

Religiosity among Hindus: A Study of Lucknow City

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(A Central University)
LUCKNOW
2022**

**Dedicated
to my beloved
Mother**

DECLARATION

I, **Shikha Singh**, hereby declare that the thesis entitled "**Religiosity among Hindus: A Study of Lucknow City**" is the outcome of my own study undertaken under the guidance of **Prof. (Retd.) Kameshwar Choudhary**, Department of Sociology, School for Ambedkar Studies, Babasaheb Bhimrao Ambedkar University, (A Central University), Lucknow, Uttar Pradesh.

It has not previously formed the basis for the award of any degree, diploma or certificate of this University or of any other University or Institute. I have duly acknowledged all the sources used by me in the preparation of this thesis.

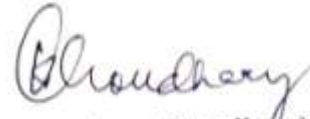
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CERTIFICATE

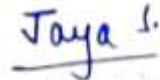
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The thesis submitted to Babasaheb Bhimrao Ambedkar University, Lucknow, satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph.D.) Regulations-1999* as amended in 2013 and it is found fit for submission and evaluation for the award of degree of Doctor of Philosophy of the University.



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Shikha Singh

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Chapter – I
Introduction

Chapter-I

Introduction

“Meditation is seeing God in yourself.

Love is seeing God in the person next to you.

Knowledge is seeing God everywhere.”

-Sri Sri Ravi Shankar, 2008

The visibility of religiosity has gained increasing prominence in the socio-political life of the people in the recent decades in India in general and the state of Uttar Pradesh in particular. The present study focuses on this important theme of religiosity. This chapter provides an introduction to the study. First, it briefly discusses the issues of religiosity and religion, and then Hindu religion and religiosity. On this basis, it specifies statement of the problem of study. This is followed by a short deliberation on sociology of religion, perspectives on religiosity, review of literature, objectives and hypothesis of the study, methodology, description of the sample of respondents, and the chapter scheme.

Religion has been a subject of study and reflection for a very long time. Sociologists have been interested in religion because it is assumed to contain the seeds of social life itself, while being deeply embedded in those same social structures. The sociology of religion focuses on the interplay, or relationships, between institutional religion and personal religiosity on the one hand, and the society in which they exist on the other along with its various familial, educational and political institutions. This means that the sociology of religion always studies religion in relation to the social contexts (micro to macro, local to global) in which it necessarily exist and function. And since social contexts (culture and society) are constantly changing, the sociology of religion also has a strong interest in studying various kinds of religious change both in individual and institutional context.

In short, the sociologist of religion desires to study things that various individuals, groups and/or communities believe to be true in the area of religion, and how these beliefs influence and shape their thoughts, feelings, values and behaviour. As a social scientist the primary goal is to describe, interpret, analyse, understand human religious life, and if possible to make predictions on the basis of knowledge as well.

The sociological study of religion is different from a religious or theological study of religion in many ways. Firstly, it conducts empirical studies of how religions actually function in society and its relationship to other institutions. Secondly, it may use a comparative method. Thirdly, it investigates religious beliefs, practices and institutions in relation to other aspects of society and culture. The empirical method means that the sociologist does not have a judgemental approach to religious phenomena. The comparative method is important because in a sense it brings all societies on level with each other. It helps to study without bias and prejudice. The sociological perspective means that religious life can be made comprehensible only by relating it to domestic life, economic life and political life.

Religion exists in all known societies, although people's religiosity, religious beliefs and practices as well as vary from culture to culture and even within a culture. Some of the basic features that all religions seem to share are:

- Set of symbols, invoking feelings of reverence or awe,
- Rituals or ceremonies, and
- A community of believers.

The rituals associated with religion are very diverse. Ritual act may include praying, chanting, singing, eating certain kinds of food (or refraining from doing so), fasting on certain day, and so on. Since rituals acts are oriented towards religious symbols, they are usually seen as quite distinct from the habits and procedures of ordinary life. Lighting a candle or *diya* to honour the divine differs completely in its significance from doing so simply to light a room. Religious rituals are often carried out by an individual in his/her personal everyday life. But all religions also involve ceremonial practised collectively by believers. Regular ceremonials normally occur in special places – churches, mosques, temples, shrines. Religion is about the sacred realm. What is common to them is the feeling of awe, recognition and respect for sacred things, places or situations. Sociologists of religion, following Durkheim, are interested in understanding this sacred realm which every society distinguishes from the profane. In most cases the sacred includes an element of the supernatural. Secondly, the reason behind studying religion sociologically is about the relationship of religion with other social institutions. Religion is not just a matter of private belief of an individual but it also has a public character.

And it is this public character of religion which has an important bearing on other institutions of society. (see in N.C.E.R.T., 2006)

Every academic discipline has its particular focus area or subject, as well as its particular slant on that subject. Sociologists are (or at least should be), as Peter Berger (1966) expresses it, “intensively, endlessly, shamelessly” interested in humans - in people and how they feel, think, value and behave, as well as in the various results of their thinking and acting (group formations, institutions, artefacts, etc.). And sociologists of religion in particular, are interested in humans thinking and behaviour that is related to, motivated by and/or directed towards religion

They are interested, in other words, in how religious people feel, think, value and behave, individually and in groups, in relation to their social context.

Religion cannot be examined in isolation. Religious institutions are always and invariably influenced by social forces. Religious behaviour will always be influenced by political debates, economic situations and gender standards. Religious norms, on the other hand, affect and, in some cases govern social understanding. Sociologically therefore it becomes important to ask what relationship this vast portion of human population has with religion. Religion is a vital component of society that is intricately linked to other aspects. Thus, the task of sociologists is to unravel these various interconnections.

In short, the sociologist of religion desires to study those things that various individuals, groups and/or communities believe to be true in the area religion, and how these beliefs influence and shape their thoughts, feelings, values and behaviours. In contrast to theology, the sociology of religion is generally regarded as an empirical study. Sociologists are interested in studying all empirical phenomena that constitute the world of religion: all that the religious hold true, believe in and do as a consequence of their religiosity. The main aim, in other words, is to describe, interpret, analyse, understand and explain the entire spectrum of, often contradictory, beliefs and practices that have and do compass human life, and, if possible, to make predictions on the basis of this knowledge as well. Sociologists are interested in knowing how the various religious traditions function and are employed by living persons to pursue happiness, fulfilment and success in life.

The empirical sociological study of religion begins with the methodological assumption that whatever else they might be, religions are first and foremost human, historical, social and societal phenomena: that each religious tradition grows from the acts upon the social life of its participants. We begin, in other words, from the assumption that, rather than functioning in isolation, each religious tradition is integrally involved with its social context, and each religious expression is a function of the cultural, political, social and economic conditions at the time, place and circumstances under which human beings live. As the context of a given religious tradition changes, so does what it means to belong to and believe in that tradition. From this it should be clear that sociologists often provide explanations in the area of religion and religiosity other than those generally given by the adherents themselves. The behavioural scientist generally explains religious beliefs and actions in terms of responses to external contextual conditions and causes, whereas the adherent generally explains these in terms of his/her own “rational choices”. The primary aim of the sociology of religion is to understand and explain religion and religiosity without making reference to transcendent factors or causes. As social scientists we have to confine ourselves to those elements of religion and religious life that are immanently observable.

Religiosity and Religion

Religiosity is a complex concept and difficult to define mainly because it is found synonyms with such term as religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness. These synonyms reflect what studies of religiosity would term as dimension of religiosity, rather than terms that are equivalent to religiosity. The second reason for this complexity is that current interest in the concept of religiosity crosses several academic disciplines, each approaching religiosity from different vantage points, and few interacting with one another. For example, a theologian would address religiosity from the viewpoint of faith, while religious educators could focus on orthodoxy and belief. Psychologists might choose to address the dimensions of devotion, holiness, and piousness, whereas sociologist would consider the concept of religiosity to include church membership, church attendance, belief acceptance, doctrinal knowledge, and living the faith. (Holdcroft 2006)

In sociology, religiosity is a term used to describe the extent to which religion influences society and intersects with other areas of public life. Religiosity is defined as the practice

of being religious e.g. attending religious services, praying, and ascribing values to one's religious beliefs. It refers to the role that religion plays in society including the extent of people's belief, commitments, and levels of engagement with their particular religion. It is opined that religiosity is particular religious doctrine is internalized (belief system, identity, etc.). Jorg Stolz defines religiosity as individual preferences, emotions, beliefs, and actions that refer to the existing (or self-made) religion. 'Religion' then denotes the whole of cultural symbol-systems that respond to problems of meaning and contingency by alluding to a transcendent reality which influences everyday life but cannot be directly controlled. Religious symbol-systems incorporate mythical, ethical and ritual elements as well as 'salvation goods'. From these definitions it may be inferred that religiosity is an individual phenomenon whereas religion a cultural phenomenon. If an individual prays, sacrifices, believes, loves or fears his/her god/goddess this is 'religiosity'. 'Christianity', 'Islam', 'Christian Science' or 'Raelianism', on the other hand, are religious symbol-systems, that is 'religions'.(Stolz 2009)

Poloma and Pendelton suggest, religiosity contributes to meaning and purpose to life or more generally, quality of life. Meaning and purpose in life for middle aged and younger individual centres on establishing a stable identity, forming intimate relationships, productivity and creativity. In later life, however meaning and purpose in life are focused on developing an appreciation of why and how one has lived.

Religiosity has been associated with a myriad of positive outcomes in both adults and youths. Higher levels of religiosity have been related to life satisfaction, psychological well-being, positive mood, feeling of purpose, lower mortality rates. Past research shows that in youth, religiosity and spirituality are often related to decreased risk behaviours, such as violence, sexual behaviour, substance use, delinquency and suicide. Religious involvement are also positively related to health, leadership, school success, helping behaviour, hope, love, purpose, self-esteem and life satisfaction. These are important coping mechanism. Coping designates cognitive and behavioural efforts to reduce, restrain or tolerate the internal or external demands which exceed personal resources. Religious coping is the use of religious beliefs and behaviours to facilitate problem-solving, to prevent or diminish negative emotional consequences of stressful life situation.

Before proceeding further on religiosity it would be apt to briefly discuss religion. It is well known that religion is one of the most powerful, deeply felt, and influential forces in human society. According to Durkheim, 'A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden-beliefs and practices which unite in one single moral community called a Church, all those who adhere to them.' It has shaped people's relationship with each other, influencing family, community, economic and political life. Religious beliefs and values motivate human actions, and religious groups organise their collective religious expressions. Religion is a significant aspect of social life, and the social dimension is an important part of religion.

Sociologists have been interested in religion because it is assumed to contain the seeds of social life primarily for two main reasons. First, religion is very important to many people. Religious practices are important parts of many individual lives. Religious values influence many people's actions, and religious meanings help them interpret their experiences. Sociologists seek to understand the meaning of religion to believers themselves. Second, religion is an important object for sociological study because of its influence on society and society's impact on religion. (McGuire 2012)

The study of religion is a challenging enterprise which places quite special demands on our sociological imagination. In analysing religious practices, we have to make sense of the diversity of beliefs and rituals found in human cultures. This means we have to be sensitive to the ideals that inspire profound conviction in believers, yet at the same we must take balanced view. We need to recognize the diversity of religious beliefs and modes of conduct but also probe into the nature of religion as a general social phenomenon. (Giddens 2013)

Religion is simultaneously a psychological and a cultural phenomenon and cannot be fully understood at either level of analysis alone. Religious beliefs appears to emerge naturally and spontaneously as by-products of human evolved psychology, enabled and shaped by cognitive adaptations designed for navigating our natural and social worlds. In an increasingly materialistic world where getting top grades, high-flying jobs and career, competition, success are the need of society and failing which leads to depression, anxiety, stress role of religion comes into play in providing healing effect on life, health, community and well-being. Religious beliefs and practices help in shaping youth reaction to stress burnout, job satisfaction, and marital commitment and so on.

Religion serves multiple purposes in daily life in period of crises. Pargament (2000) identifies five key functions of religion in conformity with the ways of approaching religion throughout time : 1.Significance /sense – according to Clifford Geertz (1966), religion plays a key role in the quest for significance; when faced with sufferance or difficult situation in life, religion offers a frame for understanding and interpretation; 2.Control – Erich Fromm (1950) emphasizes the role of religion in the search for control; when the individual has to face events that are beyond his own resources, it is religion that offers him methods of restoring the feelings of power and control; 3.Comfort/spirituality – according to Freudian thought, religion has the role of reducing the individual’s anxiety in a world where disaster can strike at any time; spirituality and desire to connect with a force beyond the individual is the basic function of religion; 4.Intimacy/spirituality – Durkheim (1915) emphasises the role of religion in facilitating social cohesion; religion is a mechanism for cultivating /growing social solidarity and social identity; intimacy with the others is encouraged through spiritual method such as offering spiritual support to other people and by getting support from the clergymen; 5.Transformation/changes in life – although , traditionally speaking , theorists see religion as playing a conservative role, by helping people maintain sense, control, comfort, intimacy and closeness to God, religion can also play an important part in the outset of major modifications through finding new meanings in life. (Petruta-Maria 2011)

Hindu Religion and Religiosity

Hinduism is the predominant religion in India. It is one of the oldest religions in the world. The first feature of Hindu culture is the close admixture or inter-penetration of the religious and the social. Hinduism as a religion and Hindu social organization are so intimately linked up that it becomes almost impossible to distinguish one from other. In one case at the Supreme Court of Justice, it was decided that Hinduism is not a religion, but a way of life. Therefore, there is maximum freedom for everyone. People may follow different deities and Gurus. It does not have certain doctrines or rules. Dharma, however, is one aspect of Hinduism that seems to be constant. The literature of dharma describes how a person should behave in the four stages of life. This describes the essence of Hinduism. The second element of Hindu culture and tradition which shapes the basic thought and action pattern of Hindu is the cyclic concepts of time and history. It is not

the actual condition of human existence in its historical and secular unfolding which is real. Absolute reality consists of something which precedes historical time. There is, therefore, a tendency “to fix attention on the transcendental world and to view the material world primarily as symbolic of transcendental realities.” These two ideas together mean that as we sow in this life, so shall we reap in another. If one is unhappy in this life, it is the result of his past actions either in this life or in the previous birth. As a matter of fact, the concept, the concept of Karma determines the whole gamut of a Hindu’s life. (B. Kar 2006)

Over the past two decades, one of the most significant and far reaching development in the sub-continent has been the rise of Hindutva or Hindu nationalism as cultural, religious and political force in modern India. The word Hindutava and Hinduism, both derived from the word Hindu, refer to the whole of the Hindu people. In the words of V.D Savarkar, “Hindutava is not a word but a history”. Not just religion, as with “Hinduism”, but history in full. People become intensely conscious about themselves as Hindus and are wielded into a nation to an extent unknown in our history. Hindutava refers to this unity. Hinduism, on other hand means the system of religious beliefs found common amongst the Hindu people.

India has always known for its spiritual leaders who have guided the nation to be united despite its diversity and these Gurus have always preached peace and service to mankind. A characteristics trait of the social and, to certain extent, political life of India over the last few decades has been the appearance and rapid growth of the influence of various types of new forms of religious worship, as well as of individual saints, incarnate gods, gurus and swamis (religious teacher), yogis and tantrists, astrologers and soothsayers who have a vast and growing number of followers. These gurus are super influential and super rich and their followers are guided by their charisma and popularity. Their charismatic personalities have always had potential swaying masses to obey them.

The importance of Hinduism in understanding Indian society comes from the fact that the Hindus of India represent around 80 per-cent of the population. An increasingly number of television serials and channels are exclusively devoted to religious content. The all encompassing role religion plays today, overtly and covertly and to study popular Hinduism empirically forms the foundation of the present work. There is no apex body unlike in other religions to consider in totality all problems and challenges facing

Hinduism from within and without so that unanimity is seen in following certain doctrines and rules in Hindu culture. Among the followers of Hinduism there is seen an adequate amount of uncertainty towards performing the rituals which needs to be closely examined and hence this is the broad area where my work find resonance.

Statement of the Problem

There is no unanimity of view among scholars on the exact meaning and dimensions of religiosity. There is also found wide divergence of opinions on what is Hindu religion, particularly in the current Indian socio-political context of rising tide of Hindutva which presents Hinduism in a homogenising mould. There is observed increasing general popularity of spiritual gurus and babas and performance of religious events and rituals in personal and public domains; though the popularity of such phenomena seen to differ across different sections of society. It was commonly held after Independence that Indian society would get gradually secularised and hold of religion over people will decline with onward march of modernisation in the country. However, there is witnessed increasing display of religiosity, involving even communal polarisations and conflicts in the period of liberalisation, privatisation and globalisation. Hence, the issue of religiosity in India needs to be studied closely and critically in the current context have an objective understanding of the phenomenon which would be useful academically, socially as well as in policy terms.

Sociology of Religion

To have a broad view, it would be appropriate now to know briefly about sociology of religion and sociology of religion in India. We see that the place of religion in social psyche has forever been a preoccupation in 'Sociology of Religion'. Different sociologists have defined religion and described its role in society differently in terms of their ideological commitments. In terms of their value judgement, they have commended some aspects of religion as worthy of study and dismissed some other aspects as irrelevant and devoid of worth. The classical sociologists saw religion differently and sociological approaches to religion have been influenced by the ideas of classical thinkers such as Karl Marx, Emile Durkheim and Max Weber. For Marx, religion was the expression of distress of the people and it was also an ideological tool of the ruling class to oppress the masses. He referred to religion as the "opium of the people". By claiming that injustice would be rectified in an afterlife or in a reincarnation, religion has

served to keep oppressed people in bondage, creating for them “illusionary happiness” based on “illusions” about their real material condition of existence. Religious support of the existing social system may benefit the system while being dysfunctional for the disfranchised members of that society. For Durkheim and later functionalists, it was an organ of society which held people in society together by collective beliefs, practices and rituals. It was a reality *suigeneris* and external and independent of individuals but reflected the collective effervescence and ethos of society. For functionalists, religion served for the functioning of a class or the whole of society respectively and had no distinct meaning for the individuals who lived in it. Religion has what Durkheim calls a “dynamogenic” quality; that is, it has the capacity not only to dominate individuals but also to elevate them above their ordinary abilities and capacities. Durkheim concluded that society is the source of all religions. Society creates religion by defining certain phenomena as sacred and others as profane. Those aspects of social reality that are defined as sacred- that is, that are set apart and deemed forbidden from the essence of religion. The rest are defined as profane which includes the everyday, the commonplace, the utilitarian, the mundane aspects of life. The sacred brings out an attitude of reverence, respect, mystery, awe, and honour (Ritzer, 2011). Weber (1930) showed how Protestantism may have influenced the development of capitalism in Europe while absence of Protestantism has put brakes on the development of capitalism elsewhere in the world. Weber demonstrates how sociology looks at religion in its relationship to other aspects of social and economic behaviour. He argues that Calvinism (a branch of Protestant Christianity) exerted an important influence on the rise and growth of capitalism as a mode of economic organisation. The Calvinists believed that the world was created for the glory of God, meaning that any work in this world was created for the glory of God, meaning that any work in this world had to be done for His glory, making even mundane works acts of worship. The Calvinists also believed in the concept of predestination, which meant that whether one will go to heaven or hell was pre-ordained. People sought to look for signs of God’s will in this world, in their own occupations and their success and failure in their work was interpreted as a sign of God.

George Simmel (1997) works centres on the individual. A consistent theme in all of Simmel’s work is the theory of social forms. He operates with a fundamental distinction between form and content and as elsewhere in his work, Simmel also uses the distinction between form and content in his theory of religion. Here, he makes a distinction between

religion and religiosity, where he defines religiosity as “a state or a spiritual rhythm lacking any object”. Religiosity may develop so far as to create its own transcendent forms, such as gods and doctrines of faith. In this way, religiosity, meaning content, may create an objective world for itself, or the form religion. On the contrary he suggest religion is not a set of beliefs but an “attitude of the soul” or a perspective, a way of looking at the world. For him, reality is divided between the subjective and the objective, and the third realm is created by the interaction of human beings that may serve as a bridge between the two. In this way, religion is reality capable of bridging the rift between the subjective and the objective. For him, religion (form) emerged through the dialectics of underlying religiosity (content) so modern people would not necessarily be less religious, but their worship would become individualised.

Some scholars also gives an introduction to some perspectives on religion found in contemporary sociology and cultural analysis. Their theories became significant in the 1960s and have remained so until the present. Clifford Geertz (1966) gave symbolic definition of religion and begins by recognising that symbols- which includes objects, behaviours, or stories represent or remind one of something else are powerful and central to religion. Geertz was impressed with the way in which various levels of meaning can be communicated through symbols. Religion is a “system of symbols which acts” in that the symbols provide a blueprint for understanding the world. The symbol system describes what life is and also prescribed what it ought to be. This system of symbols acts to “establish powerful, pervasive, and long lasting moods and motivations” in people. He argued that religion predisposes us to act in certain ways by inducing certain moods, representing certain situations. For example, they make worshippers solemn, reverential, ecstatic etc. and that people need these meanings attached to events or the world, which would otherwise be a chaos. He also saw religion as making pain sufferable by justifying it, making it appear common, or even glorifying it. Geertz suggested that in all religions the symbol system produces moods that intensify commitment and motivations to act in specified ways. Geertz referred to the moods and motivations together as the ethos of the religion.

A number of contemporary scholars have emphasized the modern individualization of religion – the way in which each individual in modern society constructs his or her own meaning system by drawing on many religions and the most important work was developed by Thomas Luckmann and Peter Berger.

Berger (1979) argued that contemporary religious pluralism, i.e. opportunity to pick and mix options from the diversity on offer, tore the sacred canopy of a monopolistic religion. He outlines how the role of religion has changed in modern societies. In pre-modern societies religion formed an overarching sacred canopy that created an overall perspective for the whole society. The sacred canopy according to Berger was based on faith and not choice and hence shielded individuals and society from the destructive consequences of an overwhelming feeling of scepticism (1967). As society became differentiated, several societal institutions became separated from religion. The differentiation of society led to a situation where traditional knowledge dissolved and was no longer taken for granted. Further he argues that it is impossible to in modern societies to believe in the same way as in pre modern societies. Yet he admits that people are able to hold on to religious beliefs and they will continue to be religious in a new way.

In *The Invisible Religion* (1967), Thomas Luckmann agrees with Berger and argues that traditional religion is weakening in modern industrial societies. Nevertheless, other universe of meaning are created in this situation. In essence, Luckmann pointed to personal identity as “a form of religiosity”. A person’s sense of identity – his or her values, attitudes, dispositions, and sense of self worth is a part of his or her religiosity because all these are related to feelings about what makes life worth living. These are “invisible” forms of religion in that they do not have the social manifestations one normally associates with religion. Luckmann argument is that there will be a growth of non-institutional religion outside the established institutions, a so-called “invisible religion”. He denied that there is a decline of religiosity in the modern times. The common person is as religious as ever, but the religiosity of the laity has taken on new forms. In the modern world, people derive their sense of meaning by drawing on a wide range of religious and secular philosophies. Popular religious tracts, books and magazines, underlying themes and values in popular television programs can all affect a person’s sense of the meaning of life and one’s individual “philosophy of life”.

The critique of this theory came from what has been called the Rational Choice Theory (henceforth RCT). From this perspective, the greater the religious pluralism the more successful religion was likely to be. The most influential proponents of rational choice theory are Rodney Stark and Willian Sims Bainbridge. Stark and Bainbridge (1985) believe that religion helps to meet universal human needs. They claim that ‘human seek

what they perceive to be rewards and try to avoid what they perceive to be costs. The basic idea is that the kind of decision making that people use in economic choices is also at work with religious choices: the goal is to maximise benefits and minimize costs. The benefits, of course, are nonmaterial when it comes to religious choices like sense of meaning, assurance of an afterlife, sense of communion with God, and so forth. This approach views religiously engaged people as consumers of “products” that provide these benefits and religious organisation as “firms” competing with each other in the religious marketplace to supply those products. RCT used the idea of a marketplace of competing religions/religious organisations to analyse individualistic spiritual means-to-end quests. This was the birth of the idea of a religious market and RCT saw its absence in Europe as the reason behind lack of religious vitality in Europe compared to America. This paradigm shift came since the early 1990s with the work of Warner (1993) and Stark and Bainbridge (1985) who opined that religious innovations of churches and proliferating cults in the modern times, proved “that the amount of religion remains constant”. Iannaccone (1996) theorised on the economic aspects of churches that creates a religiously strong community (people pay and adhere more, expect better results) and compete with each other for more participation. The theory postulates that individuals are religious today, by exercising choice rationally in the religious market, maximising gain just like any other choice. The flaw behind their work was that it assumed that because of the heavy ‘supply of religion, or religious goods and services’, individuals choose one or another religion i.e., they are religious. It can be said, that this is a reverse of functionalism. Functionalism postulated that the social institutions which exist today, do so, because they serve a purpose for society, while RCT says that because it exists in such a vast amount, it serves a purpose.

The background of ensuing study was a mainstream reading of sociology of religion from the classical sociologists to contemporary debates of rational choice theory, it is highly influenced by sociological perspectives on the nature and trend of religion and religiosity among individuals in the current scenario as well as studies on relationship of religion with other social institutions for better social understanding.

Sociology of Religion in India

In this section, an overview of the historic development of the sociology of religion in India and literature that has historically shaped the field is thoroughly discussed. Detailed

account of the growth of sociology of religion by some noted scholars in this section will be looked at. Though Indian society has been oriented towards religion since ancient times, literature on the sociology of religion has a rather late beginning. This field of inquiry began with the European travellers, who initiated the systematic study of religious texts and then explored the religious behaviour of living individuals and communities. The study of these texts and of the religious behaviour of various Indian populations represent the two broad spheres of growth in the field of sociology of religion from the later part of nineteenth century onwards. What struck European travellers and missionaries was the multiplicity of beliefs, rituals, practices, customs, and religious structures found in India, which differed from the more monochromatic structure of society. Indian religion is practised in a variety of forms- it is multi-theistic in nature. A great variety of customs, rituals, and practices may not be in harmony with each another, but yet exist side by side.

Various European scholars conducted ethnographic studies who became interested in the observation and analysis of contemporary beliefs and practices among Hindus. These studies by early European scholars majorly explored Hindu communities which gradually led to the systematic mapping of beliefs and practices of Hinduism.

Classical theoretical study by Max Weber (1916) have made important contributions to the sociological study of religion in India. He adopted Indological perspective in his discussion of the sociology of Indian religions. The role of religion was analysed in more detail by Weber in his discussion religion and capitalism in India. He contrasted Asian religions- not only Hinduism but to some extent even Buddhism and Confucianism with Christianity. Weber discussed the structural barriers of the caste system. Among other things, the caste system erected overwhelming barriers to social mobility, and it tended to regulate even the most minute aspects of people's lives. The Hindu religion as he discussed posed ideational barriers. Its key idea is reincarnation. To the Hindu, a person is born into the caste that he or she deserves by virtue of behaviour in a past life. Hinduism, unlike Calvinism, was traditional in the sense that salvation was to be achieved by faithfully following the rules; innovation, particularly in the economic sphere, could not lead to a higher caste in the next life. In these ways, the idea system associated with Hinduism failed to produce the kind of people who could create a capitalist economic system and, more generally, a rational ordered society.

Weber (1916) plainly stated that Hinduism, because of its otherworldly nature and metaphysical orientation, limited the development of a spirit of enterprise and innovation, which was instrumental in the development of capitalism in the west. He argued that the development of capitalism in the West was facilitated by Christianity; Hinduism instead stood in the way because it was opposed to the spirit of entrepreneurship. Weber predicted that, even after British rule ended, capitalism in India would not be able to grow. He argued that whatever form of capitalism developed in India, it would inevitably collapse because of the otherworldly mindset of the Hindus.

M.N. Srinivas (1952) work on religion and society among the Coorgs in the South India, analysed the dominant and influential role played by indigenous religions, not only in a local society, but also in its interaction with mainstream Hinduism. His work showed that without understanding the variety of orientations within Hinduism, Indian religion as a whole cannot be properly understood. Srinivas was of the opinion that one has to analyse the role of Indian religion in the context of the local, the regional, and the peninsular on the one hand, and of the national on the other. However, the principles and practices that are used at one level would not necessarily be applicable to another. Put together, these levels constitute a multidimensional structure within a cohesive social system that allow its members to have ample opportunities for dynamic interactions. Srinivas have explored the role of religion in the development of Indian society and have revealed religion as a basis for major social transformations in India. For Srinivas (1966), social change in India has come through three different processes namely Sanskritisation, Westernisation and Secularisation. For him, secularisation has affected the urban middle and upper classes as they have direct contact with Westerners and their values of secularism. This was reflected in a relaxation of norms of purity and pollution, relaxation of norms which deprived widows, increasing secular education, increasing use of machines, increasing number of people who no longer follow their caste profession, the increasing number of upper caste women working outside their homes, etc. Secularisation and Westernisation has also had its connection with upward mobility in the city. But neither secularisation nor westernisation have made the average Indian give up his religion. In politics, he sees as increase in fundamentalism and revivalism and in that he differs from Western sociologists that the public political sphere are free from religion. On the contrary, the village he studied, secularisation had even lesser impact; the upper castes were ready to

accept secular values, but the lower castes still aspired to imitate the religious norms of the upper caste so as to get sanskritised (i.e. upward mobility in the caste ladder), proving the fact that secularisation had not affected them.

Redfield and Singer (1954) have worked on the cultural role of the cities and they have analysed the binary relationship between orthogenetic and hetrogenetic forces, universalisation and parochialisation, and the interaction between the little and the great traditions. They have examined how, through these interactions, various norms have penetrated Indian society, both from group to group and from outside the country to the inside. They have also studied the ways in which society has evolved as a result of these complex movements. Singer has suggested that tradition and modernity in India do not just function as opposite forces rather, they operate to a large degree through adjustment and adaptation. According to him, this is also true of religion.

Louis Dumont (1980) has analysed the caste structure in India in terms of the religious principle of purity and pollution (1980). In his view, the principle has permeated the structure of caste and has made hierarchical divisions acceptable at all levels of society.

Ghurye (1953) was also the first scholar to draw attention to the fact that although sadhus have renounced (which is to say, they belong to out of the world), they have many practices and believes that resemble caste based practices and sectarian stratifications, which exist in other social groups. Therefore, though sadhus are out of society, they still cannot operate independently of social structures, and their religious lives need to be studied in terms of the society in which they live. Ghurye also argues that the origin of hundreds of different types of Gods in Indian society is related to rich regional traditions and that each religions has played a key role in the local development of its set of god and goddesses.

T.N. Madan (1993) is another scholar who yet again has dealt extensively with the issue on secularism in India. He pointed out the Western notion of secularisation is different from the Indian notion of secularism. The Western notion of secularisation was a process of conscious cessation of religion from being a determinant of social or political action. But in India it simply meant pluralism and equality among all religions in the eyes of law, which was reflected in its traditional belief in *sarvadharmasambhava*. For him, that had been the reason behind relative peaceful coexistence between people of different ethnicities and religions in India. Further, Madan (1997) said that fundamentalism had

cropped up much later, whose roots lay in colonial attempts to forcefully secularise people by giving up their norms and beliefs and inducing the poor to convert to Christianity, or creating suspicion between Hindus and Muslims. The repeated attempts of the Indian government to secularise the nation in the model of the west, led to confusion of interpretation and misunderstandings. Further he said uncertainties, in fact, attend the religious life of all the people of India. The aspect of secularism is slow but steady and is in evidence everywhere: religious values are being thinned or displaced by secular values, religious practices are being reduced. People are having more faith in modern religious practices. At the same time, a heightened religiosity is also in evidence everywhere. New religious movements are emerging and gaining more recognition.

Ashish Nandy's vision comes close to Madan's view in most ways. However, he conceptualises religion as having two facets: religion as faith and religion as ideology (Nandy2002). The former is something instilled in humans and protect him, while the latter is the part that humans themselves very carefully protect from any attack of the external; the former is private while the latter is public. On the key question whether secularism in the Western sense is relevant for India or not, we can refer to the work of Nandy (1992), who has viewed Hinduism in India as all-inclusive in nature and as making fewer distinctions between the sacred and the secular compared to others. Nandy argues that Hinduism is not so much a macro religion, but rather a worldview, it permeates and influences all aspects of an individual's life, not merely his or her relationship to God. Nandy further suggests that the all-encompassing nature of Hinduism has helped in building a strong moral foundation for Indian society.

Hinduism is gradually adapting itself to the forces of modernisation and Milton Singer (1972) has called this process compartmentalised adaptations. This means that in some aspects of life Indians are seen to follow Western values and in others they follow their own traditional values.

Yogendra Singh (1973) has suggested that modernisation for most Indians is like a mask that they wear while away from their families, but one that they put off as soon as they return home. In his view, Indians for some purposes are modern, and for others traditional but they have learned the art of harmonising the different domains of public and private life.

The concern with the political field being affected by religion and vice-versa is reflected again in some of Rowena Robinson's (2007) work. She explored how communal hatred spread through remembering history and creating it, or imaging it. She notices that academic studies on religion in India have mainly concentrated on the Hindus and works on minority communities of Christians and Muslims are lacking. Talking on more a contemporary topic, she deals with the use of the internet by Hindu fundamentalist. She takes the case of the 'heterogeneous forms of popular religion' represented by the transnational middle class Indians who according to her are the main consumers of "packaged Hinduism of the internet, audio and video cassettes, lectures, workshops on cults and meditation." She further argues that religion is available in easy short cuts and sanitised versions and is in complete harmony with materialism. And it is with the support of this class that public pujas have reached a new level of grandeur, certain sites have been popularised actively as pilgrimages. She shows how the Vishwa Hindu Parishad has become so large in membership and activities all over the world that it has had to be divided into zones and almost franchised off. The amount of money and political clout put in by the Hindu diaspora also seems to be high.

The studies reviewed under the section '**Sociology of Religion in India**' provides rich literature on the importance of Hinduism in understanding Indian society and hence has a direct bearing for the ensuing work. Within Hinduism, one can find a remarkable degree of tolerance, pluralism and multiplicity, which rarely shows sign of tension in encounters with multiple religious communities. If one analyses the overall situation of India in recent times one will find an attempt to revive Hinduism as well as very strong Hindu normative presence in people's daily life and thus this is exactly the area where the following research work explores too.

Perspectives on Religiosity

Sociology has many theoretical perspectives and sub-perspectives. Theoretical perspectives offer different lenses to study and understand society. Various sociological theorists have offered their own theories regarding religion and its impact. The most fundamental question in sociology of religion is: why do actors act the way they do? The key question in the sociology of religion is: why do people become religious? Four different theories have attempted to offer an answer behind individual religious commitments and faiths which is one by one discussed below (see in Connely, 1999).

These include: Deprivation theory, Socialization theory, Rational Choice Theory, and Theory of the search for meaning and belonging. The fifth one may be called Identity assertion theory.

Deprivation theory

Deprivation theory maintains that religious commitment is a result of the compensation that religion provides in situation where individuals meet obstacles in life and search for alternative goals. The concept of deprivation in the study of religion can be traced back to Karl Marx. Marx claimed that religion would fulfil the needs of those near the bottom of the social hierarchy; that is, religion serves as source of comfort and it takes the form of protest and reaction against injustice and misery. Marx stated, “Religious distress is at the same time the expression of real distress and also the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless condition. It is the opium of the people”. This idea was carried forward by numerous sociologist during the twentieth century, most notably by American sociologist Charles Glock.

Glock distinguishes between five forms of deprivation: economic, social, organismic, ethical, and psychic. Economic deprivation occurs when one has a difficult financial situation or is poor. Social deprivation implies that one has a little access to the types of goods and qualities that are highly appreciated in society. If being male, white, young, and academically successful brings power and prestige, the deprived are found among women, non-whites, the elderly and the academically unsuccessful. Glock also interpreted loneliness and social isolation as constituting forms of social deprivation. Organismic deprivation means that some are in worse situation than others due to sickness or physical disabilities. Ethical deprivation is the individual’s experience of conflict between their personal value system and society’s value system, and the discovery that personal value system is not accepted by society. The last form of deprivation is, according to Glock’s list, psychic deprivation, which occurs when individuals do not have the appropriate interpretation system to orient themselves in the world.

Norwegian sociologist of religion John. P. Knudsen (1994) claims that a sixth type of deprivation should be added: existential deprivation. He argues that an individual may be

rich, powerful, successful, popular, and in good physical and mental health, and still feel unhappy when it comes to existential question on the meaning of life.

Another difference is made between absolute and relative deprivation. Absolute deprivation is also called objective deprivation, meaning that absolute standards, such as income, are used to make judgments regarding the deprivation of a group or a person. Relative deprivation refers to the subjective feelings and judgments an individual or members of group have when they compare themselves or their social situation with others and find their situation is worse. The idea is that people do not use absolute standards when they make such judgments, but they use relative standards or frames.

A key notion in deprivation theory is that people who meet obstacles in their lives or are in unsatisfactory situation will search for alternative goals to compensate and that religion offers such compensation.

Socialization theory

The fundamental idea in all socialization theory is that we think or act the way we do because we have been raised to do so during our upbringing. Children also learn by watching what others do and not by just what they say. Parents, teachers, and other adults in their lives are important role models. In sociology, the concept of role implies the sum of expectations directed to a person in a particular position. Socialisation is often defined as the process whereby individuals gradually grow into societal roles and learn to comply with the expectations that are directed to these roles. Successful socialization will result in individuals who form a social identity that creates commitment to specific norms and world-views, for example religious world-views.

It is common to distinguish between formal and informal socialization. Sanctions may be positive or negative, and are given as rewards or punishment for behaviour, depending upon whether the prescribed norms are complied with or not. In a family, socialization commonly takes place through more informal sanctions. The use of negative sanction sanctions is often called “disciplining” .Socialisation is often distinguished between primary and secondary socialization. Primary socialization normally occurs during the first year of child’s life which includes the learning of language, the learning of relatively controlled behaviour, and the learning of the ability to give and receive trust. The concept of secondary socialization is used to describe groups characterised by more

targeted and limited social relations for example, schools, the workplace, and the volunteer organisation. Secondary socialisation often takes place in secondary groups, which provide more limited knowledge and skills that are used to fulfill specific roles. In these groups, socialization is generally more formal, even if secondary groups also offer a great deal of informal learning.

In the history of sociology, socialization and role theories tend to be related to functionalism. Functionalist theory will argue that in order for society to achieve and maintain order and harmony, new members must be socialised into certain roles . Socialization theory can still be relevant as an explanation of some forms of religiosity. It is particularly useful in situation where individuals have grown up within established and taken-for-granted religious framework. The family seems to constitute the most powerful religious vehicle of socialization. Parents, grandparents, and siblings are, in some instances, religious role models. The family of origin seems to continue to be important for the development of religious commitment, even if social and geographic mobility will tend to weaken this influence.

Rational choice theory

Rational choice theory has been introduced as a new paradigm in the sociology of religion. Inspired by economic theory on how individual act in the economic market, it expands the notion to all aspect of life, such as friendship, love, and religion. According to rational choice theory social actors will always seek to obtain their goals with the least amount of risk involved. They will assess the situation in a rational way and attempt to obtain the best possible overview of alternative actions. They will tend to choose what maximizes their rewards and minimizes their costs.

Rational choice theory argues that individuals turn to religion because they see that it gives them some sort of benefits or rewards. They will join the religious groups and movements that will give them the most rewards.

Rodney Stark and his collaborators, as proponents of rational choice theory, argue that all human beings want eternal life. The religious movements that offers the most convincing promises of eternal life will consequently win the greatest amount of adherents. The basic idea primary is whoever promises the most appeals the most.

Rational choice theorists have made a valuable contribution to the sociology of religion by bringing the supply side into the academic debate on why people became religious. Rational choice theory argues that the use and management of resources by providers of religion make a difference.

Ethnic and Cultural assertion of Identity

An important manifestation of religiosity is observed in 'ethnic and cultural assertion of identity'. Identity may be defined as the set of descriptions that individuals or a social group construct about themselves and their relations to their environment. Identity may be considered ethnic if it supposes a common descent and rests on a common language, culture, nationality or religion. The basic idea is that religiosity and religion become strong where they can be used as resources, in order to conserve and defend ethnic and cultural identities. The societal attributes that are important in this case are a rapid social and cultural change, the social and cultural threatening of all or parts of the population as well as the level of immigration. These attributes affect especially the cultural frames and opportunities of two types of actors. First, we have individuals negatively affected by rapid social and cultural change and/or political or cultural repression or conflict. These individuals see their acquired human, social and cultural capital being devalued by rapid social change or by oppression. It therefore becomes rational for them to fight for the importance of their ascribed identity markers, of their cultural-ethnic and religious identity. Second, immigrants will often gather in the host country and build social networks and communities, in order to conserve their cultural (and often religious) identity and to receive help with integration.

Religion as a search for meaning and belonging

Individual religiosity can be seen as an expression of a search for meaning and belonging. This section deals with the field of sociology that has been called phenomenological, interpretative, and hermeneutic sociology. This field of sociology opens the idea that the individual has the ability and consciousness to set meaningful goals. The individual does not automatically respond to the impulses from the environment, but is a conscious being. In order to understand human action, the social scientist must understand the actor's motives, goals, and intentions. Individuals act on the basis of the social context in which they find themselves. Their actions are based on

their perceptions and interpretations of the context on the basis of the meaningful frames they construct.

Religion is about the sacred realm. The above mentioned theories analyse the reason behind one's inclination toward religion. There are various reasons of individuals to maintain a religious affiliation based on their present socio-economic conditions and well-being. Various factors are responsible for holding religious sentiments and people gain comfort in pain by engaging themselves in religious events.

Review of Literature

A literature review is an objective critical summary of published research literature relevant to a topic under consideration for research. Its purpose is to create familiarity with current thinking and research on a particular topic, and may justify future research into a previously overlooked and understudied area. It is an assessment of the literature and provides a summary, classification, comparison and evaluation. It includes articles, books, journals, magazines, newspaper and other authentic printed and online materials.

An attempt has been made here to review the literature related to the present study which are arranged under two suitable themes:

1. Conceptual framework for studying religion and religiosity
2. Social factors influencing religiosity.

i) Conceptual Framework for studying religion and religiosity

The place of religion in social psyche has forever been a preoccupation in 'Sociology of Religion'. Sociology contains a plurality of general theoretical perspectives, and these differ in how they construe the nature of social reality. The review related to this section will examine the concepts, dimensions and other aspects of religion and religiosity.

G.H. Muller (1980), in her article, focuses on the multidimensional approach to the sociology of religion. As almost everything real, religion is far from being a monolithic, homogeneous whole. The observation that individuals and groups are highly religious in one respect but rank low in other respect strongly indicates that religion is a multidimensional phenomenon. Different scholars have given different dimensions of religion and the goal is to explore these dimensions under which empirical religious phenomenon will have to be mapped. But the shortcomings are to differentiate the

domain of subjective values, ideals and commitments on the one side and objective, value-neutral culture system on the other side. In this case, as the two domains tend to cancel each other, results remain insignificant and inconclusive. In addition, each dimension is marked by polar opposites, or 'pattern variables' which makes difficult for the individual to choose and so it is a combination of alternatives from various dimensions which constitute clusters.

P.J Watson et al (1986) attempts to study the positive or negative impact of religion on the lives of individual which is the central concern of the psychology of religion and that needs to be empirically tested. Allport & Ross made distinction between two concepts of religiosity and portioned the concept into healthy i.e intrinsic and unhealthy i.e extrinsic motivations of religiosity. In intrinsic motivations religion serve as the central end around which life is organised, while in extrinsic motivation represents the use of religion as a means to selfish ends. The article presented a series of five studies to explore the relationship between end religiosity and the Crowne – Marlowe Social Desirability Scale(SDS). A total of 77 adults were taken as sample and they were asked to indicate items on the ten point rating scale to specify the degree to which religion was personally important to them. The main findings was that the SDS was not directly related to other measures conceptually related to social desirability ; and in fact ' the correlation with these other instruments was negative

T. N Madan (ed) (1992) . The book "*Religion in India*" highlighted some aspects of major sociological theories of religion and outline the core teachings of different religions in India like Buddhism, Jainism, Hinduism, Christianity, Sikhism, Islam, Judaism and Zoroastrianism. A distinctive feature of the overall religious ethos of India is that religion have influences all aspect of society. Apart from the followers of the major religions, there are many religious minorities in India. The other small communities like that of tribal are still following their religion, resisting absorption into Hinduism or conversion to Christianity. The other aspect into consideration is secularism which is slow but steady and is in evidence everywhere: religious values are being thinned or displaced by secular values, religious practices are being reduced. People are having more faith in modern religious practices. At the same time , A heightened religiosity is also in evidence everywhere. New religious movements are emerging and gaining more recognition.

Grace Davie (2013) offers a reliable introduction and throws light on the recent changes in the study of religion and their implications not only for the sociology of religion as such but for the social science as a whole. The book explains the meaning of religion and explore the rapid movements within the sociology of religion today. Religion is more present in our everyday life and this prompts a need for many disciplines to develop new tools for understanding this new process and or shift in perception. The task is to understand the ways in which religion, or more accurately, religions , not only influence but are influenced by the behaviour of both individual and collectivities. The author deliberately use the word ‘critical’ as the subtitle of the book to explain that religion is a crucially important issue in the modern world order. There remain resistance to the notion that is normal in most parts of the world to be both fully modern and fully religious and to overturn this resistance in the sociology of religion is the aim of the book.

Barbara Holdcroft (2006), in her article, presents a review of data in literature which deals with religiosity. It discusses the different dimensions of religiosity given by Glock and Stark, Fukuyama, Allport and Ross, Lenski. The article focuses on wide variety of measurement tools being developed to examine the individual dimensions measurement of religious knowledge and , the consequences of religiosity in social and educational realms and the relationship of the cognitive dimension of religiosity to behaviour. The article also attempts to study moral development prosocial behaviour, the role of school in moral education and the goal of religious education

Jorg Stolz (2009) presents a unified model for the explanation of religiosity. The model explore the macro-micro-macro phenomenon and explains how attributes of initial situations will lead individual to adapt rationally by choosing more religious actions , thereby creating , when the individuals actions are aggregated , the differences in religiosities is explained. The model reconstructs and integrates the most important theories explaining religiosity (deprivation, regulation, socialization, cultural production, and ethnicity) as complementary causal mechanisms in a rational-action based framework. The model is tested on representative data from Switzerland.

Petruta-Parasschiva & Maria –Nicoleta (2011) examines the different approaches of religiosity in psychological researches. The article presents a positive relation between religion and mental health which results in low level of depression, a personal well-

being, positive social attitudes, a low risk of deviance and an increase in marital functionality. The article focuses on different concepts of religiosity, its dimensions, difference between spirituality and religiosity. Tsang and McCullough presents a hierarchical model of religiosity and spirituality and made distinction on two levels i.e at dispositional level and at operational level for measuring religiosity. The dispositional aspects include spiritual well-being, religious involvement, religious faith while operational aspects include religion orientation, religious coping, prayer. For the measurement of religiosity Hill & Maltby consider the theoretical aspects i.e the conceptual clarity of the measured dimensions, the psychometric issues i.e. validity, fidelity of the measuring instrument and the sample representativeness and the cultural sensitivity of the instruments to measure religiosity. The article further analysed the ways in which religiosity is manifested at the dispositional & operational level. The researchers must be very careful in the choice of the measurement instrument.

Scott John Vitell et. Al (2009) explains religiosity as an antecedent to moral identity and further focus the mediating role of self-control in this relationship. The intrinsic and extrinsic dimension of religiosity have different direct and indirect effects on the internalization of moral identity. Intrinsic religiosity plays a critical role in counterbalancing the negative impact of extrinsic religiosity on self-control and thus on the symbolization dimension of moral identity. Self- control does not play a mediating role in the impact of religiosity on the internalization dimension of moral identity.

