mission Trips on Youth Civic Engagement

Kraig Beyerlein, Gary Adler and Jenny Trinitapoli

Journal for the Scientific Study of Religion

(December 2011)

Religious short-term mission trips are an increasingly popular form of American religious practice, especially among young people. Both organizers and participants often emphasize their transformative nature. However, scholarly efforts to evaluate systematically the social consequences of religious short-term mission trips are lacking. To address this neglect, our article investigates whether going on a religious short-term mission trip significantly differentiates youth who engage in civic actions from those who do not. Based on quantitative analysis of Wave I of the National Survey of Youth Religion (NSYR), we find that, controlling for other important factors, taking a mission trip significantly increases the likelihood of adolescents participating in various forms of civic activity, particularly religious-based volunteer work. Drawing on prior scholarship on religious short-term mission and similarly focused trips and in-depth interview data from trip participants, we outline

several theoretical mechanisms that likely explain the link between taking a mission trip and civic engagement.

15. Conflicting or Compatible: Beliefs About Religion and Science Among Emerging Adults in the United States

Kyle C. Longest and Christian Smith

(December 2011)

A wide-held assumption is that increased religiousness is associated with stronger perceptions of a conflict between religion and science. This article examines this assumption using four distinct questions asked on the third wave of the National Study of Youth and Religion (NSYR). Results indicate a variety of viewpoints for constructing the relationship between science and religion, rather than a simple conflict-compatibility continuum. Further, findings suggest that increased religiousness among emerging adults is associated with a stronger agreement in science and religion's compatibility, rather than conflict. Collectively, the findings among emerging adults contradict traditional assumptions about how religious experiences influence beliefs, suggesting that such social factors may influence beliefs and attitudes uniquely at different points in the life course or across generations. More broadly, the findings speak to the ongoing debate about the extent to which differing social experiences may produce consistent or discordant sets of beliefs and values, and in turn how particular configurations may impact strategies of action across a range of life domains.

16.Being Thankful: Examining the Relationship Between Young Adult Religiosity and Gratitude

Rachel Kraus, Scott A. Desmond & Zachary D. Palmer

(30 July 2014)

Studies show that religious people tend to be more grateful, yet existing research tends to rely on small, non-representative samples and limited measures of religiosity. Therefore, we use a national sample (the National Study of Youth and Religion) and multiple measures of religiosity to examine the extent to which religion is associated with feelings of gratitude. We find that religious efficacy and having religious friends positively predict the extent to which

young adults feel grateful. In contrast, religious affiliation, participation in organized religion, private devotion, religious salience, otherworldly beliefs, and being spiritual but not religious are unrelated to experiencing feelings of gratitude.

17. Faith and Understanding: Specifying the Impact of Higher Education on Religious Belief.

Jonathan P. Hill

(01 September 2011)

This study examines the impact of educational enrolment and attainment on several measures of religious belief using nationally representative panel data. Although college does not appear to substantially alter the religious beliefs of most emerging adults, findings do reveal a modest increase in skepticism toward super-empirical religious beliefs among college students and graduates compared to those who have never attended any form of postsecondary education. This effect is dependent on college type, with students attending elite universities exhibiting the greatest increase in skepticism. Apart from changes in super-empirical belief, graduating from college modestly increases preferences for institutionalized religion while simultaneously reducing adherence to exclusivist religious belief. Faculty commitment to secularism, the degree of student academic engagement, and developing social identities may play a role in religious belief change, particularly at elite universities.

18. Adolescent Religiosity and Psychosocial Functioning: Investigating the Roles of Religious Tradition, National-Ethnic Group, and Gender.

2013

Heidi E. Stolz

,Joseph A. Olsen, Teri M. Henke, and Brian K. Barber

The study examines the relationship between youth religiosity and youth social outcomes (social initiative, antisocial behaviour) and psychological outcomes (self-esteem and depression) considering the roles of religious tradition, national-ethnic group, and gender. The study conducted by survey and interview.

Religion is an important context for development because it provides a means of socialization in areas such as moral behaviour and offers emotional support to individuals from the cradle to the grave . The Given cognitive advances during adolescence including increased abilities to think abstractly and understand symbolism , it is important to study the impact of religion during this stage

Durkheim indicated that devotion to a group and participation in community rituals, such as church services and activities, would help to ameliorate a sense of anomie in the individual.

Religiosity also protects against negative youth psychological outcomes such as depression. For example, perceived importance of religion "relational spirituality" and "meaningfulness of religion" have all been linked to lower levels of youth depression.

Research suggests that the level of religiosity differs by gender. Compared to males, females attend church more often and engage in personal prayer more frequently . Overall, young women appear to believe and practice their religion more than young men. The overall purpose is examine the role of religion (Religious tradition and religiosity) in relation to various aspects of youth functioning, considering variation in gender and culture settings.