Jacob Copeman and Aya Ikegame (2012) provides a set of fresh and compelling interdisciplinary approaches to the enduring phenomenon of 'Gurus'. The study brings attention to the extraordinary scope and richness of the social lives and roles of South Asian gurus providing exciting and original new insights into South Asian guru-ship. The authors interestingly consider the social engagements and entanglements of these spiritual leaders, not just on their own (narrowly denominational) terms, but in terms of their diverse, complex, rapidly evolving engagements with society broadly conceived. The study explores and illuminates the significance of female gurus, gurus from the perspective of Islam, imbrications of guru-ship and slavery in pre-modern India, connections between gurus and power, governance and economic liberalization in modern and contemporary India, vexed questions of sexuality and guru-ship, gurus' charitable endeavours, the cosmopolitanism of gurus in contexts of spiritual tourism, and the mediation of gurus via technologies of electronic communication."

Richard J. Petts (2014), in his study, has explored the link between family structure, parental religiosity, and youth religiosity but results across studies have been largely inconsistent and have largely ignored new diverse family forms. The most important source of religious socialisation is family. The study mainly focus on this religious transmission from parents to youth and how it varies among diverse family structures. Adolescence is a life stage characterise by religious instability but also one that plays a key role in the development of a religious identity. Religious socialisation through parents are importance among youths and it vary from parents to children by family structure. The variations in the inconsistency of parents religiosity, level of parental religious socialisation and parent – child relationship quality might be possible explanation for why youth religiosity may vary by family structure. The different family type like step families, never married couple, single-parent, divorced family influence religious participation of the youth raised by these families and the study examine that how these youths have weaker religiosity than for those who are raised by married biological parents.

Joyce Burkhalter Flueckiger (2015), in her book, provides a refreshingly innovative introduction to Hinduism through an exploration of its contemporary, everyday practice. Taking as its starting point the ways in which Hindus experience their own religion, the author discusses about the central practices and beliefs of Hinduism. For most Hindus, what they do what rituals they practice, the festivals they celebrate, who they marry, what the eat matters more on a day-to-day basis than the philosophical concepts of karma, dharma and moksha. How does a Hindu learns his/her dharma, given that there is no singular book or religious authority in Hindu traditions. Most Hindus do not learn their appropriate dharma from reading or hearing these texts, and many may not even know about or ever make reference to them. The primary way a Hindu learns his/her dharma is through observing and participating in family traditions and customs and simply by living in a Hindu majority culture in which Hindu gods temples, narratives and rituals are “all around.”

Kim Knott (2016) attempts to address many themes that are crucial to any introductory text on Hinduism, including understandings of the divine and the self; the role of the epics and the divine heroes found within them; Hindu dharma; and the transmission of knowledge through priests, gurus, and storytellers. In this very short introduction the author offers an overview of Hinduism and discuss the centrality of Veda as religious

texts in understanding the basic tenets of Hinduism and how do Hindus understand the divine in its many forms are discussed. The spiritual side of Hinduism has appealed to non-Hindus too. The author also focus on the challenges facing Hinduism in the 21st century, such as the effect of changes in technology and the flourishing of social media on contemporary Hinduism it spreads far beyond India, and as concerns are raised about issues such as dowry, death, caste prejudice, and the place of women in Hindu society.

Lisa D. Pearce, George M. Hayward & Jessica A. Pearlman (2017), in their article, test a latent variable model of adolescent religiosity in which five dimensions of religiosity are interrelated: religious beliefs, religious exclusivity, external practice, private practice, and religious salience. Research often theorizes overlapping and independent influences of single item of religiosity on outcomes of adolescents behavior. Survey data is used to study adolescent religiosity and offer a few standards measures such as religious affiliation, frequency or religious services attendance, frequency of prayer, importance of religiosity and belief in God and while analyzing the association between “religion” and adolescents outcomes, these measures are sometimes kept independent in models. The paper through survey data discuss the associations between the five dimensions of religiosity and how these change over time.

ii) Social Factors influencing religiosity

Literature covered under this theme examines the variation caused by different social markers on the level of religiosity among people and discusses the possible reason for the differences. The main variables that affect religious belief or participation are gender, age, socio-economic status, well-being, educational background etc.

Alan S. Miller & John P. Hoffman (1995), in their article, pertaining to opinion poll evidence on gender and religious belief find that men are less religious than women. Women tend to show a greater inclination towards religion and have a stronger personal religious commitment. Based on the classic concept of “Pascal’s wager”, they conceive of religious behaviour as risk averse and non-religious behaviour as risk taking. The article exhibits two main explanations for women’s greater religiosity. The first focuses on differential socialization while the second explanation argues that the differences results from the structural locations of men and women in society. But using the survey research from the U.S.A Monitoring the Future: A Continuing Study of the Lifestyles and Values of Youth, Miller & Hoffman show that men tend to be more averse than

women, and both men and women who are more averse to taking risks have higher level of religiosity. Risk preference is a significant predictor of religiosity within each gender.

Frederick Solt, Philip Habel & J. Tobin Grant (2011), in their article, establish a relationship between economic inequality and the level of religiosity. The main objective is to show the impact of economic inequality on religiosity on people living in a country. As inequality increases does religion serve as a source of comfort for the deprived or a tool of social control for the rich and powerful is discussed further by them in the article. The method used in the article examine questions with two complementary analyses of inequality and religiosity: multilevel analysis of countries over two decades and a time series analysis of United States over a half century. The main findings of the article is that there exhibit a strong positive effect on religiosity of all members of society regardless of income and this considerate is given by the theory of relative power which suggest that religion may serve as a comfort to the poor as deprivation theory suggest but it is also a means of social control for the rich.

In their article, Jack K. Martin & Steven Stack (1983) present effect of religiosity on alienation dimension of normlessness. The various forms of alienation have been related to such dispositional antecedents as education, race, age and mental ability. Other studies have associated alienation to structural or situational antecedents like occupational status, engagement in non-rewarding work, placement in bureaucratic organizations and automation. The article shows that the two main indicators of religiosity i.e belief in religion and attendance of religious services promotes social integration especially in terms of normative regulation. The article empirically study the relationship between the two with the data obtained from 1973 and 1976 from the General Social Survey conducted by the University of Chicago. There is an inverse relationship between religiosity and alienation and evidence also show that females report more anomie than males.

Jessica L. Collett & Omar Lizardo (2009), in their article, focus on the fact that women are more religious to men which is a constant finding in the sociology of religion. Miller and Stark's risk-aversion theory is said to theorize the reasons behind this gender difference and explains this phenomenon. The theory claims that men are much more likely to engage in high-risk behaviour than woman. The article further discussed the Power Control Theory (PCT) developed by John Hagan and colleagues initially in

criminology in order to explain gender difference in involvement in common forms of delinquency. The core of theory is an assumption about the link between socially constructed power relations outside the household and variations in the social control of sons and daughters within the households. The article assess these claims using data from the General Social Survey to empirically test the power –control model of gender difference in religiosity. The result holds that rather than socialization mother’s socio-economic status predict and explain conditions under which this difference in religiosity will be small and when it will be large.

Kerry Chamberlin & Sheryl Zika (1988), in their article, discuss the relationship between religiosity and psychological well-being. The article inspects religiosity as a predictor of different components of well being, in context of several measures of meaning in life, with a sample of women. The past studies show that religion was positively associated with subjective well-being and also noted that the relationship tended to be stronger for older people. A sample is drawn and a longitudinal study on personality factor in well-being is done using three different measures. The pattern of results was not consistent, with specific result finding direct (zero-order) and mediated, suppressed, or interactive association between religiosity and specific components of well-being. It further shows that only life satisfaction is significantly correlated with religiosity and life meaning may interact with religiosity in predicting

Objectives of the Study

The objectives of the present study include -

1. To know the trend of religiosity among Hindus after Independence in India;
2. To examine the nature of religiosity among Hindus in Lucknow city, including recent changes; and
3. To find out the relationship between their religiosity and socio-economic status.

Hypotheses of the study

The hypotheses of the study are as follows -

1. There has been a change in the pattern of religiosity among Hindus in India after Independence;

2. There is an increase in religiosity among Hindus of Lucknow city in the recent decades; and
3. The nature of religiosity among Hindus varies across different sections of society in terms of caste, class, gender and age groups.

Conceptual Framework of the Study

In every society, particularly in Indian society, religion plays an important role in an individual's life and generally many of his day-to-day decisions are guided by his affiliations to a particular religion. Religion influences an individual's activities or one can say that social behaviour of an individual is with religious values, norms and practices. Religiosity is all about one's inclination and commitment towards a particular set of religious belief, rituals and practices in day-to-day life. It refers to possession of scriptural knowledge, spiritual experiences and religious practices followed by an individual and community belonging to a religion. It is the intensity and consistency of practice of a person's or group's faith.

In the present study focus is mainly on three dimensions of religiosity, viz. which includes intellectual/cognitive, ritualistic and experiential. Intellectual /cognitive aspect includes the knowledge part of an individual related to religion, i.e. how much he is interested in the holy scripture, religious books, mythological stories and events, the particular values of his/her religion. Ritualistic aspect, which is extrinsic includes the visible aspect of one's religious inclination which includes prayer, fasting, going on a religious tour, offerings in temples, organizing and participating in religious programmes. Experiential aspect includes personal faith, union with the divine, interpretation of the existence. Many social scientists define religion in terms of the sacred-profane distinction. The essence of religion has to do with a unique and extraordinary experience – an experience that has a sacred dimension and is unlike everyday life. Intellectual/cognitive and experiential aspects are intrinsic dimension of religiosity.

From the theories discussed, it is obvious that sociological theorists have presented various theories regarding religion and its impact. Sociologists have come to their conclusions by analytical reasoning, collection of data, observing people's behavior and then analyzing the data. People's view regarding these formulations can give some specific information regarding their religiosity. Scholars who study religion have

altogether a different approach to study this area. The main thrust of scholars is not on the truth or falsity of a religious belief system, rather on how these system and institutions shape social behavior and attitude and this is something reflected in one's religiosity in society. The reason for religiosity differs from people to people and from their situations too. When people feel deprived, their sorrow and unhappiness create a need for religion, and to some the long term training teaches them to be religious; while some turn to religion because they calculate the benefits or rewards which religion gives them, and then there are some individuals who follow religion to search for meaning and belongings to get answer for their existence. Thus, from the studies it is seen that there are multi-factorial causality of religiosity, when it is viewed from an electrical perspective. In the present study religiosity is seen as a socio-psychological phenomena which includes both intrinsic and extrinsic dimensions. It examines the social characteristics of the devotees, nature of their worship, their inclination towards their religious belief and practices and factors responsible for their religiosity.

There are a large number of studies on religion, but very few which focus on religiosity and its dimensions in case of India. No doubt there are some outstanding articles but they give little information on components, modes and consequences of religiosity and about its intrinsic and extrinsic dimensions. Hence, a study on religiosity in India would be both viable and significant.

Lucknow is a multi-religious city. Hinduism, Islam, Christianity, Buddhism are some of the religions practised by the people of Lucknow city. Since the majority of the population follow Hinduism, this study is confined to Hindus for the purpose of the study. Lucknow city holds a rich culture and here a vibrant Hindu culture is visible in each households of the city .

Another reason for choosing Hindu in the present study is their overwhelming proportion in the population. Individually and collectively, Hindus are often seen offering prayers, reciting holy hymes, chanting mantras, making costly gift to gods and goddess and thousands of godmen and women who are mushrooming in every nook and corner. Hinduism has come to include more and more beliefs in course of it development. It has become more and more accommodative. Some of the ways of worshipping and beliefs are going for changes. Infact, Hindus have been floating in a deep sea of religious and social tumult these days. Every other day a new guru, a new goddess or an avtar with a

new sect comes up. Every one of them is preaching, propagating, and enriching own self and his or her own muth, temple or ashram. There has been a flourish of Hindu religiosity going by mushrooming of temples, the rise of religious faith, the assertion of a religious identity. Frequent Hindu mobilisation has become common in the recent decades causing social tensions and conflicts. So, it becomes very relevant to study the texture of Hindu religiosity in the current scenario.

Methodology

Broadly speaking, research methodology refers to the procedure of research/enquiry used for production of valid knowledge about the theme of study. Production of valid knowledge is a complex exercise. It requires a proper research design.

“In the field one has to face a chaos of facts, some of which are so small that they seem insignificant; others loom so large that they are hard to encompass with one synthetic glance. But in this crude form they are not scientific facts at all; they are absolutely elusive, and can be fixed only by interpretation, by seeing them *sub specie aeternitatis*, by grasping what is essential in them and fixing this. Only laws and generalizations are scientific facts, and field work consists only and exclusively in the interpretation of the chaotic social reality, in subordinating it to general rules” (Malinowski , Baloma 1954 : 238).

Research design

According to Pauline Young, (1994:131), ‘a research design is the logical and systematic planning and directing of a piece of research. The design results from translating a general scientific model into varied research procedures’. The research design of the present study is descriptive-diagnostic. The aim of the descriptive research design is to describe characteristics of groups of situations accurately. Often quantitative data are used for this purpose. Diagnostic designs are concerned with research in a problem with a view to offer solutions. As religiosity has both objective and subjective aspects, the present study uses mixed methods research strategy ,i.e. both quantitative and qualitative methods.

Universe and Sample of the study

The universe of the study is Lucknow City. The sample design is purposive random sampling. Four localities of Lucknow city having concentration of Hindus (one each from upper, middle and lower class colonies, and slums) are selected for the study. 25 households are randomly chosen from each selected locality for study. For selecting three colonies, a panel of 27 Lucknow residents comprising 9 each from upper class, middle class and lower class background was used. They were requested to rank the three colony i.e. upper class, middle class, lower class colonies of Lucknow city and the colonies named by maximum number of respondents was selected for the study. Based on the responses three colonies got selected which comprise of Gomti Nagar which was unanimously ranked as upper class colony followed by Alambagh for middle class and Chinhat for lower class colony got selected. In addition, a slum located near Badshahnagar flyover is chosen for conducting the study as it is most densely populated slum of the city.

Methods of data collection

Tools of data collection used in the study are questionnaire and interview guide. Data was collected through a detailed questionnaire. For questionnaire, the total sample size is 300 respondents, considering roughly three respondents from each of the total 100 households (from four localities). Questionnaire is divided into four sections, namely general profile of the respondents, knowledge and belief about Hindu religion, observance of Hindu customs and rituals, and changes in Hindu religion in the recent years. Interview-guide is again divided into four parts which includes basic information about the respondents, question related to religious knowledge and faith, observance of Hindu custom and rituals, and changes observed in Hindu religion in the recent years. Information collected by using interview guide provide in-depth details while data collected by using questionnaire provide quantitative information about all the selected households from the respondents in the 15-plus (years) age-group. Interview-guide provided data from few selected respondents both male and female from the sample to study.

After the questionnaire was prepared, it was pre-tested on few respondents of 15 years plus age-group, who were residing in the near-by colony. A few questions which posed problems of comprehension, were modified in the final questionnaire. The questionnaires

were handed over to the respondents and then collected in a week. The response about filling questionnaire was asked with few respondents while collecting the questionnaire and they complimented on taking up a study of this nature. However, in lower class colony and slum areas the respondents faced difficulty while filling the responses, so the researcher explain the questions and filled the form by herself.

Both primary and secondary sources of data have been used in the study. Data collected through using the questionnaire and interview guide form primary sources. Secondary sources include relevant books, articles, reports, newspapers, etc.

Field work experience and Limitation of the study

Fieldwork for the study was conducted during January 2021 to April 2021. After introducing myself to the respondents I began my research through a pre-designed structured questionnaire and other tools so as to get a clear picture of what religion means to them. The respondents first felt it a little annoying but with the passage of time they willingly and enthusiastically cooperated with me and also discussed about future of this research. They were very keen on knowing the steps of research and how the data will be analysed and what will I do of the collected data. The respondents of the Chinhat colony always welcomed warmly and used to tell their opinion and views about the Hindu religion and also share views of their parents and grandparents. Some other respondents found it very interesting and they said that there are so many aspects of Hindu religion which they had never thought about.

The study was carried out single-handedly. The challenges I faced while conducting my fieldwork were numerous: trials related to my research, experience related to everyday observing the natural setting of the respondents and different key talks with the informants. The central issue which arouses because of the COVID period, was getting access to the respondents, building trust, maintain privacy and confidentiality. Respondents were not ready even to meet and take the questionnaire because of the COVID fear though I approached them when situation got little normal. Only few respondents were ready to co-operate knowing about the time limit of my research work but largely they refused even to listen about it. One or two even went to the extent of cursing that people are on their last legs and I was insisting to fill my questionnaire.

The respondents had concern about the confidentiality of their income information, particularly in the upper class colony. Few even after admitting to fill the questionnaire, left the spaces blank after reading about the questions on personal information about asset, income, and job profile of the respondents, and this was majorly done by the female respondents. They after discussing with the husbands refused answering the questions.

Language becomes a barrier for respondents of upper class colony. The questionnaire was structured in Hindi thinking to cover the large number of respondents. But when it was conducted in the upper class colony many respondents denied filling the questionnaire because it was in Hindi and returned back saying they found it difficult to answer the questions and they don't want to spend much time in first understanding the meaning and then filling the answers. While on the other hand, when I approached informants of other colonies, they were happy and excited to respond saying that earlier also many researcher came from different field like Management, Law, Pschyology but they failed to fill because the entire questions were in English. So, the first question they asked me was about the medium of questions.

Some of the respondents found the questionnaire too lengthy and little repetitive so refused to spend more time and left blank the open-ended questions. The common problem faced in all the four selected colonies were they agreed to take the questionnaire and admit to fill it in one week but when approached after a week they failed to fill it when asked politely about the reason of not filling they gave several excuses about the household work but again promised to give a week to fill the responses. In some cases, I handed over the questionnaire to other people of the locality as well because of the time constraint which proved helpful and the target number of each colony was completed.

The other major problem faced was confined to the Chinhat colony and the Slum area where I had to sit with them and discuss about the questions as they failed to understand the structured form of the questionnaire and at that point I have to explain each and every question in a layman's language which required a lot of time and energy to conduct the field survey.

So, one of the limitations of the present study is the quality of data related to economic status of the respondents, like family income, assets, etc. Secondly, it is a micro-level study limited to just one city in a vast country with a huge population of the Hindu

community. Hence, its findings may not be generalised for Hindus as a whole. More such studies are needed for macro-level generalisation on the theme of the study.

Description of the Sample

This section provides a brief socio-economic profile of the respondents who were selected for study from four colonies of Lucknow city. This includes analysis of their background on the basis of their age, gender, marital status, education, religion, class, caste, occupation, income, etc.

Colony-wise distribution

The Table 1.1 and Figure 1.1 provide the details of the colonies which form part of the sample drawn from the Lucknow city. The sample is equally divided into four different localities comprising equal sample from all four localities which accounts for 25% (i.e 75) each from Gomti Nagar, Alambagh, Chinhat, and Badshahnagar slum respectively.

Table 1.1: Colony-wise distribution of respondents

Sr.no.	Colony	No.	%
1.	Gomti Nagar	75	25.0
2.	Alambagh	75	25.0
3.	Chinhat	75	25.0
4.	Badshahnagar slum	75	25.0
	Total	300	100.0

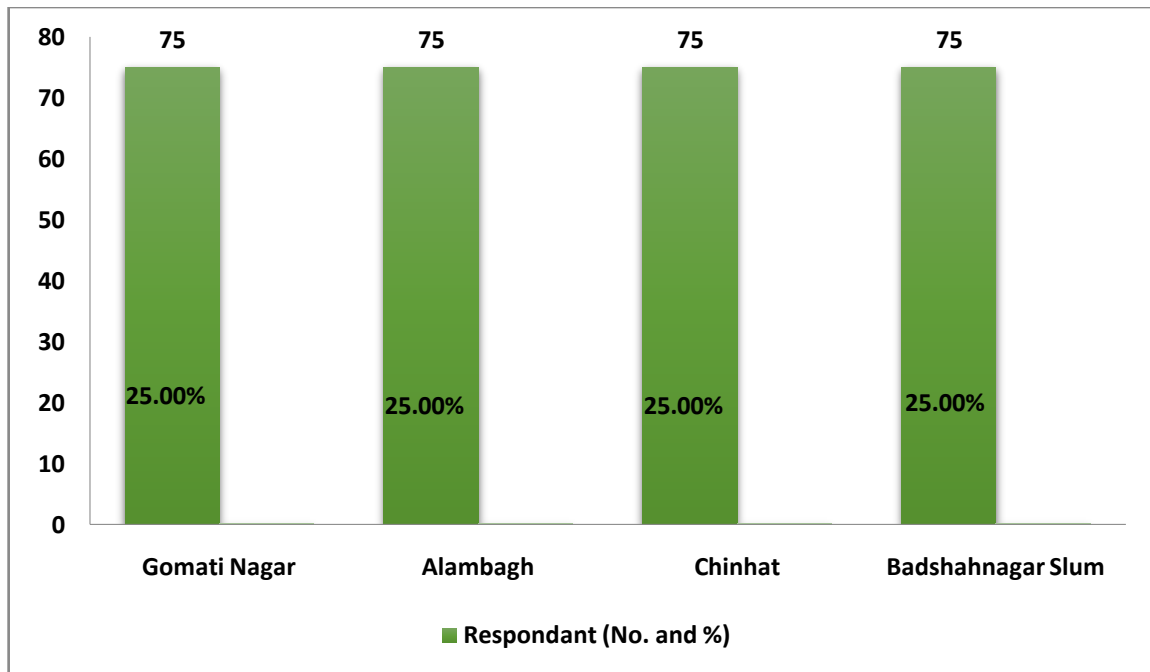


Fig 1.1: Colony-wise distribution of respondents

Gender distribution

Gender is the organised pattern of social relations between women and men, not only in face-to-face interaction and within the family, but also in the major institutions of society, such as social class, the hierarchies of large-scale organisations and occupational structure (Acker, 1988, Reskin, 1988). In all societies, the belief that women and men are inherently different provides the moral justification for allocating different kinds of work to women and men and for relegating the rearing of children to women. Religion, language, education and culture teach and reinforce the society's values for women and men (Renaviker, 2003).

Table 1.2: Gender-wise distribution of the respondents

Sr.no.	Gender	No.	%
1.	Female	150	50.0
2.	Male	150	50.0
	Total	300	100.0

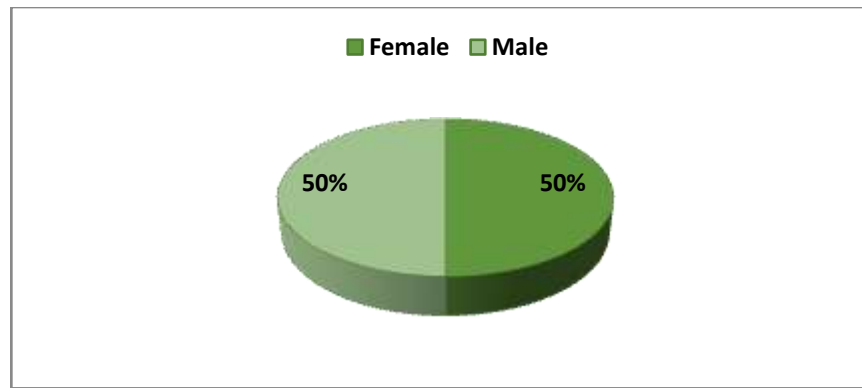


Figure 1.2: Gender distribution of respondents

Table 1.2 and Figure 1.2 show the gender distribution of the total sample population. The whole sample is equally distributed between male and female. Among all the total responses men and women equally participated and share their opinion which constitute 50% each of men and women respectively.

Age distribution

Age is a biological component of human beings and has its own effect on the way of thinking. The attitude and opinions of individuals are determined to a great extent by their respective ages. The specific reason behind this classification is to see how religiosity fluctuated according to age or age-based life course events. The basic question evolve in understanding religious pattern is in what ways religious involvement change over the life course and secondly how might difference in age groups cause change in religious sensibility and experience when accompanied with life events like board exam, career aspiration, marriage, child bearing and rearing, retirement and so on.

Table 1.3: Age -wise distribution of the respondents

Sr. no.	Age (in years)	No.	%
1.	15-19	30	10.0
2.	20-35	86	28.7
3.	35-59	159	53.0
4.	Above 60	25	8.3
	Total	300	100.0

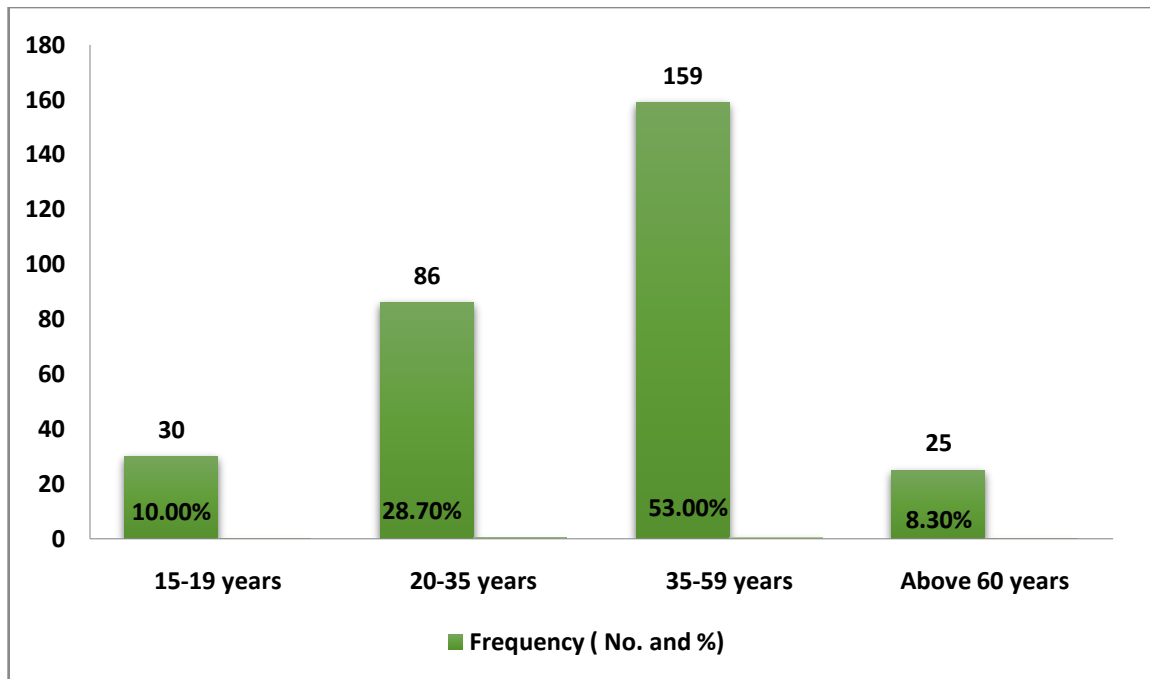


Figure 1.3: Age distribution of the respondents

The link between age and belief appears to be particularly significant. Table 1.3 and Figure 1.3 provide details of respondents in different age groups. In the whole sample 10%, respondents belongs to 15-19 years age group, and 28.7% are from 20-35 years, 53% from 35-59 years and 8.3% from above 60 years age group. As respondents in the age group of 35-59 which accounts for 53% of the total sample population, they form majority of the population and the rest belongs to other age groups.

Size of Household

The present study is based on households rather than on individuals. Household size refers to the number of persons in a private household having a collective dwelling and generations living in the same dwelling. A household is composed of one or more people who occupy a housing unit. Here, the whole population is divided into different sizes which means different numbers of members residing in a family which includes 2 members, 3 members, 4 members, 5 members and more than 5 members together residing in the same family.

Table 1.4: Size of Household of the family

Sr. no.	No. of family members	No.	%
1.	Two	8	2.7
2.	Three	39	13.0
3.	Four	110	36.7
4.	Five	56	18.7
5.	More than five	87	29.0
	Total	300	100.0

According to Table 1.4 and Figure 1.4, out of total 300 respondents 2.7% respondents live in two member household, 13% live in three members households, 36.70% live in four member household, 18.70% in five member household, and 29% lives in more than five members household. So, the largest number of households (36.7%) are 4 member households, followed by more than five members households (29%) and the least is two members households (2.7%).

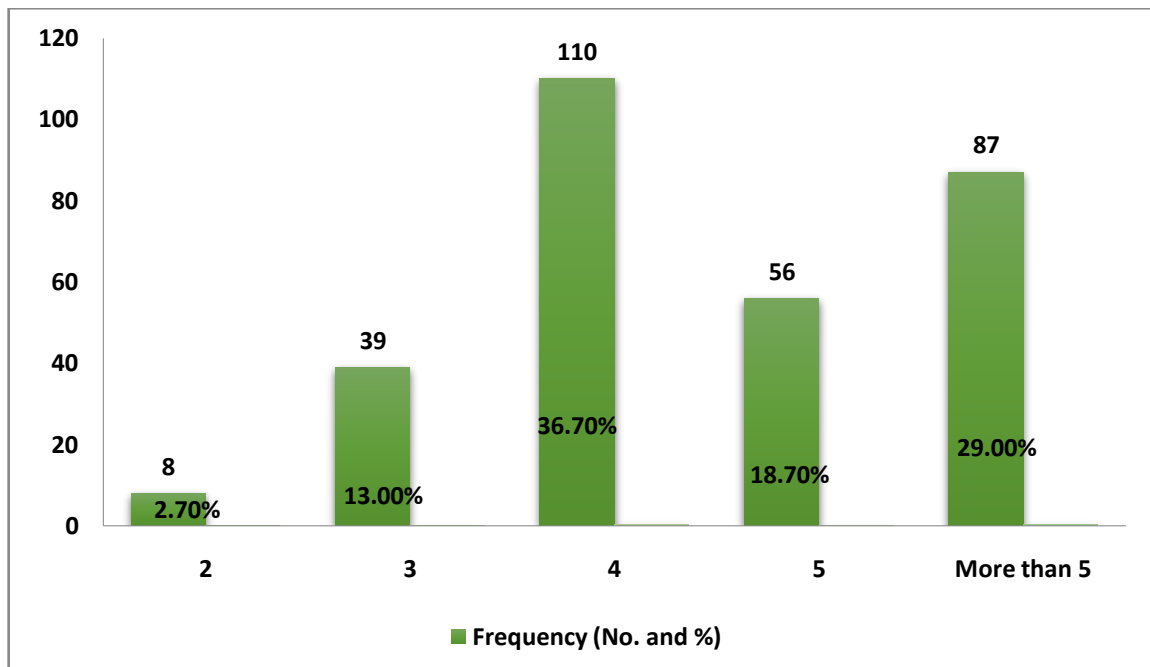


Figure 1.4: Size of Household

Marital Status of Respondents

Marriage is an important social institution in our society. In the Hindu society marriage has religious significance. It gives special status and due recognition to individual in

society. For people it is a major ‘samskara’, so the knowledge about the respondents marital status is essential in the present study. Although, religion, religious worship, rituals etc. are expected more from married people than unmarried because married people especially women have been and are considered to be the preservers of religious tradition. They socialise children with religious teachings, values, ethics, traditions, etc. In household religious activities, as a married woman and mother, they play an important role. In Hinduism, majority of the vratas are prescribed for married women. Respondents attitudes and actual behaviour in union with religion can be seen in light of their marital status.

Table 1.5: Marital Status of the Respondents

Sr.no	Marital Status	No.	%
1.	Married	214	71.3
2.	Unmarried	86	28.7
	Total	300	100.0

Table 1.5 and Figure 1.5 depicts the marital status of the respondents. Out of 300 respondents, 71.3% were married while 28.7% were unmarried. This shows that large majority of the respondents were married.

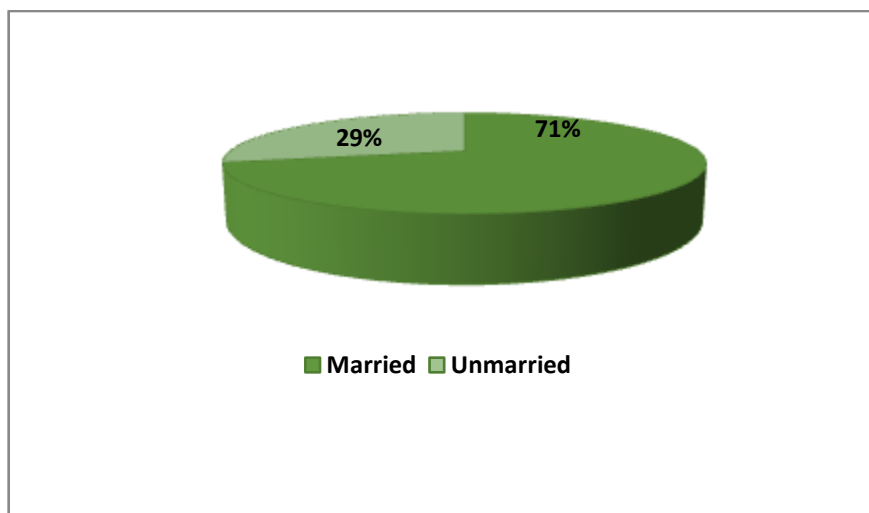


Fig. 1.5: Marital status of the respondents

Educational Status

Education is a key vehicle for upward mobility in modern societies across the globe. Understanding how religion affects educational decision making and outcomes, therefore, is crucial. Both religion and education play a crucial role in shaping values and beliefs of the members of society. Education is the key to a better life. Education shapes our personality, so the personality and the thinking of an educated person may be different from that of illiterates.

Table 1.6: Educational level-wise distribution of respondents

Sr. no.	Education	No.	%
1.	Illiterate	19	6.3
2.	Literate	16	5.3
3.	Primary	8	2.7
4.	Middle	20	6.7
5.	High school	39	13.0
6.	Intermediate	54	18.0
7.	Graduate	79	26.3
8.	Post- graduate	59	19.7
9.	Others	6	2.0
	Total	300	100.0

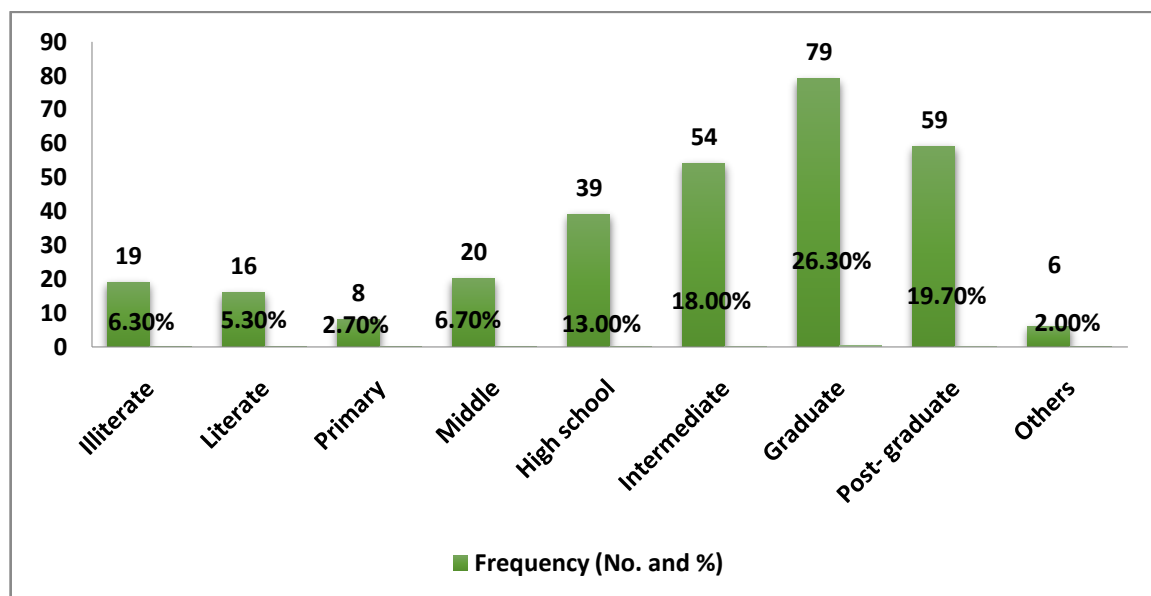


Figure 1.6: Education level of respondents

The sample under study comes from different level of educational background. In Table 1.6 and Figure 1.6 educational status of the respondents is clearly depicted. It is visible that 6.30% are illiterate in the given sample which means they can neither write nor can read their names, 5.30% are literate meaning they can both write as well read their names, then comes primary level of education which means till class V which constitute 2.70% respondents, then middle school meaning from Class V-VIII which is 6.70%, then 13% respondents have High school education, 18% have Intermediate, 26.30% graduation, 19.70% holds post-graduate degree, while only 2% have other educational background.

Table 1.7: Educational level of respondents

Sr. no	Level of Education	No.	%
1.	Illiterate	20	6.7
2.	Lower Primary	21	7.0
3.	Upper Primary	22	7.3
4.	Secondary (10-12)	94	31.3
5.	B.A. / B.Sc.	68	22.7
6.	M.A. / M.Sc.	54	18.0
7.	Professional Degree	21	7.0
	Total	300	100.0

So, the largest number of respondents (31.3%) have secondary level education, followed by about 23% having graduation level education, 18% having post-graduate degree and around 7% each having lower primary, upper primary and professional education.

Religion

Religion influences the life of individuals. One of the sociological features of religion is their distinctive nature. Most of the world religions are represented in India.

Table 1.8: Religion-wise distribution of the respondents

Sr.no.	Religion	No.	%
1.	Hindu	288	96.0
2.	Others	12	4.0
	Total	300	100.0

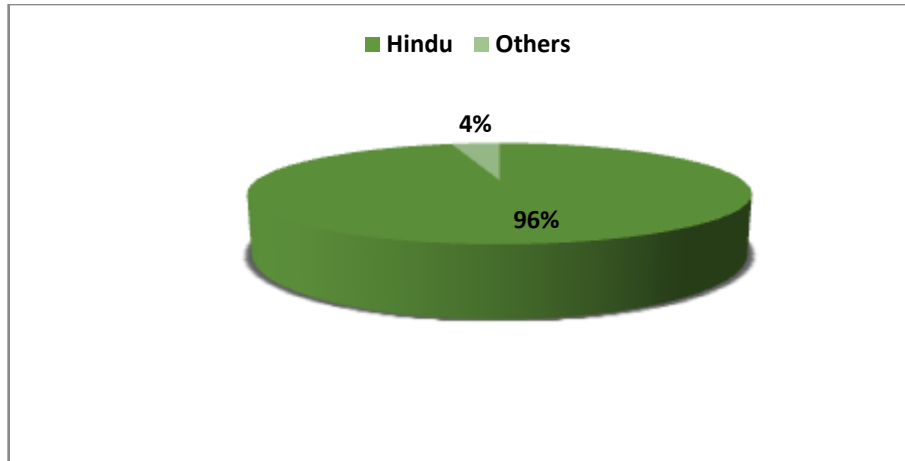


Figure 1.7: Religion of Respondents

Table 1.8 and figure 1.7 clearly show that the overwhelming majority of the respondents come from Hindu religion which accounts for 96% and 4% come from Islam, Sikhism, Christianity, Jainism and others.

Hindu Sects

There are different sects that is practiced by people in Hinduism. The Vaishnavas, the Shaivas and the Shaktas have been considered to be the three main sects of Hinduism and each one has main God which it worship primarily (Vishnu for Vaishnavas, Shiva for Shaivas and Shakti for Shaktas). But for each, the other Gods as well as various forms of one God exist and are worshipped as well. The common element which can be taken in sects is the element of ritualistic worship, all sects mentioned worship a god or the God.

Table 1.9: Sect-wise distribution of the respondents

Sr.no.	Sects	No	%
1.	Vaishnavism	130	43.3
2.	Shaivism	51	17.0
3.	Shaktism	9	3.0
4.	Others	9	3.0
5.	None	101	33.7
	Total	300	100.0

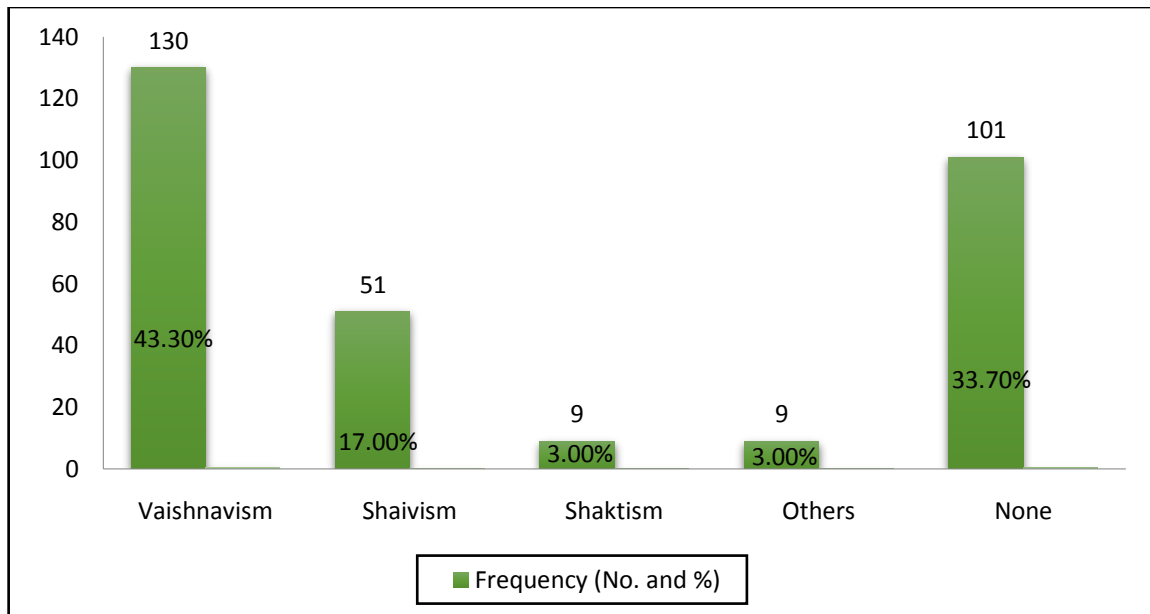


Figure 1.8: Sect of respondents

Table 1.9 and Figure 1.8 depicts the belief of Hindu respondents in different sects. In the total sample, the largest number of respondents practice Vaishnavism which comprised 43.3%, followed by those who don't worship any specific deity (33.7%). Those following Shaivism (17%), those who follow Shaktism (3%), then others (3%).

Caste-category of the respondents

Caste is known as Jati in common parlance. Caste a system of social relation has been a central point in Hindu society. Its central notion is hierarchy based on the idea of pollution and purity. Members of a caste occupy a particular rank in the hierarchy of caste, since some are traditionally regarded as superior and some as inferior to each other.

Table 1.10: Category-wise distribution of the respondents

Sr. no.	Category	No.	%
1.	General	149	49.7
2.	Schedule Caste	38	12.7
3.	Schedule Tribe	16	5.3
4.	Other Backward Class	97	32.3
	Total	300	100.0

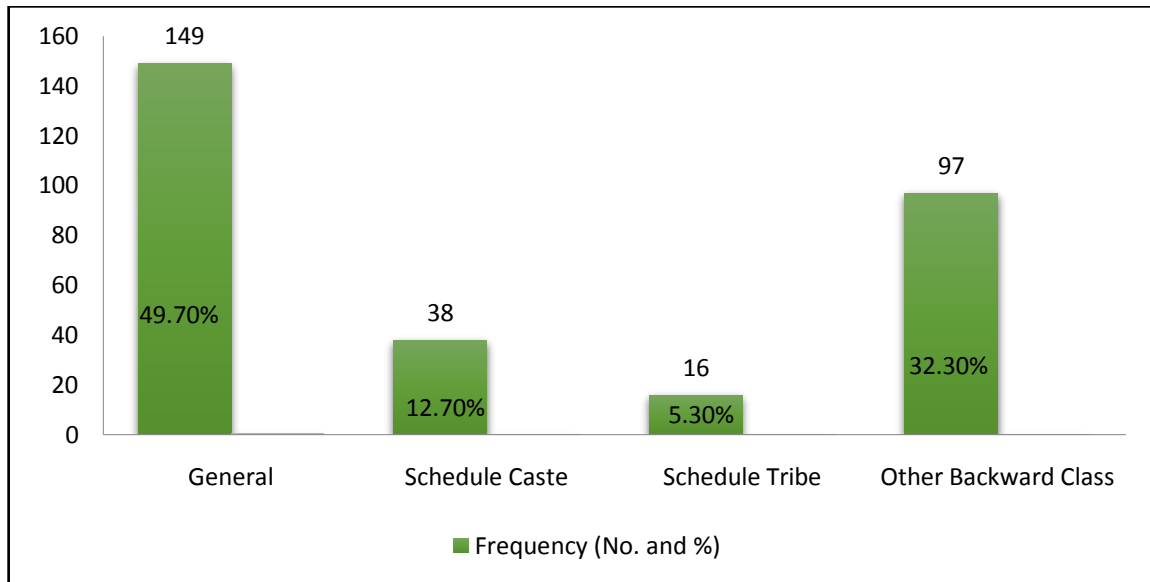


Figure 1.9: Caste-category of Respondents

The Table 1.10 and Figure 1.9 illustrate the caste-wise distribution of the total respondents. Out of 300 respondents, 49.70% come from General category, 12.70% from Schedule Caste, 5.30% from Schedule Tribe and 32.30% from Other Backward Class. So, around half of the total respondents (i.e. 49.70%) belong to General category while the least come from Schedule tribe which accounts for only 5.30% of the total sample.

Main source of family income

The sources from which individuals obtain income or from where the money is generated is called source of income. In the present study, there are different sources from which the family of respondents obtained their income which includes agriculture, business, government job, private job, self-employment and manual labour.

Table 1.11: Main source of family income of the respondents

Sr. no.	Occupation	No.	%
1.	Agriculture	9	3.0
2.	Business	20	6.7
3.	Govt. Job	78	26.0
4.	Private Job	51	17.0
5.	Self - Employment	111	37.0
6.	Labour	31	10.3
	Total	300	100.0

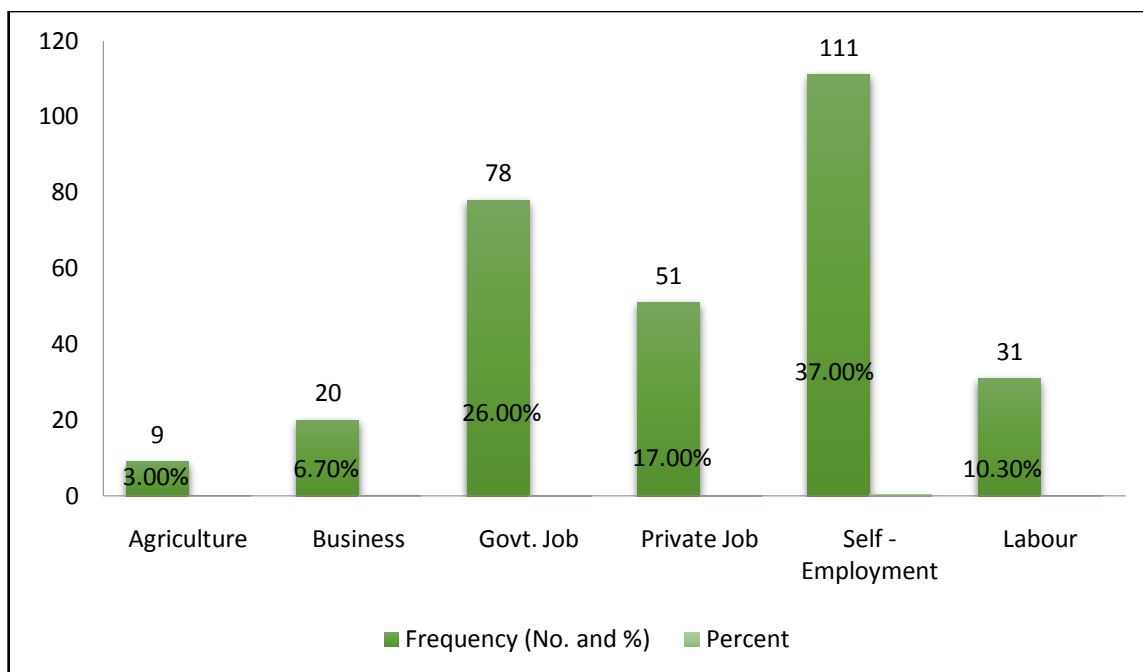


Figure 1.10: Main source of family income of the respondents

Table 1.11 and Figure 1.10 show that maximum number (43%) of families of the total respondents have job/service as the main source of income (26% families-government job, 17% families-private job), followed by 37% families having self-employment as main source, around 10% having labour, around 7% having business, and only 3% having agriculture as the main source of family income.

Monthly family income

Income is an important variable which determines the socio-economic status of an individual and family. Monthly family income of the respondents varied.

Table 1.12: Income-wise distribution of the respondents

Sr. no.	Income (Rs.)	No.	%
1.	Less than 15000	49	16.3
2.	15,000 –30,000	58	19.3
3.	30,000- 50,000	48	16.0
4.	50,000- 1,00,000	70	23.3
5.	100,000 - 250,000	31	10.3
6.	250,000 –500,000	20	6.7
7.	500,000-1000,000	24	8.0
	Total	300	100.0

The Table 1.12 and Figure 1.11 show the total monthly income of the respondents. The first group constitute respondents whose family income per month is less than Rs. 15000 which is 16.30% of the total population, then the second group is of income between Rs.15000- 30000 which is 19.30%, then the third income group is between Rs. 30000-50000 which is 16%. This is followed by the group having family income between Rs. 50000- 100000 which is 23.30% of the total respondents, then the next income group is Rs.100,000-250,000 which constitute 10.30%, then the other group is between Rs. 250000-500000 which is 6.7%, and the last income group is between Rs. 500000-1000000 which accounts for 8% of the total respondents. So, in the highest range income (Rs. 5 lakh to Rs. 10 lakh), there are 8% families of the total respondents, and in the lowest income range (less than Rs. 15,000) there are 16.3% families. Maximum numbers of families are in the income range between Rs. 50,000- 100,000 (i.e. 23%).

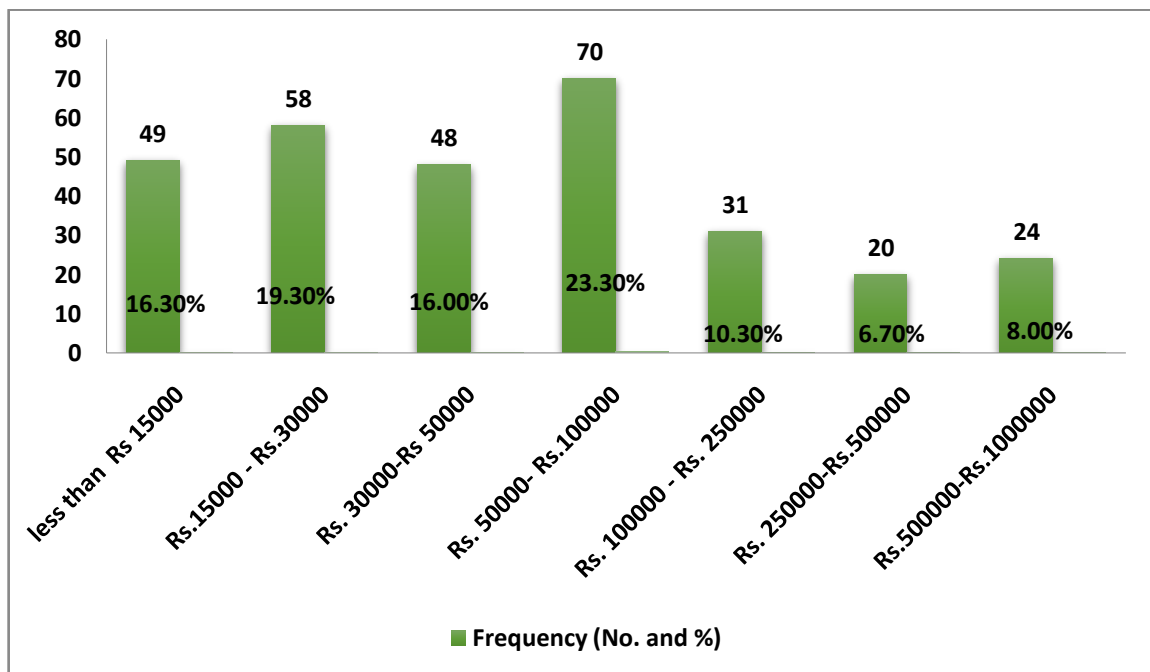


Figure 1.11: Family Income of Respondents

Household assets

A list of household assets was prepared and the respondents were asked whether they have these in their families or not. The list contains the items like A.C., refrigerator, cooler, television, mobile and others. Table 1.13 reflects that maximum number of families of respondents (19.7%) possessed television set, followed by mobile phone

(13% families), cooler (6.3%), refrigerator (5.3%) and air-condition (0.3% family). Majority of the respondents families (55.3%) possessed other household assets.

Table 1.13: Household assets owned by respondents' family

Sr. no.	Items	No.	%
1	AC	1	0.3
2	Refrigerator	16	5.3
3	Cooler	19	6.3
4	TV	59	19.7
5	Mobile	39	13.0
6	Others	166	55.3
	Total	300	100.0

Table 1.14: Possession of vehicles by respondents

Sr. No.	Vehicles	No.	%
1	Car	153	51.0
2	Motorcycle/Scooter	99	33.0
3	Cycle	45	15.0
4	Others	3	1.0
	Total	300	100.0

The Table 1.14, shows possession of vehicles by the families of respondents. Majority of the family of respondents (51%) owe car, 33% respondents families who have motorcycle/scooter, 15% have cycle, and remaining 1% have other vehicle Hence, majority of the respondents have car in the sample population.

Respondents' Social Class

The term social class is used in different ways by different scholars in sociology. Class is defined in terms of objective criteria such as economic power while it is also defined in terms of subjective criteria such as class consciousness. Anthony Giddens, famous British sociologist, identifies three major classes in an advanced capitalist society. They are an upper class based on the 'ownership of property and the means of production', a middle class based on the 'possession of educational or technical qualifications' and a

lower or working class based on ‘possession of manual labour power’ (Haralambos, 1984). Karl Marx made class the central concept of his analysis of society. Marxist definition of class arises from his assumption of primacy of production and distribution of wealth. A class is constituted by any aggregate of persons who plays the same part in the production mechanism. Marx distinguished classes in objective terms i.e. in terms of their position in the production system but his primary interest was in understanding emergence of class consciousness amongst the depressed strata. Marx therefore, analysed class on subjective basis also and distinguished between what he called a “class-in-itself” and a “class-for-itself”. Thus Marx based his definition of class on two criteria namely economic status and class consciousness among those who belongs to a similar economic status. According to Max Weber, classes are not social groups but aggregates of people possessing the same life chances (see in Renaviker, 2003). In his opinion, life chances and actual market situation are the determinants of class position.

L.W. Warner developed reputational approach for classifying social classes. It defines social classes in terms of how the members of community rank each other with regard to social position and power in community. Thus an individual position in a class system is determined by the attitudes of the judgement of other members of the community. In his study of classes, Warner talked about three major divisions and in total six sub division of class which includes Upper-Upper class, Upper class, Upper Middle class, Lower Middle class, Lowe class and Lower-Lower class. The term ‘class’ as employed in census reports and some socio economic survey refers to ‘attributes’ such as income, occupation and education etc. (see in Renaviker, 2003)

In this present study, the respondents were asked to place their families into four class, used viz. which includes Upper class, Upper-Middle class, Lower-Middle Class, Lower Class.

Table 1.15: Class-wise distribution of the respondents

Sr.no.	Social Class	No.	%
1.	Upper Class	26	8.7
2.	Upper- Middle Class	129	43.0
3.	Lower-Middle Class	23	7.7
4.	Lower Class	122	40.6
	Total	300	100.0

According to Table and Figure 8.70% respondents comes from Upper class, while 43% comes from upper-middle class, another 7.70% belongs to lower-middle class while another 40.60% comes from lower class.

Chapter scheme

The study is divided into seven chapters. Chapter I provides Introduction to the study. First, it briefly deals with the issues of religiosity and specifies the problem of the study, then follows a short deliberation on sociology of religion, perspectives on religiosity and review of literature. Thereafter, it sets out objectives and hypotheses of the study, methodology, description of the sample of the respondents and chapter scheme. Based on secondary sources, Chapter II discusses various dimensions of religiosity and the major theoretical perspectives used in the study of religiosity. Again, based on secondary sources, Chapter III titled “Trends of Religiosity among Hindus after Independence”, briefly highlights the historical development of Hinduism, its basic features and changes that have occurred in religiosity among Hindus after Independence in India. Chapters four to six are based on primary sources of data. Chapter IV is titled “Pattern of Religiosity among Hindus in Lucknow City”. It analyses the main religious beliefs and practices popular among Hindus of Lucknow city. Chapter V captioned, “Socio-economic Status and Religiosity among Hindus”, examines the relationship of religiosity with socio-economic status of the Hindus of Lucknow city. Chapter VI which is titled “Recent Changes in Religiosity among Hindus”, probes mainly the changes that have occurred in religiosity among Hindus of Lucknow in the recent years. Chapter VII offers main findings and Conclusion of the study.

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Chapter-II
Different Dimensions of Religiosity

Chapter-II

Religiosity: Dimensions and Perspectives

“There are few major subjects about which people know so little, yet feel so certain”.

-Yinger, 1970

Introduction

Given that religiosity is the main theme of the present study, this chapter intends to discuss in details the various dimensions of religiosity and the major theoretical perspectives used in the studies on religiosity, though we have briefly dealt with these in the previous chapter. It is found difficult to define religiosity when this concept is the subject of scientific research. So, before proceeding further towards the dimensions of religiosity, the task is to define religion and religiosity. As Berger (1967) puts, ‘definitions are not mirrors of reality to be judged as true or false, but are tools that can be seen by those who use them as more or less useful.’ (see in Roberts & Yamane, 2016)

Religious beliefs of some kind can be found in every known society, although their diversity appears to be limitless. This diversity must be included in any definition of religion. Although the word "religion" has Latin roots, it is nevertheless interpreted in a variety of ways. It meant "to re-read" at times and "to bind together" at other times. As a result, it's conceivable to envision religion as something that is repeated as rituals, or something that connects gods and humans. The definition of religion is a point of contention among all disciplines that examine it. Definitions are "ways of seeing" a complicated, multifaceted social reality in this manner. It's hard to come up with a broad enough concept to do so without embracing occurrences that aren't generally associated with it. Two main approaches have been adopted in tackling this issue by social scientists: those rely upon substantive definitions and those that use functional definitions. Substantive definitions include characteristics of the content of religion while functional definitions describe the utility or the effect that religion is supposed to have for individuals and society.

Rather than focusing on the function or goal of religion, the substantive approach focuses on identifying the "substance" or "essence" of it. There are various types of substantive definitions. "a belief in supernatural beings," according to Edward Tylor, is a meaningful

definition of religion. Humans acquire religious ideas to explain dreams, visions, unconsciousness, and death, according to Tylor's theory. He endeavoured to identify a religious common denominator. Many non-industrialized cultures worship or fear their deceased ancestors, which is why he used the term "spiritual being." They aren't concerned with gods in the traditional sense, but their universe is populated by a variety of invisible beings. As a result, Tylor thought spiritual beings was a more encompassing term than supernatural ones. (see in Roberts & Yamane, 2016)

The use of supernatural beliefs as a basis for a substantive definition of religion is a popular approach. All religion, according to Roland Robertson (1970), "refers to the existence of supernatural beings that have a governing effect on life." Religious culture and religious behaviours, according to Robertson, are the result of a "difference between an empirical and a supra-empirical, transcendent reality." The term "empirical" is frequently used to describe something that is based on personal experience, and in certain cases, purely on sensory experiences.

Certain characteristics of religions are emphasised in all definitions, while others are excluded. The most common criticism of substantive definitions is that they tend to focus the researcher's emphasis primarily on traditional forms of religion, ignoring new kinds of religiosity among people living in contemporary and changing communities. Substantive definitions are thought to be excessively limited and restricted by tradition.

Functional definitions of religion are an alternative to substantive definitions. These are more inclusive of various types of "religion" and hence more able to encompass non-traditional religious models that substantive definitions overlook. Religion is defined by functional definitions in terms of the value or consequences it is meant to have on the individual and/or society. A number of functional definitions of religion are founded on the idea that religion is a human endeavour to find meaning and identity. One such definition can be found in Milton Yinger's (1970) work. He defines religion as "a system of beliefs and practices by means of which a group of people struggles with the ultimate difficulties of life." (see in Furseth and Repstad, 2006). The underlying conviction is that understanding the purpose of existence and the meaning of death, misery, evil, and injustice is a fundamental concern of human beings.

Religion assist people in coping by providing an explanation for their difficulties as well as a strategy for overcoming despair, hopelessness, and futility. This functional definition presupposes that everyone is religious in some way. Functional definitions are fairly broad, and they make no claims about religious content. All attempts to make sense are included. The critics of functional definitions argue that they are reductionist, meaning that they reduce religion to something other than religion, and that they explain religion's existence by pointing to its supposed functions.

Certain parts of religion are emphasised in all definitions, while others are excluded. Functional definitions are more inclusive, whereas substantive definitions are more exclusive. Using different criteria, supporters and opponents of the idea might include evidence that supports their thesis while excluding data that contradicts it. According to functional theory, religion aids men in adjusting to the harsh realities of contingency, powerlessness, and scarcity, resulting in frustration and deprivation. Religion is considered as the most fundamental 'mechanism' of adjustment to the alleviatory and frustrating elements in these terms.

Aside from substantive definitions and functional definitions, several scholars have attempted to provide more comprehensive definitions of religion. Clifford Geertz's symbolic definition of religion is one such effort and a closer look at this concept is required for a deeper understanding. According to Geertz, religion is a "system of symbols which act to establish powerful, pervasive, and long lasting moods and motivations in people by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seems uniquely realistic." Geertz used symbols as the starting point for his definition of religion. Religious symbols are distinct from non-religious ones in that the former are macro symbolic. Macro symbols are those that helps one interpret the meaning of life itself and that involve a cosmology or worldview. Because they serve this important function, they tend to acquire a sense of sacredness or profound respect. Geertz suggested that in all religions symbol system produces moods that intensify commitment and motivations to act in specified ways. In other context, Geertz referred to the moods and motivations together as the ethos of religions and this is the central contribution of this definition that religions must have a macro symbol system that acts to reinforce both a worldview and an ethos and that has a built-in system of believability or plausibility.

Geertz definition mainly revolves on how religion “works” to reinforce itself and on what religion “does” in the society. And because of this focal point, the symbolic definition may be considered as one type of functional definition as argued by Berger. The following work will also rely and throw light on the aspects discussed under functional and symbolic definitions of religion for further analysis and understanding of religion among individuals. (see in Roberts & Yamane, 2016)

Religiosity

Religion plays a dynamic role in an individual’s life in every society, predominantly in Indian society and many of his day-to-day decisions are generally driven by his affiliations to a particular religion. Religion is a dominant force that determines most of an individual’s activities or one could say that religious ideals colour an individual’s social behaviour. Domestic, economic and political institutions are all influenced by religion. Religion is found in every known society, however religious beliefs and practices vary from culture to culture. All religions seem to share some common characteristics which includes set of symbols invoking feelings of reverence or awe, rituals and ceremonies and a community of believers. The sacred domain is central to religion.

The main concern is to study sociology of religion scientifically which means to know the nature of religious involvement and the characteristics of the religious devotees. A major problem faced by all social scientist is trying to measure concept that have no clear “ruler”. A similar challenge is faced when trying to measure how “religious” an individual is. Sociologists study the religiosity of individuals, groups and societies. Religiosity is the intensity and consistency of practice of a person’s (or group’s) faith. Sociologists measure religiosity by asking people about their religious beliefs, their membership in religious organisations and attendance at religious services.

In Sociology, religiosity is a term used to describe the extent to which religion influences society and intersects with other areas of public life, and the practice of religion are not only integral part of one’s culture, but in many situations, they define the core of a cultural belief systems of the members of the society. Religiosity has been of interest to social scientists for almost a century. It is a concrete concept. It is more of ritual and practice than of beliefs. The rituals associated with religion are very diverse and it play

significant role in organised life of an individual. Rituals have been defined as “the religious means by which the purity of an individual and the social life becomes guarantee” (Desai, 1978). Religious rituals are often carried out by an individual in his/her personal everyday life. But all religions also involve ceremonials practised collectively by believers. Regular ceremonials normally occur in special places – churches, mosques, temples, shrines. This is the visible aspect of religiosity which is very much observable in the public domain.

It has an influence on the various aspects of life satisfaction and well-being of an individual. Religiosity represents a key component of a country’s culture. Religion has played an important role in the life of human beings from ancient times. Unable to understand or explain the complexities of nature, early humanity sought answers through their religious beliefs. Over the years many different religions have emerged with their core beliefs, values, practices and rituals. However, among the social scientists, there has been a considerable debate about the conceptualization and measurement of religiosity.

The concept of religion implies:

- that one has a preconceived notion of and belief in a transcendent reality that is beyond or unaffected by, human discretion.
- that one finds understanding and aspiring to this fact to be extremely important in his or her life.
- that one believes that the right way to live is to live according to the will of this reality, as (s)he perceives it, and thus takes sincere attempts to embody the values and principles that follow from that will. (Sandella & Sain, 2013).

There are multiple definitions of religiosity given by different scholars which Shafranske and Maloney (1990) define religiosity as representing the adherence to the practices and beliefs of an organised church or religious institutions. Richards and Bergin (1997) see religion as a subset of the spiritual, considering that it is possible for someone to be spiritual without being religious and to be religious without being spiritual. Being spiritual means having a transcendental relation with a superior being, whereas being religious means adopting a certain religious creed or church. Hackney and Sanders (2003) puts religiosity as a multi-layered concept involving cognitive, emotional, motivational and behavioural aspects. Bergan and McConatha (2000), refers religiosity

to various dimensions associated with religious beliefs and involvement. The Concise Oxford Dictionary (1993) defines “involve” as “to participate or share the experience or effect, include or affect in its operations”. Bergan and McConatha (2000) have identified two dimensions associated with religiosity, namely, religious beliefs and involvement. Bergan and McConatha (2000) state that previous social psychological research generally evaluated religiosity as a one-dimensional concept, focusing primarily on religious attendance. According to Adeyemo and Adeleye (2008), religiosity includes having belief in, reverence for God or a deity, as well as participation in activities in that faith, such as attending service/worshipping regularly and participating in other social activities with one’s religious community.

Sedikides (2009) defined religiosity as an orientation, behavioural set and lifestyle considered important by the large majority of people worldwide that cannot be neglected by social and personality psychology any longer. King and Williamson (2010) state that religiosity is also known as religiousness. They define religiosity as the strength of one’s connection to or conviction for their religion. “One’s connection” is like a bond to the religion. “Conviction for their religion” means belief in their religion. The Pocket Oxford English Dictionary (2007) defines “religious” as “relating to or believing in a religion”. Since King and Williamson (2010) state that religiosity is also known as religiousness, their definition covers the aspect called “the extent a person believes in that religion” (see in Iddagoda, 2018).

So, broadly it can be said that religiosity is all about one’s inclination and commitment towards a particular religious belief and about the practical and visual aspect of one’s faith and how it takes place in day-to-day life.

Dimensions of Religiosity

As almost everything real, religion is far from being a monolithic, homogeneous whole. The observation that individuals and groups are highly religious in one respect but rank low in other respects strongly indicates that religion, at least in the loose sense in which the term is used in a nontechnical sense, is a multidimensional phenomenon. Religious commitment involves more than one dimension. One’s acceptance of and position towards a supernatural being, towards an ultimate reality and its manifestations, involve a multidimensional process such as attitudes, beliefs, emotions, experiences and rituals.

Research on religious commitment indicates that religiosity is not a unidimensional experience in individuals' lives. This means that religious orientation has various dimensions. Researchers generally agree that religiosity is a multi-dimensional construct, but there is still no consensus on the number and types of the dimensions that make up this construct. After lot of research, it is now generally accepted that the concept of religiosity is best treated as a multidimensional phenomenon. While some still argue against this conceptualization (e.g., Clayton and Gladden 1974), the weight of available evidence strongly supports it. However, in spite of this general agreement, there has been considerable variation in the content and number of reported dimensions. Such variation appears to be the product of different approaches to defining and measuring relevant dimensions, of different analytical methods, or of different populations examined. Most research tends to focus upon one or two dimensions to the exclusion of others. The difference between the number and nature of these dimensions as explained by different scholars is discussed in this section.

Fukuyama (1960) examined four dimensions of religiosity that he identified as cognitive, cultic, creedal, and devotional, which are summarized in Cardwell (1980). The cognitive dimension is concerned with what individuals know about religion, i.e., religious knowledge. The cultic dimension makes reference to the individual's religious practices, i.e., ritualistic behaviour. The creedal dimension is concerned with a personal religious belief, and the devotional dimension refers to a person's religious feelings and experiences, i.e., the experiential dimension.

Lenski (1963) identified four diverse ways in which religiosity could be expressed: associational, communal, doctrinal, and devotional. In agreement with Glock and Stark (1965), Lenski felt that it is possible to be religious in one way without being religious in other ways and found data to support this claim. A person could be highly visible within a church community but not truly accept its doctrines; or one could be extremely devotional in private. A religious person might not allow some dimensions of religiosity to invade daily life; a person may know or believe, but not live accordingly.

The most notable and popular distinction is made by **Glock and Stark**. Glock and Stark (1965) have been influential in defining religious orientations, origins, and dimensions. In doing so, Glock and Stark identified five dimensions of religiosity: experiential, ritualistic, ideological, intellectual, and consequential. The experiential dimension

focuses on the personal faith experience, perhaps a transcendent encounter, while the ritualistic domain involves the worship experience that is involved in community. The ideological dimension is “constituted by expectations that the religious will hold to certain beliefs” (i.e., professed doctrines), and the intellectual dimension “has to do with the expectation that the religious person will be informed and knowledgeable about the basic tenets of his faith and sacred scriptures” (i.e., history, sacraments, morality). Glock and Stark admitted that these latter two dimensions are closely related, “since knowledge of a belief is a necessary condition for its acceptance.” However, they also acknowledged that belief does not necessarily flow from knowledge, nor does all religious knowledge accompany belief.

Allport (1959) elaborated the difference between extrinsic religiosity (the outward signs of religious socialization, such as church going) and intrinsic religiosity (inward depth of feeling). He concluded that they were two distinct parallel constructs. This differentiation has won widespread acceptance. **Allport and Ross** (1967) stated that based on the Allport-Ross Religious Orientation Scale, the following two items are examples of the extrinsic orientation: “What religion offers me most is comfort when sorrows and misfortune strike,” and “The purpose of prayer is to secure a happy and peaceful life.” Examples of the items to assess intrinsic orientation are as follows: “My religious beliefs are what really lie behind my whole approach of life,” and “I try hard to carry my religion over into all my other dealings in life.” Therefore, intrinsic religiosity means the placement of faith at the center of the person’s life. This is the most important component of religiosity.

King (1967) also developed a framework for the analysis of religious commitment and proposed nine dimensions to measure religiosity. These dimensions are delineated as 1. ‘Credal Assent and Personal Commitment’ which refers to the acceptance of the ultimate tenets of a religion such as belief in God, the Scriptures, eternal life, salvation etc.; 2. ‘Participation in Congregational Activities’ which is about taking part in organised religion such as participating in Church activities regularly and actively; 3. ‘Personal Religious Experience’ which encompasses prayer, repentance etc.; 4. ‘Personal Ties in the Congregation’ which includes church membership and frequency of meeting fellow-believers and organizing social events with them; 5. ‘Commitment to Intellectual Search Despite Doubt’ which relates to critical stimulation and search for meaning; 6.

‘Openness to Religious Growth’ which includes moral growth and continuous struggle to understand religion better; 7. ‘Dogmatism’; 8. ‘Extrinsic Orientation’; 9. ‘Financial Behaviour and Financial Attitude’ which refers to donations to church or financial contribution to religiously inspired events; and lastly, 10. ‘Talking and Reading about Religion’ which refers to the frequency of reading Bible and other religious text and discussing about religion.

Verbit (1970) was among the sociologists of religion to explore the theoretical analysis of the sociological dimensions of religiosity, his contribution includes measuring religiosity through six different "components" and the individual's behaviour vis-à-vis each one of these components has a number of "dimensions", making it a twenty four-dimensional measure of religiosity. Verbit's six components of religiosity are ritual, doctrine, emotion, knowledge, ethics and community. Further Verbit gave four dimensions for measuring the six components which include: a) content, refers to the elements of one's religious repertoire; b) frequency, refers to the 'amount' of involvement of a person in religious behaviours and practices; c) intensity, refers to the degree of determination or consistency in relation to one's position towards religion. d) centrality, refers to the importance that a person attributes to religious tenets, rituals and sentiments. Verbit theorized that each of the six components could be measured along the four dimensions (e.g. ritual is measured by ritual content, ritual frequency, ritual intensity, ritual centrality). This model is popularly known as The Twenty Four-Dimensional Religiosity Measure.

Similarities exist in the dimensions of cognitive and intellectual; communal is similar to denominational ties and religious attendance; social integration is similar to the dimensions of intrinsic/extrinsic religiosity. Many researchers placed an emphasis on the dimension of religiosity that deals with religious knowledge like Chumblor, Fukuyama, Glock & Stark and Lenski while only a few focused on the application of that knowledge which includes Allport & Ross and Ellison.

So far, I have discussed the most widely cited approaches to the measurement of religiosity which support the view that religious commitment is a multidimensional human experience and its variety cannot be understood within the framework of uni-dimensional interpretation of religious belief and behaviour. Those who take this view argue that it is now self-evident and taken for granted reality that religion is a

multifaceted phenomenon. However, against the near-dogmatic status of multidimensional understanding of religion, Clayton and Gladden (1974,142) argued that ‘religiosity is primarily a commitment to an ideology and the other so-called dimensions are merely expressions of the strength of that core commitment.’

Thus, from the above debate one can say that religiosity refers to possession of scriptural knowledge, spiritual experiences and religious practices followed by an individual and community belonging to a religion. Religiosity has both ‘extrinsic’ as well as ‘intrinsic’ aspects.

Components and Modes of Religiosity

There are three components of religiosity which are familiar to social scientist who generally recognize the importance of making a distinction between knowing (cognition), feeling (affect), and doing (behaviour). This distinction is not new to the study of religiosity. Hall (1891), Starbuck (1899), and Leuba (1912) made early distinctions between religious belief, religious feelings, and religious works or practices. The cognitive component is the religious belief or orthodoxy component. Glock (1962) called this dimension “ideology,” Stark and Glock (1968) later labelled it “orthodoxy,” and King and Hunt (1975) called it “creedal assent.” The affective component is the feeling dimension and encompasses feelings toward religious beings, objects, or institutions. The term religious commitment has been used rather loosely in the literature, but our use of the term to label the affective component is not entirely inconsistent with the work of Becker (1960), Selznick (1949), and Kanter (1968). The problem with these definitions is that they emphasize only the behavioural aspect of commitment at the expense of understanding the affective component. More consistent with our approach is that of Hans Mol (1977) who argues that commitment is an important mechanism for maintaining a religious identity and defines it as “focused emotion or emotional attachment to a specific focus of identity” (1977,p.216). The behavioural component is “acted out.” Church attendance, financial contributions, frequency of personal prayer and scripture study, and religious and ethical behaviours are all included in the behavioural component of religiosity

Religiosity also consists of two *modes* of religious involvement: the personal mode and the institutional mode. The literature on religiosity is replete with such a distinction. Dittes (1971) made a distinction between religion in a relatively explicit mode—public, social, institutionalized, and formalized—and religion in the more subjective mode—deeply held personal attitudes, values, loyalties, and commitments. Sociologists have frequently made a distinction between these two modes of religiosity with concepts like “meaning and belonging” “private and public” (Davidson 1977) , or “moral and calculative” (Etzioni 1961), and “religious group involvement” vs. “religious orientations” (Lenski 1961).

The personal mode is comprised of religious beliefs, feelings, and behaviours that find their source in personal and individualized religion. This includes the acceptance of doctrinal orthodoxy drawn from a broader cultural milieu (i.e., general Christianity as opposed to doctrines of a particular sect or denomination), feelings and commitment toward God, and religious behaviour (personal prayer, giving to the poor, and encouraging others to believe in Christ).

The institutional mode is comprised of the religious beliefs, feelings, or behaviours related to formalized and institutionalized religion. The institutional mode includes acceptance of religious beliefs which are unique to a sect or denomination, personal feelings and attachments to a particular church or congregation, and participation in religious ritual and worship services.

A cross-classification of these two constructs: (1) the modes of religiosity (personal vs. institutional) and (2) the components of religiosity (belief, commitment, and behaviour) provides a classification scheme for identifying six distinct dimensions of religiosity: traditional and particularistic orthodoxy (cognitive), spiritual and church commitment (affective), and religious behaviour and participation (behavioural). Within each mode there exists a sequential interaction among the three components. That is, in order to be committed to God, one must believe in Him, and commitment to God influences religious behaviour. On the other hand, in order to feel committed to a church or organization, one must believe it to be a good and viable organization, and commitment to the organization influences participation and acceptance of the behavioural norms and expectations of the organization

Theories of Religiosity

Modernization theorists claim that religiosity changes with the level of rationalization and differentiation. Rational-choice theorists want to convince us that what really influences religiosity is regulation of the 'religious market'. Pipa Norris and Ronald Inglehart (2004) have claimed that religiosity is really explained by two things only: existential insecurity (a form of deprivation) and religious culture. Hartmut Esser, a German scholar, gave a unified model of action for explaining religiosity. The model shows how attributes of initial situations (concerning opportunities, norms, and culture) will lead individuals to adapt rationally by choosing more (or less) religious actions, thereby creating, when the individual actions are aggregated, the differences in religiosity one wishes to explain. (Jörg Stolz 2009)

The most important elements of this model are outlined below in a simplified way.

1. The model explains macro-phenomena. The goal here is to account for the action of a single individual, but to explain differences between social groups (e.g. differing levels of religiosity, rates of suicide, etc.)
2. The macro-phenomenon that is to be explained results from the aggregation of individual actions.
3. Individuals' actions are assumed to be rational. We opted for 'bounded rationality' (Simon 1983) which means that we acknowledge the influence of institutional and cultural factors as well as the fact that individuals only have a limited faculty of calculation.
4. Individual actions take place in situations. Esser distinguishes external and internal conditions of the situation. External conditions of the situation are again broken down into opportunities, institutional rules and cultural framing.
5. The internal condition of the situation of individuals consists of beliefs, preferences and identity.
6. In the model, the external conditions of the situation are influenced by 'Macro attributes of the society'. These can be societal structures (e.g. the existence of a welfare state or democracy), societal processes (e.g. inflation or industrialization) or events (e.g. natural catastrophes).

7. The internal conditions of the situation are influenced in an important way by (primary and secondary) socialization of the individual that has taken place in the past.
8. In this model internal conditions of the situation are influenced not only by (former) socialization, but also by current external conditions of the situation, specifically by institutional and cultural parameters (Esser 1999). The reason for this is that individuals know that their most elementary needs (especially physical well-being and social status) can only be fulfilled if they adapt in fundamental ways to the respective society, culture, and institutions.

This model shall serve as a 'baseline structure' in order to integrate the most important elements of explanations of religiosity. The five most prominent theories that explain religiosity can all be reformulated as macro-micro-macro mechanism as explained by Hartmut Esser.

i) Deprivation

The first mechanism we introduce argues that deprivations of different kinds leads to or reinforce religiosity. Deprivation may be defined as a situation in which an individual is not able to satisfy one or several needs. The following societal attributes express presence or absence of deprivation: a high or low level of the supply of the material goods , absence or presence of a welfare state, (non)existence of high standard medical care and of political/judicial security. When individuals find themselves in these and other depriving circumstances, they will seek a solution to their problems. It may therefore be rational to turn to a religion that offers help in various forms. Religion can help by a) referring to myths and thus provide 'meaning' to deprivations , e.g. theodicies; b) embedding suffering into ritual actions and strict rules of conduct (e.g. prayers , sacrifice , religious service , ethics) ; c) rendering suffering bearable through a specific 'habitus' e.g. being one of the 'chosen few' ; d) promising hope and good outcomes for the future. Apart from these rather intangible goods , religious groups may also offer very concrete help with housing , food, comfort , finances , medical care , etc. Deprivation theory emphasizes mainly two points. First , a low level of the societal deprivation attributes will lead to an overall reduced probability of basic deprivations on the individual level. Second , for remaining deprivations , individual face , besides religious answers , very powerful secular coping strategies.

ii) Regulation

A second mechanism may be termed regulation. Regulation is defined broadly as the ways in which the state or social groups influence individual or collective actors through enforceable rules and norms. It is mainly norms that lead actors to various types of rational adaptations. Two main theoretical approaches to regulation can be distinguished, one concerning 'supply', the other one 'demand'.

The supply – side regulation mechanism, proposed by 'rational-choice-theorists' explains that the state regulates the supply of religion by applying rules and norms, thus favouring some religious groups and discriminating others. In the demand-regulation the state and social groups can regulate individuals' demand for religion: positive or negative sanctions may apply to religious membership, participation, belief (or at least absence of visible disbelief) may be positively or negatively sanctioned. Rational individuals will now follow the rules and show or abstain from showing religiosity in order to gain social approval and/or avoid punishment.

iii) Production of Culture

Societal 'production of culture' also influences the level of religiosity of a given society. Individual will find religious beliefs and 'truths' more convincing to the extent that they are surrounded by religious culture, be this through products of societal subsystems (e.g. media) or individual interaction. There are various societal attributes that touch upon this point: First, the extent of the development of an independent and secular industry of leisure, a media system, and modern science. From a certain level of societal differentiation and further, this domain produce cultural goods (activities, information, interpretations and knowledge) that have freed themselves from religious connotations and follow a systematic logic of their own. Second, the size and effervescence of religious groups in a given society. If there are large and powerful religious organisations in a society, they may run their proper production of media and leisure facilities and thus make it more likely that individual will come in contact with religious culture. However, culture is not only transmitted by media or leisure products, but also, and perhaps more importantly, by everyday interactions among individuals. Thus size and effervescence of religious groups also influences the likelihood with which individuals will come into

contact with religious or secular business partners, school mates and teachers, potential spouses, neighbours etc.

iv) Ethnic and Cultural assertion of Identity

A further mechanism may be called 'ethnic and cultural assertion of identity'. Identity may be defined as the set of descriptions that individuals or a social group construct about themselves and their relations to their environment. Identity may be considered ethnic if it supposes a common descent and rests on a common language, culture, nationality or religion. The basic idea is that religiosity and religion become strong where they can be used as resources, in order to conserve and defend ethnic and cultural identities. The societal attributes that are important in this case are a rapid social and cultural change, the social and cultural threatening of all or parts of the population as well as the level of immigration. These attributes affect especially the cultural frames and opportunities of two types of actors. First, we have individuals negatively affected by rapid social and cultural change and/or political or cultural repression or conflict. These individuals see their acquired human, social and cultural capital being devalued by rapid social change or by oppression. It therefore becomes rational for them to fight for the importance of their ascribed identity markers, of their cultural-ethnic and religious identity. Second; immigrants will often gather in the host country and build social networks and communities, in order to conserve their cultural (and often religious) identity and to receive help with integration.

v) Socialization

Socialization may be defined as interactive, both voluntary and involuntary, process of transmission and learning in which individuals teach and learn norms, values, behaviour, expertise, meanings and identity, and in which socialized individuals may integrate these elements into their personality by internalization. Since religiosity refers to religious symbols systems, individuals have to learn 'religious content' before they can even become religious. Socialization is one of the most important ways of influencing the beliefs and preferences of children. Parents are likely to transmit their personal religious preferences, beliefs and practices to their children. Conversely, children may learn consciously or unconsciously by listening to, imitating, or just watching their parents. High parental religiosity therefore leads on average to higher religiosity of

children. This mechanism may be described as ‘social learning’, ‘sedimenting of beliefs’ or transmission of religious human capital. And if the couple is religiously homogamous or heterogamous, the former being much stronger in transmitting religious membership, behaviour, and belief to children. Important societal attributes for religious upbringing of children are importance of religiosity as a ‘religious capital’ in the society; the relative size and type of religious group, and the freedom of religious groups to produce and run various services and facilities. These societal attributes translate into situations of both parents and children in the following ways. Generally, parents will teach religious values to their children if they believe that these values are ‘important’ and ‘useful’ in society. The central factor here is societal norms. If being ‘religious’ is important in order to be considered a valuable member of the community or society, parents will put a lot of effort into the religious education of the children. (Jorg Stolz 2009)

Individual Religiosity

Sociology is not only engaged in attempts to explain group dynamics, social structures, social change; it also focuses on the individuals. A central topic found in recent sociological theory is the individual’s view of self and how this view is formed, maintained and changed. In more recent sociology, some have argued that individual choice is increasing in contemporary society, particularly in the area of cultural and religious ideas and actions. These ideas tends to interpret individual as free and searching agent who chooses her or his identity and world-view. The sociological study of the individual emphasizes that ideas, pictures of self, and actions are affected by the social context and religiosity is passed on through social interactions. Private religiosity and religious individualism are constructed on the basis of social experiences. The ability to cherish freedom of choice and self-realization does not come out rather it is learned. Some sociologists describe contemporary individualism as a result of the economic system that increasingly dominates the world, namely the capitalist market economy. The individuals are treated as consumers who are asked to choose freely among goods and services brought to the market, and are encouraged by advertising and the media to choose the right item. Because people live in different social contexts and have a wide variety of experiences, social scientist argue that their interpretation of life are coloured by these experiences. Max Weber provided an outline of the variety of religion in different social classes and argue that the religious need of a group are affected by the

nature of their interest situation and their position in the social structure. (see in Furseth and Repsted,2016)

Popular Religiosity

Popular religiosity i.e the way common people live their religion is the new area for research as sociological surveys on religion have been often criticized because they tend to measure individual religiosity as belief in the official doctrines of particular religious traditions. Questionnaire often list established institutional patterns of behaviour, such as prayers, and established doctrines, such as belief in God as alternatives. This pattern is often criticised which is absolutely relevant. If individual religiosity is measured on the basis of categories provided by established institutions, the picture of an individual's religiosity will be incomplete and misleading. This is particularly true in modern times when individual religiosity often exists outside and independent of established institutions. Not all religions or religiousness is to be found inside the "God Box" one think of as temples, churches, synagogues and mosques. Thinking "outside the God Box" permits to recognize some important social changes that have taken place in modern society and the religious adaptations that have resulted.

A number of social scientist maintain that religion is undergoing significant transformation as new forms of religion are emerging. Some of these new forms are nontheistic, and some even lack a supernatural dimension. For this reason, many sociologists prefer to call these processes "quasi-religious phenomena" or "functional alternatives to religion". Regardless of what one calls them, these values perspectives provide many people with a sense of purpose in life and with a centre of worth. When any ideology or value system becomes a meaning system- one that defines the meaning of life, death, suffering, and injustice-it usually takes on a sacred cast in the eyes of the adherents. By looking only inside the God Boxes, we overlook these alternatives phenomena.

This is a difficult field due to problems of measurement. It is also misleading to focus on new findings and new trends and overlook the long lasting trends. In some context, to believe in something implies a strong and dedicated commitments. As it relates to alternative religions or New Age religions, it seems that people's attitudes are more characterised by openness and curiosity than finding a deep personal faith.

British sociologists of religion Grace Davie in *Religion in Modern Europe* (2000) considers religion to be a form of collective memory. Several Europeans view the church as an anchor in their lives, even if they do not attend it on a regular basis. Swedish sociologist Per Pettersson (2000) found that church membership provides a feeling of security and identity, as it creates a sense of belonging to the Swedish culture. Church members also reveals a combination of individualistic and collective orientations. In contemporary sociology of religion, the individualistic orientation and the ritualistic orientation are frequently posed as opposites. (see in Furseth and Repsted,2016)

Consequences of Religiosity

Many studies are interested in the positive effects of religion in both the social and educational worlds. Sociologists of religion have stated that religious behaviour may have a concrete influence on a individual's life. These consequences of religiosity are thought to incorporate emotional and physical health, spiritual well-being, personal, marital, and family happiness. Poloma and Pendelton suggest, religiosity contributes to meaning and purpose to life or more generally, quality of life. Meaning and purpose in life for middle aged and younger individual centres on establishing a stable identity, forming intimate relationships, productivity and creativity. In later life, however meaning and purpose in life are focused on developing an appreciation of why and how one has lived. Religiosity has been associated with a myriad of

Religiosity has been associated with a myriad of positive outcomes in both adults and youths. In an increasingly materialistic world where the middle-class childhood—the childhood that everyone is expected to have—is associated with competitions and getting top grades, Play Stations and PSP's, generally excelling in all possible activities, with the eventuality of high- flying jobs and careers, youths' religiosity is continuously rising which is an interesting development. Higher level of religiosity have been related to life satisfaction, psychological well-being, positive mood, feeling of purpose, lower mortality rates. It also acts as a coping mechanism which designates cognitive and behavioural efforts to reduce, restrain or tolerate the internal or external demands which exceed personal resources. Religious involvements are also positively related to good health, leadership, school success, helping behaviour , hope, love, self-esteem and life

satisfaction. It also deals with problem-solving, to prevent or diminish negative emotional consequences of stressful life situation.

Overall, the outcomes of all the past studies probing religiosity generally indicates that people who express stronger religious faith and involvement also report fewer stressful life events and greater life satisfaction. Other studies also includes the positive outcome of religiosity on individual's life like that of Walker (2003) which analysed that the religious experience is important in moral functioning while Roccas (2005) concluded that there is a high correlation between religiosity and moral value.

Concluding Observations

Religiosity is a complex and a multi-dimensional construct. Differing numbers of dimensions and differing content in lower and higher order dimensions of religiosity are not logically inconsistent in that they are derived from variant orders of abstractions. These dimensions are certainly associated with one another. Religiosity has been long considered to be a major determinant in achieving happiness and wellbeing, as well as a source of happiness, wellbeing, and better mental and physical health for the majority of people.

Analysis of leading theories as presented in this chapter indicates that religious commitment and involvement are multidimensional phenomena. The core dimensions of a religious commitment include belief, knowledge, practice and experience. It should be acknowledged that every dimension of a religious orientation may have numerous sub-dimensions because of the nature of religious experience. Therefore all the theories and explanatory frameworks for the analysis of religious commitments are liable to omitting some of the dimensions and sub-dimensions of religiosity. Nevertheless, they are a useful means of identifying the general patterns. As Glock puts in, 'the real challenge lies in the cross-cultural study of religious commitment.' At this juncture, it becomes clear that more research is needed to test the reliability and applicability of theories and approaches developed by psychologists and sociologists of religion for the measurement of religiosity. Comparative research will also facilitate the development of more inclusive and coherent methodological approaches to study 'the varieties of religious experience.'

In contemporary societies, the large majority seems to have a much lower degree of commitment and perhaps more of a searching attitude. Several indicators suggest that participation in organised religious activities has declined in several societies. Conversely, if individual religiosity is examined in general, it is difficult to draw definite conclusions. Even if it seems that majority of individuals are more distanced from organised religiosity than they used to be, this does not necessarily mean that they are less religious than their parents' generation. Here, one important question is how important religion is for most people. For a minority of deeply religious individuals, religion constitutes an important framework for interpreting their realities and practices and for understanding themselves. For the large majority, religion is a source that is dipped into and used whenever necessary. Some sociologists argue that religion therefore contributes to an understanding of self and identity.

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Chapter-III

Trends of Religiosity Among Hindus After Independence

Chapter- III

Trends of Religiosity among Hindus after Independence

“In my opinion the beauty of Hinduism lies in its all- embracing inclusiveness. What the divine author of the Mahabharata said of his great creation is equally true of Hinduism. What of substance is contained in any other religion is always to be found in Hinduism. And what is not contained in it is insubstantial or unnecessary.”

-Mahatma Gandhi, 1924

Introduction

Religion occupies a very important part in the life of human being and it is an important differentiating characteristic of man. Religion indicates what is highest in man and lifts him above the senses and relates him in some way to the universe, or the infinite and eternal, of which he is a part. It is that aspect of a person's experience including his thoughts, feelings and actions whereby he endeavours to live in relationship with what seems to be the Divine to him. Religion aims chiefly at creating a refined way of life. The problem of life and death which confronts him demands a solution sooner or later and religion provides him with an answer. It satisfies the inward craving of man who is leading an animated life and wishes to attain a spiritual consolation and solace. “The aim of religion is the factual realisation of the harmony between the aspiring soul and the integrating principle” (Parampanthi, 1957).

Sociologists have paid much attention to religion from an institutional point of view, considering it as a social institution and phenomenon. Some have considered religion as a product of collective life of the men, and suggest the relations of collective living have led the people to apply religion in order to achieve consensus and integration (Hamilton 1995). Some others realize religion to be the outcome of ‘mode of production’ and a deceitful way to relieve the pain of the oppressed people (Marx & Engels 1938). Whereas Emile Durkheim suggests that it is the religious rituals that create, strengthen, and restore the religious feelings, and intensify the sense of attachment to an external spiritual and moral power, which is actually the society. These very rituals and collective essence of such gatherings which stimulate such hope and enthusiasm, inform the participants about the importance of the group and society in the framework of religious rituals. It

also creates and maintains the rituals, solidarity, and social integration (Hamilton,1995). Focusing over these expressions shows that paying attention to the function of religion is the central point of Emile Durkheim in studying religion. Religion has a continuous function and in this regard, whether in the old mechanical societies in which, according to Durkheim, the similarities are central to solidarity, or in the organic ones whose prominent element are differences and division of labour. In which the functions and roles of religion are reduced, however, in such conditions also, the division of labor and plurality of roles cannot stop the social divergence (Nisbet, 1975). Durkheim believes that even in the modern societies, the collective conscience and a type of human faith should be present in the society, so that the social solidarity and integration would continue (Durkheim 1976).

Historical Development of Hinduism

India is home to many religions and long time host to some. Followers of all world religions are present among her peoples. Hinduism, a descendent of the Vedic religion of more than 3,000 years ago, is the oldest of the country's religions and has the largest number of followers. A distinctive feature of the overall religious ethos of India is that religion here influences various aspects of society. A concept of multiple connotations, dharma, as Hindus perceive it, includes cosmological, ethical, social and legal principles that provide the basis for the notion of an ordered universe. In the social context, dharma refers to the rules of social intercourse laid down for every category of person in terms of social status (varna), stage of life (ashrama), and inborn qualities.

Any definition of Hinduism can only be partial and incomplete yet attempts have been made to define it from different stand points. In the words of Dr. S. Radhakrishnan "Hinduism is a movement, not a position, a process, not a fixed revelation" (Radhakrishnan,1927). In another context he defines it as "a way of life than a form of thought." According to Sir William Hunter Hinduism is a religious and social nexus of the Indian races. "Hinduism is an amorphous body of beliefs, philosophies, worship, practices and codes of conduct. In the words of Swami Vivekananda, "The Hindu religion does not consist on struggles and attempts to believe certain doctrines or dogmas, but in realising not in believing not in being and becoming."