19. Religion as a resource for positive youth development: religion, social capital, and moral outcomes.

Pamela Ebstyne King, James L Furrow

(April 2001)

The literature demonstrates that developmental benefits are associated with religion for adolescents, little is understood about the dynamics of this relationship. Drawing on social capital theory, this study tested a conceptual model exploring socially embedded religious influences on moral outcomes. A three-dimensional model of social capital demonstrated how social interaction, trust, and shared vision enable social ties associated with religiousness to influence moral behaviour. Structural equation modelling was used with data gathered from 735 urban youths to test a proposed model of the effects of religiousness on moral outcomes. Results suggested that religiously active youths report higher levels of social capital resources and that the influence of adolescent religiousness on moral outcomes was mediated through social capital resources.

20. Religious upbringing and adolescence

Tyler J .vanderweele

2018

The study examines that a religious upbringing can profoundly help adolescence navigate the challenges and also that a religious upbringing contributes to a wide range of health and well-being outcomes later in life .The study are conducted by sample survey.

The study have positive and negative side,

Religious practices like attending religious services and engaging in prayer, do shape the health of population and need to be discussed and consider more frequently. Religion and spirituality are important resources for parents and adolescence alike.

CHAPTER-3

METHODOLOGY

Topic:- Religion and Youth: A Sociological Analysis

Statement of the problem:-

The present study attempts to find out the present attitude of youth towards religion and analyse the hold of religion on the youth. As we grow, our religious beliefs shift towards intense, neutral and non-existing forms. It also concentrates on the importance of religion and how it controls the lives of young people.

Research Design:-

The research is descriptive in nature. This method is concerned with describing the characteristics of an individual or of a group. In this study " Religion and Youth: A Sociological Analysis " we focused on many aspects. One is to study the attitude of youth towards religion and other is to how religion influences them.

Objectives:-

•To asses the attitude of youth towards religion

•To find the gender aspect of religious adherence

•To analyse the role of family in promoting religious values.

•To examine the influence of media on religious views of youth.

•To investigate whether religion influences political inclinations among youth.

Clarification of the concepts:

•Theoretical Definition :

(Youth):- In everyday life and language ,the concept of 'youth' is associated in a common-sense manner with the phase of life between childhood and adulthood.

(Religious adherence):- Religion describes the beliefs, values and practices related to sacred or spiritual concerns.

Attitude:- Psychologists define attitude as a learned tendency to evaluate things in a certain way. This can include evaluations of people, issues, objects, or events.

•Operational Definition:-

(Youth):- The study was conducted on youth of age group 18-30

(Religious adherence): - Religion is a man-made institution, which helps in maintaining social inequality among people. By religious adherence we mean the various levels of attachment of youth towards religion.

• College students – In this study college students refers to the students who are currently doing any of their U.G courses.

• Working people: - Working people here refers to people who are engaged in any occupations.

•Others: - Others here refers to individuals who are not directly involved in the core team but have an interest in the project's outcomes.

Pilot Study: -

•The study was conducted among college students, working people and others. It was found feasible regarding the objectives of this study.

•The attitude of youth towards religion was asked to 68 people from urban area and 48 people from rural area in Ernakulam

Universe:-

•In this study the universe includes the people from urban and rural areas of Ernakulam.

Sample Size:-

•Data was collected from 115 people.

 Sampling method:-

•The sampling method selected is simple random sampling.

Tools of data collection:-

•In this study we collected information about the opinion of youth regarding religion, their perceptive, and we followed the questionnaire method.

Data collection:-

Both primary and secondary data were collected from different sources. We used journals, articles, books and websites for as secondary source. Primary data was collected from respondents using questionnaire method.

Analysis and interpretation:-

The present study aimed to study about the present attitude of youth towards religion and analyse the hold of religion on the youth. The data was from the total of 43 male ,72 female and 1 individual from other category. The data was edited, classified, tabulated and finally analysed, interpreted and logically explained.

CHAPTER-4

DATA ANALYSIS AND INTERPRETATION

The study attempted to analyse the attitude of youth towards religion and its influencing factors. To analyse the religious adherence among youth 115 samples were taken for the study. Questionnaire method were used for data collection the data obtained was analysed and interpreted using the tabulation method.

TABLE 1.1 AGE GROUP

AGE	NUMBER	PERCENTAGE %
18-20	42	36.5
21-25	50	43.5
26-30	23	20

The age group of the sample under study is 18-30. 115 samples were collected for the study: 43 (37.4%) are males, 72 (62.6%) are females and 1 (0.9%) is other. From the sample 42 (36.5%) belonged to the group between 18-20. 50 (43.5%) belonged to the age group of 21-25 and 23 (20%) belonged to 26-30 age group.

TABLE1.2 EDUCATION

EDUCATION	NUMBER	PERCENTAGE %
Arts	38	33.3
Science	29	25.4
Commerce	28	24.6
Employment	5	4.4
Other	17	14.9

From the sample most of them were from the arts stream: 38 (33.3%) ,29 (25.4%) are from science stream, 28 (24.6%) are from commerce stream, 5 (4.4%) are employed and 17 (14.9%) comprise other.