According to Klaus Klostermaier, a prominent scholar of Hinduism, the Hindu tradition has proven to be open to new ideas and scientific thought and that numerous elements of Hinduism overlap with and share the values of humanism. Scholars often refer to Hinduism as a “way of life.” Humanism also is a way of life, the lifestyle of many people across the world.

Hinduism is a unique phenomenon in the history of religions. It is one of the major living dynamic religions of the world. It is said to be one of the oldest, the richest, the most spiritualistic, the most influential, the most complex and the most informative religion. The term Hinduism is a comprehensive one. It was ascribed to the religion at a fairly late period and the significance of it was acquired at comparatively recent times. But what is usually understood by the term Hinduism has been in existence in the past. It originated in a peculiar way. It was not coined by the people who are called Hindus. It is of foreign geographical origin. The name was applied by the Greeks to the people of the Eastern side of the river Sindhu. Later it acquired a religious connotation rather than geographical. "Originally the term 'Hindu' seems to have had a purely geographical connotation. Hindu uses the word 'Dharma' for religion derived from the root 'dhr' which means 'to hold' .It is thus the etymological meaning of the term Dharma is 'that which holds'. Dharma is the essential nature that upholds the Divine as an entity and that the essential nature of man is his power to become divine. So whatever helps to realise this essential nature is dharma. Hinduism is often referred to as Sanatana Dharma and Vaidika Dharma. Sanatana denotes the eternal nature of religion and Vaidika refers to its origin from Vedas. Sanatana Dharma is universal dharma promising salvation not only to its followers but to the whole mankind of all times. It resembles Plato's Justice which provides a formula that is adaptable to each level of society. Every religion has a generic form or a 'samanyarupa' and a specific form or 'visesharupa. The Samanyarupa is essentially the same for all religions and this aspect of religion is called Sanatana. The other aspect of religion which changes according to the change of time, place and circumstances is the external aspect and it is ritual or Dharma. Thus dharma assumed its own forms in the four yugas namely Satya, Treta, Dwapara and Kaliyuga. Dharma assumed the form of contemplation in the Satya yuga, sacrifice in Tretayuga, worship of lord Hari in the Dwaparayuga and loud chanting of Lord Vishnu's names in the Kaliyuga.

There are several important historical facts about Hinduism that are relevant to the humanist context. Its origin can be traced back to its ancient scriptures dating back more than four thousand years, but no specific point of origin can be cited. Some claim it to be the oldest living major religion which was not founded with a religious perspective. It essentially originated as a set of rules or regulations to help people lead a disciplined life. This set of rules adhered to the fulfilment of duties, moral values, and the importance of self-realization through meditation. It is not confined to the teachings of a specific person or a single deity. In fact, it is polytheistic in the practice of worshipping innumerable gods, each corresponding to either a philosophy, a natural power, or a representation of a certain moral value or quality. Hinduism is an accumulation of diverse traditions and has no specific person to point out as its founder. It was not started as a religious system but rather as a regulated way of life which, with the passage of time, was transformed into religious concepts. Writings originally meant for the betterment of life of the common people took up the form of holy books such as the Vedas, Upanishads and Puranas which existed to enlighten practitioners.

There is a vast store of spiritual wisdom, divine knowledge and logical analysis in the sacred literature in the sacred literature of the Hindus. This is mostly in Sanskrit, the liturgic language of the Hindus, and consist of the Vedas, Upanishads, Brahmans, Epics (the Ramayan and the Mahabharata), Samhita, Aranyakas, Sutras, and Smritis, the Nitis, the Puranas, and the Dharamashastras.

The term 'shruti' refers to the manifestation of the divine in the world, particularly to the truths revealed to the early sages or rishis which were later brought together in the form of scriptures. There are different views among Hindus about which scriptures are shruti and which fall into the other important category of sacred literature, smriti. That which is 'remembered' or 'handed down' is known as smriti. Smriti texts are based upon revealed truth, but are of human composition. The Vedas and Upanishads constitute the shruti literature and are said to have been divinely revealed in the Epics, Puranas, and Sutras are said to have been taught by sages and remembered by their disciples. The veda contain account of creation, information about ritual sacrifice, and prayers to the gods. The Rig Veda, the earliest of the Vedic texts, is a collection of hymns to the gods (Nott, 2016).

The four Vedas -- the Rig Veda, the Sama Veda, the Yajur Veda and the Atharva Veda -- are the authentic texts of Hinduism and are comprised of hymns, incantations, rituals and the importance of practicing them in daily life. The concept of God in Hinduism is largely empathic with natural powers such as Agni(fire),Vayu (wind) and Varuna (water). The concept of “Trimurti” or “Three-forms” (comprising of the Gods Brahma,Vishnu and Shiva) is related to the three stages of life: birth, life and death. Hinduism, therefore, is a philosophical approach to life as much as it is a religious concept.

The origin of Hinduism cannot be precisely calculated since the source of it cannot be specific. One has to go back to the remote period in the history of India where some of the distinctive features of Hindu religion had already been manifested. But it is not a historic religion as Christianity and Islam are "Hinduism is not a religion in the sense in which Buddhism, Muhamadanism and Christianity are religions. No specific date or author can be fixed for Hinduism. It was not revealed to a prophet and then propagated among or imposed upon the people. It is the spiritual experience of Sages and Saints at different times from different stand points. “Hinduism is founded in the varied religious and moral experiences of

teachings of ancient, medieval and modern Indian saints and seers. Saints and devotees, Rishis, Acaryas and bhakts” (Chatterjee, 1950). Researchers indicate that constructing a reliable timeline for Hinduism is challenging for several reasons including the fact that “Hinduism is extremely diverse and only relatively recently was conceived as a single, distinct religion and, secondly, its written narratives span many eras of time and forms of existence. Nonetheless, researchers have drawn up extensive timelines for Hinduism. Most sources identify the roots of Hinduism with the Aryan migration into India around 1500 BCE and with the subsequent composition of the Rig Veda. According to one source, the chronology below is commonly presented and has been simplified to include only the more relevant elements:

3,000–1500 BCE: Indus Valley Civilization

6,000–1900 BCE: Indus-Saraswati Civilization

1500–500 BCE: Vedic Period -- beginning with the Aryan migration

500 BCE–500 CE: Epic, Puranic and Classical Ages

500 CE–1200 CE: Early and Middle Medieval Period --Theological establishment of Vedanta.

1200–1757 CE: Medieval Period -- Development of the theistic traditions

1757–1947 CE: British Period -- The reform movements and birth of neo-Hinduism

1947 CE – Present period: Hinduism established as a world religion

(Source: <http://hinduism.iskcon.org/tradition/1001.htm>; accessed on 30/03/2020)

Key Principles, Beliefs and Concepts of Hinduism.

Hinduism is defined and described in a variety of ways as discussed above and it can be indicated as follows:

- Hinduism gives less importance to the image of God in one’s mind than to what values one carries and how the individual evolves. The evolution of the individual mind and personality is more important in the Hindu value system than the faith or religion one adheres to. Because of the importance it gives to the values ingrained in all religions, it is – along with Buddhism – often referred to as the most secular religion in the world.
- Hinduism is heterogeneous in that it consists of several schools of thought. There is variation in local practices and the worship of particular deities. However, there are central tenants that unify it as one tradition. The core of traditional Hinduism is faith in Brahman, the underlying universal life force that encompasses and embodies existence which may be worshiped in personal forms such as Vishnu, Shiva or Shakti.
- Hinduism allows people to develop and grow at their own pace by making different spiritual paths available to them. It allows various schools of thought under its broad principles. -- Hinduism grants absolute and complete freedom of belief and worship.
- Hinduism is both a religion and a way of life. The set of rules for “good living” or “Dharmic” living that have been laid down constitute the Hindu religion.

(Source:<http://hinducorevalues.blogspot.com/2009/04/core-values-of-hinduism.html>;accessed on 30/03/2020)

Within these broad principles, there are a number of specific beliefs and concept. These principles can be found in most of India's Hindu religions. The principles outlined below, in one way or another are found in all religious denominations that call themselves Hindu, and so one can speak of an overarching Hindu tradition. These are:

- Belief in enlightened masters, or gurus-exemplary souls who are fully devoted to God and who act as a conduit for others to reach Him.
- Belief in non-aggression and non-injury (ahimsa) as a way of showing love to all creatures. This include the idea of the sacredness of all life and its concomitant universal compassion.
- Belief that all revealed religions are essentially correct, as aspects of one ultimate reality, and that religious tolerance is the hallmark of true wisdom.
- Belief that the living being is first and foremost a spiritual entity, a soul within the body, and that the spiritual pursuit is consequently the essence and real purpose of life.
- Belief that an organic social system, traditionally called varnashram is essential in the proper and effective functioning of humankind, and that this system should be based on intrinsic quality and natural aptitude as opposed to birthright.

Further, we discuss some of the most important and widely believed concepts of Hinduism. These includes i) punarjanam i.e the theory of transmigration of souls, ii) karma or the doctrine of deserts, and iii) dharma or the Hindu scheme of values, iv) purushartha, v)ashrams. These concepts are linked in a chain of reasoning and are known as such to Hindus all over the country.

The Theory of Transmigration of Soul: In Hinduism the process of birth and rebirth—i.e., transmigration of souls—is endless until one achieves moksha, or liberation (literally “release”) from that process. According to Hindu belief, this life by itself alone would have no meaning; it has meaning only as a link in a chain of births extending from the past into the future. This belief in the continuity of life despite births and deaths, creation and destruction is at the base of the Hindu social and metaphysical thoughts. An important corollary to the theory of transmigration is the belief in the immortality of the soul. The soul is called jiva or atma is considered to be a part of God who is called Paramatma. The soul, we are told, is immortal and eternal; it cannot be cut by sharp-

edged weapons nor burnt by fire nor drenched by water; it cannot experience any pain or pleasure.

The Law of Karma: The main element that shapes the basic thought and action pattern of the Hindu is the cyclic concepts of time and history. Absolute reality consists of something which precedes historical time. There is, therefore, a tendency “to fix attention on the transcendental realities.” All causes and effects are viewed within a general scheme of cosmic causation. The idea of Karma and the idea of transmigration of the soul have been basically related from time immemorial to the Hindu way of life. Karma, literally means action. But philosophically it has come to mean actions which lead to certain definite consequences in one’s life. The idea mean that as we sow in this life, so shall we reap in another. If one is unhappy in this life, it is the result of his past actions either in this life or in the previous birth. As a matter of fact, the concept of Karma determines the whole gamut of a Hindu’s life.

Dharma: According to Hinduism, all humans are born with certain duties and obligations. Hindu scriptures teach that when a person fulfills his or her duties, all will benefit and when all people submit to their individual dharma, the society as a whole flourishes. Dharma has been described in a number of ways: right conduct, righteous living, and moral law. It connotes not only rules but also duties that arise from rules. Anyone who makes dharma central to one’s life strives to do the right thing according to one’s duty and obligations.

The Law of Karma: Most Hindus share a belief in the concept of karma, the effect of past actions on present circumstances. Traditionally, Hindus believe in reincarnation -- the cycle of life, death and rebirth -- and karma is connected to this belief. According to Hindu philosophy, if one’s thoughts and deeds are kind and compassionate, the “soul” will reap positive results. Karma directly influences the life situation into which one is “reborn.” If a person creates good karma, he or she will be reborn into a pleasant situation in the next life.

Moksha: It means liberation or the soul’s release from the cycle of death and rebirth. It occurs when the soul unites with Brahman by realizing its true nature. Several paths can lead to this, including “the path of duty.”

Brahman: The conception of Brahman has not been replicated by any other religion and is exclusive to Hinduism. “... Brahman does not refer to the anthropomorphic concept of God of the Abrahamic religions... Brahman is not a ‘He’ at all, but rather ... the transcendent origin of all things.”

Following are some of the important virtues listed in the Hindu scriptures:

- i) Ahimsa (non-violence) – based on the concepts of a/man and reincarnation
- ii) Sam yam (control of mind and the senses) – considered essential for any form of morality
- iii) Tolerance – of different beliefs, opinions, religious traditions and persons.
- iv) Hospitality – demonstrating magnanimity, and the value of service
- v) Compassion – based on notions of atman; an ability to feel for others as we feel for ourselves
- vi) Protection – giving shelter to others, especially those less fortunate
- vii) Respect – for all living beings; for sanctity of life
- viii) Wisdom – knowledge is contrasted with ignorance; ability to sift out right and wrong
- ix) Austerity – Practical wisdom and discipline in addition to theoretical knowledge
- x) Celibacy – important for spiritual life; only one of the four ashramas – grihasthya-permitted sexual gratification
- xi) Honesty – to avoid self-deception; essential to build trust within relationships.
- xii) Cleanliness – includes external hygiene and inner purity
- xiii) Charity – “Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the quality of goodness.”
(Bhagwad Gita, 17.20)

A Tenfold system of virtuous duties was prescribed by Manu Smriti: (1) “Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites; (4) Abstinence from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8) Acquisition of Divine Wisdom; (9) Veracity, honesty and fidelity; and (10) Freedom from wrath and hatred”.

Vivekanand and Gandhi on Hinduism

Swami Vivekananda: For Vivekananda there was no other God beside the jiva, an understanding that was foundational for his approach. For this reason he raised the path of humanitarian seva to new heights of institutional sophistication with the changing needs of modern society. From 1894 onwards, his call to help the poor intensified with the introduction of the term Daridra Narayan (poor Narayan). Apart from its socio-political implications, the expression was also a theological statement about the nature of humanity, inspired by an essentially non-dualistic understanding of the ultimate oneness of all beings. On its basis, advaita and Practical Vedanta were designated as superior to bhakti, and the ingredients for puja were designated as food for the living God who dwells in the persons of the poor. The very outstanding mission in his life was to revitalise Hinduism, in other words Sanatan Dharma, that is, the religion developed from the Vedas and the Upanishads. He considers the term ‘Hinduism’ in its universal sense as a religion that leads mankind to the path of everlasting peace, love and freedom. To him, Hinduism was not a mere religion with superstitious practices. It is mainly concerned with certain fundamental spiritual laws for the righteous conduct of way of life, is the mother of all ways of life, a universal guideline for global life. Being conscious of the spiritual poverty of the West and the neglect of material factors by the East, his aim was to reveal the universality of Hinduism not only to the East but also to the whole mankind. Vivekananda founded the Ramkrishna Muth and Mission in 1896 to preach the teaching of his Master Ramkrishna Paramhansa, for the salvation of one’s own soul and the welfare of the world. He is known to be a great patriot and nationalist. He advocated the practice of body-building for a physically strong masculine race, which would also be spiritually conscious and well versed in the classical Sanskrit texts. For him, physical and spiritual strength, nationalism and fellow feeling all lay in one’s act of Seva or service towards the poor and downtrodden.

Mahatma Gandhi: Gandhi (1869–1948) doubtless occupies a distinct place in the history of modern Hinduism. He is chiefly honored today not as a savant of Hinduism, but rather as the principal architect of the Indian independence movement and as the most dedicated advocate of nonviolent resistance as a mass movement. In Gandhi’s own lifetime, people clamored for his darshan (or gaze, by means of which the observer also becomes blessed) and even claimed that he was an avatar (incarnation) of God. Gandhi

was nearly installed into the pantheon of Hindu gods, yet he himself went so far as to say that a person could not believe in God and still be a Hindu. The contours of his Hinduism are thus not easily delineated, and his relation to diverse Hindu communities remained a complex one. A Hindu is not required to visit a temple, and Gandhi seldom did so; however, he championed the rights of Dalits, or lower-caste Hindus, to worship at temples. Similarly, he was emphatically of the view that when venerable Hindu texts seemed to go against one's conscience, their teachings were to be rejected; and, yet, he frequently described himself as a believer in sanatan dharma, or the idea that Hinduism is an eternal religion. His prayer meetings were models of ecumenism, as passages were read from Hindu, Muslim, and Christian texts. Gandhi is both one of the critical figures in modern Hinduism's engagement with other faiths and the supreme representative of Hinduism in contemporary interfaith dialogues. Though he remained profoundly wedded to the Gita, and viewed it as an insurmountable guide to daily living, his veneration for the Sermon on the Mount never diminished. Not unlike the Buddha, Gandhi was not greatly inclined to indulge in metaphysical speculations, and utopian though he may have been in many respects, he had an extraordinary awareness of the realities on the ground. His opponents among the lower castes, viewed him as an ardent supporter of the caste system, but others have argued that no one did as much as Gandhi to unsettle orthodox Hindus with his various campaigns of social reform and his sharp critiques of untouchability as an excrescence upon Hinduism. Gandhi drew upon a wide array of sources such as Vaishnava, Jain, Buddhist, Christian, and secular humanist as he came to formulate his ideas of nonviolent resistance (satyagraha), and though countless Hindu texts have argued for the centrality of satya (truth), Gandhian hermeneutics uniquely posits the relationship of satya to ahimsa as an integral part of Hinduism.

Recent Changes in Trends of Religiosity

Contemporary Hinduism is too diverse, polyphonic, and multilayered to be encapsulated through only its stellar figures, institutional histories, and the meta narratives that dwell on pan-Indian deities or the familiar sectarian histories of Vaishnavism and Saivism. The worship of minor deities persists, and moreover gods and goddesses die, take birth, or witness some rejuvenation. It will suffice to draw attention to a few of the more impressive developments of recent times. First, both abroad and even among the more affluent classes in India, Hinduism is increasingly being understood through such allied phenomena as yoga, ayurveda, vegetarianism, and even vastu shastra, the science that

purports to establish how architecture and building structures could be propitious to human well-being. It is not clear, for instance, whether Jawaharlal Nehru had any propensity toward Hindu beliefs, but he was a keen advocate of yoga. For some Hindus, it is no exaggeration to say, vegetarianism is their dharma, the moral law of their being. To the Hindus in the United States who successfully filed a class action lawsuit against McDonald's for using beef fat in the preparation of allegedly "vegetarian" french fries, vegetarianism, and in particular the complete rejection of beef products, was the most explicit manifestation of their Hinduism. Certainly contemporary accounts of Hinduism can ill afford to ignore these phenomena. Secondly, Hinduism is now present worldwide, even though the vast bulk of its practitioners reside in the Indian subcontinent.

Diasporic Hinduism takes many forms, and an arresting question is whether it simply mimics Hinduism in India, or if it sometimes generates new Hindu practices and even helps to determine Hinduism's contours in the land of its birth. The nearly two-million-strong affluent Hindu community in the United States is opting for opulent, indeed ostentatious, temples, the construction of which is increasingly being handed over to architects and craftsmen imported from India. Hindu communities seem eager to embrace what they view as the most "authentic" forms of Hinduism.

Scholars of Hindu nationalism have noted that Hindu militancy in India receives considerable support from Hindus settled in the United States, Canada, and the United Kingdom, and disputes and controversies originating in India often get replayed in the diaspora. The agitation among certain Hindus over the content, regarding Hinduism and ancient India, of sixth grade world-history textbooks in California is a case in point as nearly the same controversies had previously broken out in India. On the other hand, Hinduism has displayed a versatility in the diaspora. The comparatively minor village deity sometimes encountered in Tamil Nadu, Munisvaran, has been raised to the status of a major god among Malaysian Hindus, and everywhere, from Southeast Asia to Fiji, Mauritius, and Australia. The Tamil diaspora has been successful in transforming the worship of the god Murugan into a major public festival. Using the traditional form of popular Hindu literature called the Puranas as a model, the Indo-Fijian writer, Subramani, published the first Purana ever written in Bhojpuri. It is important to recognize that an overwhelmingly Muslim country such as Indonesia continues to derive much cultural sustenance from Hindu epics and mythological stories.

Further, Hinduism is, like most other phenomena of our times, a part of the cinematic, television, and digital age. A genre of films called “mythologicals” made popular Hindu narratives from the 1930s onward, and the film *Jai Santoshi Maa* (1975) won the goddess Santoshi Maa many new converts. Santoshi Mother’s ritual fast (vrat) over sixteen consecutive Fridays began to be observed by millions. The observance by the unmarried heroine in the film *Dilwale Dulhaniya Le Jayenge* (1995) of another fast, the Karwa Chauth, customarily kept by married Hindu women, apparently instigated many young girls to emulate the film’s heroine. Ramanand Sagar’s epic television serials, *Ramayana* (1986–1988) and *Krishna* (1989), brought the Puranic literature to television screens, and B. R. Chopra followed with the mega-serial, *Mahabharata* (1988–1990), relayed on successive Sunday mornings over two years. This seems unobjectionable enough, but some scholars have argued that the television *Ramayana* homogenizes the Ramkatha (story of Rama), elevating the conservative version of Tulsidas over competing versions.

Hinduism has now entered cyberspace, appropriately enough for a religion that, like the World Wide Web, is extraordinarily decentered, polymorphous, and comparatively lacking in doctrinal authority. New Hindu histories, which are not very attentive either to Hinduism or to the protocols of historical scholarship, are constantly being generated on the Web. One Web site features the “Hindu Holocaust Museum” to document what is alleged to be the murder of millions of Hindus by Muslim invaders over the last millennium. Strangely, some Web sites on Hinduism not only give an overview of the faith but also document Islamic terrorism, a decisive sign that Islam is critical to Hindutva’s self-identity.

As one contemplates the future of Hinduism, one is also struck by the fact that modernizing Hindus, while eager to project Hinduism as a uniquely tolerant and ancient faith that has been fed by diverse strands, are ironically also tempted to bring Hinduism into conformity with the major Semitic faiths. They resent, for example, the description of Hinduism as a polytheistic faith and are keen that Hindus should be viewed as monotheists. They are animated by a feverish sense of history and adamant in suggesting that Hinduism’s truths are compatible with the findings of modern science. The ideologues of Hindutva and their supporters are historical-minded to the extent that they have, unlike Hindus of the past, historicized Hindu deities. If one accepts that Hinduism is largely a religion of mythos, a religion without a historical founder or a central text,

and perfectly at ease with its own indifference to history as a category of knowledge, then there is no question that the attempted transformation of Hinduism into a religion of history among some of its advocates will be one of the most contested elements in its continuing evolution as a faith responsive to one-eighth of humanity.

Hindu gods and goddesses are everywhere in India, hidden within spectacular temples and small wayside shrines, depicted in intricate stone carvings. They are woven into the fabric of life in Indian villages and cities and are much loved by all. The many places in which they appear and the multitude of forms they take indicate the diversity and richness of Hindu culture. Hindu gods and goddesses, including Rama, Sita, Durga, Ganesha, Vishnu, Shiva and Krishna, the stories told about them, their representation in sculptures and pictures and their worship reflects the diversity of rituals and beliefs prevalent in Hinduism. There are so many gods and goddesses in Hinduism, where people have profound beliefs. It is like a smorgasboard where everyone is free to compose his or her own plate. Amidst this many Hindus favour a particular god or goddesses, called their ishtdevta or chosen one. This is usually determined by the family tradition but some people may develop a special relationship with a deity, based on his personal and everyday experience or while communicating with others, they came across the majesty of some divine grace in one's life during the time of stress and grace.

Changes in the Pattern of Bhakti

The Cult of Guru

An Indian cult often revolves around a charismatic leader worshipped as an avtar, e.g. the cult of Sri Ramkrishna, venerated as an avtar whose theism centred on non-ritualistic, ecstatic worship of Kali. Similarly, Sathya Sai proclaims himself as an avtar whose movements centres around miracles and creations of legends about the Baba. It is a novel and spontaneous belief system, without organised ways and offices. The spontaneity and religious experience in cult congregations is often ecstatic and highly emotionally charged and this is considered as the most important thing in cults. Cults gradually became institutionalised. Under Swami Vivekananda, the Ramkrishna Movement became institutionalised. Both Ramkrishna Mission and Sai organisation are pre-liberalisation organisations. Some organisations on the contrary are institutionalised, similar to corporate firms (Davie:2008) i.e they have offices and paid employees, and have charismatic gurus as their leaders and the spontaneity and religious experience in

congregations is often termed as calming, soothing, liberating etc as opposed to ecstasy, highly emotional, heretical cults. They have corporate bureaucratic structures and sell highly commodified religious goods and services in the spiritual marketplace. The word cult has negative connotations or at least, connotations that are considered non-modern. On the one hand they are associated with brainwashing techniques, homosexuality, drug abuse and sexual abuse (Barker; 1986, 1989) for example with the Hare Krishna cult, the Osho cult or Tantric cults, while on the other hand they are associated with superstition or blind faith, giving god-like status to the spiritual leader , forms of worship that are considered strange.

In the words of Sri Sri Ravi Shankar “Simply enunciating the truth does not help. You have to see from where the seeker is, and take him from there to step onwards. Simply describing the destination...is not sufficient. You have to be given a road map and directions.” Guru offers spiritual guidance which seek to solve all worldly problems of their clientele and mankind at large as depicted in the above lines. One of the most dramatic and important developments in present-day Hinduism is the growth of popular and high-profile devotionalist organizations led by charismatic Indian gurus. The world of spiritual gurus in contemporary India is marked by rich diversity and offers a range of possible pathways of spiritual questing. Gurus today vary widely in appearance and personal style, ranging from slick, modern healers in business jackets and ties to wild sadhus with matted hair and ash-smearred bodies. The spiritual wares they offer include discourses on scriptural Hinduism, meditation techniques, stress relief and relaxation methods, specialized ritual prescriptions intended to effect specific outcomes, and methods of spiritual and physical healing. These persons are a visible presence on television, in the myriad journals and magazines on religion and spirituality readily available for public consumption, at websites maintained by spiritual groups, and in advertisements in the print and electronic media announcing a guru's spiritual discourse here or a prayer session there. Yoga techniques and teachers have been around in India for a long time but it is the discourse of the guru which gives it its unique fragrance. Spreading this discourse requires expertise and charisma of a different kind that was in previous times and it is his discourse that establishes the vital contact between stress, alienation, yoga and spirituality and draws large audience today.

Guru and Charisma

Guru and his charisma catches the imagination of the society. Personality factors play as much an important role in any popular movement as much as does its social context (Schneiderman, 1969). In other words, it may be said that charismatic personalities have always had a potential swaying masses to 'obedience' and followership 'by virtue of his mission' (Weber, 1946) and his personal qualities. Weber's discussion on charisma emphasises on 'a certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman, or at least exceptional powers or qualities' (Weber, 1947). This quality by which he is set apart, comes from the fact that does not merely teach yoga, but salvages man, emancipates him from his inherently undesirable condition and suffering of this age. Weber also recognised the need for existence of a social basis for the exercise of charisma, i.e., charisma has to be socially validated (ibid:359-360), only then can it gain the legitimacy of becoming authority. In the same vein it had been observed that religious movement is often dependent upon the presence of a prophet, or charismatic leader. Charisma also provides for innovation in the message it carries with the personality of the leader. Weber's sense of charisma was more dependent on the group of disciples and the way that they define the charismatic leader. Charisma also provides for innovation in the message it carries with the personality of the leader.

According to Susan Palmer (1988), charisma is composed of two parts, a) Performance and b) Responsibility, both of which are important for a movement to succeed. Palmer says, A charismatic leader's authority rests on his ability to demonstrate exceptional powers or qualities, to convince others of his supra-mundane power or knowledge for which he provides the channel for others to experience or share. In this capacity his role is not unlike the inspired performer or the creative artist who receives adulation from his audience or fans'. On responsibility, Palmer says that the leader's role 'demands his willingness and ability to provide a direction for the movement, to set policies and handle administrative decisions. It also entails giving counsel to his followers, and settling conflicts arising within the group and also from without: in confrontations with the larger society. In this capacity the leader assumes the role of pastor who protects and guides his flock.' We can look at the two aspects of nature of charisma in the case of some popular charismatic movements for better understanding of how this charisma

work in the larger society. Palmer extended her argument further by saying that performances by charismatic leaders are usually unique and innovative, which attracts followers of different kinds. Three main cases of charismatic movements are elaborately discussed in the following para.

Sathya Sai Baba: Let us first look into the case of Sathya Sai Baba; the most important part of whose performance are his miracles or supernatural powers. Starting from materialising objects from mid air, to materializing shiva lingams from his mouth, to creating vibhuti, to curing diseases of his followers, to deliberately coming in their dreams, Sathya Sai Baba has made miracles his forte. In addition to this, Sai miracles occur constantly and everywhere, even when he is not present physically, In this sense he virtually floods his followers' minds with anecdotes of his myriad miracles controlling all their activities all the time. This is an overwhelming spiritual experience, an experience of a 'sacred canopy' (Berger:1967), of a guiding star of his followers lives.

Baba Ramdev: The second movement to discuss is the performance of Baba Ramdev whose movement is much more contemporary, is just an antithesis of this. His uniqueness lies in his claims of the rejuvenation of an ancient science (as compared to Sathya Sai's magic/miracle) called yoga. For Baba Ramdev, yoga is a complete science of therapy and lifestyle, on which he has researched (Raj: 2010). In his discourses, Ramdev keeps pointing out to this fact and also that Patanjali Yogpeeth is a research institute and an ayurvedic hospital for patients. His terminologies are medical and scientific, he even identifies and diseases by their biomedical names during his camps and he even prescribes specific asanas and breathing techniques, just like a medical doctor would prescribe medicine. On various occasions Baba Ramdev has claimed to cure difficult diseases like cancer or AIDS and when accusations are made by medical doctors about the proof of such claims, Ramdev has allegedly claimed that he has documented proofs of hundreds of such cases in his Patanjali Yogpeeth. So, unlike any saint who claims divine powers and feels he is above scientific proof or accountability, Ramdev identifies himself to be a scientist-seer, modern in his outlook but, whose knowledge base is ancient and definitely Indian in origin. This Indianness is the other important part of Ramdev's performance; while Sathya Sai usually talked in his vernacular, the language Baba Ramdev uses in his daily programme is a highly sanskritised Hindi which is not the dialect of Uttar Pradesh nor vernacular of his home-

state Haryana. He talks about bringing back the idealised golden Vedic Age in modern India, as for him the Vedas represent the true culture of Indians; further, he projects, yoga and Ayurveda are the most ancient and exact sciences of curing diseases. These he feels are holistic sciences and hence his claims have no side effects.

Sri Sri Ravi Shankar: The case of another new movement The Art of Living (henceforth AOL) which started in the 1980s, can also be taken . AOL's founder Sri Sri Ravi Shankar's uniqueness lies in his childish joyfulness as opposed to Ramdev's severity. He is a universalist who believes in peace all over the world, while Ramdev believes first and foremost in national character building and national security from all external economic and military forces. In the same vein, Ravi Shankar is a complete pacifist and looks for non-violent solutions all the world's political problems, while Ramdev has gone on record talking about military violent solutions. The backgrounds of the two contemporaries also are very different; while Ramdev comes from a poor rural illiterate family of Haryana, Ravi Shankar is brought up in cosmopolitan Bangalore (which is considered India's Silicon Valley because of the number of IT firms and multinational company presence) in a middle class, English educated family. Most of Ravi Shankar's discourses are given in English and the recorded voices used during documentaries or short films shown in AOL workshops are in English with Western accents. But in the end, Ravi Shankar is a Hindi guru and all his discourse on health and spirituality heavily rely on yoga and pranayama, his meditation music are Hindu shlokas, bhajans are sung in the AOL satsangs. In these activities lie his brand of traditionalism, which is a presentation of the global/cosmopolitan yet local/Indian outlook of his organisation and his followers social base to the Western world. Rather than donning the saffron robes of a typical Hindu renunciate, Ravi Shankar wears white dhoti and chaddar; incidentally, today saffron has become associated with extremist Hindu nationalism, which Ravi Shankar is against, he teaches the message of religious pluralism and claims to borrow the best of all religions. Even in his discourses, messages from all religions about spirituality, peace and love find place (Gautier: 2008), which is not true for Baba Ramdev. Ravi Shankar organises pujas, havans etc regularly, which are Hindu practises while Ramdev in turn prescribes practices like suryapranam, reciting the gyatri mantra sings bhajans or devotional songs, and worships the country as goddess and mother.

Commodification of Religion

When Rational choice theorists of religion wrote about religious markets and demand-supply relations, they simplistically assumed the Western world, especially America to have become a uniform market where religious supply was flourishing and in that market, people across social and personal backgrounds were assumed to be uniformly rational and exercising this rationality to choose means-to-an-end religion or religious solutions. Kitiarsa (2008) argues for an understanding of cultural mediations that affects the convergence of religion and market forces and their impact on part of Asia. He argues that religious commodifications are produced in specific cultural contexts and require cultural frameworks in order to understand their symbolic significance and meanings of religious practises of everyday, instead of economic simplifications as done by RCT. He believes that “diffusing religion via a commodity market, commanding media coverage as well as redefining ritual procedures have reaffirmed the religion’s prominent place in the lives of Asian people.” He further argues that in Durkheimian sociology, the sacred was considered distinct from the mundane but this was not necessarily true in the era of globalisation. The sacred is not part of different cultural and cosmological platforms separated from routines of life and that is why religion had entered the market today; it had lost its overarching all-pervasive character and become a commodity amenable to various scales and modes of market transactions for example price, cost, profit. Commodification is defined as “the action of turning something into or treating something as (mere) commodity, commercialisation of an activity which was not by its own nature commercial.” Kitiarsa argues that with the spread of ‘consumer culture’ certain objects were brought within the market process for example art works, labour, healthcare, tourism, education and religion. Huws (2004, p17) argues that commodification is the “tendency of capitalist economies to generate new and increasingly standardised products for sale...which in turn would generate profits...” Both agree that it is a deliberate process of *changing* something which was *not originally* stuff in the consumer market. Now we can assess through various examples how some specific organisations go for commodification of their religious products and services.

Firstly, let us look into the series of DVDs of yoga produced by Patanjali Yogpeeth, each targeted towards a separate group of clients for example one for young women, one for

housewives, for children, for the youth, for heart patients, for obesity, for high blood pressure and diet etc among others. These DVDs contain the medicine for all sorts problems of mankind, but packaged separately to solve them piecemeal and specifically. In it yoga attains the specialisation of a market product, coming out of its mysterious and even other-worldly possibilities. In a market, products are particular whether they are religious or otherwise: what is meant for the mother's health, what is meant for the child's performance, what is good for dry hair, what will reduce obesity, what will result in well-being are all clearly demarcated and have no confusion about or unknown or mysterious in them. This makes the product comprehensible and hence supposedly accessible.

On contrary, Aurobindo's practises of yoga in the colonial times relates to the extraordinary power of yoga: how it can take an individual to a different level of spirituality and concentration and finally communion with the Brahman or the eternal. The language used by Aurobindo for yoga is complicated and metaphysical while the language of Baba Ramdev, the New Age guru, yoga is a medical science which can cure all disorders and each of its techniques are definite, measurable and nothing mysterious. In this it becomes a way of living in the mundane world, which has nothing much to do with idea of sacred. It puts in front of customers then a wide range of choices, and offers to cater to their needs in exchange for fixed sum of money, which is its market price. By analysing the contents of the DVDs it would become clearer how these products imbibe, co-opt or reject dominant values about lifestyle, beauty, productivity in society. Similarly, these organisations have profound courses for children's all round development which includes enhancing concentration, instils values to prepare him for the competition of the future, in the mundane world. The Art of Living Foundation has a programme for children with very similar aims. Art of living sells its products through the internet which includes 3d products, 'gift packs', vcd, dvd, ayurvedic (which includes beauty products) medicines and oils. The websites explicitly states the prices of each of the products and further clarifies, "now we accept a) all major international and Indian credit cards, b) accept major debit cards, c) convenient mobile payments option, d) easy cash card payment option..." They offer separate audiocassettes/CDs of chants for each God Ganpati, Lakshmi, Shiva, Sun, even nirgun god. What we see here is an entrance of the sacred in the money or the cashless economy. Huws projects a similar present in her work on commodification stating that "activities taking place outside the money economy for use

or exchange move into the money economy...generally taking advantage of technological innovations like internet, banking facilities, credit cards. These in turn generate new forms of consumption activities, that then form more consumer services industry and new products and so the wheel of developments keeps turning, generating in the process...an ever more complex social division of labour.” Huws hints to the fact that gradually all facets of life tend to enter to this economy, leading to the notion of that everything can be bought including pleasure or relief.

Hinduism and Hindutva

Over the past two decades, one of the most significant and far reaching development in India has been the rise of Hindutva or Hindu nationalism as cultural, religious and political force. The words Hindutava and Hinduism are derived from the word Hindu refer to the whole of the Hindu people. In the words of V.D Savarkar (2017) “ Hindutava is not a word but a history”. Not just religion, as with “Hinduism”, but history in full. People become intensely conscious about themselves as Hindus and are wielded into a nation to an extent unknown in our history. Hindutava refers to this unity. Hinduism, on other hand means the system of religious beliefs found common amongst the Hindu people.

The Sangh Parivar (“Family of Organizations”) is an umbrella organization for Hindu nationalist groups. The BJP was born as the political wing of the Rashtriya Swayamsevak Sangh (RSS or National Volunteer Organization) which was formed in 1925. It is a hardline Hindu nationalist and social service group, and leading component of the “Sangh”. Many Sangh Parivar groups share a core motive to protect India’s assumed Hindu identity from the perceived threats of Islam and Christianity. The RSS aimed to unite Hindus and restore their national pride after centuries of Muslim invasions and foreign rule. This entailed resistance to both British colonialism and Muslim separatism in the region. It is focused on daily regimens (“shakhas”) of physical exercise, patriotic songs, and Hindu literature and prayer. The Sangh’s foremost international entity is the Mumbai-based, service-oriented, Vishva Hindu Parishad (VHP or “World Hindu Council”), established in 1964 by a group of hardline RSS leaders (its American affiliate was founded 10 years later). It is the largest of some 40 Sangh affiliated groups, claiming millions of members worldwide. A notable affiliate is the Bajrang Dal (“Army of Hanuman”), the VHP’s militant youth wing created in Uttar Pradesh in 1984. The

VHP is a leading organizer of “ghar wapsi” (“coming home”) or “reconversion” ceremonies, which ostensibly allow Indian Muslims and Christians to return to their “original religion”. The VHP also is a leading force calling for a nationwide ban on religious conversions. Even as Gandhi took Indian politics by storm, some Hindus were forging a more virile and masculine conception of Hinduism. India was proudly declared by them to be the original homeland of the Aryans. The Hindu Mahasabha, a political party that strove without much success to ensure the primacy of Hindu interests, and the Rashtriya Swayamsevak Sangh (RSS) is viewed as the principal force behind the resurgence of Hindu militancy. The idea of a Hindu rashtra or nation did not bear fruit, and well until the 1980s any political party that openly championed the cause of Hindus remained marginal in politics. However, by the late 1980s Hindu nationalists were able to come out of their wilderness, and many of them galvanized their forces around a sixteenth-century mosque in the north Indian city of Ayodhya. They alleged that a Hindu temple, built to commemorate the birth of Lord Rama at that exact spot, had been destroyed to make way for the mosque in 1526, and they demanded the removal of the mosque, which was also described as a palpable reminder to Hindus of their humiliation at the hands of Muslim conquerors. Finally, on 6 December 1992, notwithstanding the assurances of the Indian state that they would not permit the mosque to be desecrated, the Babri Masjid was destroyed when a huge crowd set to work on taking it apart. In 1997, the Bharatiya Janata Party (BJP), a political party that represents the interests of Hindus, and had hitherto held office in only a few northern states, triumphed at the polls and became the leading partner in a coalition that would govern India until 2004.

The cultural work of a resurgent Hinduism was carried out by the Vishwa Hindu Parishad (VHP), an organisation that seeks to install pride in Hindu culture, disseminate Hindu writings, opposes conversions from Hinduism to other faiths, and project a favourable view of Hinduism to the outside world. The VHP has also taken upon itself the responsibility to facilitate knowledge of Hinduism around the world, and to embrace the religion aggressively in public forums.

For roughly 500 years before British rule became direct in 1857, the Indian subcontinent had been dominated by Muslims politically. Many Hindu nationalists, along with some historians, assert that Hindu traditions and institutions were suppressed during this period. As the Indian Independence movement grew in the early 20th century, some were

energized to “correct” this historic trend. Secularism became a more-or-less enshrined value for the independent Indian state, although its conception in both theory and practice varies widely. Because Hinduism does not have a specific sacred text to which conformity can be demanded, “Hindu fundamentalist” is not an accurate term to describe a purveyor of “Hindutva” or “Hindu-ness.” Moreover, as conveyed by one scholar, “India’s diversity along linguistic, regional, and caste line means defining a ‘Hindu culture’ is problematic.” For political parties such as the BJP and its antecedents, Hinduism as a concept is almost always concurrent with nationalism, the core belief being that India is an inherently Hindu nation, even if establishment of a strictly Hindu state is not a goal.

In simple terms, the main tenets of the Hindutva ideology are three: (a) Hindus are the rightful rulers of India, which is a Hindu nation; (b) the Christian and, especially, Muslim minorities are viewed with ambivalence because their religious allegiances are not indigenous to India (in a way that those of Sikhs, Buddhists, and Jains are); and (c) caste divisions undermine Hindu unity.

Concluding Observations

The preceding discussion in the chapter gives a detailed explanation about the main tenants and philosophies, central to Hindu religion. Hinduism as a religion exhibits a wide canvas of beliefs, sub-sects, gods and various religious practices. The term Hinduism is a comprehensive one. It was ascribed to the religion at a fairly late period and the significance of it was acquired at a comparatively recent times. But what is usually understood by the term Hinduism has been in existence in the past. It originated in a peculiar way. It is not a religion but a ‘way of life’. Hinduism represents different level of religious beliefs and practices and different stages of cultural developments and offer almost endless grades of spiritual possibilities. Hinduism believes in many gods and goddesses and encourages prayer and worship of them. But the many gods are regarded as only many forms and manifestations of one supreme spirit with reference to His many powers and attributes. Hinduism does not recognise any particular religious practice as being obligatory. There is no such thing as a uniform, stationary, unalterable Hinduism whether in point of belief or practice. The basis for the Hindu religion and philosophy Hindu scriptures consist primarily of the Vedas and Upanishads, the epics

and a host of other religious texts. The concept of 'Dharma' is also quite unique to Hindu religion as it help everyone to lead a pious life in the pursuit of peace and happiness.

Hinduism has come to include more and more beliefs in course of its development. It has become more and more accommodative. Some of the ways of worshipping the old traditions , beliefs and practices is going for changes. The nature of Hindu society is very varied and is in a sense a conglomeration of a vast range of beliefs and practices. It would not be a surprise if one finds different practices among Hindus of different regions. The pattern and texture i.e the forms of religiosity has undergone some changes in the current scenario. This era is considered as a New Age Movement where the focus is on the dichotomy between institutional religion and uninstitutional or popular religion. How the media is playing a key role in the emergence of different "godmens" or "deras" or "gurus" popular in the present time and how through various channels different godmen is available for your different problems are also discussed in brief in this chapter.

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Chapter-IV
Pattern of Religiosity among Hindus in
Lucknow City

Chapter- IV

Pattern of Religiosity among Hindus in Lucknow City

“External social facts such as tradition, values, religion and laws affect the behaviour of those in society.” - Emile Durkheim

Based on primary sources, this chapter presents a detailed analysis of the current pattern of religiosity prevalent among the Hindus in Lucknow city. As per report of Census of 2011, Hinduism is the major religion of Lucknow city with 71.71% of its total population. Islam is second most popular religion in city of Lucknow with approximately 26.36 % of the population. In Lucknow city, Christianity is followed by 0.58 %, Jainism by 0.17 %, Sikhism by 0.76 % and Buddhism by 0.76 % . people. The main reason for choosing religiosity among Hindus as a theme of study is the very nature of the Hindu society which is very varied in religious terms and is in a sense, a conglomeration of a vast range of beliefs and practices. Individually and collectively, many Hindus are daily seen offering prayers, reciting hymes, chanting mantras and making costly gifts in the temples. Hinduism as a religion and Hindu social organization are so intimately linked up that it becomes almost impossible to distinguish one from another.

Socio-religious thought in India has had its own peculiar lines of development. The sources of the understanding of Hindu social institutions are many and varied. These include the Vedic literature, the Epics the Puranic literature, the Sutra literature, the drama, the poetry and the vast store house of folk-tales. Hinduism is considered not only a religion but a way of life and this is how it is being used in the present study. The literature of dharma describes how a person should behave in the four stages of life. Hinduism and Hindutva both are derived from the word Hindu. There is a distinction made between the two. Hinduism refers to the whole of Hindu people. Hindutva carries a political identity whereas Hinduism on the other hand means the system of religious beliefs found common amongst the Hindu people.

India is a land of many religions. Hinduism is not regarded as a monolithic religion. There are a number of sects in it. But, in spite of all this religious diversity, as Srinivas puts it, “the concept of unity of India is essentially a religious one”. It is true that there are a number of sects in Hinduism. But all of them have something in common when they preach, with slight variations, the same beliefs like immortality of the soul,

transmigration of the soul, rebirth, the law of Karma, Dharma, Moksha, etc. Even Buddhism and Jainism are not considered very much different from Hinduism in so far as these beliefs are concerned. Although Hinduism admits a number of possible conceptions of God and also a variety of ways to attain union with God, it, nevertheless, stresses the idea of unity when it declares, “there is one [God], they call by many names”. Many myths, legends and deities are shared by all the Hindus in spite of their sectarian differences. Epics like the Ramayana, the Mahabharata and the Bhagavat are read as devotionally in the South as in the North. All the Hindus, despite their differences in language, caste and customs, show equal respect to the Hindu scriptures like the Vedas, Upanishads, the Gita and the Puranas. Religious unity of the country is expressed through the existence of pilgrimage centres spread all over the country. Pilgrimage centres of great religious value such as Badrinath in the north, Rameswaram in the south, Dwarika in the west and Puri in the east eloquently speak the religious unity of this vast land of Bharatvarsha. There are mountains like the Himalayas and the rivers like the Ganges, Yamuna and Godavari which are sacred for every Hindu. These centres of religious merit, the temples, the mountains and rivers spread all over the country make every Hindu feel that every inch of the land is sacred. That is why, devout Hindus, even in pre-British days used to go on pilgrimages to these centres, when means of transportation were little developed. To these pilgrims language barriers, political boundaries and differences in customs and usages were not great obstacles on their way to earn religious merit.

Mackim Marriot gave the concept of universalisation and parcholisation. He saw the interplay among the communities of rural and urban centres. He was influenced by the model of Robert Redfield and Milton Singer. His study is based on the village of KishanGarhi in Aligarh district of Uttar Pradesh. There he came out with two traditions i.e little tradition and great tradition followed by two process which is universalisation and he explains that it is based on the evolutionary view that civilization or the structure of tradition grows in two stages: first, through orthogenetic or indogeneous evolution , and second through hetrogenetic encounters or contracts with other cultures or civilisations. Great tradition originates by the process of universalisation or a carrying forward of materials which are already present in the little tradition which it encompasses. The reverse of universalisation is parcholisation which is a process of localisation of element of great tradition with reduction to less systematic and less

reflective dimensions. It is a continuous process of communication between a little tradition and great tradition.

For most Indians, faith is important. In a 2015 PEW Research Centre Survey, eight-in-ten Indians said religion is very important to them. India is religiously pluralistic and multiethnic democracy in the world. The Constitution of India provides for freedom and the right to profess, practice and propogate religion.

As the study is confined to Lucknow city of Uttar Pradesh, here there is a detailed description of the vibrant culture, rich customs, celebrations, events and regular festivities observed among the local Hindu people. Lucknow is a place known for its rich cultural heritage. In Lucknow, festivals are celebrated with much enthusiasm and fanfare and people, irrespective of their caste and religion celebrates festivals. These festivals and fairs in Lucknow provide a window to see the cultural kaleidoscope of not just Lucknow but also of India. The popular local festivals of Lucknow City includes celebration of Bada Mangal, Gudiya, Ganesh Utsav, Durga Navratri celebration and so on.