TABLE1.3. GENDER

GENDER	NUMBER	PERCENTAGE %
Male	43	37.4
Female	72	62.6
Other	1	0.9

From the sample that we studied, we obtained majority of sample from females 72 (62.6), and males were 43 (37.4) and 1 (0.9) is other.

TABLE1.4. RELIGION

RELIGION	NUMBER	PERCENTAGE
Hindu	61	53.5
Christian	41	36
Muslim	9	7.9
Other	4	3.5

From the sample hindus comprise 61 (53.5%), christians comprise 41 (36%), muslims comprise 9 (7.9%) and 4 (3.5%) belong to other categories.

TABLE1.5. INCOME

INCOME	NUMBER	PERCENTAGE %
Below 1 lakh	77	67.5
1-2 lakh	17	14.9
2-3 lakh	11	9.6

3-4 lakh	2	1.8
5 lakh and above	7	6.1

From the sample most of them belong to the income category below 1 lakh compared to other categories.

TABLE1.6. RURAL \ URBAN

RURAL / URBAN	NUMBER	PERCENTAGE %
Urban	67	58.8
Rural	48	42.1

From the sample ,67 (58.8%) of the sample belong to urban area and 48 (42.1%) belong to rural area.

2.1. Spirituality is better than religion'. Do you agree?

FREQUENCY	NUMBER	PERCENTAGE %
Strongly agree	18	15.7
Agree	39	33.9
Neutral	51	44.3
Disagree	8	7
Strongly disagree	2	1.7

From the above figure majority of the individuals have a neutral opinion when it comes to preferring spirituality over religion. Many agree that spirituality is better than religion and very less disagree that spirituality is better than religion.

2.2. How often do you participate in religious activities or attend religious services?

FREQUENCY	NUMBER	PERCENTAGE %
Always	13	11.3

Frequently	26	22.6
Sometimes	38	33
Rarely	28	24.3
Never	13	11.3

This figure represents that many of the individual are interested to participate in religious practices and very less do not prefer doing so.

2.3. How likely do you intent to explore different religious institutions (Church, Temple, Mosque, etc.)

FREQUENCY	NUMBER	PERCENTAGE %
Very likely	21	18.3
Likely	45	39.1
Neutral	36	31.3
Unlikely	8	7
Very unlikely	7	6.1

In this figure many of the individuals would like to explore other religious institutions. This shows that they are not confined to visiting their own religious institutions alone.

2.4. How likely do you think your religious or spiritual beliefs impact your daily decisions and lifestyle?

| FREQUENCY	NUMBER	PERCENTAGE %
Very likely	16	13.9
Likely	32	27.8
Neutral	43	37.4
Unlikely	15	13
Very unlikely	10	8.7

This figure shows that their daily life decisions may or may not impacted their religion or spiritual beleifs.

2.5. Do you visit a religious institution (Church, Temple, Mosque, etc.)/ Spiritual institution (Yoga, Retreat centres, Counselling centres, etc.) during a period of stress.

INSTITUTIONS	NUMBER	PERCENTAGE %
Religious institutions	58	50.4
Spiritual institutions	17	14.8
None of the above	41	35.7

In this figure it is shown that most of the individuals prefer religious institutions over spiritual institutions. Over 30% do not prefer any of them.

2.6. Which among the following tend to influence you more in decision making?
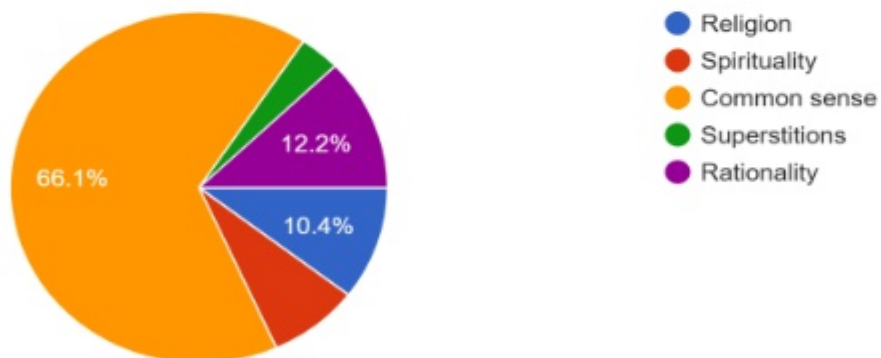

In this chart it is illustrated that more than half of the individuals prefer common sense over religion, spirituality, superstitions and rationality. This shows that religion has less role in decision making.

2.7. Have you ever thought to lead a life without religious support or to lead a life by discarding religion?

RESPONSE	NUMBER	PERCENTAGE %
Yes	24	21.2
No	43	38.1
May be	47	41.6

From the table it is clear that around half of the sample are not sure about disacardig religion. Over 40% do not intend to discard religion.