Religious Festivals

'Bada Mangal'

The story of Bada Mangal is this. Begum Janab-e-Alia, the second wife of the third Nawab of Oudh Kingdom (of which Lucknow was a part), Shuja-ud-Daulah (1753-1775 A.D.), dreamt of a divine presence commanding her to build a temple honoring Hanuman, the monkey god who is believed to be biggest devotee of Lord Ram. In the Indian epic, *Ramayana*, Hanuman and his army of thousands of monkeys help Lord Ram by building a bridge over the sea to Sri Lanka to rescue his wife Sita who was abducted by the demon Raavana. The dream pointed the Nawab's wife to a specific site where an idol of Hanuman was buried. Accordingly, the begum ordered the excavation of the site and when the idol was found, made arrangements for transporting it back to Lucknow on an elephant. However, the elephant stopped in its tracks after some distance and refused to budge. The begum inferred this as another divine sign and ordered the erection of a temple at this spot-present day Aliganj. Since then, every year, people congregate at this oldest of Hanuman temples in Lucknow in large numbers on the four Tuesdays of Jyestha (which falls between May and June in the Hindu calendar). The belief is that

Hanuman will answer all prayers during this period. Well-off families all over the city prepare a feast for public consumption on these fo Tuesdays. Virtually every street in the city erects a marquee or two for doling out the feast to passersby-whatever their faith. The feast comprises hot *pooris*, meethi boondi, potato curry and chutneys along with some refreshing chilled drinks. The feast is rounded off by a glass of chilled juice of various flavours. In some places sweets are also distributed. Aliganj is a crowded area where the Muslim presence is conspicuous. It's like one big mela or village fair. The road leading to the temple usually lined by dozens of hawkers. Artifacts, jewellery, toys, snacks, beverages, games for children, even stalls that tattooed one's name on forearm or printed a design on palms were all there. Despite the hot and humid day, men, women and children happily enjoy the fair. The localities with all enthusiasm waits for the celebration of this and pandals in every nook and corner of the whole city is observed. People whose wish has fulfilled or any thing they desire they all use to organise pandals in any of the jyestha Tuesday and then the whole family serve the prasad to passersby. This festival is confine to Lucknow city and it is very popular among the masses. Devotees enthusiastically wait for this period. In the famous temple of Lord Hanuman situated near hanuman setu devotees performs different types of seva which includes pushpa seva (decorating whole temple with fresh original flowers), vastra seva (clothes for all idols), vidyut seva (providing electricity to campus) and for this huge crowds of devotees gave their names and then through random selection through chits are done by the temple authorities. On asking one of the devotees about all this, she told I asked god for my wish and when it god fulfilled I performed seva. Further, she added it was like impossible thing but due to his blessings, it got fulfilled.

Ganesh Utsav

Historically, the festival has been celebrated since the time of King Shivaji in Maharashtra. It was during India's freedom struggle that Lokmanya Tilak changed Ganesh Chaturthi from a private celebration to a grand public festival where people from all castes of the society can come together, pray and be united. While some devotees celebrate this festival at home, others pay their visit to Lord Ganesha at public pandals. People offer their due respect, prayers and offerings to Ganesha.

Ganesh Chaturthi, is celebrated as birth anniversary of Lord Ganesh. On Ganesh Chaturthi, Lord Ganesh is worshipped as the god of wisdom, prosperity and good

fortune. It is believed that Lord Ganesh was born during Shukla Paksha of Bhadrapada month. Currently Ganesh Chaturthi day falls in month of August or September in English calendar. The Ganeshotsav, the festivity of Ganesh Chaturthi, ends after 10 days on Anant Chaturdashi which is also known as Ganesh Visarjan day. On Anant Chaturdashi, devotees immerse idol of Lord Ganesh in water body after a gala street procession.

The localities celebrate this festival with pomp and show. They keep the idol at their home and perform all the essential rituals at home and then after few days they go for visarjan. This festival is popular in Maharashtra but as discussed through hetrogenetic contacts culture diffused in other regions too. When asked the respondents about there motive behind keeping Lord Ganesha at home, they said that any desire can be answered in this period and ones get blessings in form of job, property and other material attainment.

Other festivals

Similar is the case with Durga Puja and Chattha Pooja also. Durga puja is originated in West Bengal and is celebrated with pomp and show with the inhabitants of that region but here in Lucknow also similar trends is seen among the people while celebrating it. Likewise the Chhath Puja has evolved into a popular solar festival, and is celebrated with fervour across north and east India. Chhath Puja has its origins in the Indian states of Bihar, Jharkhand and Chhattisgarh, and in Nepal, but its popularity has now spread not only across north and east India, but even across the world. The four-day celebrations have attracted so many people and its is celebrated in full zeal by the peoples in different regions.

Knowledge and Belief about Hindu Religion

A religion is distinguished mainly by its knowledge and beliefs. Even the practices have a belief content in them. Myths and symbols, which are fundamental to religion, are also components of religious beliefs. There are a wide variety of beliefs present in Hindu religion which includes belief regarding the purpose or aim of creation, belief in transcendental reality, belief regarding the cause of suffering, belief in concepts of reincarnation of soul, doctrine of karma, ashram system,

purushartha etc. An empirical analysis of religious knowledge, beliefs and practices of the selected Hindu respondents of Lucknow city, is given below.

Belief in Hinduism

Hinduism is one of oldest religion in the world. It consists of diverse thought traditions and difference in beliefs and practices In Table 4.1 respondents belief in Hinduism is shown. It is seen that an overwhelmingly majority of respondents (84%) completely believe in Hinduism, while 6% respondents partially believe in it, other 6.3% don't believe in it and barely 3.6% respondents don't know about it.

Table 4.1: Respondents belief in Hinduism

Sr.no	Response	No.	%
1.	Completely believe	252	84.0
2.	Partially believe	18	6.0
3.	Don't believe	19	6.3
4.	Don't know	11	3.6
	Total	300	100.0

Origin of the caste system

The caste system has religious/scriptural sanction in India. The roots of the caste system go back to the ancient Vedas dividing people on the basis of varna or occupation. There is always discussion regarding the origin of caste system or from whom did it originated.

Table 4.2: Respondents Opinion about origin of caste system

Sr.no.	Response	No.	%
1.	God	68	22.7
2.	Brahmins	79	26.3
3.	Society	130	43.3
4.	Don't know	19	6.3
5.	Others	4	1.3
	Total	300	100.0

Table 4.2 depicts this very opinion of people regarding origin of the caste system. Over one-third (27.70%) of the respondents view God to be its originator while 26.30% consider Brahmins as its creator. Little less than half (43.30%) view that it is originated

from society, only 6.30% respondents have no idea about its origin and 1.30% respondent think that caste is neither originated from God nor from Brahmans nor society but there is some other source for the origin of caste system. Hence, around half of the total respondents think that it is created by the society, followed by created by Brahmans (26.3%) and by God (22.7%).

Untouchability

The Scheduled Castes, were traditionally viewed and treated as untouchables in the Indian society. They were placed outside the varna order of the Hindu society. Traditionally, the groups characterized as untouchables had occupations and habits of life which were regarded as ritually polluting activities, like fisherman, sweepers etc and practicing these occupations means segregations and persecutions from the people of higher castes. This practice has been abolished by the Indian Constitution. Still some people believe in it and also practice it.

Table 4.3: Respondents opinion about untouchability

Sr.no.	Response	No.	%
1.	Fully religious	51	17.0
2.	Partially religious	93	31.0
3.	Not religious	114	38.0
4.	Don't know	42	14.0
	Total	300	100.0

As regard is the practice of untouchability (Table 4.3) 17% of respondents opined that it is fully religious, 31% held it as partially religious, and 38% opined that this practice is not religious, while 14% hold no views regarding this. It is clearly seen that over one-third respondents (38%) hold that untouchability is not religious, followed by 31% considering it partially religious and 17% as fully religious.

Table 4.4: Respondents opinion about interdining without caste discrimination

Sr.no.	Response	No.	%
1.	Strongly agree	161	53.7
2.	Partially agree	90	30.0
3.	Partially disagree	20	6.7
4.	Strongly disagree	21	7.0
5.	No opinion	8	2.7
	Total	300	100.0

Table 4.4 demonstrates respondents opinion regarding eating food without any caste discrimination. It is obvious from the Table that (53.7%) majority of respondents strongly agree of eating food without any discrimination with people of other castes, followed by 30% who partially agree, 6.7% partially disagree, 7% strongly disagree and 2.7% respondents having no opinion on this. Hence, it is clearly evident that more than half of the respondents strongly agree to interdining among different caste without any discrimination.

Table 4.5: Practice of interdining without any caste discrimination

Sr.no.	Response	No.	%
1.	Always	102	34.0
2.	Seldom	127	42.3
3.	Never	66	22.0
4.	No opinion	5	1.7
	Total	300	100.0

Table 4.5 show the details about practice of interdining by respondents with people of other caste. Out of all the respondents, 34% always take food with people of other castes without discrimination, 42.3% sometimes eat without caste discrimination, 22% never eat food with people of other caste without discrimination, while 1.7% have no opinion regarding this. Hence, it is obvious that large majority of the respondents (34+42=76%) eat food always or sometimes with people of other castes without any discrimination, only about one-fifth (22%) respondents do not practice interdining without caste discrimination.

Table 4.6 shows that half of the total respondents (49.7%) never practice untouchability. But around one-tenth (9%) respondents always practice untouchability, and one-third respondents (32.7%) practice untouchability sometimes. A small section (8.7%) gave no answer on this.

Table 4.6: Practice of untouchability by respondents

Sr.no.	Response	No.	%
1.	Always	27	9.0
2.	Sometimes	98	32.7
3.	Never	149	49.7
4.	No answer	26	8.7
	Total	300	100.0

Brahmins position in social hierarchy

As per the varna system, the Hindus are divided into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Many believe that the groups originated from Brahma, the Hindu God of creation. And at the top of the social hierarchy were the Brahmins who were mainly teachers and intellectuals and are believed to have come from Brahma's head. Then came the Kshatriyas, or the warriors and rulers, supposedly from His arms. The third slot went to the Vaishyas, or the traders, who were created from His thighs. At the bottom of the heap were the Shudras, who came from Brahma's feet and did all the menial jobs.

Table 4.7: Respondents opinion on the Brahmins are at the top social hierarchy

Sr.no.	Response	No.	%
1.	Yes	104	34.7
2.	No	175	58.3
3.	No response	21	7.0
	Total	300	100

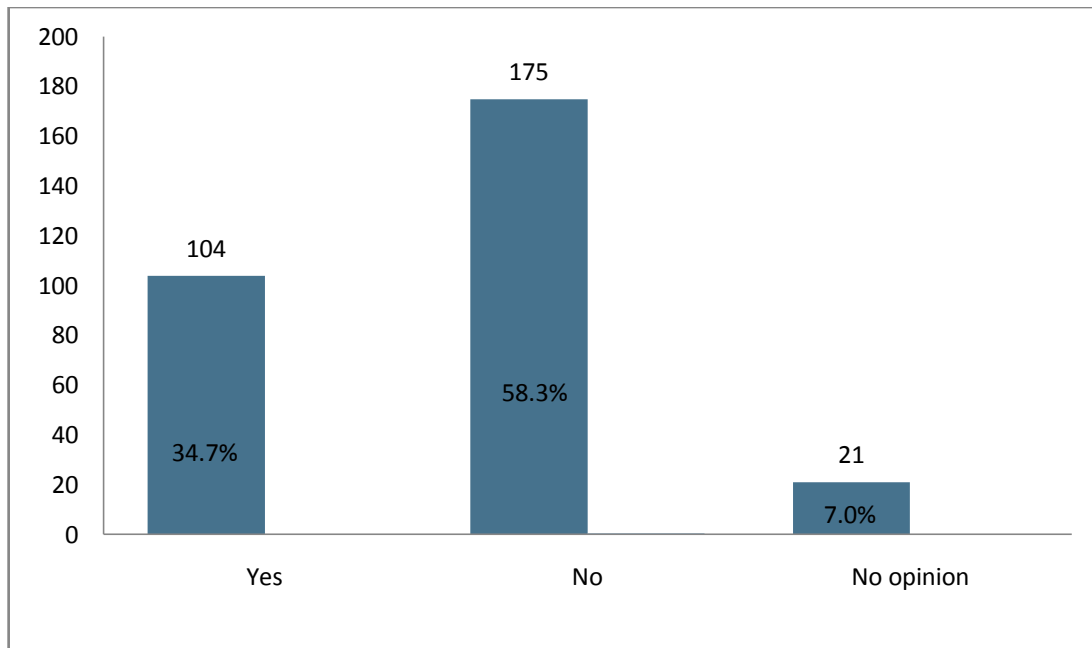


Fig 4.1: Opinion on whether the Brahmins are at the top of social hierarchy

The Table 4.7 and Figure 4.1 show that out of all the total respondents, 34.7% considered Brahmins to be at the top of social hierarchy, but the majority of them (58.30%) don't consider Brahmins to be at the top position, while 7% respondents hold no specific view about the position of Brahmins in the society.

Ashrams and Purusharth

Based on age the ancient Indian scriptures divided human life into four major stages called Ashram as, viz. Brahmacharya (student), Grihastha (householder), Vanaprastha (retired) and Sannyasa (renunciation). The goal of each period was the fulfilment and development of the individual. The classical system in the Ashrama Upanishad, the Vaikhanasa Dharmasutra and the later Dharmashastra, presents these as sequential stages of human life and recommends specific ages for entry into each stage, while in the early Dharmasutras the Ashramas were four alternative available ways of life, neither presented as sequential nor with age recommendations.

Brahmacharya (student life): It represented the bachelor student stage of life. This stage focused on education and included the practice of celibacy. The student went to a Gurukul (house of the guru) and typically would live with a Guru (teacher). To acquiring knowledge of science, philosophy, scriptures and logic, practicing self-discipline, working to earn dakshina to be paid for the guru, learning to live a life of

Dharma (righteousness, morals, duties). Grihastha (household life) : This stage referred to the individual's married life, with the duties of maintaining a household, raising a family, educating one's children, and leading a family-centred and a dharmic social life. As human beings in this stage did not only pursue a virtuous life, they produced food and wealth that sustained people in other stages of life, as well as the offsprings that continued mankind. **Vanprastha** (retired life): The retirement stage, where a person handed over household responsibilities to the next generation, took an advisory role, and gradually withdrew from the world. Vanaprastha stage was a transition phase from a householder's life with its greater emphasis on Artha and Kama (wealth, security, pleasure and sexual pursuits) to one with greater emphasis on Moksha (spiritual liberation). **Sannyasa** (renounced life) 76- till death: The stage was marked by renunciation of material desires and prejudices, represented by a state of disinterest and detachment from material life, generally without any meaningful property or home (Ascetic). It focused on Moksha, peace and simple spiritual life. Anyone could enter this stage after completing the Brahmacharya stage of life, if desired so.

Table 4.8: Respondents knowledge about Ashram system

Sr.no	Ashramas	No.	%
1.	Brahmacharya	32	10.7
2.	Grihastha	73	24.3
3.	Vanprastha	0	0.0
4.	Sanyas	1	0.3
5.	Don't know	65	21.7
6.	All	129	43.0
	Total	300	100

Table 4.8 demonstrates that among the total respondents 10.7% know about Brahmacharya ashram, 24.3% respondents have knowledge about Grihastha ashram while no respondents from the sample knows about Vanprastha ashram, and, only 0.3% know about Sanyas ashram. Around one-fifth (21.7%) respondents have no knowledge about the Ashram system of Hinduism while 43% respondents have a complete knowledge about the four ashrams.

The Ashrama system is one facet of the complex Dharma concept in Hinduism. It is integrated with the concept of Purushartha or four proper aims of life in Hindu philosophy, namely, Dharma (piety, morality, duties), Artha (wealth, health, means of life), Kama (love, relationships, emotions) and Moksha (liberation, freedom, self - realization). Each of the four Ashramas of life is associated with specific set of ethical guidelines, duties and responsibilities for the individual as well as the society.

Table 4.9 : Respondents belief in Ashram system

Sr.no.	Response	No.	%
1	Brahmacharya	27	9.0
2	Grihastha	100	33.3
3	Sanyas	4	1.3
4	Don't know	117	39.0
5	All	52	17.3
	Total	300	100

Table 4.9 reflects respondents beliefs in the ashram system. Out of total respondents only 17.3% respondents believe in all the four ashrams while 39% don't know about it. Over one-third (33.3%) respondents have belief in grihastha ashram while negligible number of respondents (1.3%) believe in sanyas ashram. Thus, it is clear that only 39% don't have belief in ashram system now-a-days. On asking about it many respondents told they find it too traditional and its features are not fit for the contemporary society.

Table 4.10: Respondents view about having no belief in Ashram system

Sr.no.	Response	No.	%
1	Brahmacharya	1	0.3
2	Vanprastha	28	9.3
3	Sanyas	28	9.3
4	Don't know	226	75.3
5	None	17	5.7
	Total	300	100

Table 4.10 reveals that large majority of the respondents (75.3%) don't know whether they believe in ashram system or not. About 9.3% respondents don't believe in vanprastha ashram, and other 9.3% respondents don't believe in sanyas ashram. Very small number of respondents (5.7%) dont have faith in any ashrams.

Purushartha

In the present study respondents were asked about their knowledge regarding Purushartha. The word 'Purushartha' implies 'attainment' or 'life-purposes'. It is a key concept in Hinduism and refers to the four goals or aims of a human life. According to this concept, the aim of every person is to attain four noble ends or purusharthas i.e. dharma, artha, kama, moksha. Dharma plays the most crucial role because it is the means for the other three purusharthas.

Table 4.11 depicts the understanding about purushartha among the respondents. Out of all the respondents, 14.7% have knowledge about Dharma, 0.3% about artha, none about kama, and 5% about moksha. Little less than half (44%) have no knowledge about any purushartha while 36% have knowledge about all the four purushartha. Thus, it is seen that little less than half of the total respondents don't know about purushartha which is central to Hindu view of life, none of them knows about kama as a purushartha, but the rest know about all or one or the other purushartha.

Table 4.11: Respondents Knowledge about Purushartha

Sr.no.	Purushartha	No.	%
1.	Dharma	44	14.7
2.	Artha	1	0.3
3.	Kama	0	0
4.	Moksha	15	5.0
5.	Don't know	132	44.0
6.	All	108	36
	Total	300	100.0

Table 4.12 : Respondents Belief in Pusushartha

Sr.no.	Response	No.	%
1	Dharma	38	12.7
2	Artha	17	5.7
3	Kama	6	2.0
4	Moksha	20	6.7
5	Don't know	179	59.7
6	All of the above	40	13.2
	Total	300	100

Table 4.12 shows that majority of the respondents (59.7%) don't believe in any purusharth, a minor portion of respondents (13.2%) have belief in all the purusharthas, a small portion of respondents (12.7%) believe in dharma and a small fraction of respondents (6.7%) believe in kama. So, the majority of the respondents do not believe in Purusharthas.

Table 4.13 : Respondents don't believe in Purusharth

Sr.no.	Response	No.	%
1.	Dharma	3	1.0
2.	Artha	4	1.3
3.	Kama	16	5.3
4.	Moksha	16	5.3
5.	Don't know	243	81.0
6.	None	18	6.0
	Total	300	100

According to Table 4.13, large majority of the respondents (81%) do not believe in Purushartha. Almost none believe in Dharma and Arth, but jus 5.3% believe in kama or moksh.

Paths to Liberation

Hinduism believes that each soul is free to find his own way to liberation by following the path of devotion (Bhakti), knowledge (gyan), selfless service (Karma) and renunciation (Tyag). The Bhagavad Gita presents these different paths to salvation. It is held that liberation/emancipation/self-realisation is possible and attainable within one's own lifetime and indeed it is the goal of all human life. A Hindu is enjoined to seek personal purification on the path to self-realisation through one of four paths or any combination of the four paths, which are: i) Bhakti marg—Surrender to a higher ideal (the Absolute Truth) though devotional service; ii) Karma marg—Surrender to a higher ideal through actions, deeds, service; iii) Gyan marg—Surrender through enquiry and knowledge of the higher ideal; and iv) Tyag marg— It requires a Hindu to give up or renounce the world to attain moksha.

Table 4.14: Opinion of respondents on the best path of emancipation of soul

Sr.no.	Paths	No.	%
1	Path of Karma	164	54.7
2	Path of Bhakti	79	26.3
3	Path of Knowledge	52	17.3
4	Path of Renunciation	5	2.6
	Total	300	100.0

Table 4.14 indicates the four paths to achieve emancipation of soul or union with God. Out of all the respondents, 164 respondents (54.7%) consider path of karma as the best path to reach God, while 79 (26.3%) respondents consider path of bhakti as the best to reach their goal while other 52 (17.3%) respondents chose path of knowledge as best path, and the rest 5 respondents (2.6%) regarded the tyag marg to be the best path to attain salvation/unity with God. So, majority of the respondents (54.7) consider the path of karma to be the best path to reach God and attain salvation/emancipation of one's soul.

Doctrine of Karma

In Hinduism, the concept of 'karma' is one of the central concepts which explains the cause of suffering and also the means of liberation. In terms of the law of karma, it is possible to understand why some souls are born as animal, some as insects and others as human beings. No individual can ever be free from karma. The Bhagavad Gita clearly states that one should do nishkama karma, i.e. do karma without any attachment to the fruits thereof. A karmayogi performs actions with a particular objective in view, but cheerfully accepts whatever the consequences as prasad.

Table 4.15: Respondents knowledge about Doctrine of Karma

Sr.no.	Response	No.	%
1.	Know fully	126	42.0
2.	Know partially	115	38.3
3.	Don't know	59	19.7
	Total	300	100.0

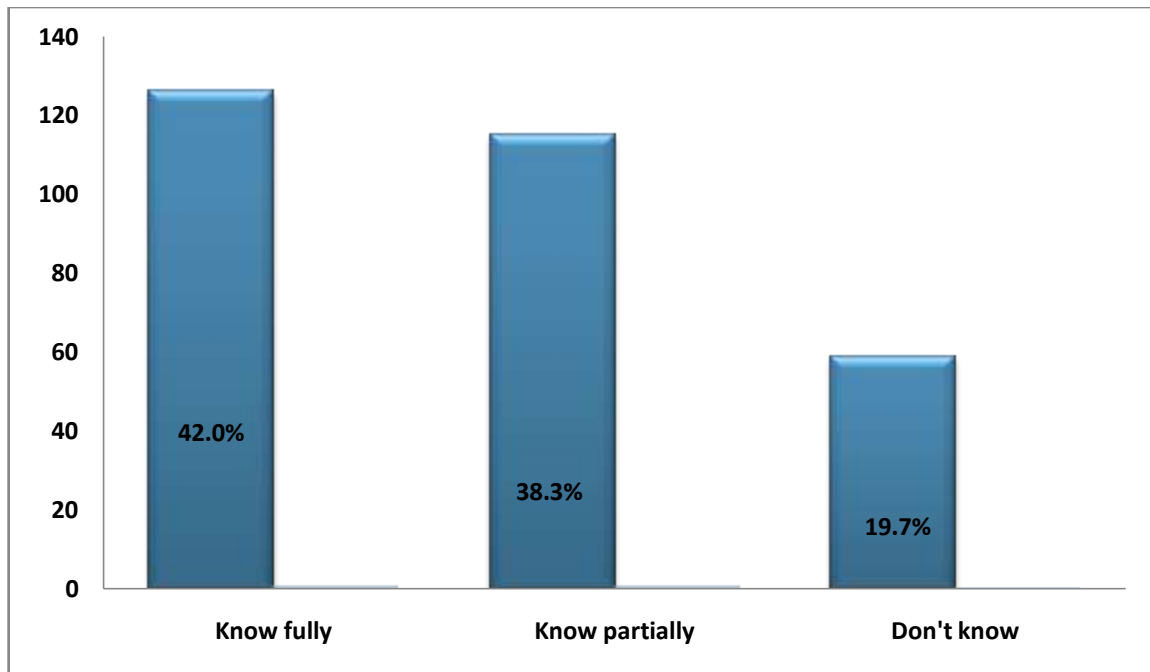


Figure 4.2: Knowledge about Doctrine of Karma

Table 4.15 and Fig 4.2 show the respondents knowledge about Doctrine of Karma. Out of all the respondents 42% have complete knowledge about the theory of ‘karma’ while 38.3% partially know about it and 19.7% informants have no idea about it.

Table 4.16: Respondents belief about sorrow and happiness as a result of Paap-Punya in past birth

Sr.no.	Response	No.	%
1.	Completely correct	99	33.0
2.	Happen sometimes	102	34.0
3.	Never happens	65	21.7
4.	Don't know	34	11.3
	Total	300	100.0

An important belief in Hinduism is that sorrow and happiness in the present life is the result of one’s deeds in the past birth. A sinful act condemns the soul to be born in the next life in the class of an inferior species. On the contrary, meritorious acts, which includes performing the prescribed rituals, dana, samskars, visiting temples and pilgrimage will offer the reward of good karma and can be reaped in the future life. Table 4.16, respondents beliefs about whether happiness and sorrow in this birth of a person is the result of sin and virtues of previous birth. In response to this 34% of the

respondents said it happens sometimes while 33% of the respondents opined it is completely correct, and told yes definitely it is the result of the previous birth while 21.7% respondents deny this very concept while rest 11.3% don't know about it.

Rebirth of Soul

Among Hindus there need to be belief in the continuity of life despite births and deaths, creation and destruction is at base of the Hindu social and metaphysical thought. An important corollary to the theory of transmigration is the belief in the immortality of the soul. The soul, as told, is immortal and eternal; it cannot be cut by sharp-edged weapons nor burnt by fire nor drenched by water; it does not experience any pain or pleasure (K.S. Mathur, 1992). Only body disappears and dies with death. The soul never dies, rather it talks birth again and again in different forms.

Table 4.17 : Respondents belief in rebirth of souls

Sr.no.	Response	No.	%
1.	Fully believe	99	33.0
2.	Partially believe	56	18.7
3.	Never believe	89	29.7
4.	No opinion	56	18.6
	Total	300	100

Table 4.17 shows the belief of respondents in rebirth of the human soul. One-third of the total respondents (33%) have complete belief in the rebirth of the soul, 18.7% have partial belief, 29.7% have no belief in any such concept, while 18.6% have no opinion regarding it.

Table 4.18 : Respondents beliefs in Human Destiny

Sr.no.	Response	No.	%
1.	Fully believe	184	61.3
2.	Partially believe	79	26.3
3.	Never believe	21	7.0
4.	No opinion	16	5.4
	Total	300	100

One different element of faith denotes the idea that everything in human lives, society and in the world itself, takes place according to destiny. One's destiny is inevitable and

unavoidable in life. This is a concept based on the beliefs that there is a fixed natural order to the universe, and to the cosmos. In this light Table 4.18 shows the respondents beliefs in destiny. Majority of the total respondents (61.3%) fully believe in destiny, one-fourth (26.3%) partially believe in it, very small fraction of respondents (7.0%) never believe in it and just a few respondents (5.4%) have no opinion regarding this.

Belief in gods and goddesses

Among Hindus a traditional belief used to be that there is Ishwara, the creator, who manifests in three forms: Brahma, the creator , Vishnu, the sustainer, and Shiva, the destroyer. There are a large number of gods and goddess which include Lord Rama, Krishna, Ganesha, Hanuman , Kartikeya, Saraswati, Laxmi, Parvati, Durga, Kali who represent knowledge, wealth and power. As regards supernatural beliefs the primary question is whether one believes in god/goddesses or not . This questions was provided with five clear alternatives answer. From Table 4.19 it is evident that a large number (65.3%) of respondents completely believe in god and goddess while nearly one-fourth (23.3) of respondents partially believe, other (11%) of the respondents never believe in any god and goddess and barely (0.3%) don't know about it. Thus, its quite obvious that majority of the respondents believe in god and goddess.

Table 4.19: Respondents belief in gods and goddesses

Sr.no.	Response	No.	%
1	Completely believe	196	65.3
2	Partially believe	70	23.3
3	Never believe	33	11.0
4	Don't know	1	0.3
	Total	300	100

Table 4.20 depicts respondents belief in worshipping gods or goddesses. A large majority of respondents (72%) completely believe in worship while less than one-fourth (20.7%) partially believe in worship and a small number of respondents (6.3%) never believe in worship while a negligible number of respondents (0.3%) don't know about it.

Table 4.20 : Respondents belief in worship(puja-path)

Sr.no.	Response	No.	%
1.	Completely believe	216	72.0
2.	Partially believe	62	20.7
3.	Never believe	19	6.3
4.	Don't know	3	1.0
	Total	300	100

Table 4.21: Respondents belief in idol-worship

Sr.no.	Response	No.	%
1.	Fully believe	211	70.3
2.	Partially believe	68	22.7
3.	Never believe	15	5.0
4.	Don't know	6	2.0
	Total	300	100

Table 4.21 shows respondents beliefs in idol-worship. An overwhelming majority of respondents (70.3%) believe in idol-worship while nearly one-fourth respondents (22.7%) partially believe in it and a small number of respondents (5%) never believe in it and just a few respondents (2%) don't know about it.

Table 4.22: Main objective of following Hinduism

Sr.no.	Response	No.	%
1.	For wordly happiness	139	46.3
2.	To achieve/attain salvation	43	14.3
3.	Both	88	29.3
4.	Don't believe	30	10.0
	Total	300	100.0

Table 4.22 indicates the main objective of respondents behind following Hinduism. From the Table it is clearly visible that nearly half of the total respondents (46.3%) follow Hinduism for gaining wordly happiness (wealth, status, power, etc.), prosperity in life, 14.3% want to achieve salvation through following Hinduism while 29.3% respondents desire both to achieve through following Hinduism and 10% respondents don't know about it.

Religious Practices

In Hindu religion, religious practice is considered to be an important dimension. Durkheim has highlighted the role of religious rites and rituals which creates psychological states and that unite people. Rituals along with belief system appear to be equally important. A careful observation of human behaviour is enough to make one aware of the great attraction of humans to ritual experiences. Religious rituals usually involve affirmation of the myths and give emotional impulse to the belief system. Judah cited a number of devotees of the Hare Krishna movement who made comments such as: “Although we may not understand something when it is given to us, it comes to us through faith. It’s revealed to us through our continuing [ritual performance]”(cited in Roberts & Yamane, 2016). Ritual may involve the enactment of a story or myth, or it may symbolically remind one of the mythology of the faith by moving participants through a series of moods.

The ritualistic domain includes prayers, worships, temple going etc. of the devotees and it holds importance in analysing one’s inclination towards the almighty. For this purpose, few closed ended questions were asked from the respondents to know the religious practices prevalent among the Hindu devotees of Lucknow city.

Deity worship

Table 4.23: Worship of deities (gods and goddesses) by respondents

Sr.no.	Response	No.	%
1.	Daily	143	47.7
2.	Weekly	31	10.3
3.	Monthly	4	1.3
4.	Seldom	85	28.3
5..	Never	33	11.0
6	No Answer	4	1.3
	Total	300	100.0

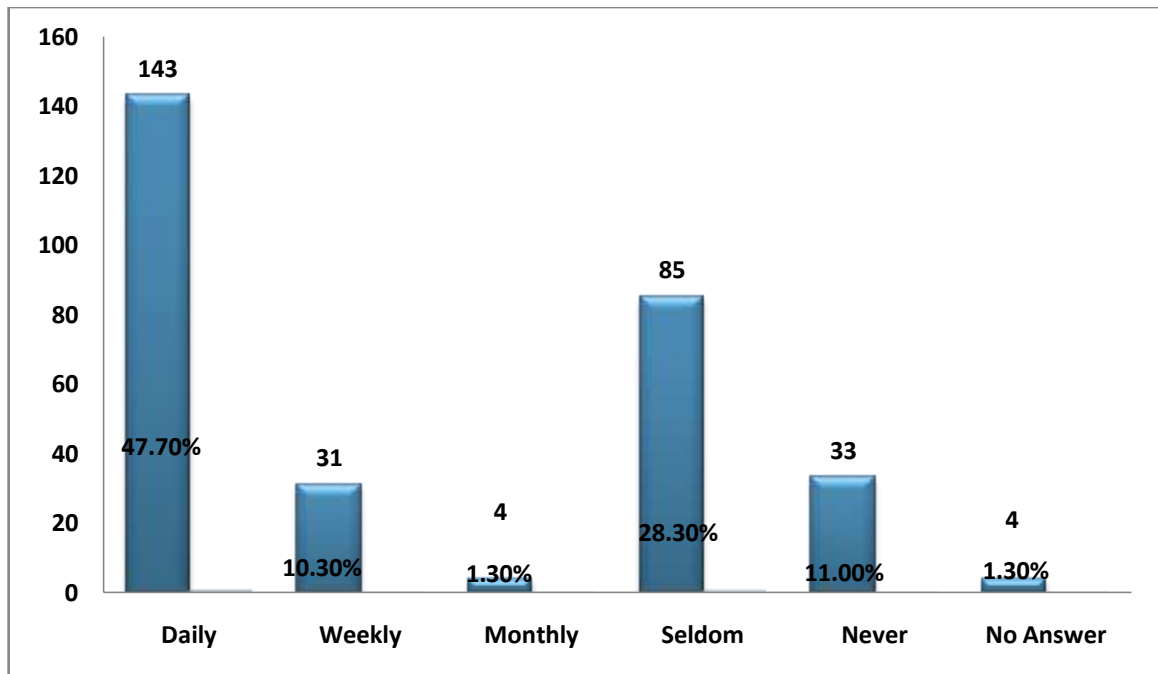


Fig. 4.3: Respondents pattern of worship (no. and %)

Table 4.23 and Figure 4.3 exhibit the worship pattern of the respondents. How many times does one pray shows the extrinsic part of the religious inclination of the respondents. Out of 300 respondents, 143 (48%) worship their deities (gods or goddesses) daily, 31 (10%) weekly, 4 (1.3%) monthly, 85 (28.30%) sometimes worship deities, 33 (11%) never worship to God and 4(1.3%) gave no answer regarding their worship. From the table it is evident that approx half of the total respondents pray and worship deities on a regular basis (daily).

Idol worship

In Hinduism, an icon, image or statue is called Murti or Pratima .Hindus view the statues and images as physical representations of God to help them focus on an aspect of prayer or meditation. Additionally, Hindus believe that any object is worthy of worship which contains divine energy. When a person worships a Murti, it is assumed to be a manifestation of the essence or spirit of the deity, the worshipper's spiritual ideas and needs are meditated through it.

Table 4.24: Idol worship by the respondents

Sr.no.	Idol Worship	No.	%
1.	Yes	255	85.0
2.	No	26	8.7
3.	Don't believe	19	6.3
	Total	300	100.0

Table 4.24 and Figure 4.4 shows the practice of the idol-worship by the respondents. Out of 300 respondents, 255 (85%) worship idols, 26 (8.7%) don't worship idol while 19 (6.3%) don't believe in performing idol worship. So, it is clear that large majority of the respondents practice idol worship of their Gods on a regular basis.

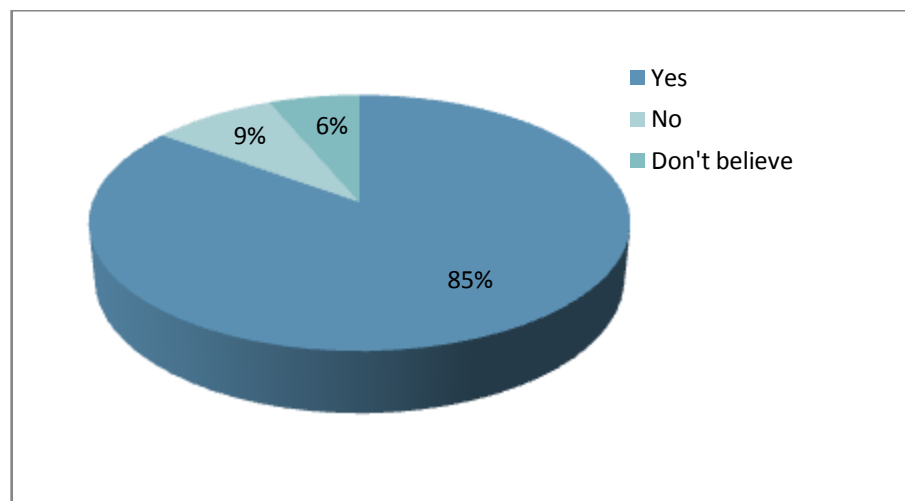


Fig.4.4: Idol worship by respondents

Visiting temple

Temple visiting is the most visible aspect of one's religiosity in Hinduism. Temple sites are considered to be a place for one's ritual performance on special occasions like Mahashivratri, Janmashtami, Navratri and so on. The regular cultural activities, ongoing festivals, events, bhandaras, and so on attracts a huge gathering of people on temple sites. There are countless religious places in Lucknow which include Bhootnath temple, Chhachi Kuan Hanuman temple, Khamman Peer Dargah, Mankameshwar Temple, Sankat Mochan Hanuman Temple and Ramkrishna Muth are some of the sites visited to encounter the healing power which the site bestowed on their devotees.

In Table 4.25 and Figure 4.5, frequency of visiting temples by the respondents is shown. Out of whole population, 4.3% of the respondents visit temple on a daily basis, 29.7% visit on a weekly basis, 16.7% on a monthly basis, 39% sometimes visit place of worship and 10.3% never visit temple on any day. It is clearly seen that large majority of respondents visit temples but very few visit daily, more visit sometimes (39%), weekly (30%) and monthly (17%). Only a small number of this (10%) never visit temple.

Table 4.25: Frequency of temple visit of the respondents

Sr.no.	Temple Visit	No.	%
1.	Daily	13	4.3
2.	Weekly	89	29.7
3.	Monthly	50	16.7
4.	Sometimes	117	39.0
5.	Never	31	10.3
	Total	300	100.0

On asking the respondents during interviews about how they fix the day of going to temples, they explained that they necessarily try to visit temples on their special day like birthday, anniversary, students on their exam and result day while working people visit on the day of promotion or on any important meetings. The rest of the respondents visited on their isht devta day like on Thursday if they are an ardent follower of Sai Baba, Tuesday if they revere Lord Hanuman, Monday if they follow Lord Shiva and so on.

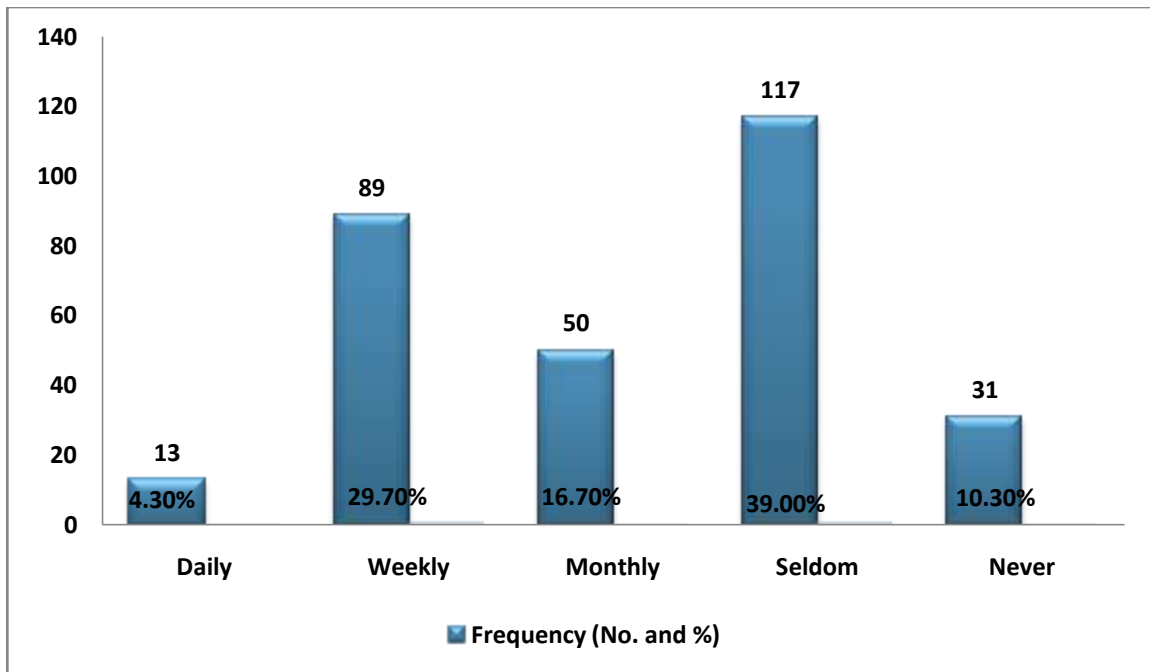


Fig. 4.5: Frequency of temple visit

Pilgrimage

Pilgrimage is primarily a popular rite of passage, a venture into religious experience rather than into a transition to higher status. A religious believer in any culture may sometimes look beyond the local temple, church or shrine, feel the call of some distant holy place renowned for miracles and the re-vivification of faith and resolve to go on pilgrimage there. The goal of visiting, the sacred sites, may be water (river etc.) associated sites or temple sites in India.

The ‘char dhams’ , Badrinath in the Himalayas, Puri on the east coast, Ramesvaram in the extreme south and Dwaraka on the west coast in Gujrat, are very popular among peoples of India. Some pilgrims consider it especially meritorious to bring Ganga jal from its Himalayan source. Haridwar, Nasik, Ujjain, Prayagraj which form a set of four sacred places where the massive twelve yearly bathing fairs are held. At Hardwar, Nasik, Prayagraj these fairs are called Kumbha Mela. Millions of pilgrims converge to these places from all over India. Other major sites of Hindu importance include Gaya, Varanasi, Ayodhya, Mathura, Vrindavan, Puskara, Tirupati which hold special attraction for the followers.

Table 4.26: Respondents visit to pilgrimage sites

Sr.no	Visited pilgrimage sites	No.	%
1.	Yes	125	41.7
2.	No	83	27.7
3.	Will go in future	82	27.3
4.	Will never go	6	2.0
5.	No opinion	4	1.3
	Total	300	100

Table 4.26 depicts the details of respondents visit to pilgrimage sites. Questions regarding visiting any pilgrimage site was asked by the respondents. In the total population, 41.7% said yes they have visited pilgrimage sites, 27.7% said no they haven't visited any pilgrimage site, while 27.3% said they will visit in future, 2% said that they will never visit any such site of special reverence, while 1.3% gave no reply. In the Table it is clearly seen that majority of respondents (41.7%) have gone on pilgrimages and intend to go in future (27.3%), and just a few (2%) say they will never go on pilgrimages.

Vratas and Anushthan

According to P.V. Kane, vrata refers to 'what is willed' or simply 'will'. The will of a person in power or authority is a command or law unto others. Devotees believe that gods have laid down certain commands to be followed by all beings. Thus comes the sense of 'law or ordinance'. A command of a superior implies a corresponding duty to obey. When commands are obeyed or duties are performed in the same way for long, they become the patterns of obligations, i.e. custom or practices. When persons believe or feel that they must perform certain acts as ordained by gods, then arises the sense of religious worship or duty. If a man imposes upon himself certain restrictions as to his behaviour or food to win favour of gods that becomes a sacred vow or religious observance. Thus several meanings of the word 'vrata' are command or law, obedience or duty, religious or moral practices, religion worship or observance, sacred, solemn vow undertaking, and any vow or pattern of conduct (Kane, 1974).

Table 4.27: Performance of vratas and anushthans (fast And rituals) by Respondents

Sr.no.	Vratas	No.	%
1.	Always do	81	27.0
2.	Do sometimes	121	40.3
3.	Never do	83	27.7
4.	No answer	15	5.0
	Total	300	100

In Table 4.27, the details about fasts and rituals (vrats and anushthan) performed by respondents is depicted. Out of the total respondents, 27% keep fasts regularly, 40.3% do fast/vratas only sometimes, 27.7% never do it while 5% gave no answer. It is clearly seen that majority of the respondents perform vratas and anushthan (fasts etc.) always or sometimes, but 28% never do it.

While interviewing, majority of the respondents agreed that they keep fast occasionally. They do fast on different occasions like Navratri, Janmashti, Shivratri and womens do on karwa chauth, teej, ganesh chauth, ekadshi and so on. Few respondents especially women told about their fast on regular basis for their deity on specific days like Monday, Thursday, Friday, etc. Some female respondents told about their faith in chath vrat as their all desire are fulfilled by doing the vrat and they considered it as a miracle for any material wish specially that of employment, marriage, good health, etc. The purpose of fasting was varied which includes change in diet, physical fitness, mental peace, because of tradition and for the sake of elder members of the family.

Upanayana samsakara

The word ‘upanayan’ means going near, i.e., going to a Guru for acquiring knowledge. A person who undergoes this ritual attains a spiritual rebirth. He becomes a dwija, i.e., twice born. The young boys of eight to twelve years are initiated into certain disciplining, which includes learning mantras with their meaning and performing certain rituals. He also takes certain vows (vratas) and hence ‘vratbandha’ i.e he is hence forth bound by the vratas, like to wake up before sunrise, to abstain from certain foods or to eat from another’s plate. The boy undergoing upanayan ceremony has to tie a girdle around his waist.

Table 4.28: Respondents practice of Upanayan

Sr.no.	Opinion	No.	%
1.	Always do	100	33.3
2.	Do sometimes	26	8.7
3.	Never do	156	52.0
4.	No answer	18	6.0
	Total	300	100.0

Table 4.28 depicts the details about upanayan sanskar done in the family of the respondents. Out of all the respondents 33.3% performs this rituals for sons, 8.7% seldom go for upanayan sanskar, 52% respondents have never done this ritual in their family while 6% gave no answer. It is evident from the table that majority of the total respondents don't perform this ritual in their family whereas around 42% do it always or sometimes.

On asking respondents about performing this ritual during interviews, they responded that some changes have been noted in the performance of this ritual. Upanayan was traditionally performed at the age of eight but now the age varies depending on one's convenience. Now this ceremony usually takes place at the time of marriage of boys as this ritual demands huge expenditure and at the marriage time all relatives gather for other functions also. It is performed on a modest scale by the middle class people while for the well off upper classes, upanayan is an occasion to host a lavish party for their friends and relatives. However, there was a feeling that this ceremony is becoming more and more of a social function. The religious aspects are not given their due prominence and are compromised for the sake of convenience.

Marriage procedure followed

The marriage is an important cultural institution in every society that signifies the union between a man and a woman and grants them socially-approved status as husband and wife. In traditional India people married within the caste. In the past inter-caste marriage was forbidden. Westermarck defines marriage as a 'more or less durable connection between the male and female, lasting beyond the mere act of procreation' (Westermarck, 1924).

Table 4.29: Marriage practice followed in Respondents family

Sr.no.	Marriage practice	No.	%
1.	Through religious rituals	225	75.0
2.	Through court marriage	3	1.0
3.	Through religious rituals and court marriage Both	68	22.7
4.	Live-in-relationship	4	1.3
	Total	300	100

The Table 4.29 shows the custom of marriage followed by the respondents family. Out of the total sample, marriage of 75% respondents family takes place in traditional way i.e. through religious rituals, marriage of only 1% family of respondents has taken place in court, 22.7% families performed marriage through both religious rituals and court marriage while 1.3% have gone for live-in-relationship. From the Table, it emerges that even today traditional way of marriage is most popular among the respondents family. Large majority of them perform religious rituals for the marriage.

Opinion on inter-caste marriage and incidences

The other questions asked to the respondents was the opinion regarding marriage among the people of different caste. They were asked whether they are in favour of inter-caste marriage.