2.7 (a) What factors of religion bother you?
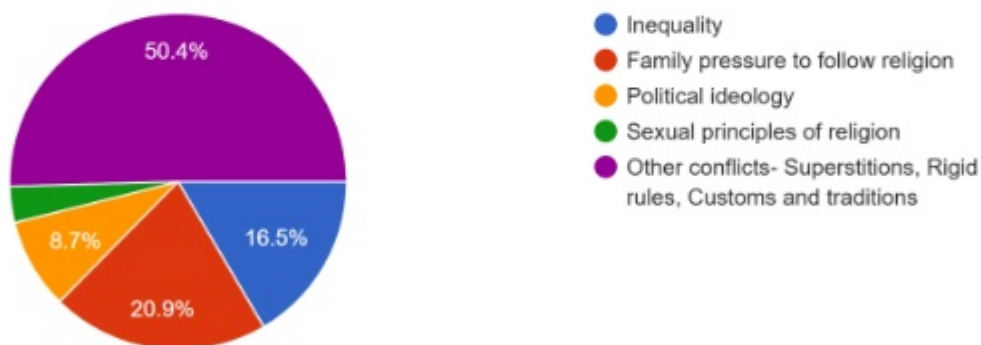
In this figure over half of the sample are bothered by conflicts related to religion- Superstitions, Rigid rules, Customs and traditions. This shows that other factors including family pressure, political ideology, sexual principles and inequality bother them only to some extent.

2.8. Do you consider yourself a religious person?

RESPONSE	NUMBER	PERCENTAGE %
Yes	43	37.4
No	34	29.6
May be	39	33.9

From the table, it is understood that over 30 percent individuals consider themselves religious or they are doubtful about it.

2.9. To what level do you consider yourself to be religious?

FREQUENCY	NUMBER	PERCENTAGE %
Very religious	23	20
Slightly religious	70	60.9
Not religious	23	20

In this table, it is clearly visible that over 60% of of the sample consider themselves to be slightly religions. Majority would consider themselves to be slightly religious and the people who come at the extreme ends of the religious spectrum are same in number.

2.10. How important is religion in your life?

FREQUENCY	NUMBER	PERCENTAGE %
Ver important	33	28.7
Somewhat important	56	48.7
Not at all important	27	23.5

In this data it is shown that around half of the people believe that religion is somewhat important in their lives. Very less people considered religion as not at all important.

2.11. Please state your level of agreement for the following statements about personal belief in god?

| RESPONSE	NUMBER	PERCENTAGE %
I have no doubt that God exists	63	54.8
I believe in God but only sometimes	43	37.4
I do not believe in god	11	9.6

This table shows that over half of the sample strongly believe in the existence of God. Over 30 percent believe in God only at times. Around 10 percentage do not believe in God.

2.12. Do you regard yourself as belonging to a particular religion?

RESONSE	NUMBER	PERCENTAGE %
Yes	48	41.7
No	37	32.2
May be	30	26.1

In this table it is clear that over 40 percentage of individuals identify themselves as belonging to a particular religion. And around 30 are doubtful or do not consider themselves as belonging to a religion.

2.13. Do you consider yourself to be committed to your religious teachings?
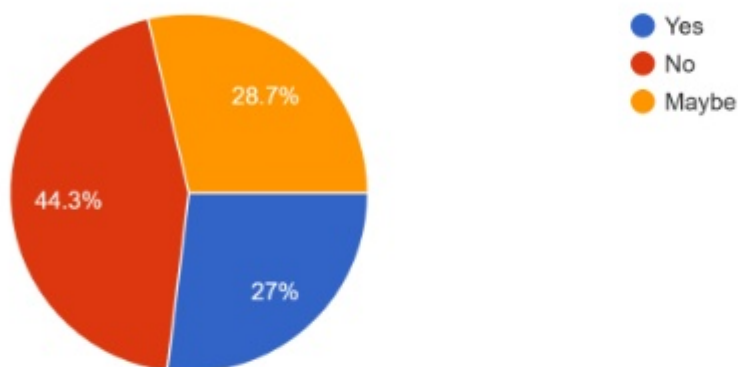
In this figure it shows that around over 40 percentage people are not committed to their religious teachings. Over 25 percentage are either committed or doubtful regarding their commitment towards religious teachings.

2.14. How often do you pray?

RESPONSE	NUMBER	PERCENTAGE %
Once in a week	12	10.4
Monthly	13	11.3
Daily	58	50.4
Not at all	17	14.8
Other	19	16.5

In this table it clearly shows that over half of the people pray daily. Over 10 percentage either pray once in a while or never. Some people specify that they pray regularly and some

of them mentioned that they are often forced to pray while others stated that they believe in an unknown power to which they pray.