Table 4.30: Respondents opinion on intercaste marriage

Sr.no.	Opinion	No.	%
1.	Fully support	122	40.7
2.	Partially support	60	20.0
3.	Partially oppose	13	4.3
4.	Completely oppose	88	29.3
5.	No opinion	17	5.7
	Total	300	100.0

Table 4.30 illustrates respondents opinion on marriage among people of different castes. 40.7% respondents stated that they fully support marriage among different castes, 20% stated they partially support, 4.3% partially oppose and 29% stated they completely oppose marriage among different castes while 5.7% had no opinion in this matter.

Hence, majority of the respondents fully or partially support caste marriage while over one-fourth (29.3%) still oppose it.

Table 4.31: Numbers of Inter-caste Marriage in Family

Sr.no.	Response	No.	%
1.	Yes	86	28.7
2.	No	181	60.3
3.	Don't know	33	11
	Total	300	100.0

Further majority of the respondents (60.3%) reported no inter-caste marriage done so far in their families, but over one-fourth (28.7%) responded in positive. (Table 4.31)

Death related practices

Death is an intense and shattering experience in that somebody close to us departs, never to return. The finality of death brings one face to face with the 'beyond'. Swami Vivekanada has said, as long as death is there, religion will be there'. Many Eastern religions do not bury their dead, instead, they cremate them. Most Hindus consider this to be the final sacrifice of a person. It is believed in Hinduism that the soul continues its journey of birth, death and rebirth, in perpetuity until its final liberation. Hindus believe that the soul of the deceased stays attached to its body even after its demise, and by cremating the body, it can be set free.

Table 4.32: Method of Cremation followed in the family

Sr.no.	Cremation	No.	%
1.	At river/pond	183	61.0
2.	On electric cremation centre	27	9.0
3.	Both methods	64	21.3
4.	Others	26	8.7
	Total	300	100.0

Table 4.32 shows that majority of the respondents (61.0%) families cremate the dead persons at river/pond, only 9% cremate in electric cremation centre and 21.3% do so in both ways. Only about 9% do it through other methods.

Death/ funeral rites method followed

The funeral rites are collectively known as antyeshti, meaning last wish. ‘While living, a Hindu consecrates his worldly life by performing various rites and ceremonies at different stages of his progress. At his departure from this world, his survivors consecrate his death for his future felicity in the next world’. In the funeral the dead body is offered to the fire. From this sacrifice the deceased person joins his ancestor in a new existence. The dead body is carried in a bier on the shoulder of sons, male relatives and close friends to the cremation ground. Some rites are performed at home, some after reaching the cremation site, before being consigned to the flames or the electric furnace. In this regard, Table 4.33 and Figure 4.6 shows that in case of large majority of respondents (79.7%) families funeral rites are performed by son/male, in only 4% cases it is done by daughter/female, and in 15.7% families it is done by both son/daughter-male/female.

Table 4.33: Who performs funeral rites after death in family

Sr.no	Funeral rites done by	No.	%
1.	Only son/male	239	79.7
2.	Only daughter/ female	12	4.0
3.	Son/male and daughter/female both	47	15.7
4.	Others	2	0.6
	Total	300	100

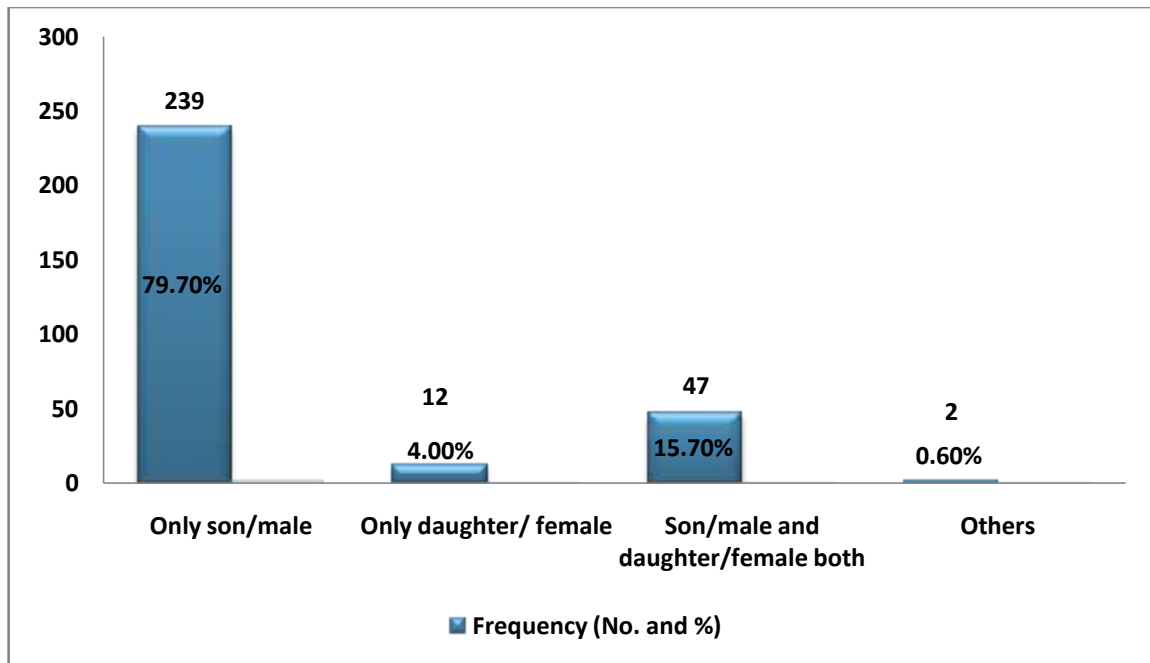


Fig 4.6: Performance of Funeral Rites

Divorce in family

Although Hindu marriage is viewed as sacrament, the Hindu Marriage Act of 1955 permits divorce under certain circumstances. But its not an easy task even today as it is considered to be very religious as the popular saying, “Marriages are made in heaven”. Dissolving the bonds of matrimony between a married couple is not very common in society.

Table 4.34: Incidence of divorce in family

Sr.no.	Divorce	No.	%
1.	Yes	34	11.3
2.	No	266	88.7
	Total	300	100

Table 4.34 and Figure 4.7 illustrate the incident of divorce occurred in family of the respondents. Out of total respondents, 11.3% said yes about the incident of divorce in their families while 88.7% denied about any such incident in their families. So, it can be said that divorce is not common among Hindus.

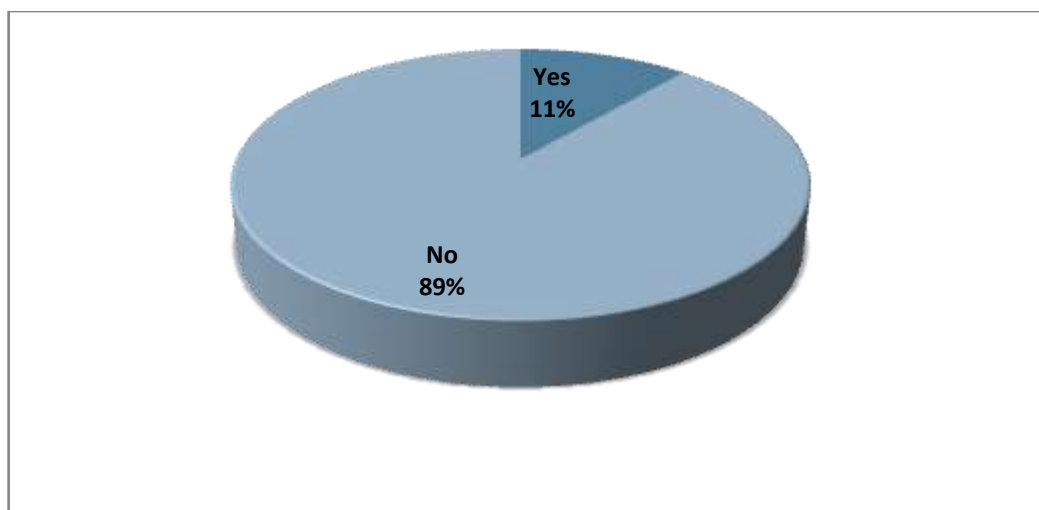


Fig. 4.7: Divorce in family

Performing ‘shraddha’

Shraddha is performed for the ancestors of generations. It is believed that certain rituals performed during shraddh appease the souls of the ancestors and bring happiness and prosperity at home. It is a way for people to express heartfelt gratitude towards their ancestors for having helped them to be what they are and praying for their peace. The great grandparents of the dead are diossolved and cease to be part of future shraddha karmas.

Table 4.35: Performance of ‘shraddha’ in family

Sr.no.	Shraddha performed	No.	%
1	Every year	215	71.7
2	Sometimes	50	16.7
3	Never	27	9.0
4	Others	8	2.7
	Total	300	100

From the Table 4.35, it is evident that 71.7% population of the sample families performed the rituals of shraddha for their deceased ancestors while 16.7% did perform shraddha sometimes, other 9% never performed this ritual while 2.7% have no view about this ritual. Hence, it is clear that majority of respondents families performed the shraddha rites for the deceased ancestors.

Religious Scriptures: As regards religious scriptures, the majority of respondents said the Mahabharat, Ramayan, Ramcharitmanas and Gita are the main religious texts of Hinduism. But majority of them said that they have never read any Veda, Upanishad and have no knowledge regarding it. Bhagwad Gita is found to be the most popular scripture among respondents because it gives life-lessons to them. So, it seems that those religious texts which are less philosophical and are easy to understand are known to the respondents better while those which are little complicated are not much read by them. Majority of the respondents had religious books in the place of worship in their house, which includes books on aarti of all gods and goddess, hanuman chalisa, durga chalisa, shiv chalisa and Gita acquired a prominent place in homes. On asking about reading and using these books, the respondent further told that these books are used only on specific days like Hanuman chalisa on Tuesday and Saturday whereas Durga saptashati and Durga chalisa on navratri days whereas books on God Shiva is usually read in the month of savan and so on. They told these books are not used on a regular basis.

Religious Experience: Every religion promises a transcendental experience to its adherents in some form or other, as saints and other, claim to have had or glimpsed. Various scholars have talked about various types of religious experiences witnessed by the devotees, in their writings like one done by Joachim Wach in his work, 'Types of Religious Experience'. In practice, there are experiential dimensions one witnesses in the mundane world and people claiming material benefits because of the religious observances. The authenticity of psychological phenomena like telepathy, extra-sensory perception, pre-cognition have been proved. Regarding the questions on personal religious experience in the present study many while small fraction of respondents only about 5% agreed to having a divine experience, the large majority denied the same. Out of 14 (5%) respondents who experienced paranormal religious experience, the types of experiences were mainly dreams, prophesy about the future, chatmatkar, and experiencing divine presence during time of casualty in home.

Concluding Observations

The preceding discussion in the chapter provides an empirical analysis of religiosity among the selected respondents of the study in terms of their knowledge, beliefs and practices associated with the Hindu religion. It is found that an overwhelming majority of respondents (84%) believe in Hinduism while barely (6.3%) do not believe in it. The

caste system is one of the features of Indian religious and social tradition associated with rigid hierarchy. Caste system has its origin in ancient India and for this nearly half of the total respondents (43.3%) opine that the society is the main basis of the origin of caste-system while one-fourth of the total respondents (26.3%) believe Brahmins to be the originator of caste system. Untouchability is believed to have been first mentioned in Dharmashastras and according to religious Hindu text, untouchables were not considered to be a part of varna system as their occupations and habits of life involved ritually “polluting” activities and thus they were not treated like savarnas. Regarding untouchability only 17% of the respondents consider it as a religious practice while 38% informants don’t considered that it is religious at all. As regard prohibitions and discrimination on eating habits among Hindus, it is found that more than half of the total respondents (53.7%) strongly agree that they don’t discriminate while eating with people of other castes. But 42.3% seldom eat food with other castes while 34% informants opine that they have no problem with having food with people of other castes. Further it was found that more than half of the total respondents (58.3%) don’t consider Brahmins to be at the highest position in the society. It is seen that about 43% of the respondents have knowledge about all the four ashrams while only 17.3% respondents believe in all of them. Contrary to this nearly half of the respondents (44%) don’t know about the concept of Purushartha while the majority (59.7%) of respondents don’t have any clear cut idea about it. Among the different paths in Hinduism, more than half-of the total respondents (54.7%) follow path of Karma to achieve one’s goal of life (i.e. communion with God). Nearly 42% of the respondents said they have complete knowledge regarding Doctrine of Karma while 38% respondents told they partially knew it. In addition to this 34% of the respondents partially believe in paap-punya while 33% respondents always believe in it. Rebirth is also central to Hinduism and is associated with Karma. In regard to this, 33% of the respondents admitted that they have belief in it while close to this i.e. 29.7% of the respondents denied having any such belief. Majority of the respondents (61.3%) always believe in human destiny. A significant majority of respondents (65.3%) believe in god and goddess while little less than one-fourth (23.3%) respondents partially believe in it. A large majority of respondents (72%) completely believe in worship (70.3%) in idol-worship. Nearly half (46.3%), respondents main objective behind following Hinduism is material prosperity while 29.3% respondents have both material prosperity as well as salvation as the primary motive.

The manifestation of religious beliefs is observed in Hindu religious practices like worship, prayer, observance of fast, visiting temple and so on. Almost half of the total (47.7%) respondents worship God everyday while more than one-fourth of the respondents (28.3%) do not often worship God. A large majority of respondents (85%) practice idol-worship while 29.7% respondents visit temple on a weekly basis and majority (39%) of the respondents do it on some special occasion. Going on pilgrimage seems to be popular among the respondents. Nearly 41.7% of the respondents had been to pilgrimage while 27.3% respondents have planned to go to sacred sites in future. Vratas is an important religious practice in Hinduism. Majority of the respondents (40.3%) keep fasts occasionally while 27.7% never keep fast. Majority of them (52%) never go for upanayan sanskar while 33.3% respondents perform this sanskar. Three-fourth of the total respondents (75%) perform marriage through religious rituals and customs while other 27.7% respondents perform both religious rituals as well court-marriage. Little less than half (40.75%) respondents strongly favour marriage among different castes while on contrary there are only 28.7% event of inter-caste marriages among the respondents. A large portion of respondents (79.7%) opine that only a son or a male member can perform the funeral rites while a very small fraction (4%) of the respondents opine that daughter or a female member can also perform it. Only some (15.7%) respondents agree that both can perform funeral rites. A large majority of respondents (88.7%) denied any incidence of divorce in their family while 11.3% respondents said yes to divorce in their families. Majority (71.7%) respondents performed shraddha annually. For a large number of Hindus, religion is not an occasional phenomenon. It is a part of their daily, weekly and monthly life. Religious practices are being viewed in rational light. Weekly and monthly rites also indicate the religiosity of the individuals. There is no compulsion in performing these rites as compared to sacraments and festivals. They are purely voluntary.

Chapter – V
Socio-Economic Status and Religiosity
Among Hindus

Chapter- V

Socio-Economic Status and Religiosity among Hindus

It will be an ideal society where all members are equal. But in reality there is no known society based on perfect equality. Every society has a system of rating and ranking its members based on a number of criteria. Age, gender, income, occupation, education, class, caste and hereditary status are some of the most common criteria used to rank people in a social hierarchy. Based on economic status, individuals are placed in different social classes. In India the caste system is used to rank individuals and groups as high and low.

This chapter intends to examine the association between socio-economic status of the respondents and their religiosity. The social markers like age, class, gender, occupation, income, caste etc. are taken into consideration for this purpose.

Gender and religiosity

Religion is historically connected to gender inequality and it is highly presumed in most cases that women exhibit higher levels of religiosity than men. Women have often been accused of sexual weakness, sinfulness and impurity and hence need more inclination towards god in comparison to men. There is no definite explanation for this gender difference in religion. Some argue that differential gender roles explain the gender difference in religiosity. Women's central role as wives, mothers and transmitters of cultural and religious beliefs make it important for their behaviour to be regulated and governed by religious guiding principles. Generally greater level of religiosity has been observed among women by scholars for decades. Initially some scholars assumed that women were universally more religious across all religions and cultures.

Table 5.1: Gender wise frequency of worship

Sr. no.	Gender	Frequency of Worship						No Answer	Total
		Daily	Weekly	Monthly	Seldom	Never			
1.	Female	80 (53.3)	18 (12.0)	4 (2.7)	37 (24.7)	11 (7.3)	0 (0)	150 (100)	
2.	Male	63 (42.0)	13 (8.7)	0 (0)	48 (32.0)	22 (14.7)	4 (2.7)	150 (100)	
	Total	143 (47.7)	31 (10.3)	4 (1.3)	85 (28.3)	33 (11.0)	4 (1.3)	300 (100)	

Note: Figures in parentheses indicate percentage.

Table 5.1 provides the data related to the frequency of worship by the respondents on the basis of gender. Out of all the female population, more than half of the female (53.3%) worship God daily, 2.7% worship on a monthly basis, 7.3% female never worship, whereas 42% of the male respondents worship God on a daily basis, 14.7% male never worship God and 2.7% gave no answer about this. So, majority of female respondents (53.3%) do some worship daily which is higher than at 42% only.

Table 5.2: Gender and Observance of fast and rituals

Sr. no.	Gender	Observance of fast and rituals				Total
		Always	Sometimes	Never	No answer	
1.	Female	59 (39.3)	54 (36.0)	28 (18.7)	9 (6.0)	150 (100.0)
2.	Male	22 (14.7)	67 (44.7)	55 (36.7)	6 (4.0)	150 (100.0)
	Total	81 (27.0)	121 (40.3)	83 (27.7)	15 (5.0)	300 (100.0)

Note: Figures in parentheses indicate percentage.

Table 5.2 shows the link between gender and performance of fast and rituals. It is clearly evident that 39.3% females always keep fast and perform rituals while 18.7% never perform such rites, whereas only 14.7% male always keep fast and rituals and 36.7% male never go for such performance. So, it is evident from the table that female are more oriented towards performing the religious rites than man.

Table 5.3: Gender wise knowledge about Doctrine of Karma

Sr. no.	Gender	Knowledge about the Doctrine of Karma			
		Fully know	Partially know	Don't know	Total
1.	Female	53 (35.3)	60 (40.0)	37 (24.6)	150 (100)
2.	Male	73 (48.6)	55 (36.6)	22 (14.6)	150 (100)
	Total	126 (100.0)	115 (100.0)	59 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.3 explain the link between gender and knowledge of the Doctrine of Karma. Out of all female respondents 35.3% females have complete knowledge about it while 40% females know partially about doctrine of karma and another 24.6% females have no knowledge about it. On the other hand, 48.6% males fully know about the doctrine of karma while 36.6% know partially about it and the rest 14.6% males do not know about it. From the above analysis, it can be inferred that males possess more knowledge about the doctrine of karma in comparison to females.

Table 5.4: Gender wise objectives of following Hinduism

Sr.no	Gender	Objectives of following Hinduism				Total
		Wordly happiness	To achieve/attain salvation	To achieve both	Don't believe	
1.	Female	63 (42.0)	27 (18.0)	46 (30.7)	14 (9.3)	150 (100.0)
2.	Male	76 (50.7)	16 (10.7)	42 (28.0)	16 (10.7)	150 (100.0)
	Total	139 (46.3)	43 (14.3)	88 (29.3)	30 (10.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.4 shows the linkage between objectives of following Hinduism by male and female respondents. The table indicates that wordly happiness has now-a-days become the drive behind following Hinduism. It is found that by following Hinduism, 42%

female want to gain worldly happiness and 50.7% males do it for the same purpose, whereas 18% females and 10.7% males do it to attain liberation. 30.7% females and 28% males do it to fulfil both the objectives, while only 9.3% females and 10.7% males don't believe in any such objective. From the table above, it can be inferred that nearly half of the respondents from the total population (46.3%) in present time worship God to achieve material prosperity.

Table 5.5: Gender-wise temple visit

Sr. no.	Gender	Temple Visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	Female	4 (2.7)	47 (31.3)	24 (16.0)	66 (44.0)	9 (6.0)	150 (100)
2.	Male	9 (6.0)	42 (28.0)	26 (17.3)	51 (34.0)	22 (14.7)	150 (100)
	Total	13 (4.3)	89 (29.7)	50 (16.7)	117 (939.0)	31 (10.3)	300 (100)

Note: Figures in parentheses indicate percentage

Table 5.5 illustrate the link between gender and frequency of visiting temples. The respondents were given options in form of daily, weekly, monthly, sometimes and never. Out of all the respondents only 4 (2.7%) female respondents and 9 (6%) male respondent visit temple daily, 47 (31.3%) female and 42 (28%) male visit on weekly basis, 24 female and 26 male visit temple on monthly basis, 66 female and 51 male visit temple sometimes while 9 female and 22 male never visited temple. More than one-third of the respondents both among male (34%) and female (44%) visited temple sometimes.

On asking the respondents they told that they prefer going to temple on some special occasions like birthday, marriage anniversary, on result day of competitive exams, on festivals like Janmashti, Ram Navami, Mahashivratri and so on. They go for offering special worship during ill-health, for success in examination, for good job, for male child, for getting mental peace, for some property matters.

The respondents who never visited temple they answered that they find temple premises unclean, muddy and too loud and noisy which is not appropriate for anykind of personal worship. On contrary to temple visit, they admit that they prefer to attend gurudwaras

and church for personal worship as they found it very clean and compose for worship and they visit them on some special occasions.

The pilgrimage is a journey by those, who undertake travelling to sacred places as act of religious devotion. Table 5.6 shows the link between gender and pilgrimage visit. Over one-third (37.3%) female respondents and 46% male respondents said they have visited some pilgrimage sites, while 26% female and 29.3% male respondents have not yet visited any sacred place of worship while another 36% female respondents and 18.7% male respondents told they will definitely visit any sacred places in near future. Negligible number of respondents, both on male and female were not interested in any pilgrimage while 2.7% male respondents gave no answer on this question. So, it is clear that a significant number of male respondents (46%) have already visited some sacred sites and 36% female respondents assured of visiting these sites in near future. When asked about the pilgrimage visit some respondents said ‘ they were useful’. On asking how they were useful, they told that visiting them gave joy and mental satisfaction and they also enabled them to interact with different types of people and they got to know their beliefs and values.

Table 5.6: Gender-wise pilgrimage visit

Sr.no.	Gender	Pilgrimage visit					
		Yes	No	Will go in future	Will never go	No answer	Total
1.	Female	56 (37.3)	39 (26.0)	54 (36.0)	1 (0.7)	0 (0.0)	150 (100.0)
2.	Male	69 (46.0)	44 (29.3)	28 (18.7)	5 (3.3)	4 (2.7)	150 (100.0)
	Total	125 (41.7)	83 (27.7)	82 (27.3)	6 (2.0)	4 (1.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Some respondents felt that pilgrimages take them closer to nature whose beauty can be admired from close proximity and many respondents also admit that they visit pilgrimages to seek God’s blessings.

Age-wise Religiosity

The life course is considered a social phenomenon, distinct from the more psychological development conceptualization of life span. It reflects the intersection of social and historical factors with personal biography. Therefore, life course patterns are expected to vary across time, space, and populations. Life course perspectives focus on socially recognized sequences of transitions that are subject to age differentiation (George, 1993)

Fundamental to the life course perspective is that development and change occur throughout the life course. Early life tends to be more patterned and normative, but in middle and later adulthood change becomes increasingly less patterned and normative. Furthermore, social structurally, as individuals develop and change throughout life, social institutions both limit alternatives and are changed by new demands placed on them. The relationship between individual and society is therefore interactive and dialectic (Giele, 1980). As a result, older people generally show increased uniqueness when compared to younger people.

Religious fervour and commitment does not continue in a single sequence over the course of life for most people, either upward or downward or straight across. Sociologists have accepted this and have attempted to find the systematic pattern of variation in religious involvement over the life course. As modern society has become more pluralistic, differentiated, and even fragmented, it has become harder to find those patterns (Hunt 2007). The basic question evolve in understanding religious pattern is in what ways religious involvement change over the life course and secondly how might difference in age groups cause change in religious sensibility and experience when accompanied with life events like board exam, career aspiration, marriage, child bearing and rearing, retirement and so on.

In the present study, attention on religiosity at various stages of the life course is focussed and for this four different age groups are examined which one can say forms the transitional periods in one's life. Age is a biological component of human beings and has its own effect on the way of thinking. The attitude and opinions of individuals are determined to a great extent by their respective ages. The specific reason behind this classification is to see how religiosity fluctuated according to age or age-based life course events. The first group can be characterised as adolescents from age group 15-19

and this is the phase when children are maturing physically and seeking independence from their parents socially and mainly studies and exams form the core of life. The second group is emerging adulthood from 20-35 as this period is a real transition into adulthood and marriage and childbearing takes place in this age. Jeffrey Arnett has described this new cultural life stage as a sort of grey area between adolescence and adulthood and as a period characterized by considerably instability. The third age group is mature adulthood comprising age between 35-59 and this is the exact time of family formation events, child bearing and marked by a phase of responsibilities and stressors to a great extent. The last group is group of later life i.e. age above 60 or in a common language is group of old age. The later life is a period of retirement and losing friends and loved ones. As people age, they lose social ties, and their role in society changes.

Table 5.7: Age-wise knowledge about Doctrine of Karma

Sr.no.	Age (in years)	Knowledge about Doctrine of Karma			
		Fully know	Partially know	Don't know	Total
1.	15-19	5 (4.0)	8 (6.1)	18 (31.0)	31 (10.3)
2.	20-35	44 (34.9)	24 (20.9)	17 (29.3)	85 (28.3)
3.	35-59	70 (55.6)	69 (60.0)	20 (34.5)	159 (53)
4.	Above 60	7 (5.6)	15 (13.0)	3 (5.2)	25 (8.3)
	Total	126 (100.0)	116 (100.0)	58 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.7 exhibit the relationship between age and knowledge about Doctrine of Karma. It is visible that only 4% respondents in the age group of 15-19 fully know about it, 34.9% in the age-group of 20-35 are completely familiar with this concept while 55.6% in the age group of 35-59 and 5.6% in age 60 and above knows it completely. The table clearly shows that majority of the respondents (31%) in age group of 15-19 don't know about the theory of karma, 34.9% in the age group of 20-35 knows completely about it, 60% in the age group of 35-59 have partial knowledge about it and 13% in the age group of 60 and above have partial knowledge of the same.

Table 5.8: Age wise main objectives of following Hinduism

Sr. no	Age (in years)	Main Objectives of following Hinduism				Total
		Wordly happiness	To achieve/attain salvation	To achieve both	Don't Believe	
1.	15-19	14 (46.7)	2 (6.7)	13 (43.3)	1 (3.3)	30 (100.0)
2.	20-35	38 (44.2)	10 (11.6)	27 (31.4)	11 (12.8)	86 (100.0)
3.	35-59	80 (50.3)	29 (18.2)	37 (23.3)	13 (8.2)	159 (100.0)
4.	Above 60	7 (28.0)	2 (8.0)	11 (44.0)	5 (20.0)	25 (100.0)
	Total	139 (46.3)	43 (14.3)	88 (29.3)	30 (10.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.8 establish the relationship between age and main objectives behind following Hinduism. It is clearly seen that majority of the respondents i.e. 46.7% in the age group of 15-19 years, 44.2% in the age group 20-35 years, 50.3% in the age group 35-59 admit to have material prosperity behind following Hinduism while 44% respondents in the age group of 60 and above want to have both i.e. material prosperity and salvation also as the prime motive behind following Hinduism. Its very surprising to say that very few respondents among all age groups declare to attain salvation as the prime factor behind following Hinduism. On the contrary, nearly one-third respondents in all age groups accepted that they want both prosperity as well as salvation by worshipping.

Table 5.9: Age-wise and frequency of worship

Sr. no.	Age (in years)	Frequency of worship						Total
		Daily	Weekly	Monthly	Some times	Never	No Answer	
1.	15-19	8 (26.7)	4 (13.3)	1 (3.3)	2 (6.7)	11 (36.7)	4 (13.3)	30 (100.0)
2.	20-35	35 (40.7)	10 (11.6)	0 (0.0)	36 (41.9)	5 (5.8)	0 (0.0)	86 (100.0)
3.	35-59	88 (55.3)	16 (10.1)	3 (1.9)	40 (25.2)	12 (7.5)	0 (0.0)	159 (100.0)
4.	Above 60	12 (48.0)	1 (4.0)	0 (0.0)	7 (28.0)	5 (20.0)	0 (0.0)	25 (100.0)
	Total	143 (47.7)	31 (10.3)	4 (1.3)	85 (28.3)	33 (11.0)	4 (1.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Religion being a traditional field, it is presumed that it is largely followed by elderly people. Table 5.9 examine the affect of age on frequency of worship of God by respondents. Majority of the respondents in the age group of 15-19 never worship God, 41.9% of the respondents in the age group of 20-35 rarely worship God, more than half of the total respondents in the age-group of 35-59 worship god everyday while nearly half of the total respondents 48% in the age group of above 60 years worship god on a regular basis. It is also visible from the table that minority of the respondents of all the age-groups go for monthly worship of God.

Table 5.10: Age-wise frequency of temple visit

Sr. no.	Age	Frequency of Visiting Temples					Total
		Daily	Weekly	Monthly	Seldom	Never	
1.	15-19 years	0 (0.0)	2 (6.7)	4 (13.3)	13 (43.3)	11 (36.7)	30 (100.0)
2.	20-35 years	3 (3.5)	22 (25.6)	10 (11.6)	45 (52.3)	6 (7.0)	86 (100.0)
3.	35-59 years	8 (5.0)	56 (35.2)	34 (21.4)	52 (32.7)	9 (5.7)	159 (100.0)
4.	Above 60 years	2 (8.0)	9 (36.0)	2 (8.0)	7 (28.0)	5 (20.0)	25 (100.0)
	Total	13 (4.30)	89 (29.7)	50 (16.7)	117 (39.0)	31 (10.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

The Table 5.10 portrays the linkage between age and frequency of visiting temples. From the table, it is clearly seen that respondents in the age group of 15-19 rarely visit temple on a regular basis while 52% in the age group of 20-35 years seldom visit temple and 35.2% respondents in the age group of 60 and above also visit on weekly basis. Overall, the table show that maximum number of respondents (i.e. 39%) visit temple rarely. When asked they told temple visit on special occasion is compulsory like on some festivals, birthdays, anniversary, etc.

Class-wise Religiosity

A relationship between social class and religiosity is examined in details here.

Table 5.11: Class-wise knowledge of Doctrine of Karma

Sr. no.	Class	Doctrine of Karma of Hinduism			
		Fully know	Partially know	Don't know	Total
1.	Upper Class	16 (12.7)	9 (7.8)	1 (1.7)	26 (8.7)
2.	Upper- Middle Class	62 (49.2)	37 (32.2)	30 (23.2)	129 (43.0)
3.	Lower-Middle Class	5 (4.0)	12 (10.4)	6 (10.3)	23 (7.7)
4.	Lower Class	43 (34.1)	57 (48.7)	22 (34.5)	122 (40.0)
	Total	126 (100.0)	115 (100.0)	59 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

The concept of 'karma' is one of the central concepts in Hindu philosophy that elucidate the cause of suffering and also the means of liberation. Table 5.11 explains the knowledge about doctrine of karma in different class. Maximum number of respondents 49.2% among upper-middle class are acquainted with the theory of karma while 12.7% respondents of the upper-class are familiar with the concept whereas 10.4% of the respondents among lower-middle and 48.7% respondents of the lower-class have partial

knowledge about it. Around one-fourth i.e. 23.25% of upper-middle class and 34.5% of the lower-class have no knowledge about it.

On asking the respondents of the lower-middle class about the doctrine, they said they don't know much about the philosophy of karma. Further, they added that they use to listen from their grand and great- grand parents that what u sow u will reap and hence try to make good deeds so that you don't have to suffer in future. Respondents of the lower class were very surprised to know that this is a hindu philosophy and they thought that it is just a saying which is passed from generations to generations.

Table 5.12: Class-wise frequency of worshipping deities

Sr. no.	Class	Frequency of Worshipping Deities						
		Daily	Weekly	Monthly	Sometimes	Never	No Answer	Total
1.	Upper Class	12 (46.2)	3 (11.5)	0 (0.0)	6 (23.1)	5 (19.2)	0 (0.0)	26 (100.0)
2.	Upper- Middle Class	61 (47.3)	15 (11.6)	2 (1.6)	30 (23.3)	17 (13.2)	4 (3.1)	129 (100.0)
3.	Lower-Middle Class	15 (65.2)	5 (21.7)	1 (4.3)	2 (8.7)	0 (0.0)	0 (0.0)	23 (100.0)
4.	Lower Class	55 (45.0)	8 (5.8)	1 (0.8)	47 (39.2)	11 (9.2)	0 (0.0)	122 (100.0)
	Total	143 (47.7)	31 (10.3)	4 (1.3)	85 (28.3)	33 (11.0)	4 (1.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.12 demonstrates the frequency of worship by respondents of different classes. From the table it is visible that majority of the respondents i.e. 46.2% from upper-class, 47.3% from upper-middle class, 65.2% from lower-middle class and 45% from lower-class engaged in worshipping god on a regular basis. They worship god each day and perform daily rites and rituals. The other category of maximum respondents among all the classes goes for seldom prayers and performance of rituals especially on special occasions and festivals. They constitute around 28% of the total respondents whereas 11% of the total respondents never worship God while negligible number of respondents i.e 1.3% don't gave any answer on this.

Respondents on asking how they pray god on regular basis told, they after waking up in bed they take God's name and say any prayer, they listen to spiritual programmes on television, recite prayers while doing domestic work, they do watering of tulsi plant, offer food to god, recite mantras, do aarti, read religious text, light a lamp in the evening and finally namaskar to god before going to bed.

Table 5.13: Class-wise frequency of temple visit

Sr. no.	Class	Frequency of temple visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	Upper Class	3 (11.5)	5 (19.2)	3 (11.5)	10 (38.5)	5 (19.2)	26 (100.0)
2.	Upper- Middle Class	9 (7.0)	23 (17.8)	19 (14.7)	63 (48.8)	15 (11.6)	129 (100.0)
3.	Lower-Middle Class	1 (4.3)	4 (17.4)	2 (8.7)	16 (69.6)	0 (0.0)	23 (100.0)
4.	Lower Class	0 (0.0)	57 (47.5)	26 (20.8)	28 (22.5)	11 (9.2)	122 (100.0)
	Total	13	89	50	117	31	300
	(%)	(4.3)	(29.7)	(16.7)	(39.0)	(10.3)	(100.0)

Note: Figures in parentheses indicate percentage

Hindu gods and goddesses are beautifully and decoratively placed in the premises of huge buildings called 'temple'. People's religious experience in temples are difficult to describe, their connect with god and finally their participation in puja is something that is solely experienced by the devotee himself. Here, in Table 5.13 the frequency of visiting temples by the devotees of all classes are closely examined. The table depicts that majority of the respondents of upper class, 38.5%, 48.8% of upper-middle class and 69.6% of lower-middle class not very often visit temples while 47.5% of the respondents of lower-class visit temple on weekly basis. On asking them about their temple visit they told, they offer flowers and prasad to their isht-devta on their day and worship them in their temple. They further said that temples of their isht-devta are fixed and they visit them weekly.

Table 5.14 Class-wise pilgrimage visit

Sr. no.	Class	Pilgrimage visit					Total
		Yes	No	Will go in future	Will never go	No opinion	
1.	Upper Class	12 (46.2)	2 (7.7)	9 (34.6)	3 (11.5)	0 (0.0)	26 (100.0)
2.	Upper- Middle Class	64 (49.6)	19 (14.7)	39 (30.2)	3 (2.3)	4 (3.1)	129 (100.0)
3.	Lower-Middle Class	4 (17.4)	3 (13.0)	16 (69.6)	0 (0.0)	0 (0.0)	23 (100.0)
4.	Lower Class	45 (35.8)	59 (49.2)	18 (15.0)	0 (0.0)	0 (0.0)	122 (100.0)
	Total	125 (41.7)	83 (27.7)	82 (27.3)	6 (2.0)	4 (1.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.14 examine the importance of pilgrimage visit among different class of respondents. Nearly half of the respondents 46.2% of upper-class, 49.6% respondents of upper-middle class told they have already visited sacred sites, 69.6% respondents of lower-middle class said they have not visited any sites yet but will definitely visit pilgrimage in near future while 49.2% respondents of the lower class agreed that they have never gone to any such sacred place for worship. From the table it is clearly seen that almost 41% of the total respondents of all classes have already visited pilgrimage sites while more than one-fourth i.e. 27% respondents planned to visit in near future and other 27.7% have not visited yet.

On asking the respondents of lower class about not going to any sacred place they told they are incapable of going outstation as they face financial problems as well they are even unable to plan and manage to go to some places.

Table 5.15: Class-wise observance of fast

Sr. no.	Class	Do you keep fast				
		Always	Sometimes	Never	No answer	Total
1.	Upper Class	3 (11.5)	11 (42.3)	7 (26.9)	5 (19.2)	26 (100.0)
2.	Upper- Middle Class	30 (23.3)	51 (39.5)	39 (30.2)	9 (7.0)	129 (100.0)
3.	Lower-Middle Class	6 (26.1)	13 (56.5)	4 (17.4)	0 (0.0)	23 (100.0)
4.	Lower Class	42 (34.2)	46 (38.3)	33 (26.7)	1 (0.8)	120 (100.0)
	Total	81 (27.0)	121 (40.3)	83 (27.7)	15 (5.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

In Hindu religion, fasting is not an obligation, but a moral and spiritual act where the aim is to purify the body and the mind and gain divine grace. There are different forms of fasting which are more or less strict, depending on personal, family and community beliefs. The Table 5.15 shows observance of fasting among different classes of respondents. It is clearly seen that respondents of all the classes keep fast occasionally and not always. Of all the total population, around 40.3% respondents keeps fast sometimes and 27% keeps always while 27.7 respondents never keep fast while 5% respondents never go on any fasts. This implies that people have varied reasons for fasting on different occasions.

When asked, they said the purpose of fasting are varied as a religious, magical or social customs. Fasting is considered as purifying, disciplining factors which demands self-control. Further when asked to elaborate the reason of fastings, majority of the respondents among upper-class told they want physical fitness and want to change their diets, people of upper-middle class told they have faith in god and want mental peace which comes from fasting so they do, while people of lower-middle class and lower class told they do because of the rites, tradition and also for the sake of elder family members they keep fasts.

Source of Income and Religiosity

Religiosity with different source of income of family is observed in this section

Table 5.16: Source of income and knowledge of Doctrine of Karma

Sr. no.	Source of Income	Doctrine of Karma of Hinduism			
		Know fully	Know partially	Don't know	Total
1.	Agriculture	1 (0.8)	6 (5.2)	2 (3.4)	9 (3.0)
2.	Business	8 (6.3)	6 (5.2)	6 (8.6)	20 (6.7)
3.	Govt. Job	47 (37.3)	23 (20.0)	8 (13.8)	78 (26.0)
4.	Private Job	14 (11.1)	18 (15.7)	19 (32.8)	51 (17.0)
5.	Self - Employment	45 (35.7)	48 (41.7)	18 (31.0)	111 (37.0)
6.	Labour	11 (8.7)	14 (12.2)	6 (10.3)	31 (10.3)
	Total	126 (100.0)	115 (100.0)	59 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.16 establish a link between source of income and doctrine of karma. 37.3% respondents engaged in government job, 35.7% respondents engaged in self-employment have complete knowledge about it, 5.2% of respondents engaged in agriculture, 12.2% labour partially know about it while 32.8% respondents occupied in private jobs don't know about it.

Out of all the respondents, 126 know definitely about it while 115 respondents acquire partial knowledge about it while 59 knows nothing.

Table 5.17: Source of Income and Main Objective of following Hinduism

Sr. no.	Source of Income	Objective of following Hinduism				
		Wordly happiness	To achieve/attain salvation	To achieve both	Don't believe	Total
1.	Agriculture	6 (66.7)	2 (22.2)	1 (11.1)	0 (0.0)	9 (100.0)
2.	Business	3 (15.0)	5 (25.0)	12 (60.0)	0 (0.0)	20 (100.0)
3.	Govt. Job	19 (24.4)	15 (19.2)	34 (43.6)	10 (12.8)	78 (100.0)
4.	Private Job	19 (37.3)	8 (15.7)	16 (31.4)	8 (15.7)	51 (100.0)
5.	Self – Employment	64 (57.7)	12 (10.8)	23 (20.7)	12 (10.8)	111 (100.0)
6.	Labour	28 (90.3)	1 (3.2)	2 (6.5)	0 (0.0)	31 (100.0)
	Total	139 (46.3)	43 (14.3)	88 (29.3)	30 (10.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.17 shows that overwhelming majority (90.3%) of total labourers' main objective of following Hinduism is wordly happiness, followed by those engaged in agriculture (66.7%), self-employment (57.3%), private job (37.3%), government job (24.4%), and business (15%). It is seen that small number of respondents from all source of income groups want to achieve salvation whereas less than half (43.6%) engaged in government job want to attain both wordly happiness and salvation by following Hinduism. So, it is evident that wordly happiness is the main objective behind following Hinduism.

Table 5.18: Source of Income and Frequency of Worship

Sr.no.	Source of Income	Frequency of Worship						
		Daily	Weekly	Monthly	Sometimes	Never	No Answer	Total
1.	Agriculture	4 (44.4)	3 (33.3)	0 (0.0)	2 (22.2)	0 (0.0)	0 (0.0)	9 (100.0)
2.	Business	10 (50.0)	4 (20.0)	1 (5.0)	5 (25.0)	0 (0.0)	0 (0.0)	20 (100.0)
3.	Govt. Job	42 (53.8)	5 (6.4)	0 (0.0)	19 (24.4)	12 (15.4)	0 (0.0)	78 (100.0)
4.	Private Job	23 (45.1)	9 (17.60)	2 (3.9)	6 (11.8)	7 (13.7)	4 (7.8)	51 (100.0)
5.	Self - Employment	50 (45.0)	7 (6.3)	1 (0.9)	39 (35.1)	14 (12.6)	0 (0.0)	111 (100.0)
6.	Labor	14 (45.2)	3 (9.7)	0 (0.0)	14 (45.2)	0 (0.0)	0 (0.0)	31 (100.0)
	Total	143 (47.7)	31 (10.3)	4 (1.3)	85 (28.3)	33 (11.0)	4 (1.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

According to Table 5.18, maximum number of respondents from all the groups worship daily i.e. government job (53.8%), followed by business sector (50%), agriculture (44.4%), labour (45.2%), private job (45.1%), self-employment (45%). Out of all the respondents nearly half of the population (47.7%) respondents worship God daily, followed by respondents who worship sometimes (28.3%), then respondents who never worship (11%), weekly (10.3%) and a very small number of respondents (1.3%) who gave no answer to this question. Thus, maximum number of respondents (47.7%) worship God daily.

Table 5.19: Source of Income and Frequency of Temple Visit

Sr.no.	Source of Income	Frequency of temple visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	Agriculture	1 (11.1)	1 (11.1)	3 33.3	4 44.4	0 .0	9 100.0
2.	Business	2 (10.0)	3 (15.0)	3 (15.0)	12 (60.0)	0 (0.0)	20 (100.0)
3.	Govt. Job	5 (6.4)	20 (25.6)	8 (10.3)	32 (41.0)	13 (16.7)	78 (100.0)
4.	Private Job	4 (7.8)	9 (17.6)	9 (17.6)	25 (49.0)	4 (7.8)	51 (100.0)
5.	Self - Employment	1 (0.9)	46 (41.4)	21 (18.9)	29 (26.1)	14 (12.6)	111 (100.0)
6.	Labour	0 (0.0)	10 32.3	6 (19.4)	15 (48.4)	0 (0.0)	31 (100.0)
	Total	13 (4.3)	89 (29.7)	50 (16.7)	117 (39.0)	31 (10.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.19 indicates the association between frequency of visiting temple by respondents of different source of income groups. Maximum number of respondents from all sectors visit temples sometimes i.e. 60% (business), 49% (private job), 48.4% (labours), 44.4% (agriculture), 26.1% (self-employment), followed by respondents visiting temples monthly (16.7%), followed by respondents who never visit temple (10.3%) and last by the respondents who visit temple daily (4.3%). So, it is evident that maximum respondents from all the source of income group visit temple sometimes.

Income and Religiosity

Religion is an important factor that influences decision making power of individuals. Here, there is an effort to look at how economic factors affect religiousness between the selected respondents of the study. How income affects religious behaviour and affiliation is an important aspects to be observed among the devotees empirically. The research through survey method estimates the effect of income on religious behaviour. Participation in religious activities involves both time and money. Individuals have to choose and make decision concerning these scarce resources. Religious participation at sometimes or other is determined by the income of the individuals. What are the changes in religious involvement of the individuals with variation in their income is closely observed.

Table 5.20 demonstrates the link between income and frequency of visiting temples by respondents of different income-group. It is clearly seen that maximum number of respondents (36.7%) in income group of less than Rs.15000 visit temple sometimes, 56.9% respondents in income group of Rs.15000-30000 visit temple weekly, 52.1% respondents in income group of Rs.30000-50000 visit temple sometimes, 47.1% respondents in income group of Rs. 50000-100000 visit sometimes, 35% in income group of Rs. 250000-500000 visit temple sometimes and lastly 45.8% in the highest income group i.e. Rs.500000-1000000 visit temple sometimes. Only the maximum number (56.9%) in the income group of Rs. 15000-30000 visit temple weekly. Thus, it can be inferred that maximum number of respondents (39%) among all the income-group visit temple sometimes.

Table 5.20: Income level wise frequency of temple visit

Sr. no.	Income (in Rs.)	Frequency of temple visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	Less than 15000	0 (0.0)	11 (22.4)	9 (18.4)	18 (36.7)	11 (22.4)	49 (100.0)
2.	15000 – 30000	0 (0.0)	33 (56.9)	17 (29.3)	8 (13.8)	0 (0.0)	58 (100.0)
3.	30000- 50000	4 (8.3)	16 (33.3)	3 (6.2)	25 (52.1)	0 (0.0)	48 (100.0)
4.	50000-100000	3 (4.3)	18 (25.7)	9 (12.9)	33 (47.1)	7 (10.0)	70 (100.0)
5.	100000 – 250000	2 (6.5)	3 (9.7)	8 (25.8)	15 (48.4)	3 (9.7)	31 (100.0)
6.	250000- 500000	2 (10.0)	6 (30.0)	2 (10.0)	7 (35.0)	3 (15.0)	20 (100.0)
7.	500000- 1000000	2 (8.3)	2 (8.3)	2 (8.3)	11 (45.8)	7 (29.2)	24 (100.0)
	Total	13 (4.3)	89 (29.7)	50 (16.7)	117 (39.0)	31 (10.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.21: Income level-wise observance of fasts and rituals

Sr. no.	Monthly Income (Rs.)	Observance of fasts and rituals				
		Always	Sometimes	Never	No answer	Total
1.	Less than 15000	5 (10.2)	20 (40.8)	23 (46.9)	1 (2.0)	49 (100.0)
2.	15000 - 30000	22 (37.9)	26 (44.8)	10 (17.2)	0 (0.0)	58 (100.0)
3.	30000- 50000	17 (35.4)	20 (41.7)	11 (22.9)	0 (0.0)	48 (100.0)
4.	50000- 100000	19 (27.1)	28 (40.0)	19 (27.1)	4 (5.7)	70 (100.0)
5.	100000 - 250000	10 (32.3)	15 (48.4)	6 (19.4)	0 (0.0)	31 (100.0)
6.	250000-500000	4 (20.0)	6 (30.0)	7 (35.0)	3 (15.0)	20 (100.0)
7.	500000-1000000	4 (16.7)	6 (25.0)	7 (29.2)	7 (29.2)	24 (100.0)
	Total	81 (27.0)	121 (40.3)	83 (27.7)	15 (5.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.21 reveals the observance of fast and rituals by respondents of different income levels. It is observed that maximum number of respondents (37.9%) in the income group of Rs. 15000-30000 there is always seen observance of fast and rituals while less than half (40.3%) respondents of total respondents in all income group sometimes perform fast and do rituals while 27% respondents from all income group perform rituals and equal number of respondents (27.7%) in all income-group never do fasts and perform rituals.