2.15. Do you think your religion might have played a role in your upbringing?

RESPONSE	NUMBER	PERCENTAGE %
Yes	43	37.4
No	31	27
May be	41	35.7

This table shows that almost the same percentage of people believe their religion has played a role in their upbringing and also they are doubtful regarding it.

2.16. How do you deal with conflicting religious values of different generations?

RESPONSE	NUMBER	PERCENTAGE %
Bothered	15	13
Depends on the situation	72	62.6
Ignores	31	27

In this table it shows that over 60 percentage of people deal with conflicting religious values depending on the situation. Around 30 percentage ignore such generational conflicts.

2.17. Did you have to change your life before you started following a religion?

RESPONSE	NUMBER	PERCENTAGE
Yes	19	16.5
No	73	63.5
May be	26	22.6

In this table it is shown that over 60 percentage of people did not intend to change their life before following a religion.

2.18. Do you think your religious beliefs vary during adulthood?

RESPONSE	NUMBER	PERCENTAGE
Yes	49	42.6
No	37	32.2
May be	33	28.7

This table shows that over 40 percentage believe that their adulthood may cause change in their religious beliefs. The same percentage of people are either doubtful or do not believe that their religious beliefs vary.

2.19. 'Religion is more important to women than to men'. Do you agree?

| FREQUENCY	NUMBER	PERCENTAGE %
Strongly agree	6	5.2
Agree	8	7
Neutral	28	24.3
Disagree	37	32.2
Strongly disagree	38	33

In this figure it is shown that majority strongly disagree with the concept of religion being more important to women than men. It clearly indicates that men and women have equal importance when it comes to religion.

2.20. 'Religious practices are more imposed on women than on to men'. Do you agree?

FREQUENCY	NUMBER	PERCENTAGE %
Strongly agree	8	7
Agree	24	20.9
Neutral	39	33
Disagree	28	24.3
Strongly disagree	17	14.8

In this figure it is shown that people have a neutral opinion about religious practices being imposed more on women than on to men.

2.21. According to you who plays a major role in religious socialization of a child?
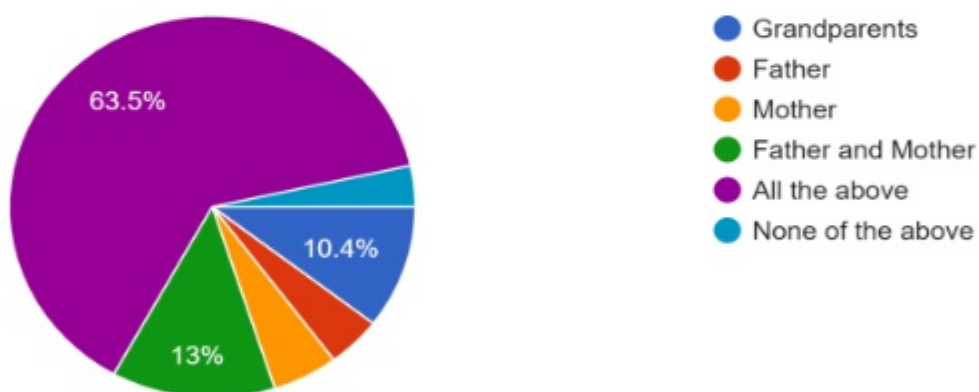
This chart indicates that every member of the family plays an influential role in the religious socialisation of a child.
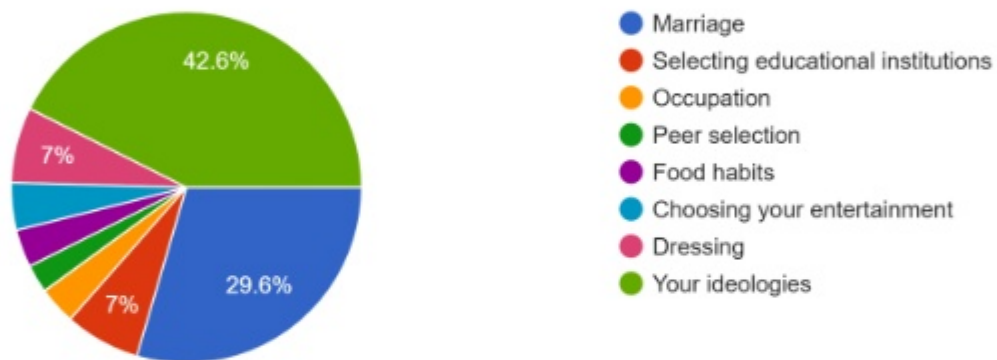
2.22. Were you raised in a religious household?

RESPONSE	NUMBER	PERCENTAGE %

Yes	62	53.9
No	23	20
May be	33	28.7

This figure shows that over half of the people agree that they were raised in a religious household. Only 20 percentage of people disagree with this statement.

2.22.(a)

This chart shows that the people who were raised in religious households agree on the fact that religion influenced them mostly on their ideologies.

2.23. Why do you practice your family religion?

RESPONSE	NUMBER	PERCENTAGE %
Family pressure to follow the religion	23	20
By own wish	58	50.4
I have never practiced religion	18	15.7
I find meaning to it	24	20.9

This table indicates that over half of the people followed their family religion by their own wish and very less never practiced their religion.

2.24. Do you believe that religion helps in building strong family bonds?

RESPONSE	NUMBER	PERCENTAGE %
Yes	39	33.9
No	40	34.8
May be	36	31.3

In this table it is mentioned that almost the same percentage of people have positive, negative and neutral approach when it comes to religion's role in building strong family bonds.

2.25. Have you ever experienced conflicts within your family due to religious differences?

RESPONSE	NUMBER	PERCENTAGE %
Yes	30	26.1
No	65	56.5
May be	21	18.3

This table indicates that majority of the sample did not have conflicts with their family regarding religious differences.

2.26. Do you feel that religion helps in providing emotional support and guidance within your family?

RESPONSE	NUMBER	PERCENTAGE %
Yes	36	31.3
No	43	37.4
May be	37	32.2

From this table it is understood that almost the same percentage of people have positive, negative and neutral approach regarding religion being a source of support within family.

2.27. Does religion decide gender roles in family

| RESPONSE	NUMBER	PERCENTAGE
Yes	22	19.1
No	67	58.3
May be	26	22.6

From this table it is clear that over half of the people disagree with religion deciding gender roles in family.

2.28. How strongly do you feel that media has influenced your religious values?

FREQUENCY	NUMBER	PERCENTAGE %
Extremely	8	7
Strongly	11	9.6
Moderately	33	28.7
Slightly	19	16.5
Not at all	45	39.1

This table indicates that the media has moderately or never influenced people's religious values.

2.29. Which type of media do you believe has the most significant impact on shaping your religious beliefs?
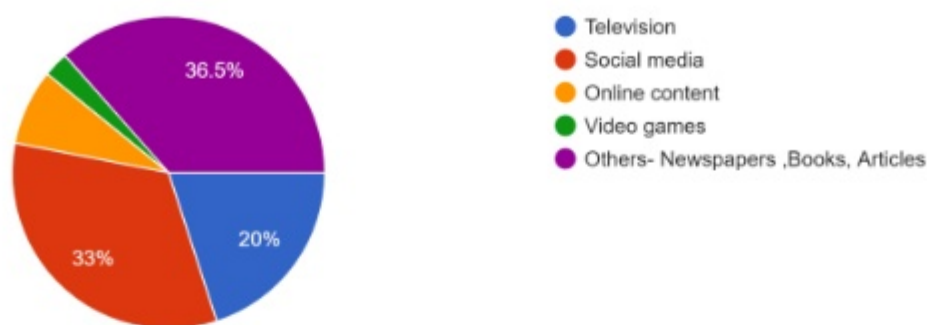
This chart indicates that majority of the sample believe that newspapers, books, articles and social media have equally influenced their religious beliefs.

2.30. Have you ever experienced a change in your religious values as a result of media exposure?

RESPONSE	NUMBER	PERCENTAGE %
Yes positively	18	15.7
Yes negatively	7	6.1
No change	59	51.3
May be	31	27

The table indicates that over half of the people believe that there is no change in their religious values as a result of media exposure.

2.31. 'Religion has a role in joining political organisations/parties'. Do you think so?

RESPONSE	NUMBER	PERCENTAGE %
Yes	29	25.2
No	55	47.8
May be	32	27.8

This table shows that around half of the sample do not believe that religion has a role in joining political parties or organisations.

2.32. To what extent do you believe your religious beliefs influence your political inclinations?

FREQUENCY	NUMBER	PERCENTAGE %
Extremely	2	1.7
Strongly	12	10.4
Moderately	25	21.7
Slightly	15	13
Not at all	62	53.9

This table indiactes that over 50 percentage do not believe that thier religious beliefs influence their political inclinations.

2.33. Have you ever felt of aligning to a political ideology which is compatible to your religious beliefs?

RESPONSE	NUMBER	PERCENTAGE %
Yes	11	9.6
No	81	70.4
May be	25	21.7

In this table, it is shown that religious beliefs are not necessarily a factor for aligning to a particular political ideology.

2.34. How open are you to political opinions that differ from your religious beliefs?

FREQUENCY	NUMBER	PERCENTAGE %
Very open	19	16.5
Somewhat open	21	18.3
Neutral	53	46.1

Somewhat closed	15	13
Very closed	10	8.7

In this table it shown that people may or may not be open to political beliefs that differ from their religious beliefs.

2.35. Do you think that religious leaders or institutions play an important role in forming the political views of young people?