Table 5.22: Income and Pilgrimage Visit

Sr. no.	Monthly Income (in Rs.)	Pilgrimage Visit					Total
		Yes	No	Will go in future	Will never go	No answer	
1.	Less than 15000	9 (18.4)	28 (57.1)	12 (24.5)	0 (0.0)	0 (0.0)	49 (100.0)
2.	15000 - 30000	31 (53.4)	21 (36.2)	6 (10.3)	0 (0.0)	0 (0.0)	58 (100.0)
3.	30000-50000	20 (41.7)	8 (16.7)	20 (41.7)	0 (0.0)	0 (0.0)	48 (100.0)
4.	50000-100000	24 (34.3)	20 (28.6)	22 (31.4)	0 (0.0)	4 (5.7)	70 (100.0)
5.	100000 - 250000	12 (38.7)	4 (12.9)	14 (45.2)	1 (3.2)	0 (0.0)	31 (100.0)
6.	250000-500000	10 (50.0)	0 (0.0)	8 (40.0)	2 (10.0)	0 (0.0)	20 (100.0)
7.	500000-1000000	19 (79.2)	2 (8.3)	0 (0.0)	3 (12.5)	0 (0.0)	24 (100.0)
	Total %	125 (41.7)	83 (27.7)	82 (27.3)	6 (2.0)	4 (1.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.22 reflects that less than half (41.7%) of the total respondents have already visited pilgrimage sites of all income groups, followed by respondents of all income group who have not yet visited any sacred sites, followed by respondents who have planned their visit in future (27.3%) of all income-group, followed by a small fraction of respondents of both who will never go on pilgrimage sites (2%) and respondents who gave no answer (1.3%) to this question from all the income groups.

Educational level wise Religiosity

Educational level affects an individual's personality, his socialisation and thinking pattern. Education is a key to a better life in future. Education has a strong effect on

religious participation. Education influences strategies of action relevant to religious beliefs and faiths. High level of education helps followers to understand the religious scriptures and to gain philosophical knowledge about one's own religion. Understanding how religion affects educational decision making and outcomes is an important aspect of religion and thus becomes crucial to study.

Table 5.23 indicates the linkage between different educational level and main objective behind following Hinduism by the respondents. It is clearly visible that maximum number of respondents (46.3%) from all the education group wants worldly happiness, followed by both i.e. worldly happiness and salvation (29.3%), followed by only attaining salvation (14.3%) and lastly only a small fraction of population (10%) who don't believe in any objective.

Table 5.23: Educational level and Main Objective of following Hinduism

Sr. No.	Educational level	Main objective of following Hinduism				
		Wordly happiness	To achieve/attain salvation	To achieve both	Don't believe	Total
1.	Illiterate	12 (63.2)	4 (21.1)	3 (15.8)	0 (0.0)	19 (100.0)
2.	Literate	9 (56.2)	0 (0.0)	4 (25.0)	3 (18.8)	16 (100.0)
3.	Primary	6 (75.0)	0 (0.0)	0 (0.0)	2 (25.0)	8 (100.0)
4.	Middle	16 (80.0)	0 (0.0)	4 (20.0)	0 (0.0)	20 (100.0)
5.	High school	23 (59.0)	4 (10.3)	12 (30.8)	0 (0.0)	39 (100.0)
6.	Intermediate	29 (53.7)	1 (1.9)	12 (22.2)	12 (22.2)	54 (100.0)
7.	Graduate	27 (34.2)	21 (26.6)	23 (29.1)	8 (10.1)	79 (100.0)
8.	Post- graduate	16 (27.1)	12 (20.3)	26 (44.1)	5 (8.5)	59 (100.0)
9.	Others	1 (16.7)	1 (16.7)	4 (66.7)	0 (0.0)	6 (100.0)
	Total	139 (46.3)	43 (14.3)	88 (29.3)	30 (10.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.24: Educational level wise frequency of worshipping God

Sr.no.	Educational Level	Frequency of Worship						
		Daily	Weekly	Monthly	Sometimes	Never	No Answer	Total
1.	Illiterate	14 (73.7)	0 (0.0)	2 (10.5)	3 (15.8)	0 (0.0)	0 (0.0)	19 (100)
2.	Literate	10 (62.5)	0 (0.0)	0 (0.0)	3 (18.8)	3 (18.8)	0 (0.0)	16 (100)
3.	Primary	6 (75.0)	0 (0.0)	0 (0.0)	0 (0.0)	2 (25.0)	0 (0.0)	8 (100)
4.	Middle	9 (45.0)	2 (10.0)	0 (0.0)	3 (15.0)	6 (30.0)	0 (0.0)	20 (100)
5.	High school	10 (25.6)	5 (12.8)	1 (2.6)	17 (43.6)	2 (5.1)	4 (10.3)	39 (100)
6.	Intermediate	16 (29.6)	3 (5.6)	1 (1.9)	25 (46.3)	9 (16.7)	0 (0.0)	54 (100.0)
7.	Graduate	40 (50.6)	13 (16.5)	0 (0.0)	18 (22.8)	8 (10.1)	0 (0.0)	79 (100)
8.	Post-graduate	36 (61.0)	7 (11.9)	0 (0.0)	13 (22.0)	3 (5.1)	0 (0.0)	59 (100)
9.	Others	2 (33.3)	1 (16.7)	0 (0.0)	3 (50.0)	0 (0.0)	0 (0.0)	6 (100)
	Total	143 (47.7)	31 (10.3)	4 (1.3)	85 (28.3)	33 (11.0)	4 (1.3)	300 (100)

Note: Figures in parentheses indicate percentage

Table 5.24 indicates the frequency of worshipping God by respondents of different educational level. Nearly three-fourth of respondents (73.7%) among illiterates worship daily, followed by maximum number of respondents among primary education group (75%) worship daily, followed by literates (62.5%), followed by post-graduate group (61%), graduate (50.6%), middle educational group (45%), intermediate (29.6%), others (33.3%) followed by high-school (25.6%) respondents who worship God daily.

Table 5.25: Educational level wise frequency of temple visit

Sr. No.	Educational level	Frequency of temple Visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	Illiterate	0 (0.0)	13 (68.4)	3 (15.8)	3 (15.8)	0 (0.0)	19 (100.0)
2.	Literate	0 (0.0)	4 (25.0)	6 (37.5)	3 (18.8)	3 (18.8)	16 (100.0)
3.	Primary	0 (0.0)	6 (75.0)	0 (0.0)	0 (0.0)	2 (25.0)	8 (100.0)
4.	Middle	0 (0.0)	2 (10.0)	7 (35.0)	8 (40.0)	3 (15.0)	20 (100.0)
5.	High school	1 (2.6)	13 (33.3)	3 (7.7)	16 (41.0)	6 (15.4)	39 (100.0)
6.	Intermediate	0 (0.0)	17 (31.5)	7 (13.0)	22 (40.7)	8 (14.8)	54 (100.0)
7.	Graduate	6 (7.6)	22 (27.8)	11 (13.9)	31 (39.2)	9 (11.4)	79 (100.0)
8.	Post-Graduate	6 (10.2)	11 (18.6)	12 (20.3)	30 (50.8)	0 (0.0)	59 (100.0)
9.	Others	0 (0.0)	1 (16.7)	1 (16.7)	4 (66.7)	0 (0.0)	6 (100.0)
	Total	13 (4.3)	89 (29.7)	50 (16.7)	117 (39.0)	31 (10.3)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.25 reflects the relationship between educational level and frequency of temple visit by the respondents. It is observed that among illiterates maximum number of respondents (68.4%) visit temple on weekly basis, among literate over one-third respondents (37.5%) visit temple on monthly basis, majority of respondents (75%) from education group visit temple on weekly basis, 40% respondents from middle education group visit temple sometimes, 40.7% respondents from intermediate group visit sometimes, 39.2% graduate visit temple sometimes, half of the respondents (50.8%) visit temple sometimes. So, it is evident that out of all the total population, maximum (39%)

respondents from all education group visit temple sometimes, followed by 29.7% respondents visiting temple weekly, followed by 16.7% respondents visiting temple monthly, followed by 10.3% respondents who never visit temple and lastly a very small number of respondents (4.3%) who visit temple daily.

Table 5.26: Educational level wise observance of fasts and rituals

Sr. no.	Educational Level	Observance of fast and Rituals				
		Always	Sometimes	Never	No answer	Total
1.	Illiterate	11 (57.9)	4 (21.1)	4 (21.1)	0 (0.0)	19 (100.0)
2.	Literate	10 (62.5)	1 (6.2)	5 (31.2)	0 (0.0)	16 (100.0)
3.	Primary	6 (75.0)	0 (0.0)	2 (25.0)	0 (0.0)	8 (100.0)
4.	Middle	9 (45.0)	5 (25.0)	6 (30.0)	0 (0.0)	20 (100.0)
5.	High school	7 (17.9)	12 (30.8)	18 (46.2)	2 (5.1)	39 (100.0)
6.	Intermediate	6 (11.1)	26 (48.1)	17 (31.5)	5 (9.3)	54 (100.0)
7.	Graduate	21 (26.6)	37 (46.8)	18 (22.8)	3 (3.8)	79 (100.0)
8.	Post-graduate	11 (18.6)	33 (55.9)	13 (22.0)	2 (3.4)	59 (100.0)
9.	Others	0 (0.0)	3 (50.0)	0 (0.0)	3 (50.0)	6 (100.0)
	Total	81 (27.0)	121 (40.3)	83 (27.7)	15 (5.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.26 depicts observance of fast and rituals by respondents of different educational groups. It is seen that 40.3% respondents from all educational groups sometimes perform rituals, followed by 27.7% respondents from all educational groups who never perform

fast and rituals, followed by 27% respondents who always do fast and perform rituals while a small fraction of respondents (5%) gave no answer to this.

Table 5.27: Educational level wise knowledge about Doctrine of Karma

Sr. no.	Educational Level	Doctrine of Karma of Hinduism			
		Fully knowledge	Know Partially	Don't know	Total
1.	Illiterate	1 (0.8)	13 (11.3)	5 (8.6)	19 (6.3)
2.	Literate	2 (1.6)	9 (7.8)	5 (8.6)	16 (5.3)
3.	Primary	5 (4.0)	2 (1.7)	1 (1.7)	8 (2.7)
4.	Middle	0 (0.0)	8 (7.0)	12 (20.7)	20 (6.7)
5.	High school	13 (10.3)	12 (10.4)	14 (24.1)	39 (13.0)
6.	Intermediate	26 (20.6)	19 (16.5)	9 (13.8)	54 (18.0)
7.	Graduate	36 (28.6)	34 (29.6)	9 (15.5)	79 (26.3)
8.	Post- graduate	37 (29.4)	18 (15.7)	4 (6.9)	59 (19.7)
9.	Others	6 (4.8)	0 (0.0)	0 (0.0)	6 (2.0)
	Total	126 (100.0)	115 (100.0)	59 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.27 indicates education level wise knowledge about Doctrine of karma of the respondents. Out of all the total population from all educational group maximum number of respondents (42%) are fully acquainted with the concept of karma, while 38.3% respondents know partially about doctrine of karma while 19.6% out of all the total population don't know about it.

Category (Caste) wise Religiosity

One influential component of Hinduism is the large-scale caste system. It is a hereditary system in which people are born into a specific caste. It represent division of labour based on birth. Here, its association with religious practice and beliefs among respondents is observed.

Table 5.28: Category-wise opinion on Brahmins position in society

Sr. no.	Category	Do you consider brahmins as the highest in the society			
		Yes	No	No opinion	Total
1.	General	58 (55.8)	75 (42.9)	16 (76.2)	149 (49.7)
2.	Schedule Caste	5 (4.8)	33 (18.9)	0 (0.0)	38 (12.7)
3.	Schedule Tribe	2 (1.9)	13 (7.4)	1 (4.8)	16 (5.3)
4.	Other Backward Class	39 (37.5)	54 (30.9)	4 (19.0)	97 (32.3)
	Total	104 (100.0)	175 (100.0)	21 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.28 shows the opinion on Brahmins position in society by respondents of different category. It is seen that over one-third (33.3%) respondents from all category consider Brahmins to be at the highest position in the social hierarchy, more than half of the total population (58.3%) respondents denied to consider Brahmins at the highest position while very few (7%) gave no opinion in this regard.

Table 5.29: Category-wise frequency of temple visit

Sr. no.	Category	Frequency of temple visit					
		Daily	Weekly	Monthly	Sometimes	Never	Total
1.	General	12 (92.3)	48 (53.9)	18 (36.0)	59 (50.4)	12 (38.7)	149 (49.7)
2.	Schedule Caste	0 (0.0)	2 (2.2)	5 (10.0)	26 (22.2)	5 (16.1)	38 (12.7)
3.	Schedule Tribe	0 (0.0)	1 (1.1)	3 (6.0)	1 (0.9)	11 (35.5)	16 (5.3)
4.	Other Backward Class	1 (7.7)	38 (42.7)	24 (48.0)	31 (26.5)	3 (9.7)	97 (32.3)
	Total	13 (100.0)	89 (100.0)	50 (100.0)	117 (100.0)	31 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.29 observe the link between caste category and frequency of visiting temple. It is seen that 117 respondents (39%) from all category visit temple sometimes, 89 respondents (29.6%) from all category visit temple weekly, followed by 50 (16.6%) respondents visiting temple monthly, 31 (10.3%) respondents from all category who never go to visit temple while only a few respondents 13 (4.3%) respondents from all category who visit temple daily.

Table 5.30: Category-wise pilgrimage visit

Sr. no.	Category	Pilgrimage visit					
		Yes	No	Will go in future	Will never go	No Answer	Total
1.	General	66 (52.8)	32 (38.6)	44 (53.7)	3 (50.0)	4 (100.0)	149 (49.7)
2.	Schedule Caste	11 (8.8)	14 (16.9)	10 (12.2)	3 (50.0)	0 (0.0)	38 (12.7)
3.	Schedule Tribe	4 (3.2)	12 (14.5)	0 (0.0)	0 (0.0)	0 (0.0)	16 (5.3)
4.	Other Backward Class	44 (35.2)	25 (30.1)	28 (34.1)	0 (0.0)	0 (0.0)	97 (32.3)
	Total	125 (100.0)	83 (100.0)	82 (100.0)	6 (100.0)	4 (100.0)	300 (100.0)

Note: Figures in parentheses indicate percentage

Table 5.30 shows a link between caste-group and their visit to pilgrimage sites. An overwhelming majority of respondents i.e 66 respondents (44.29%) among general caste-group while 11 respondents (28.9%) among schedule casts, 4 respondents (25%) among schedule tribes and 44 respondents (45.3%) among other backward classes have already visited sacred shines while 83 respondents (27.3%) respondents among all caste-group have not visited yet while another 82 respondents (27%) respondents among total population have planned such visit sacred places in future while negligible no. of respondents told they will never go to any pilgrimage site while very few around 4 respondents (1.33%) don't have gave any answer.

Table 5.31: Category-wise main objective of following Hinduism

Sr. no.	Caste- group	Main objective of following Hinduism				
		Worldly happiness	To achieve/attain salvation	To achieve both	Don't believe	Total
1.	General	52	29	55	13	149
	%	(37.4)	(67.4)	(62.5)	(43.3)	(49.7)
2.	Schedule Caste	16	3	14	5	38
	%	(11.5)	(7.0)	(15.9)	(16.7)	(12.7)
3.	Schedule Tribe	3	2	0	11	16
	%	(2.2)	(4.7)	(0.0)	(36.7)	(5.3)
4.	Other Backward Class	68	9	19	1	97
	%	(48.9)	(20.9)	(21.6)	(3.3)	(32.3)
5.	Total	139	43	88	30	300
	%	(100.0)	(100.0)	(100.0)	(100.0)	(100.0)

Note: Figures in parentheses indicate percentage

Table 5.31 establishes a relationship between caste-group and their main objective behind following Hinduism. In general caste-group maximum followers (55) want to gain both material prosperity as well a want to attain salvation while 16 respondents among schedule caste which is maximum want to have material prosperity while 11 respondents among schedule tribes don't believe in any objective while majority of the respondents 68 among other backward classes want to achieve material prosperity as their prime objective behind following Hinduism. Minority of the respondents among all caste groups except for schedule tribes don't believe in any such goal behind following Hinduism.

While discussing this with the respondents it is seen that they told what they want they never get, so why to keep any expectations from God and they said they pray God because they have faith in him.

Concluding Observations

The chapter discussed the association of religiosity with socio-economic markers in respect of religious knowledge, beliefs and practices. Many rites and rituals and many religious activities are performed which are part of religion. Knowledge part is an important dimension of religiosity as it has both extensivity and depth. That is, how many things one knows and to what extent one acquire it knowledge. In the present study, the data shows that frequency of worship is higher among females than males. About 53.3% females worship God on a regular basis in comparison to 42% males while 32% male worship God sometimes while 24.7% females do so. 39.3% females keep fast always as compared to males with 14.7%. 44.7% males keep fast occasionally as compared to females 36%. Whereas 40% women know doctrine of karma fully while 48.6% males have complete knowledge about it. Half of the total males (50.7%) want to achieve worldly happiness while less than half (42%) females want to achieve that by following Hinduism. 30.7% females want to achieve both worldly happiness and salvation as compared to males which is 28%. Out of all only 2.7% females and 6% males visit temple daily while 44% women and 34% men visit temple seldom. 46% men had already visited sacred sites in comparison to women (37.3%), while more number of females (36%) planned pilgrimage visit in future than man (18.7%). Likewise there is age-wise difference in religiosity. Majority of the respondents (55.6%) in the age group of 35-59 years fully know about Doctrine of karma and minority respondents (4%) in the age group of 15-19 years knows about it. Majority of the respondents (50.3%) in the age group of 35-59 years wants worldly happiness followed by (46.7%) respondents in the age group of 15-19 years. More than half of the total respondents (55.3%) in the age group of 35-59 years worship God daily, and majority (36.7%) in the age-group 15-19 never worship God. Majority of the respondents in the age group 60 and above visit temple weekly while majority in the age group of 20-35 years seldom visit it. Similarly, relationship between class and religiosity is also observed. About half of the respondents (49.2%) from upper-middle class are fully acquainted with the theory of theory of karma while majority respondents (48.7%) in the lower class partially know about it. Majority of the respondents (65.2%) from lower-middle class worship God daily followed by respondents of upper-middle class (47.3%). About half of the respondents (49.6%) in upper-middle class had already been to some sacred sites for pilgrimage, on the contrary, majority of respondents from lower-middle class (69.6%) planned to visit in future and

nearly half of the total respondents (49.2%) have not yet visited any such site. 42.3% from upper class, 39.5% from upper-middle class, 56.5% from lower-middle class and 38% from lower class sometimes keep fast and perform rituals. Likewise, relationship between source of income and religiosity is also found. It is seen that 37.3% employed in government-sector fully know about doctrine of karma, followed by respondents engaged in self-employment. Among labours (12.2%) partially know about it and among private job respondents, majority of them, 32.8% don't know about it. Majority of self-employed people (57.7%) want to achieve worldly happiness through following Hinduism . A large proportion of respondents (90.3%) among labours want to attain worldly happiness whereas majority of people engaged in business sector (60%) followed by government job (43.6%) want both prosperity and salvation through following Hinduism. Majority respondents of government job (53.8%) worship daily and 41.4% respondents among self-employment visit temple on a regular basis. Likewise religiosity with monthly income of the family is also observed. 39% respondents from all income groups visit temple sometimes, followed by 29.7% respondents who visit weekly. Maximum number of respondents (46.9%) in income group less than 15000 never do fast and perform rituals and 40.3% respondents from all income group sometimes do fast and perform rituals. Maximum number of respondents from all income groups already visited sacred sites of worship and only a small number of respondents (2%) said they will never go on pilgrimages. The link between religiosity and educational level is also analysed. Nearly half of the total respondents from all education group want worldly happiness by following Hinduism, followed by 29.3% respondents who want to achieve both prosperity and salvation. Maximum number of respondents among all groups 47.7% worship daily while 4.3% respondents visit temple daily and maximum among all groups (39%) visit sometimes. 27% respondents always do fast and rituals among all educational groups while 40.3% do sometimes. Out of all the total population from all educational group maximum number of respondents (42%) are fully acquainted with the concept of karma, while 38.3% respondents know partially about doctrine of karma 19.6% out of all the total population don't know about it. The link between religiosity and caste category is also observed. Out of all 175 respondents don't consider Brahmins to be at the highest position in social hierarchy. 39% respondents from all category visit temples sometimes. Majority of the respondents (52.8%) from general category have already visited pilgrimage sites, followed by respondents from other backward class (35.2%).

Chapter -VI
Recent Changes in Religiosity among
Hindus

Chapter- VI

Recent Changes in Religiosity among Hindus

An important contemporary trend is assertion of various types of traditional identities by various social groups and communities all over the world in the present age of global capitalism. Assertion of religious identity is one such phenomenon, which gets manifested in increasing religiosity of the people. One of the elements for explanation of religiosity is called ‘cultural assertion of identity’. When a person is deeply committed to something, it often shapes that individual’s sense of self and identity. Identities are people’s conception of who they are and where they belong in the world. Some of these are very individually idiosyncratic (e.g., I am a sensitive, new age guy), while others are connected to various group identities. Not surprisingly, given the belonging dimension of religion, religious groups have historically been among the most important identity groups of people. A person’s religious identity, then, can be understood as the religious group with which a person identifies.

To speak of religious identity is to refer to a particular way of approaching ‘difference’. Religious identity is, above all, a discourse of boundaries, relatedness and otherness, on the one hand, and encompassment and inclusiveness, on the other – and of the powerful forces that are perceived to challenge, contest and preserve these distinctions and unities. In this sense the conjunction of religion and identity is both more, and less, than religion, seen broadly as a world-encompassing way of life relating to the sacred, and identity, as the locus of self and subjectivity. Religious identity may be invoked to explain or legitimise conflicts between and within religious groups. For believers, religious identity marks, above all, the division between human and sacred worlds, person and God, sacred and profane. It conceptualises and embodies cosmologies of difference between the living and the dead. In this respect, religious identity points to the experience of transcendence and divinity both for individuals and collectivities (Werbner, 2009).

The empirical analysis given here deal with the recent changes in the texture of religiosity of the respondents of the present study. It examines their opinion on the issue of making India a Hindu Rashtra, demolition of the Babri mosque and construction of the Ram temple at Ayodhya. It probes their views on changes in their religious sentiments, religious practices and thought and behaviour towards people of other religions. Some

other issues covered here include political use of religion, new age gurus, pretention of religiosity and commercialisation of religion. The analysis take into account the socio-economic background of the respondents, viz. gender, age, caste, class, income and educational level.

Table 6.1: Opinion about making India a Hindu Rashtra

Sr. no.	Opinion	No.	%
1.	Fully favour	132	44.0
2.	Partially favour	72	24.0
3.	In opposition	38	12.7
4.	No opinion	58	19.3
	Total	300	100.0

It is evident from Table 6.1 that little less than half of the respondents (44%) fully favour making India a Hindu rashtra and nearly one fourth respondents (24%) are partially in favour, around 12.7% are in opposition of making India a Hindu rashtra and the rest 19.3% respondents have no opinion regarding this subject.

Table 6.2: Opinion about demolition of the Babri Masjid

Sr. no.	Opinion	No.	%
1.	Fully favored	111	37.0
2.	Partially favored	82	27.3
3.	In opposition	46	15.3
4.	No opinion	61	20.3
	Total	300	100.0

Babri Masjid located in Ayodhya district of Uttar Pradesh had been a focus of dispute between the Hindu and Muslim communities since the 18th century. The mosque was attacked and demolished by militant Hindu nationalist mob in 1992, which ignited communal violence across the Indian subcontinent. In this regard respondents were asked about their views on demolition of Babri Masjid. It is evident from Table 6.2 that 37% of the total respondents full favoured demolition and 27.3% stated that they were partially in favour of this, 15.3% respondents stated that they were in opposition to demolition of Babri masjid, while 20.3% respondents holds no opinion regarding this. It

is clear that majority of the respondents were fully or partially in favour of demolition of Babri masjid while a small minority (15.3%) of the respondents were in opposition of it.

Table 6.3: Opinion on building Ram temple in Ayodhya

Sr. no.	Opinion	No.	%
1.	In Full favour	226	75.3
2.	Partially favour	32	10.7
3.	In opposition	1	0.3
4.	No opinion	41	13.7
	Total	300	100.0

Many Hindus believed that Lord Ram was born in Ayodhya at the site where Babri masjid stood earlier, so they have a right to worship there. It is evident from Table 6.3 that a large majority of respondents (75.3%) fully favour construction of Ram mandir in Ayodhya, nearly 10.7% partially favour the construction, and negligible number (0.3%) oppose construction of Ram mandir while 13.7% respondents have no opinion in this matter.

Table 6.4: Contribution to construction of Ram Mandir

Sr. no.	Contribution	No.	%
1.	Money donated	122	40.6
2.	Propagated	78	26.0
3.	Money and propagated both	54	18.0
4.	Others	46	15.3
	Total	300	100.0

Table 6.4 shows the contributions made by respondents to the construction of Ram temple. It is seen that 40.6% respondents have contributed in monetary terms, 26% have propagated about it, 18% have contributed in both ways while 15.3% have contributed in some other way for construction of the temple.

Religion and Politics

Sharma (1988) argues that in India one element which is all pervasive throughout its history, though in varying degrees, is the use of religion for the fulfilment of political ends and aspirations. In India religion always served politics and politics has often served religion. Religion was never able to fully extricate itself from politics nor could politics ever rid itself fully of religion. Thus, one finds politicisation of religion in some

manifest or latent form at all stages of our history. While there was close interplay between religion and politics during all these phases, the nature, the intensity and the dynamics of this interaction was different during each of these phases. For a few decades after Independence India embarked on the path of secularism as per the Constitutional principle. It required non-interference of religion or delinking religion from politics. But in recent years the trend is towards increasing linkages between religion and politics. The opinion of respondents in this regard is analysed here taking into account their gender, age, caste, class, income, and educational level.

Table 6.5: Opinion about increase in link between religion and politics in recent years

Sr. no.	Response	No.	%
1.	Strongly agree	145	48.3
2.	Partially agree	85	28.3
3.	Disagree	20	6.7
4.	Don't know	50	16.7
	Total	300	100.0

Table 6.4 depicts the opinion of respondents about an increase in link between religion and politics. Nearly half of the respondents (48.3) strongly agree that there is an increase in the link between religion and politics in contemporary time, more than one-fourth respondents (28.3%) partially agree over this, 6.7% respondents disagree on this and 16.7% don't know anything in this regard.

Table 6.6 : Respondents belief in tolerance towards people of other religions

Sr. no.	Response	No.	%
1.	Fully believe	168	56.0
2.	Partially believe	99	33.0
3.	Never believe	9	3.0
4.	No opinion	24	8.0
	Total	300	100.0

Table 6.6 demonstrates the opinion of respondents regarding tolerance towards people of other religions. Religious tolerance generally refers to the ability to appreciate religious values, beliefs and practices which are different from one's own. In this view, 56% respondents answered that they believe in tolerance towards other people's religion,

while 33% respondents partially believe in tolerance, a small fraction of respondents (only 3%) denied keeping tolerance towards people of other religions and the rest 8% respondents had no opinion.

Table 6.7 : Respondents belief in the principle of non-violence

Sr. no.	Response	No.	%
1.	Fully believe	122	40.7
2.	Partially believe	101	33.7
3.	Never believe	41	13.7
4.	No opinion	36	12.0
	Total	300	100.0

Table 6.7 gives details about respondents belief in the principle of non-violence. Non-violence, in a broader sense means practice of not causing harm to others in any condition i.e. abstention from violence. Mahatma Gandhi, often considered a founder of the modern non-violence movement, is popular for spreading the concept of ahimsa through his movements and writings. It is clear from Table 6.7 that more than one-third of total respondents (40.7%) fully believe in non-violence, followed by 33.7% respondents who partially believe whereas 13.7% respondents never believe in it while rest 12% have no opinion regarding it.

Table 6.8: Gender-wise opinion on increase in link between religion and politics in recent years

S.no.	Response	Gender				Total	
		Female		Male		No.	%
		No.	%	No.	%		
1.	Strongly agree	56	38.6	89	61.4	145	100
2.	Partially agree	42	49.4	43	50.6	85	100
3.	Disagree	9	45.0	11	55.0	20	100
4.	Don't know	43	86.0	7	14.0	50	100
	Total	150	50	150	50	300	100

Table 6.8 shows gender-wise opinion on increase in link between religion and politics in recent years. It is seen that out of all respondents nearly half (48.3%) respondents in

which 56 (38.6%) female respondents and 89 (61.4%) male respondents strongly agree that there is an increase in the link between religion and politics, more than one-fourth respondents (28.3%), in which 42 (49.4%) females and 43 (50.6%) males partially agree, a small fraction of respondents (6.6%) disagree on an increase in link between religion and politics while 16.6% of the total respondents don't know about it.

Table 6.9: Age-wise opinion on increase in link between religion and politics in recent years

Sr. no	Age (in years)	Response								Total	
		Strongly agree		Partially agree		Disagree		Don't know			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	15-19	17	11.7	6	7.1	5	25.0	2	4.0	30	10.0
2.	20-35	46	31.7	21	24.7	5	25.0	14	28.0	86	28.7
3.	35-59	66	45.5	49	57.6	10	50.0	34	68.0	159	53.0
4.	Above 60	16	11.0	9	10.6	0	0.0	0	0.0	25	8.3
	Total	145	100	85	100	20	100	50	100	300	100

Table 6.9 demonstrate age-wise opinion on increase in link between religion and politics in recent years. It is found that nearly half of the respondents (48.3%) from all age group i.e. 15-19 years (11.7%), 20-35 years (31.7), 35-59 years (45.5%) and above 60 years (11%) strongly agree that there is an increase in the link between religion and politics. More than one-fourth (28.3%) respondents from all age groups i.e. 15-19 years (7.1%), 20-35 years (24.7 %), 35-59 years (57.6%) and above 60 years (10.6%) respondents partially agree on an increase in link between religion and politics. A small fraction of respondents (6.6%) from all age groups disagree on an increase in link between religion and politics while 16.6% of total respondents from all the age groups don't know it.

Table 6.10: Qualification wise opinion on increase in link between religion and politics in recent years

Sr. no.	Qualification	Response								Total	
		Strongly agree		Partially agree		Disagreement		Don't Know			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Illiterate	8	5.5	8	9.4	0	0.0	3	6.0	19	6.3
2.	Literate	8	5.5	3	3.5	0	0.0	5	10.0	16	5.3
3.	Primary	2	1.4	0	0.0	0	0.0	2	12.0	8	2.7
4.	Middle	5	3.4	6	7.1	3	15.0	6	12.0	20	6.7
5.	Highschool	15	10.3	11	12.9	2	10.0	11	22.0	39	13.0
6.	Intermediate	20	13.8	17	20.0	6	30.0	11	22.0	54	18.0
7.	Graduate	40	27.6	28	32.9	5	25.0	6	12.0	79	26.3
8.	Post-graduate	41	28.3	12	14.1	4	20.0	2	4.0	59	19.7
9.	Others	6	4.1	0	0.0	0	0.0	4	8.0	6	2.0
	Total	145	100	85	100	20	100	50	100	300	100

Table 6.10 illustrates qualification wise respondents opinion about an increase in link between religion and politics. It is observed that illiterate respondent has shown, 42.1% strongly agree, 42.1% partly agree, no disagreement and 15.8% don't know opinion about an increase in link between religion and politics. Respondents belongs to intermediate qualification have shown, 37% strongly agree, 31.5% partly agree, 11.1% disagreement and 20.4% don't know opinion about an increase in link between religion and politics. Post graduate respondents have shown, 69.5% strongly agree, 20.3% partly agree, 6.8% disagreement and 3.4% don't know opinion about an increase in link between religion and politics. It shows that, post graduate respondent have strongly agreed response of increase in link between religion and politics.

Table 6.11: Category-wise opinion on increase in link between religion and politics in recent years

Sr. no	Category	Response								Total	
		Strongly agree		Partially agree		Disagreement		Don't know			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	General	92	63.4	37	43.5	9	45.0	11	22.0	149	49.7
2.	Schedule Caste	12	8.3	19	22.4	2	10.0	5	10.0	38	12.7
3.	Schedule Tribe	11	7.6	1	1.2	0	0.0	4	8.0	16	5.3
4.	Other Backward Class	30	20.7	28	32.9	9	45.0	30	60.0	97	32.3
	Total	145	100	85	100	20	100	50	100	300	100

Table 6.11 illustrates caste wise respondents opinion about an increase in link between religion and politics. It is observed that general caste respondents have shown, 61.7% strongly agree, 24.8% partly agree, 6% disagreement and 7.5% don't know opinion about an increase in link between religion and Politics. Schedule caste respondents have shown, 31.6% strongly agree, 50% partly agree, 5.3% disagreement and 13.1% don't know opinion about an increase in link between religion and Politics. Schedule tribe respondents have shown, 68.7% strongly agree, 6.3% partly agree, no disagreement and 25% don't know opinion about an increase in link between religion and politics. Other backward class respondents have shown, 31% strongly agree, 28.9% partly agree, 9.1% disagreement and 31% don't know opinion about an increase in link between religion and politics.

Table 6.12: Income level-wise opinion on increase in link between religion and politics in recent years

Sr. no	Income (in Rs.)	Response								Total	
		Strongly agree		Partially agree		Disagree		Don't Know			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Less than 15000	21	14.5	21	24.7	1	5.0	6	12.0	49	16.3
2.	15000 - 30000	6	4.1	19	22.4	4	20.0	29	58.0	58	19.3
3.	30000-50000	27	18.6	6	7.1	8	40.0	7	14.0	48	16.0
4.	50000-100000	43	29.7	19	22.4	2	10.0	6	12.0	70	23.3
5.	100000 - 250000	21	14.5	5	5.9	3	15.0	2	4.0	31	10.3
6.	250000-500000	15	10.3	5	5.9	0	0.0	0	0.0	20	6.7
7.	500000-1000000	12	8.3	10	11.8	2	10.0	0	0.0	24	8.0
	Total	145	100	85	100	20	100	50	100	300	100

The Table 6.12 illustrates Income wise Respondents opinion about an increase in link between Religion and Politics. It is observed that least Monthly income group (Less than 15000)respondents have shown, 42.9% strongly agree,42.9% partly agree,2.0% disagreement and 12.2% don't know opinion about an increase in link between religion and Politics. Respondent belonging to the highest monthly income group (500000-1000000) have shown, 50.0% strongly agree,41.7% partly agree,8.3% disagreement and no one have shown don't know opinion about an increase in link between religion and Politics.

Change in religious sentiment in recent years

Here, we present an analysis of the opinion of respondents regarding change in their sentiment associated with the Hindu religion in recent years. This is done on the basis of their gender, age, educational qualification, caste and family income.

Table 6.13: Change in sentiment of respondents for Hindu religion in recent years

Sr. no.	Response	No.	%
1.	Increased	159	53.0
2.	Decreased	43	14.3
3.	No change	87	29.0
4.	Others	11	3.7
	Total	300	100

Table 6.13 exhibits the change that has occurred in sentiments of the respondents for Hindu religion in recent years. Out of the whole sample, 53% said that there is an increase in their feelings and sentiments for Hindu religion. 14.3% held that there is decrease in their feeling, 29% said there is no change in their feeling for Hinduism while 3.7% belong to other category. Hence, it is clearly evident that more than half of the total respondents admit an increase in their feelings and sentiments towards Hindu religion.

Table 6.14 and Figure 6.1 shows colony-wise opinion of respondents on change in their sentiment for Hindu religion in recent years. Over one-fourth respondents (29.6%) from Gomti Nagar colony, 30.2% respondents from Aalambagh colony, 30.8% respondents from Chinhat colony said that there is an increase in sentiment for Hindu religion in recent years while a small fraction of respondents (9.4%) from Badshahnagar slum opines the same. Minimum number of respondents from all the four colonies i.e. Gomti nagar (12%), Aalambagh (21.3%), Chinhat (16%) and Badshahnagar slum (8%) holds view that there is decrease in sentiments for Hindu religion in recent years. So, it is clearly evident that out of all the total respondents from all the four colonies, more than half (53%) said there is an increase in sentiment, 14.3% respondents from total population said there there is decrease in sentiments while 29% respondents opines that

there is no change in the sentiment and a small fraction of respondents (3.6%) said other changes observed in sentiments for Hindu religion in recent years.

Table 6.14 : Colony-wise change in sentiment of respondents for Hindu religion in recent years

Sr. no	Colony	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Gomti Nagar	47	29.6	9	20.9	19	21.8	0	0.0	75	25.0
2.	Aalambagh	48	30.2	16	37.2	11	12.6	0	0.0	75	25.0
3.	Chinhat	49	30.8	12	27.9	10	11.5	4	36.4	75	25.0
4.	Badshahnagar Slum	15	9.4	6	14.0	47	54.0	7	63.6	75	25.0
		159	100	43	100	87	100	11	100	300	100

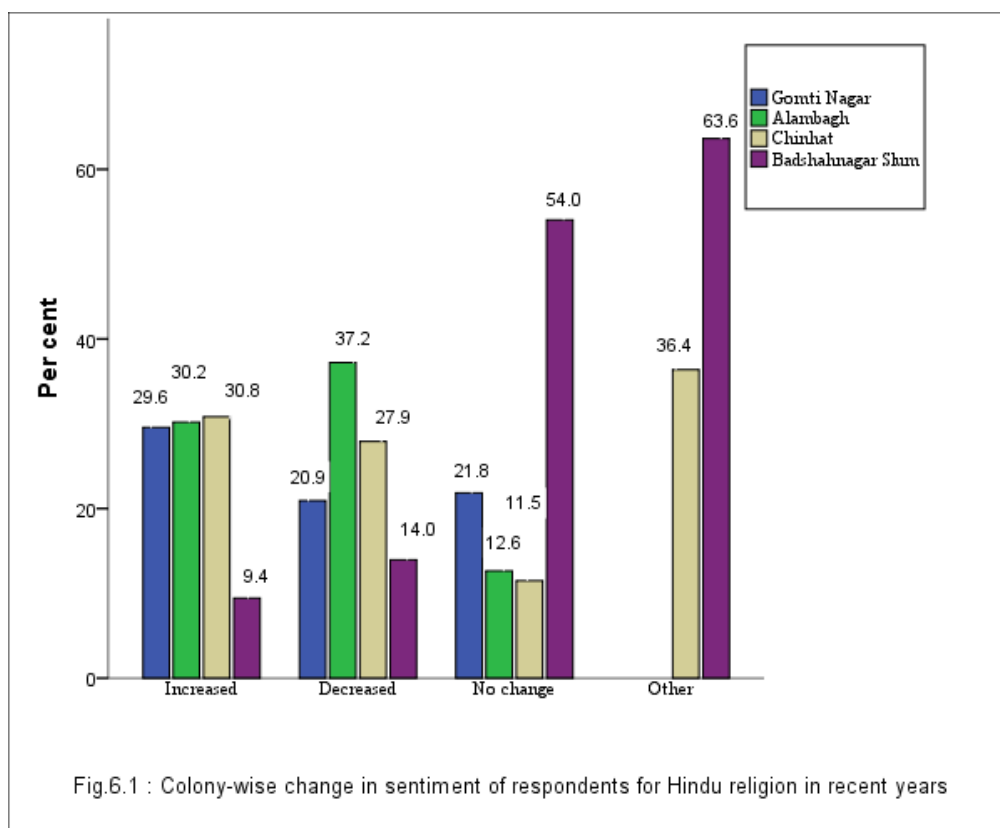


Table 6.15 reflects gender-wise opinion of respondents on change in their sentiment for Hindu religion in recent years.

Table 6.15: Gender-wise change in sentiment of respondents for Hindu religion in recent year

Sr. no.	Response	Gender				Total	
		Male		Female			
		No.	%	No.	%	No.	%
1.	Increased	78	52.0	81	54	159	53
2.	Decreased	19	12.7	24	16	43	14.3
3.	No Change	46	30.7	41	27.3	87	29
4.	Others	7	4.7	4	2.7	11	3.7
	Total	150	100	150	100	300	100

More than half of the male population (52%) said there is an increase in sentiment for Hindu religion in recent years while a little more than male respondents, female respondents (54%) said the same thing. A very small population of both male (12.7%) and female (16%) said there is decrease in sentiment for Hindu religion in the recent years. More than one-fourth of both male (30.7%) and female (27.3%) respondents agreed there is no change in sentiment for Hindu religion while a small fraction of both male (4.7%) and female (2.7%) respondents hold the view that there are other changes that occurred in sentiment for Hindu religion in recent years. So, it is evident from the Table that more than half of the total respondents (53%) said there is an increase in sentiment for Hindu religion in recent years.

Table 6.16 : Age-wise change in sentiment of respondents for Hindu religion in recent years

Sr. no.	Age (in years)	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	15-19	11	36.7	5	16.7	14	46.7	0	0.0	30	100
2.	20-35	52	60.5	16	18.6	18	20.9	0	0.0	86	100
3.	35-59	83	52.2	19	11.9	51	32.1	6	3.8	159	100
4.	Above 60	13	52.0	3	12.0	4	16.0	5	20.0	25	100
	Total	159	53	43	14.3	87	29.0	11	3.7	300	100

Table 6.16 indicates age-wise opinion of respondents for change in sentiment for Hindu religion in recent years. More than half of the total respondents (53%) from all age-group said that there is an increase in sentiment for Hindu religion, 14.3% respondents from all age group held view that there is decrease in sentiment for Hindu religion, 29% respondents from all age group told that there is no change observed in sentiment for Hindu religion and a very small fraction of respondents (3.7%) from all age group belong to other category.

Table 6.17 reveals qualification-wise opinion of respondents on change in sentiment for Hindu religion. Table 6.17 shows qualification wise changed in sentiment for Hinduism over the years. Illiterate respondents have shown, 68.4% increased, no decreased sentiments, 31.6% no change and no other opinion about changed in sentiment for Hinduism over the years. Post-graduate respondents have shown, 74.6% increased, 11.9% decreased, 13.5% no change and no other opinion about changed in sentiment for Hinduism over the years.

Table 6.17: Qualification and Changed in sentiment for Hinduism over the years

S.no	Qualification	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Illiterate	13	8.2	0	0.0	6	6.9	0	0.0	19	6.3
2.	Literate	5	3.1	3	7.0	5	5.7	3	27.3	16	5.3
3.	Primary	4	2.5	0	0.0	2	2.3	2	18.2	8	2.7
4.	Middle	7	4.4	2	4.7	11	12.6	0	0.0	20	6.7
5.	Highschool	9	5.7	6	14.0	24	27.6	0	0.0	39	13.0
6.	Intermediate	25	15.7	8	18.6	15	17.2	6	54.5	54	18.0
7.	Graduate	50	31.4	13	30.2	16	18.4	0	0.0	79	26.3
8.	Post-graduate	44	27.7	7	16.3	8	9.2	0	0.0	59	19.7
9.	Others	2	1.3	4	9.3	0	0.0	0	0.0	6	2.0
	Total	159	100	43	100	87	100	11	100	300	100

Table 6.18 shows caste-category wise changed in sentiment for Hinduism over the years. General category respondents have shown, 67.1% increased, 9.4% decreased, 23.5% no change and no other opinion chosen about changed in sentiment for Hinduism over the years. Schedule caste respondents have shown, 28.9% increased, 50.0% decreased, 21.1% no change and no other opinion chosen about changed in sentiment for Hinduism over the years. Schedule tribe respondents have shown, no increased, no decreased, 31.2% no change and 68.8 % other opinion about changed in sentiment for Hinduism over the years. Other backward class respondents have shown, 49.5% increased, 10.3% decreased, 40.2% no change and no other opinion chosen about changed in sentiment for Hinduism over the years.

Table 6.18: Category-wise change in sentiment of respondents for Hindu religion in the recent years

Sr. no.	Caste-category	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	General	100	67.1	14	9.4	35	23.5	0	0.0	149	100
2.	Schedule Caste	11	28.9	19	50.0	8	21.1	0	0.0	38	100
3.	Schedule Tribe	0	0.0	0	0.0	5	31.2	11	68.8	16	100
4.	Other Backward Class	48	49.5	10	10.3	39	40.2	0	0	97	100
	Total	159	53.0	43	14.3	87	29.0	11	3.7	300	100

Table 6.19: Monthly family Income-wise change in sentiment of respondents for Hindu religion in recent years

Sr. No.	Income (in Rs.)	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Less than 15000	21	42.9	8	16.3	9	18.4	11	22.4	49	100
2.	15000 - 30000	19	32.8	0	0.0	39	67.2	0	0.0	58	100
3.	30000-50000	30	62.5	8	16.7	10	20.8	0	0.0	48	100
4.	50000-100000	45	64.3	7	10.0	18	25.7	0	0.0	70	100
5.	100000 -250000	22	71.0	6	19.4	3	9.7	0	0.0	31	100
6.	250000-500000	13	65.0	3	15.0	4	20.0	0	0.0	20	100
7.	500000-1000000	9	37.5	11	45.8	4	16.7	0	0.0	24	100
	Total	159	53.0	43	14.3	87	29.0	11	3.7	300	100

Table 6.19 shows monthly income wise changed in sentiment for Hinduism over the years. Least Monthly income (less than 15000) group respondents have shown, 42.9 % increased, 16.3% decreased, 18.4% no change and 22.4% other opinion about changed in sentiment for Hinduism over the years. Maximum income (500000-1000000) group respondents have shown, 37.5% increased, 45.8% decreased, 16.7% no change and no other opinion chosen about changed in sentiment for Hinduism over the years.

Change in religious practice in recent years

The analysis presented here deals with the opinion of respondents on change in religious practices among Hindus in recent years, which takes into account their gender, age, educational qualification, caste/category, class and family income.

Table 6.20: Changes in religious practices of respondents in recent years

Sr.no.	Response	No.	%
1.	Increased	162	54.0
2.	Decreased	28	9.3
3.	No change	99	33.0
4.	Others	11	3.7
	Total	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities.

Table 6.20 shows the change in religious practices of the respondents in recent years. Out of total sample population, about 54% respondents said that there has been an increase in performing religious practices in recent years, 9.3% that there is seen a decline in the religious practice, 33% respondents stand neutral about the change in their religious practice and while 3.7% hold some other view regarding this change. So, the majority of the sample population report increase in the religious practices in recent years.

The respondents told during interviews that the rites and rituals of religion are numerous and over a period they also show changes. Hinduism recommends fasting as a form of spiritually purificatory practice. Many respondents told that they regularly fast twice a week on days dedicated to their ishta devta. There are many instances where devotees commit that they make a wish that one desire and then make vow to God after its fulfilment. Most informants talked about making wish and then fulfilling the vows on a

regular basis. On asking why they make wishes, respondents told that in this materialistic and competitive world everything is essential be it job, career, home and to be in the mainstream one needs to have everything and so they does it. The miracles of Sai Baba was most popular among the respondents of Lucknow city.

Table 6.21: Colony wise change in religious practice of respondents in recent years

Sr. no	Colony	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Gomti Nagar	59	36.4	7	25	9	9.1	0	0.0	75	25
2	Aalambagh	42	25.9	16	57.1	17	17.2	0	0.0	75	25
3	Chinhat	48	29.6	5	17.9	18	18.2	4	36.4	75	25
4	Badshahnagar Slum	13	8.0	0	0.0	55	55.6	7	63.6	75	25
		162	100	28	100	99	100	11	100	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities.