RESPONSE	NUMBER	PERCENTAGE %
Yes	26	22.6
No	45	39.1
May be	46	40

From this table it is understood that majority either disagree or are doubtful regarding religious leaders/institutions play an important role in forming the political views of young people.

Limitations of the Study

The study aimed to collect data 100 samples, respectively from 50 males and 50 females, but data was obtained from 115 samples comprising of 43 males, 72 females and 1 from other.

CHAPTER-5

CONCLUSION AND FINDINGS

Findings

The study focused mainly on five objectives, the attitude of youth towards religion, gender aspects of religious adherence, the role of family, family in promoting religious values, the influence of media on religion, and also religion's influence in politics through analyzing and interpreting data we understood that religion is important for youth and they often put value to the institution of religion. From this, it is clearly understood that men and women give equal importance to religion. Generally, the respondents are well aware of the importance of religion.

The study shows that most of the respondents are
Women 62.6% belong to the age group of 21 to 25 (43.5%). Most of the data was obtained from urban areas. majority of data from the Hindu religion. The respondent's incomes come from below 1 lakh 67.5%.

The first major objective of the study was to assess the attitude of youth towards religion. majority of the youth preferred to visit religious institutions 50.4% rather than spiritual institutions 14.8%. most of them are considered a religious person but at the same time, they are considered slightly religious. There are also believe in the existence of god 54.8%. Most people pray daily because during prayer time they find peace of mind and also religion might have played a role in their upbringing.

The second major objective was study to the gender aspect of religious adherence. Religion plays equal importance to men and women 33% percentage of youth agree with this. There is no discrimination. Neither men nor women are excluded from religion, and religion does not give special importance to anyone.

The third major objective was study to and analyze the role of the family in promoting religious values. 50% of the young generation follow religion by choice. 34.8% of them do not believe that religion makes their family bonds strong. Religious differences do not cause disputes in the family. Similarly, religion does not provide emotional support and guidance to a family. Religion does not decide gender roles in the family.

The fourth major objective was to study the influence of media on the religious views of youth.
Most of these 39.1% say that their religious values are not enhanced by the media. Out of this, forming youth's religious beliefs, other papers account for 36.5%. 51.3% of people say that media exposure reason has never changed their religious beliefs.

The fifth major objective was to investigate whether religion influences political inclinations among youth. 47.8% of the youth generation do not think that religion plays a role in joining political organizations and parties. Most people's political inclinations do not influence their religious beliefs. Young people do not agree with a political ideology that is compatible with religious beliefs.47.8% of the youth generation do not think that religion plays a role in joining political organizations and parties. Most people's political inclinations do not influence their religious beliefs. Young people do not agree with a political ideology that is compatible with religious beliefs. 46.1% of young people neutrally admit to having political opinions that differ from their religious beliefs. 40% of young people feel that religious leaders or institutions play an important role in shaping the political views of young people.

Conclusion

The study helped us to understand more about religious adherence among youth. In this present world young generation does not support religion as blindly as the older generation. But they believe in God. But youth use common sense to make decisions in certain situations in life. From this study, we can conclude that the young generation sees religion with impartiality. Similarly, caste, gender, media, and politics do not care about religion.
The purpose of the study is to identify the attitude of youth towards religion If a few sections of young people who make decisions based on religion are given awareness classes, they can use common sense instead of making decisions based on religion, spirituality, and superstitions. It is clear from the study that extreme religious beliefs, arguments about

religion, and religious discrimination are not seen in the young generation. Another main point that we got from the study is that some youth find solace and guidance in religion, while others may be more secular or explore spirituality in different ways. In conclusion, the relationship between religion and youth is complex and multifaceted. Factors such as cultural background, family influence, personal beliefs, and societal trends all play roles in shaping the religious landscape among youth. However, generally speaking, youth today seem to have more freedom to explore different religious beliefs and practices compared to previous generations. Overall, the control of religion among youth appears to be shifting towards greater personal choice and autonomy.

Suggestions

- Individuals should not be pressured to follow their religion rather should have the freedom of choice to follow their respective system of faith
- There is often an unhealthy correlation of politics with religion which can invoke a fanatic attitude. This should be carefully looked into
- Individuals should have a clear understanding of how blindly following superstitions can cause harm and should refrain from committing related crimes
- Conflicting religious values should not be a source disrupting the harmony of society

CHAPTER-6

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CHAPTER-7

APPENDIX

QUESTIONNAIRE

PART A- SOCIO-ECONOMIC PROFILE

Education

- Arts
- Science
- Commerce
- Employment
- Other

Age

- 18-20
- 21-25
- 26-30

Gender

- Male
- Female
- Others

Religion

- Hindu
- Christian
- Muslim

- Other

Income

- Below 1 lakh
- 1-2 lakh
- 2-3 Lakh
- 3-4 Lakh
- 5 Lakh and above

Urban/Rural area

- Rural
- Urban

PART B- The attitude of youth towards religion:

1. 'Spirituality is better than religion'. Do you agree?

- Strongly agree

- Agree

- Neutral

- Disagree

- Strongly disagree

2. How often do you participate in religious activities or attend religious services?

- Always

- Frequently

- Sometimes

- Rarely

- Never

3. How likely do you intent to explore different religious institutions (Church, Temple, Mosque, etc.)

- Very likely
- Likely
- Neutral
- Unlikely
- Very unlikely

4. How likely do you think your religious or spiritual beliefs impact your daily decisions and lifestyle?

- Very likely
- Likely
- Neutral
- Unlikely
- Very unlikely

5. Do you visit a Religious institution (Church, Temple, Mosque, etc.)/ Spiritual institution (Yoga, Retreat centres, Counselling centres, etc.) during a period of stress?

- Religious institution

- Spiritual institution

- None of the above

6. Which among the following tend to influence you more in decision making? (multiple choice)

- Religion
- Spirituality
- Common sense
- Superstitions
- Rationality

7. Have you ever thought to lead a life without religious support or to lead a life by discarding religion?

- Yes
- No
- Maybe

7. a) What factors of religion bothers you? (Multiple choice)

- Inequality
- Family pressure to follow religon
- Political ideology
- Sexual princliples of religion
- Other conflicts- Superstitions, Rigidrules, Customs and traditions

8. Do you consider yourself a religious person?

- Yes
- No
- Maybe

9. To what level do you consider yourself to be religious?

- Very religious
- Slightly religious
- Not religious

10. How important is religion in your life?

- Very important
- Somewhat important
- Not at all importan

11. Please state your level of agreement for the following statements about personal belief in god?

- I have no doubt that God exists
- I believe in god but only sometimes
- I do not believe in god

12. Do you regard yourself as belonging to a particular religion?

- Yes
- No
- Maybe

13. Do you consider yourself to be committed to your religious teachings?

- Yes
- No
- Maybe

14. How often do you pray?

- Once in a week
- Monthly
- Daily
- Not at all

- Other

15. Do you think your religion might have played a role in your upbringing?

- Yes
- No
- Maybe

16. How do you deal with conflicting religious values of different generations?

- Bothered
- Depends on the situation
- Ignores

17. Did you have to change your life before you started following a religion?

- Yes
- No
- Maybe

18. Do you think your religious beliefs vary during adulthood?

- Yes
- No
- Maybe

PART C- The gender aspect of religious adherence:

19. 'Religion is more important to women than to men'. Do you agree?

- Strongly agree
- Agree
- Neutral
- Disagree

- Strongly disagree

20. 'Religious practices are more imposed on women than on to men'. Do you agree?

- Strongly agree

- Agree

- Neutral

- Disagree

- Strongly disagree

PART D- The role of family in promoting religious values:

21. According to you who plays a major role in religious socialization of a child? (Multiple choice)

- Grandparents

- Father

- Mother

- Father and mother

- All of the above

- None of the above

22. Were you raised in a religious household?

- Yes
- No
- Maybe

22.a) If yes, in what areas has this influenced your beliefs? (Multiple choice)

- Marriage

- Selecting educational institutions

- Occupation

- Peer selection

- Food habits

- Choosing your entertainment

- Dressing

- Your ideologies

23. Why do you practice your family religion?

- Family pressure to follow the religion
- By own wish
- I have never practiced my familyreligion
- I find meaning to it

24. Do you believe that religion helps in building strong family bonds?

- Yes
- No
- Maybe

25. Have you ever experienced conflicts within your family due to religious differences?

- Yes
- No
- Maybe

26. Do you feel that religion helps in providing emotional support and guidance within your family?

- Yes
- No

- Maybe

27. Does religion decide gender roles in family?

- Yes
- No
- Maybe

PART E- The influence of media on religious views of youth:

28. How strongly do you feel that media has influenced your religious values?

- Extremely
- Strongly
- Moderately
- Slightly
- Not at all

29. Which type of media do you believe has the most significant impact on shaping your religious beliefs? (Multiple choice)

- Television
- Social media
- Online content
- Video games
- Others- Newspapers ,Books, Articles

30. Have you ever experienced a change in your religious values as a result of media exposure?

- Yes positively
- Yes negatively
- No change
- May be

PART F- Religion's influences political inclinations among youth:

31. 'Religion has a role in joining political organisations/parties'. Do you think so?

- Yes
- No
- Maybe

32. To what extent do you believe your religious beliefs influence your political inclinations?

- Extremely
- Strongly
- Moderately
- Slightly
- Not at all

33. Have you ever felt of aligning to a political ideology which is compatible to your religious beliefs?

- Yes
- No
- Maybe

34. How open are you to political opinions that differ from your religious beliefs?

- Very open
- Somewhat open
- Neutral
- Somewhat closed
- Very closed

35. Do you think that religious leaders or institutions play an important role in forming the political views of young people?

- Yes
- No
- Maybe