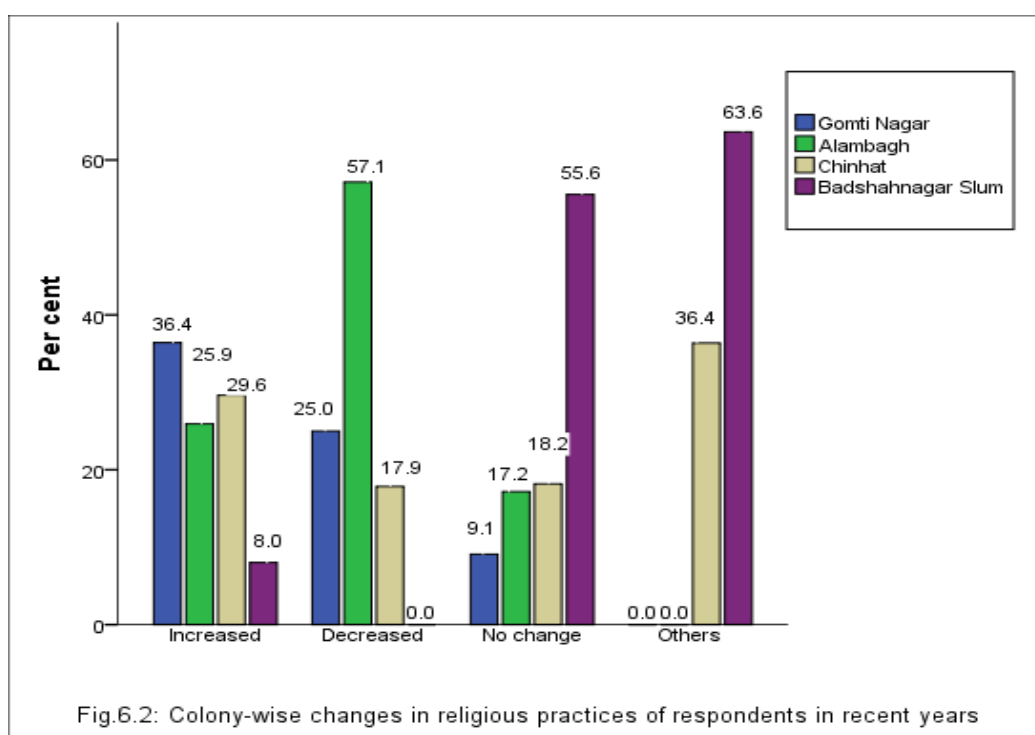


Table 6.21 and Figure 6.2 shows colony-wise change in religious practice of respondents in recent years. Over three-fourth respondents (78.6%) from Gomti Nagar colony, more than half respondents (56%) from Aalambagh colony, 64% respondents from Chinhat colony said that there is an increase in religious practice in recent years while a small fraction of respondents (10.6%) from Badshahnagar slum hold the same view. Minimum number of respondents from all the four colonies i.e. Gomti nagar (9.3%), Aalambagh (21.3%), Chinhat (6.6%) and none respondent from Badshahnagar slum said that there is decrease in religious practice in recent years. So, it is clearly evident that out of all the total respondents from all the four colonies, more than half (54%) said there is an increase in religious practice, 9.3% respondents from total population said there is decrease in religious practice while 33% respondents opines that there is no change in religious practice in recent years and a small fraction of respondents (3.6%) belong to other category.

Table 6.22: Gender-wise change in religious practice of respondents in recent years

Sr. no.	Response	Gender				Total	
		Female		Male		No.	%
		No.	%	No.	%		
1	Increased	81	50.0	81	50.0	162	100
2	Decreased	13	46.5	15	53.6	28	100
3	No Change	49	49.5	50	50.5	99	100
4	Other	7	63.6	4	36.4	11	100
	Total	150	100	150	100	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities.

Table 6.22 shows gender-wise change in religious practice of respondents in recent years. Maximum number of respondents from both the gender said there is an increase in religious practice in recent years.

Table 6.23 : Age-wise change in religious practice of respondents in recent years

Sr. no	Age (in years)	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	15-19 years	14	8.6	3	10.7	13	13.1	0	0.0	30	10.0
2.	20-35 years	49	30.2	11	39.3	26	26.3	0	0.0	86	28.7
3.	35-59 years	86	53.1	14	50.0	53	53.5	6	54.5	159	53.0
4.	Above 60 years	13	8.0	0	0.0	7	7.1	5	45.5	25	8.3
	Total	162	100	28	100	99	100	11	100	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities.

Table 6.23 shows age-wise change in religious practice of respondents in recent years. Maximum number of respondents from all the age-groups said that there is an increase in the religious practice in recent years. A small fraction of respondents (9.3%) from all the age-groups said there is decrease in religious practice and only few respondents (3.6%) from age-group 35-59 years and 60 above years hold view that there are other changes that occurred in religious practice in recent years.

Table 6.24 shows qualification-wise changes in religious practice of respondents in recent years. From all the educational groups, maximum number of graduates (69.6%) opines that there is an increase in religious practice in recent years, while only one respondent from middle educational group hold the same view. No respondent from illiterate, literate and primary educational group, said that there is decrease in recent years, over one-third respondents (33%) from all the educational group said that there occur no change in the religious practice in recent years while respondents belonging to educational group of literate, primary and intermediate said that there are other changes occurred in religious practice in recent years.

Table 6.24: Qualification- wise changes in religious practice of respondents in recent years

S.no	Qualification	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Illiterate	14	8.6	0	0.0	5	5.1	0	0.0	19	6.3
2	Literate	5	3.1	0	0.0	8	8.1	3	27.3	16	5.3
3	Primary	4	2.5	0	0.0	2	2.0	2	18.2	8	2.7
4	Middle	1	0.6	1	3.6	18	18.2	0	0.0	20	6.7
5	Highschool	16	9.9	5	17.9	18	18.2	0	0.0	39	13.0
6	Intermediate	20	12.3	3	10.7	25	25.3	6	54.5	54	18.0
7	Graduate	55	34.0	10	35.7	14	14.1	0	0.0	79	26.3
8	Post-graduate	44	27.2	6	21.4	9	9.1	0	0.0	59	19.7
9	Others	3	1.9	3	10.7	0	0.0	0	0.0	6	2.0
	Total	162	100	28	100	99	100	11	100	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities.

Table 6.25: Category-wise changes in religious practice of respondents in recent years

S.no	Caste-groups	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	General	111	68.5	7	25.0	31	31.3	0	0.0	149	49.7
2.	Schedule Caste	9	5.6	11	39.3	18	18.2	0	0.0	38	12.7
3.	Schedule Tribe	0	0.0	0	0.0	5	5.1	11	100	16	5.3
4.	Other Backward Class	42	25.9	10	35.7	45	45.5	0	0.0	97	32.3
	Total	162	100	28	100	99	100	11	100	300	100

Note: Religious practice: Worshipping, pilgrimage, religious activities

Table 6.25 shows category-wise changes in religious practice of respondents in recent years. Nearly three-fourth of the respondents from general category (74.4%) said that there is an increase in religious practice in recent years while none respondents from schedule tribe said that there is an increase in religious practice in recent years. Maximum number of respondents from schedule tribe hold the view that there are other changes occurred in religious practice in recent years. Over one-third respondents from all category (33%) said that there are no changes observed in religious practice in the recent years.

Table 6.26: Class wise changes in religious practice of respondents in recent years

Sr. no	Class	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1	Upper Class	20	12.3	5	17.9	1	1.0	0	0.0	26	8.7
2	Upper-middle Class	80	49.4	19	67.9	30	30.3	0	0.0	129	43.0
3	Lower-middle Class	15	9.3	1	3.6	7	7.1	0	0.0	23	7.7
4	Lower Class	45	27.8	3	10.7	61	61.6	11	100	120	40.0
	Total	160	100	28	100	99	100	11	100	300	100

Table 6.26 shows class wise change in religious practices in recent years. It is seen that over three-fourth (76.9%) respondents from upper class have shown their increased faith in religious practices, 19.2% upper class respondents have shown decreased faith in religious practices, whereas 3.84 % upper class respondent have shown no change in faith of religious practices. In upper middle class 62.1% respondents have shown their increased faith in religious practices, 14.7% respondents have shown decreased faith in religious practices, whereas a little less than one-fourth (23.2%) respondent have shown no change in faith of religious practices. 65.21 % of lower middle class respondent have shown their increased faith in religious practices, 4.3% lower middle class respondents

have shown decreased faith in religious practices, whereas 30.43 % lower middle class respondent have shown no change in faith of religious practices. 37.5% of lower class respondent have shown increased faith in religious practices, 2.5% Lower class respondents have shown decreased faith in religious practices, whereas 50.83 % lower class respondent have shown no change in faith of religious practices and 9.1% lower class respondents have not shown any interest in religious faith.

Table 6.27 : Monthly family income wise change in religious practice of respondents in recent years

Sr. no	Income (in Rs.)	Response								Total	
		Increased		Decreased		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Less than 15000	25	15.4	0	0.0	13	13.1	11	100	49	16.3
2.	15000 - 30000	10	6.2	2	7.1	46	46.5	0	0.0	58	19.3
3.	30000- 50000	29	17.9	5	17.9	14	14.1	0	0.0	48	16.0
4.	50000- 100000	50	30.9	4	14.3	16	16.2	0	0.0	70	23.3
5.	100000 - 250000	20	12.3	4	14.3	7	7.1	0	0.0	31	10.3
6.	250000- 500000	16	9.9	2	7.1	2	2.0	0	0.0	20	6.7
7.	500000- 1000000	12	7.4	11	39.3	1	1.0	0	0.0	24	8.0
	Total	162	100	28	100	99	100	11	100	300	100

The Table 6.27 depicts change in religious practices in recent years among respondent belonging to various categories based on their monthly income. It is observed that 50% respondent belonging to the highest monthly income group (500000-10, 00000) have increased faith in religious practices whereas 45.83% respondent of higher income group have shown decreased faith in religious practices over years whereas 4.1% have shown

no change in faith of religious practices. More than half (51%) respondents who belongs to lowest income group (less than 15000) have shown increased faith in religious practices in recent years, none have shown decreased faith in religious practices in recent years and 22.4% of lower income group respondent belong to other category.

Change in thought and behaviour towards other religions of respondents

In recent decades, a change is noticed in the thought and behaviour of some followers of Hinduism towards people belonging to other religions (particularly Muslims) in the country. The analysis of data presented here deals with the change in thought and behaviour of the respondents of the present study towards people belonging to other religions (partially Muslims). This is done with reference to their socio-economic background which includes gender, age, educational qualification, caste/category, family income and class position.

Table 6.28: Change in thought and behaviour of respondents towards people of other religions (partially Muslims) in recent years

Sr. no.	Response	No.	%
1.	Increased in favour	45	15.0
2.	Increased in opposition	125	41.7
3.	No change	129	43.0
4.	Others	1	0.3
	Total	300	100.0

The Table 6.28 illustrates the changes that occurred in thoughts and behaviour about people for other religions. About 15% respondents said there has been seen an increase in favour of thoughts and behaviour about people of other religions while 41.7% developed thought in opposition of the people of other religion. 43% respondents remain neutral about any changes towards people of other religion while only 0.3% i.e only 1 respondent have some other view regarding this change. From the Table we can say that there is an increase in opposition towards the people of other religion.

Table 6.29: Colony wise change in thought and behaviour of respondents towards people of other religions (particularly Muslims) in recent years

Sr. no	Colony	Response								Total	
		Increased in favour		Increased in opposition		No change		Others			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Gomti Nagar	9	20.0	20	16.0	46	35.7	0	0.0	75	25
2.	Aalambagh	18	40.0	20	16.0	36	27.9	1	100	75	25
3.	Chinhat	18	40.0	27	21.6	30	23.3	0	0.0	75	25
4.	Badshahnagar Slum	0	0.0	58	46.4	17	13.2	0	0.0	75	25
		45	100	125	100	129	100	1	100	300	100

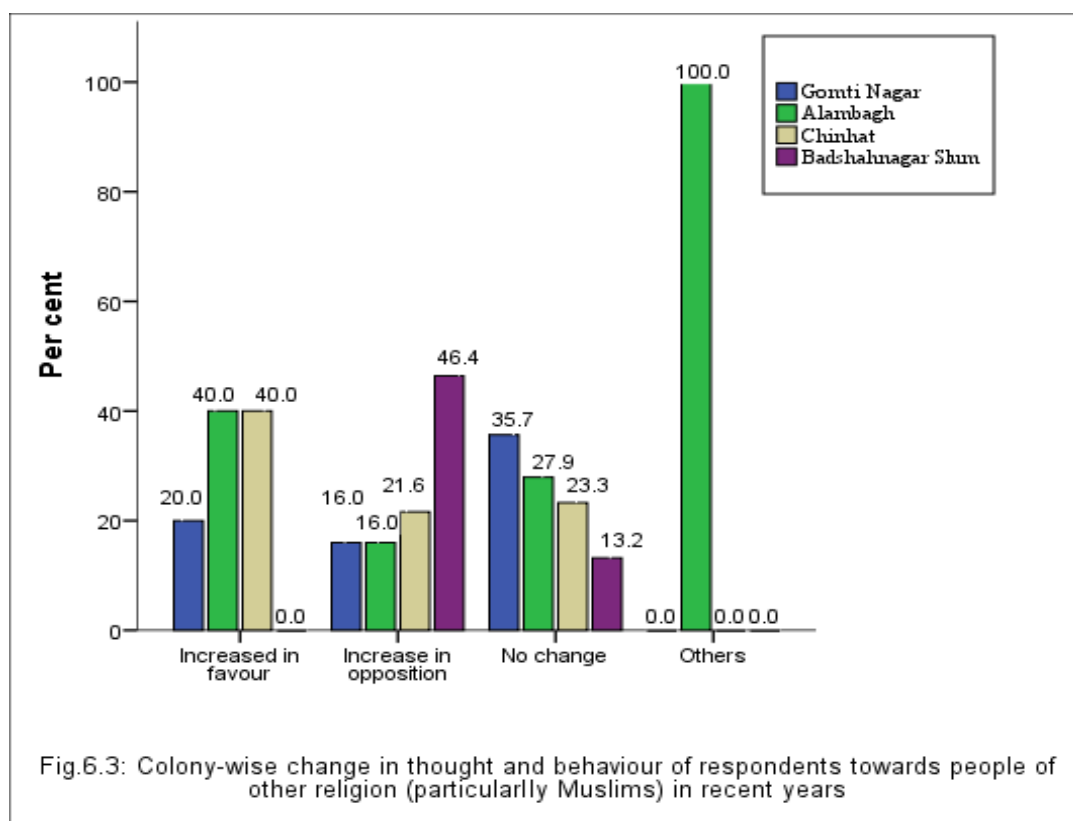


Table 6.29 and Figure 6.3 depicts the change in thoughts and behaviour of respondents towards people of other religion (partially Muslims) in recent years residing in different colony Gomati Nagar, Alambagh, Chinhat, Badshahnagar Slum. It is observed that the

12% of respondent of Gomati Nagar have shown increased in favour, 26.7% have shown decreased in favour and 61.3% have no change, in thought and behaviour towards people of other religion. 24% respondent living in Alambagh have shown increased in favour, 26.7% have shown decreased in favour and 48% have no change, in thought and behaviour towards people of other religion and 1.3% have shown other opinion. Respondent of Chihat have 24% increased in favour, 36% have shown decreased in favour and 40% have shown no change in thoughts and behaviour towards people of other religion. It is seen that respondent of Badshahnagar Slum have not shown any increased in favour, 77.3% have shown decreased in favour and 22.7% have shown no change in thoughts and behaviour towards people of other religion.

Table 6.30: Gender wise change in thought and behaviour of respondents towards people of other religions (particularly Muslims) in recent years

Sr. no.	Response	Gender				Total	
		Female		Male		No.	%
		No.	%	No.	%		
1	Increased in favour	22	48.9	23	51.1	45	100
2	Increased in opposition	63	50.4	62	49.6	125	100
3	No change	65	50.4	64	49.6	129	100
4	Other	0	0.0	1	100	1	100
	Total	150	50	150	50	300	100

The above table 6.30 shows gender wise changed in thoughts and behaviour towards people of other religions (particularly Muslims) in recent years. Respondent who have shown increased in favour in thoughts and behaviour towards people of other religions have 48.9% female and 51.1% male. Respondent who have shown increased in opposition in thoughts and behaviour towards people of other religions have 50.4 % female and 49.6% male, whereas respondent who have shown no change in favour in thoughts and behaviour towards people of other religions have 50.4% female and 49.6% male. Only one male respondent have shown other opinion.

Table 6.31 shows age wise changed in thoughts and behaviour towards people of other religions. It is observed that respondent of age group 15-19 have shown 36.7% increased in Favour, 6.7% increased in opposition, 53.3 % have shown no change and 3.3% have shown other opinion in thoughts and behaviour towards people of other religions. Respondent of age group above 60 have shown 4% increased in Favour, 48% increased in opposition, and 48 % have shown no change in thoughts and behaviour towards people of other religions.

Table 6.31: Age wise change in thoughts and behaviour of respondents towards people of other religions (particularly Muslims) in recent years

Sr. no	Age (in years)	Response								Total	
		Increased in Favour		Increased in Opposition		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	15-19	11	24.4	2	1.6	16	12.4	1	100	30	100
2.	20-35	20	44.4	18	14.4	48	37.2	0	0.0	86	28.7
3.	35-59	13	28.9	93	74.4	53	41.1	0	0.0	159	53.0
4.	Above 60	1	2.2	12	9.6	12	9.3	0	0.0	25	8.3
	Total	45	100	125	100	129	100	1	100	300	100

Table 6.32 shows qualification wise change in thoughts and behaviour towards people of other religions. It is observed that post-graduate respondents have shown 22.0% increased in favour, 20.3% increased in opposition, 55.9 % have shown no change and 1.7% have shown other opinion in thoughts and behaviour towards people of other religions. Illiterate respondents have shown 10.5% increased in favour, 68.4% increased in opposition and 21.0% have shown no change in thoughts and behaviour towards People of other religions (particularly Muslims) in recent years.

Table 6.32: Qualification wise change in thought and behaviour of respondents towards people of other religions (particularly Muslims) in recent years

Sr. no	Qualification	Responses								Total	
		Increased in Favour		Increased in Opposition		No change		Other			
		No.	%	No	%	No.	%	No	%	No.	%
1.	Illiterate	2	4.4	13	10.4	4	3.1	0	0.0	19	6.3
2.	Literate	0	0.0	13	10.4	3	2.3	0	0.0	16	5.3
3.	Primary	0	0.0	6	4.8	2	1.6	0	0.0	8	2.7
4.	Middle	8	17.8	6	4.8	6	4.7	0	0.0	20	6.7
5.	Highschool	4	8.9	22	17.6	13	10.1	0	0.0	39	13.0
6.	Intermediate	6	13.3	19	15.2	29	22.5	0	0.0	54	18.0
7.	Graduate	11	24.4	34	27.2	34	26.4	0	0.0	79	26.3
8.	Post-graduate	13	28.9	12	9.6	33	25.6	1	100	59	19.7
9.	Others	1	2.2	0	0.0	5	3.9	0	0.0	6	2.0
	Total	45	100	125	100	129	100	1	100	300	100

Table 6.33 : Category wise change in thoughts and behaviour of respondents towards people of other religions (particularly Muslims) in recent years

Sr. no	Caste-groups	Response								Total	
		Increased in Favour		Increased in opposition		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	General	21	46.7	57	45.6	71	55.0	0	0.0	149	49.7
2.	Schedule Caste	11	24.4	11	8.8	16	12.4	0	0.0	38	12.7
3.	Schedule Tribe	0	0.0	5	4.0	11	8.5	0	0.0	16	5.3
4.	Other Backward Class	13	28.9	52	41.6	31	24.0	1	100	97	32.3
	Total	45	100	125	100	129	100	1	100	300	100

Table 6.33 shows caste-category wise changed in thoughts and behaviour towards people of other religions. Respondent belonging to the general caste have shown 14 % increase in favour, 38.25 % increased in opposition and 47.6% no change in thoughts and behaviour towards people of other religions. Respondent belonging to the schedule caste have shown 28.9% increase in favour, 28.9% increased in opposition and 42.10 % no change in thoughts and behaviour towards people of other religions. No respondent belonging to the schedule tribe have shown increase in favour, 31.25% respondent belonging to the schedule tribe have shown increased in opposition and 68.75% have shown no change in thoughts and behaviour towards people of other religions. Respondents belonging to the other backward class have shown 13.40 % increase in favour, 53.6% increased in opposition, 31.9% no change and 1.0% have shown other opinion in thoughts and behaviour towards people of other religions.

Table 6.34: Monthly family income wise change in thoughts and behaviour of respondents towards people of other religions (particularly Muslim) in recent years

S.no	Income (In Rs.)	Response								Total	
		Increased in favour		Increased in opposition		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Less than 15000	1	2.2	18	14.4	30	23.3	0	0.0	49	16.3
2.	15000 - 30000	2	4.4	46	36.8	10	7.8	0	0.0	58	19.3
3.	30000- 50000	8	17.8	30	24.0	10	7.8	0	0.0	48	16.0
4.	50000- 100000	14	31.1	17	13.6	38	29.5	1	100	70	23.3
5.	100000 - 250000	11	24.4	4	3.2	16	12.4	0	0.0	31	10.3
6.	250000- 500000	2	4.4	7	5.6	11	8.5	0	0.0	20	6.7
7.	500000- 1000000	7	15.6	3	2.4	14	10.9	0	0.0	24	8.0
	Total	45	100	125	100	129	100	1	100	300	100

Table 6.34 shows monthly family income wise change in thoughts and behaviour towards people of other religions. It is observed from the table that respondents having highest monthly income(Rs.500000-1000000) have shown 29.2% increased in favour in thoughts and behaviour, 12.5% increased in opposition in thoughts and behaviour and 58.3% no change in thoughts and behaviour towards people of other religions (particularly Muslims) in recent years. For the respondents having monthly income in group (Rs. 50000-100000) have shown 20% increased in favour in thoughts and behaviour, 24.3% increased in opposition in thought and behaviour, 54.2 % no change and 1.4% respondent shown other opinion in thoughts and behaviour towards people of other religions. The respondents having least monthly income (less than 15000) have shown 2.0% increased in favour towards people of other religion, 36.7% increased in opposition towards people of other religion and 61.2% respondents show no change in thoughts and behaviour towards people of other religions.

Table 6.35: Class wise change in thoughts and behaviour towards people of other religions (particularly Muslims) in recent years

Sr. No.	Class	Response								Total	
		Increased in favour		Increased in opposition		No change		Other			
		No.	%	No.	%	No.	%	No.	%	No.	%
1.	Upper Class	3	6.7	7	5.6	16	12.4	0	0.0	26	8.7
2.	Upper-middle Class	34	75.6	31	24.8	63	48.8	1	100	129	43.0
3.	Lower-middle Class	6	13.3	8	6.4	9	7.0	0	0.0	23	7.7
4.	Lower Class	4	4.4	79	63.2	39	30.2	0	0.0	122	40
	Total	47	100	125	100	129	100	1	100	300	100

Table 6.35 illustrate class wise change in thoughts and behaviour towards people of other religions. It is seen that respondents belonging to upper class have shown 11% increased in favour, 26.9% increased in opposition towards people of other religion and 61.5% no

change in thoughts and behaviour towards people of other religions. Respondents belonging to upper-middle class have shown 26.35% increased in favour towards people of other religion, 24.03% increased in opposition towards people of other religion, 48.8% no change and 0.8% have shown other opinion in thoughts and behaviour towards people of other religions. Respondents belonging to lower-middle class have shown 26.0% increased in favour, 34.7% increased in opposition and 39.3% no change in thoughts and behaviour towards people of other religions (particularly Muslims). Respondents belonging to lower class have shown 3.3% increased in favour, 64.8% increased in opposition and 31.9% no change in thoughts and behaviour towards people of other religions.

Other Changes in Hindu religion in recent years

Besides the preceding aspects, some other important changes also have occurred with respect to religion in recent years in India. It includes issue like political use of religion, influence of new gurus, display of religion and its commercialisation. These issues are analysed here with respect to the opinion of respondents of the study considering their gender, age, caste/category and educational level.

Table 6.36: Other changes occurred in Hindu religion in recent years

Sr.no.	Changes	No.	%
1.	Political use of religion has increased	98	32.7
2.	Influence of gurus has increased	80	26.7
3.	Increased pretention of religion	36	12.0
4.	Commercialization of religion has increased	45	15.0
5.	Others	13	4.3
6.	All of the above	28	9.3
	Total	300	100.0

Table 6.36 gives a picture of some other changes that has occurred in Hindu religion in recent years. Around 32.7% respondents stated that there is an increase in political use of religion and 26.7% stated that influence of gurus has increased over the years while 12% holds the view that there is an increase in pretention of religion and yet other 15% stated that there is an increase in the commercialization of religion, 9.3% holds that there is an increase in all of the above changes in Hinduism in recent years.

Table 6.37: Gender wise views on other changes that occurred in Hindu religion over the years

Sr. no	Gender	Response												Total	
		Political use of religion has increased		Influence of gurus has increased		Increased pretention of religion		Commercialisation of religion has increased		Others		All of the above			
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	Female	36	36.7	52	65.0	17	47.2	27	60.0	5	38.5	13	46.4	150	50
2	Male	62	63.3	28	35.0	19	52.8	18	40.0	8	61.5	15	53.6	150	50
	Total	98	100	80	100	36	100	45	100	13	100	28	100	300	100

Table 6.37 gives an illustration of gender wise changes occurred in Hinduism in recent years. Female respondents have shown 24% political use of religion has increased, 34.7% influence of gurus has increased, 11.3% increased pretention of religion, 18% commercialisation of religion has increased, 3.3 % have shown other opinion and 8.7% have opted all option about changes occurred in Hinduism in recent years. It is seen that male respondent have shown, 41.3% political use of religion has increased, 18.7% influence of gurus has increased, 12.7% increased pretention of religion, 12% commercialisation of religion has increased, 5.3 % have shown other opinion and 10% have opted all option about changes Occurred in Hinduism over the years.

Table 6.38: Age wise view on other changes that have occurred in Hindu religion in recent years

S.no	Age (in years)	Response												Total	
		Political use of religion has increased		Influence of gurus has increased		Increased pretention of religion		Commercialisation of religion has increased		Others		All of the above			
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	15-19 years	4	4.1	6	7.5	9	25.0	7	15.6	2	15.4	2	7.1	30	10.0
2	20-35 years	23	23.5	20	25.0	10	27.8	12	26.7	6	46.2	15	53.6	86	28.7
3	35-59 years	59	60.2	44	55.0	15	41.7	25	55.6	5	38.5	11	39.3	159	53.0
4	Above 60 years	12	12.2	10	12.5	2	5.6	1	2.2	0	0.0	0	0.0	25	8.3
	Total	98	100	80	100	36	100	45	100	13	100	28	100	300	100

Table 6.38 illustrates age wise view on other changes that have occurred in Hinduism in recent years. It is seen that 15-19 years age group respondent have shown, 13.3% political use of religion has increased, 20% Influence of gurus has increased, 30% increased pretention of religion, 23.3% commercialisation of religion has increased ,6.7 % have shown other opinion and 6.7% have opted all option about changes occurred in Hinduism in recent years. Respondent of age group 35-59 years have shown, 37.10% political use of religion has increased, 27.7% influence of gurus has increased, 9.4% increased pretention of religion, 15.8% commercialisation of religion has increased ,3.1 % have shown other opinion and 6.9% have opted all option about changes occurred in Hinduism in recent years. Respondent of age above 60 years have shown, 48% political use of religion has increased, 40% Influence of gurus has increased, 8% increased pretention of religion, 18% commercialisation of religion has increased, 4 % have shown other opinion about changes occurred in Hinduism in recent years.

Table 6.39: Category wise views on other changes that have occurred in Hindu religion in recent years

S.no	Caste-Category	Response												Total	
		Political use of religion has increased		Influence of gurus has increased		Increased pretention of religion		Commercialisation of religion has increased		Others		All of the above			
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1	General	58	59.2	36	45.0	19	52.8	23	51.1	8	61.5	5	17.9	149	49.7
2	Schedule Caste	9	9.2	8	10.0	5	13.9	6	13.3	0	0.0	10	35.7	38	12.7
3	Schedule Tribe	9	9.2	2	2.5	1	2.8	1	2.2	1	7.7	2	7.1	16	5.3
4	Other Backward Class	22	22.4	34	42.5	11	30.6	15	33.3	4	30.8	11	39.3	97	32.3
	Total	98	100	80	100	36	100	45	100	13	100	28	100	300	100

Table 6.39 illustrates category wise views on other changes that have occurred in Hindu religion in recent years. It is observed that respondents of general caste have shown 38.9% political use of religion has increased, 24.3% influence of gurus has increased, 12.7% increased pretention of religion, 15.5% commercialisation of religion has increased ,5.3 % have shown other opinion and 3.3% have opted all option about changes occurred in Hindu religion in recent years. Respondents of schedule caste have shown, 23.7% political use of religion has increased, 21% Influence of gurus has increased, 13.2% increased pretention of religion, 15.8% commercialisation of religion has increased ,no one have shown other opinion and 26.3% have opted all option about changes occurred in Hinduism in recent years.

Respondents of schedule tribe have shown 56.3% political use of religion has increased, 12.5% influence of gurus has increased, 6.2% increased pretention of religion, 6.3% commercialisation of religion has increased , 6.2% have shown other opinion and 12.5% have opted all option about changes occurred in Hinduism in recent years. Respondents of other backward class have shown 22.8% political use of religion has increased, 35%

influence of gurus has increased, 11.3% increased pretention of religion, 15.5% commercialisation of religion has increased ,4.1 % have shown other opinion and 11.3% have opted all option about changes occurred in Hinduism in recent years.

Table 6.40: Education wise views on other changes that have occurred in Hindu religion in recent years

Sr.no	Caste-Category	Response												Total	
		Political use of religion has increased		Influence of gurus has increased		Increased pretention of religion		Commercialisation of religion has increased		Others		All of the above			
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1.	Illiterate	1	1.0	11	13.8	4	11.1	3	6.7	0	0.0	0	0.0	19	6.3
2.	Literate	6	6.1	8	10.0	0	0.0	2	4.4	0	0.0	0	0.0	16	5.3
3.	Primary	1	1.0	6	7.5	1	2.8	0	0.0	0	0.0	0	0.0	8	2.7
4.	Middle	1	1.0	7	8.8	7	19.4	3	6.7	1	7.7	1	3.6	20	6.7
5.	Highschool	13	13.3	9	11.2	2	5.6	11	24.4	2	15.4	2	7.1	39	13.0
6.	Intermediate	21	21.4	19	23.8	7	19.4	1	2.2	4	30.8	2	7.1	54	18.0
7.	Graduate	27	27.6	13	16.2	10	27.8	12	26.7	6	46.2	11	39.3	79	26.3
8.	Post-graduate	26	26.5	7	8.8	4	11.1	13	28.9	0	0.0	9	32.1	59	19.7
9.	Others	2	2.0	0	0.0	1	2.8	0	0.0	0	0.0	3	10.7	6	2.0
	Total	98	100	80	100	36	100	45	100	13	100	28	100	300	100

Table 6.40 shows education wise views on other changes that have occurred in Hindu religion in recent years. Respondents of illiterate class have shown 5.3% political use of religion has increased, 57.9% influence of gurus has increased, 21% increased pretention of religion, 15.8% commercialisation of religion has increased, no one have shown other opinion about changes occurred in Hindu religion in recent years. Respondents of primary education have shown, 12.5% political use of religion has increased, 75% influence of gurus has increased, 12.5% increase pretention of religion. No one have

shown commercialisation of religion has increased and other opinion about changes occurred in Hinduism over the years. Respondents of middle education have shown 5% political use of religion has increased, 35% influence of gurus has increased, 35% increase pretention of religion, 15% commercialisation of religion has increased, 5% other opinion and 5% have opted all option about changes occurred in Hindu religion in recent years. Respondents of post-graduate have shown 44% political use of religion has increased, 11.9% influence of gurus has increased, 6.8% increased pretention of religion, 22% commercialisation of religion has increased, no one have shown other opinion and 15.3% have opted all option about changes occurred in Hindu religion in recent years.

Concluding Observation

The chapter discusses in details about the recent changes in the texture of religiosity of the respondents of the present study. The analysis takes into account the socio-economic background of the respondent, viz. gender, age, caste, class, income and educational level. Question related to religious identity were asked and a little less than half of the respondents (44%) fully favour making India a Hindu rashtra and majority of respondents were fully (37%) and partially (27.3%) favoured demolition of Babri Masjid while minority of respondents (15.3%) were in opposition of it. A large majority of respondents (75.3%) fully favour construction of Ram mandir in Ayodhya. In addition to this, respondents were also asked about the contribution they made in construction of Ram temple and it is seen that 40.6% respondents have contributed in monetary terms while 26% have propagated about it. There is seen a close interplay between religion and politics in the recent years and nearly half of the respondents (48.3%) strongly agree that there is an increase in the link between religion and politics in contemporary time while more than one-fourth respondents (28.3%) partially agree over this. 56% respondents answered that they believe in tolerance towards other people's religion. Respondents were asked about the belief in the principle of non-violence and it is seen that more than one-third of total respondents (40.7%) fully believe in non-violence, followed by 33.7% respondents who partially believe in it. Gender-wise opinion on increase in link between religion and politics is analysed and it is found that nearly half (48.3%) respondents in which 56 (38.6%) female respondents and 89 (61.4%) male respondents

strongly agree that there is an increase in the link between religion and politics. Nearly half of the total population (48.3%) from all age groups strongly agree about an increase in link between religion and politics in recent years while a small fraction of respondents (6.6%) disagree on this. Among educational groups, half of the respondents (51.89%) from post graduate strongly agree while a small number (1.4%) from primary group strongly agree. From all caste-category group maximum number of respondents (48.3%) strongly agree about an increase in link while about 61.4% respondents in the income group of 50000-100000 strongly agree about the same. Opinion of respondents regarding change in their religious sentiments associated with Hindu religion is also closely examined. 53% of the total sample population said that there is an increase in feeling for Hindu religion. 53% respondents from all the four colonies said there is an increase in sentiments for Hindu religion in recent years. More number of female respondents (54%) in comparison to male respondents (52%) said the same. Large number of respondents (53%) from all age-groups held the view that there is an increase in their sentiments. Maximum number of respondents from illiterate group (68.4%) opines that there is an increase in sentiments for Hindu religion.

A large number of respondents from general category (67.11) said there is an increase in sentiments for Hindu religion while none respondent from schedule tribe said about an increase in sentiment for Hindu religion in recent years. 71% respondents from total number who said there is an increase in sentiment belongs to income group of Rs. 100000-250000. Opinion of respondents on change in religious practices among Hindus in recent years is also observed. 54% of the total sample population said that there is an increase in performing religious rituals while 33% respondents stand neutral about the changes. Maximum number of respondents from gomti nagar (78%) said there is an increase in religious practices. Equal number of respondents from both gender i.e. 50% male and 50% female said about an increase in religious practice. Respondents from all age-group (54%) said there is an increase in religious practices in recent years. 34% graduate held view that there is an increase in religious practices in Hindu religion. A large number of respondents from schedule tribe (68.7%) said there are other changes that have occurred in religious practices in recent years while maximum number of respondents (62%) from upper- middle class said there is an increase in religious practices in recent years. Maximum number of respondents (71.4%) in income group of Rs. 50000-100000 said there is an increase in religious practices. In recent years a change is noticed in the thought and behaviour of some followers of Hinduism towards

people belonging to other religions (particularly Muslims) in the country. Maximum number of respondents (43%) remain neutral about any changes followed by 41.7% respondents who said there has been an increase in favour of thoughts and behaviour about people of other religion. With reference to socio-economic background of respondents which include gender, age, educational qualification, caste category, family income and class position, these changes have been analysed. Some other important changes also have occurred with respect to religion in recent years. Around 32.7% respondents stated that there is an increase in political use of religion and 26.7% stated that influence of gurus has increased over the years while 12% holds the view that there is an increase in pretention of religion and yet other 15% stated that there is an increase in the commercialization of religion, 9.3% holds that there is an increase in all of the above changes in Hinduism in recent years.

Chapter-VII
Main Findings and Conclusion

Chapter–VII

Main Findings and Conclusion

The study is divided into seven chapters. Chapter I provides Introduction to the study. First, it briefly deals with the issues of religiosity and specifies the problem of the study, then follows a short deliberation on sociology of religion, perspectives on religiosity and review of literature. Thereafter, it sets out objectives and hypotheses of the study, methodology, description of the sample of the respondents and chapter scheme. Based on secondary sources, Chapter II discusses various dimensions of religiosity and the major theoretical perspectives used in the study of religiosity. Again, based on secondary sources, Chapter III titled “Trends of Religiosity among Hindus after Independence”, briefly highlights the historical development of Hinduism, its basic features and changes that have occurred in religiosity among Hindus after Independence in India. Chapters four to six are based on primary sources of data. Chapter IV is titled “Pattern of Religiosity among Hindus in Lucknow City”. It analyses the main religious beliefs and practices popular among Hindus of Lucknow city. Chapter V captioned, “Socio-economic Status and Religiosity among Hindus”, examines the relationship of religiosity with socio-economic status of the Hindus of Lucknow city. Chapter VI which is titled “Recent Changes in Religiosity among Hindus”, probes mainly the changes that have occurred in religiosity among Hindus of Lucknow in the recent years. Chapter VII offers main findings and Conclusion of the study.

It is observed that there is no unanimity of view among scholars on the exact meaning and dimensions of religiosity. There is also found wide divergence of opinions on what is Hindu religion, particularly in the current Indian socio-political context of rising tide of Hindutva which presents Hinduism in a homogenising mould. There is observed increasing general popularity of spiritual gurus and ‘babas’ and performance of religious events and rituals in personal and public domains; though the popularity of such phenomena seen to differ across different sections of society. It was commonly held after Independence that Indian society would get gradually secularised and hold of religion over people will decline with onward march of modernisation in the country. However, there is witnessed increasing display of religiosity, involving even communal polarisations and conflicts in the period of liberalisation, privatisation and globalisation.

Hence, the issue of religiosity in India needs to be studied closely and critically in the current context have an objective understanding of the phenomenon which would be useful academically, socially as well as in policy terms.

Keeping this in view, the present study set three objectives which include -

1. To know the trend of religiosity among Hindus after Independence in India;
2. To examine the nature of religiosity among Hindus in Lucknow city, including recent changes; and
3. To find out the relationship between their religiosity and socio-economic status.

Related to these objectives the study formulated three hypotheses which are -

1. There has been a change in the pattern of religiosity among Hindus in India after Independence;
2. There is an increase in religiosity among Hindus of Lucknow city in the recent decades; and
3. The nature of religiosity among Hindus varies across different sections of society in terms of caste, class, gender and age groups.

Methodology of the study: Broadly speaking, research methodology refers to the procedure of research/enquiry used for production of valid knowledge about the theme of study. Production of valid knowledge is a complex exercise. It requires a proper research design. The research design of the present study is descriptive-diagnostic. As religiosity has both objective and subjective aspects, the present study uses mixed methods research strategy, i.e. both quantitative and qualitative methods. The universe of the study is Lucknow City. The sample design is purposive random sampling. Four localities of Lucknow city having concentration of Hindus (one each from upper, middle and lower class colonies, and slums) are selected for the study. 25 households are randomly chosen from each selected locality for study. The study uses mixed method approach which combines both quantitative and qualitative strategies of research. Accordingly, two methods have been used to collect empirical data from the respondents – i) Questionnaire (the same used as Interview schedule in case of illiterate respondents), and ii) Interview guide. Data collected through use of these methods form primary source. Secondary sources used here include relevant books, research article in journals, reports,

newspapers etc. The data have been interpreted and analysed with the help of tables and figures. SPSS 22 version software was used for data analysis.

Findings and Conclusion

The analysis presented in the preceding chapters provides an understanding of the broad trend of religiosity among Hindus in India after independence in general and among Hindus of Lucknow city in detail, including recent changes. The main findings and conclusion of the study are as follows.

Religiosity after Independence: Hindu religion includes a wide canvas of religious scriptures, beliefs, sub-sects, gods, goddesses and religious practices. It is not considered similar to monotheistic religions. The basis for the Hindu religion and philosophy consists primarily of the Vedas and Upanishads, the epics and a host of other religious texts. Given its huge diversity it is regarded more as a ‘way of life’. Hindus believe in many gods and goddesses and encourages prayer and worship of them. Hinduism does not recognise any particular religious belief and practice as being obligatory. The nature of religiosity among Hindus continued to remain diverse in itself and tolerant towards other religions for around four decades after independence. But thereafter certain new trends in Hindu religiosity have gradually become prominent in the country. These new trends include growing popularity of new age religious movements (symbolised by several “godmens”, ‘gurus’ and “deras”), increasing public display of religion, commercialisation/commodification of religion, increasing assertion of religious identity, religious militancy among a section of Hindus, and politicisation of Hindu religion.

Pattern of religiosity among Hindus in Lucknow: The analysis of religiosity among the selected respondents of Lucknow city is done in terms of their religious knowledge, beliefs and practices associated with the Hindu religion. It is found that an overwhelming majority of respondents (84%) believe in Hinduism while barely (6.3%) do not believe in it. The caste system is one of the features of Indian religious and social tradition associated with rigid hierarchy. It is traditionally believed to be created by God, more specifically the Brahma. In this regard nearly half of the total respondents (43.3%) opine that society is the creator of caste-system, followed by one-fourth of the respondents (26.3%) believe Brahmins to be its originator, and around 23% think of God as its creator. Untouchability is believed to have been first mentioned in Dharmashastras and

untouchables were not considered to be a part of varna system as their occupations and habits were considered ritually 'polluting'. Even now 17% of the total respondents consider untouchability a religious practice while 38% informants don't consider it so. As regard prohibitions and discrimination in commensality among Hindus, it is found that more than half of the total respondents (53.7%) strongly agree that they don't discriminate while eating with people of other castes. But 42.3% seldom eat food with other castes while 34% informants opine that they have no problem with having food with people of other castes. Further it was found that more than half of the total respondents (58.3%) don't consider Brahmins to be at the highest position in the society. It is seen that about 43% of the respondents have knowledge about all the four ashrams while only 17.3% respondents believe in all of them. Contrary to this nearly half of the respondents (44%) don't know about the concept of Purushartha while the majority (59.7%) of respondents do not have any clear cut idea about it. Among the different paths in Hinduism, more than half-of the total respondents (54.7%) follow path of Karma to achieve one's goal of life (i.e. communion with God). Nearly 42% of the respondents said they have complete knowledge regarding Doctrine of Karma while 38% respondents told they partially knew it. In addition to this 34% of the respondents partially believe in paap-punya while 33% respondents always believe in it. Rebirth is also central to Hinduism and is associated with Karma. In regard to this, 33% of the respondents admitted that they have belief in it while close to this i.e. 29.7% of the respondents denied having any such belief. Majority of the respondents (61.3%) always believe in human destiny. A significant majority of respondents (65.3%) believe in god and goddess while little less than one-fourth (23.3%) respondents partially believe in it. A large majority of respondents (72%) completely believe in worship (70.3%) in idol-worship. Nearly half (46.3%) of the total respondents' main objective behind following Hinduism is worldly happiness while 29.3% respondents have both worldly happiness as well as salvation as their motive.

Further, the manifestation of religious beliefs is seen in different forms of religious practices of Hindus like worship, prayer, observance of fast, visiting temple and so on. In this connection, it was found that almost half of the total (47.7%) respondents worship God everyday while over one-fourth of the respondents (28.3%) do not often worship God. A large majority of respondents (85%) practice idol-worship while 29.7% respondents visit temple on a weekly basis and majority (39%) of the respondents do it

on some special occasion. Going on pilgrimage seems to be popular among the respondents. Nearly 41.7% of the respondents had been to pilgrimage while 27.3% respondents have planned to go to sacred sites in future. Vratas is an important religious practice in Hinduism. Around 40% keep fasts occasionally while 27.7% never keep fast. Majority of them (52%) never go for upanayan sanskar while 33.3% respondents perform this sanskar. Three-fourth of the total respondents (75%) perform marriage through religious rituals and customs while other 27.7% respondents perform both religious rituals as well court-marriage. Little less than half (40.75%) respondents strongly favour marriage among different castes while on contrary there are only 28.7% event of inter-caste marriages among the respondents. A large majority of respondents (79.7%) opine that only a son or a male member can perform the funeral rites while a very small fraction (4%) of the respondents opine that daughter or a female member can also perform it. Only some (15.7%) respondents agree that both can perform funeral rites. A large majority of respondents (88.7%) denied any incidence of divorce in their family while 11.3% respondents said yes to divorce in their families. Majority (71.7%) of the respondents perform shraddha annually. So, religion is a part of everyday life of the Hindus in terms of both beliefs and practices. But there is variation among them in terms of knowledge about the precepts and scriptures of Hindu religion, the extent of belief they have in Hindu religion and the practices of the religion they follow. Large number of them believe in Hindu religion fully or partially but some of them don't accept certain beliefs and practices of Hinduism.

Socio-economic status and religiosity: The analysis of empirical data shows the pattern of religiosity with respect to socio-economic status of the selected Hindu respondents of Lucknow city. In gender terms, it is observed that about 53.3% females worship God on a regular basis in comparison to 42% males while 32% male worship God sometimes and 24.7% females do so. 39.3% females keep fast always as compared to males with 14.7%. 44.7% males keep fast occasionally as compared to females 36%. About 40% women know doctrine of karma fully while 48.6% males have complete knowledge about it. Half of the total males respondents (50.7%) want to achieve worldly happiness while less than half (42%) females want to achieve that by following Hinduism. 30.7% females want to achieve both worldly happiness and salvation compared to males which is 28%. Out of all only 2.7% females and 6% males visit temple daily while 44% women and 34% men visit temple seldom. 46% men had already visited sacred sites in

comparison to 37.3% women, while more number of females (36%) planned pilgrimage visit in future than males (18.7%). Likewise, there is found age-wise difference in religiosity. Majority of the respondents (55.6%) in the age group of 35-59 years fully know about the doctrine of karma and only a very small of respondents (4%) in the age group of 15-19 years know about it. Majority of the respondents (50.3%) in the age group of 35-59 years want worldly happiness, followed by (46.7%) respondents in the age group of 15-19 years. More than half of the total respondents (55.3%) in the age group of 35-59 years worship God daily, and majority (36.7%) in the age-group 15-19 never worship God. Majority of the respondents in the age group 60 years and above visit temple weekly while majority in the age group of 20-35 years seldom visit it. Similarly, relationship between class and religiosity also varies. It was found that about half of the total respondents (49.2%) from upper-middle class are fully acquainted with the theory of karma and almost same ratio of respondents (48.7%) in the lower class partially know about it. Majority of the respondents (65.2%) from lower-middle class worship God daily followed by respondents of upper-middle class (47.3%). About half of the respondents (49.6%) in upper-middle class had already been to some sacred sites for pilgrimage; majority of respondents from lower-middle class (69.6%) planned to visit in future, and nearly half of the total respondents (49.2%) have not yet visited any such site. 42.3% from upper class, 39.5% from upper-middle class, 56.5% from lower-middle class and 38% from lower class sometimes keep fast and perform rituals. Further, relationship between main source of family income and religiosity is also found to vary. It is seen that 37.3% employed in government-sector fully know about the doctrine of karma, followed by respondents engaged in self-employment. Among labours, 12.2% partially know about it and among private job respondents 32.8% don't know about it. Majority of self-employed people (57.7%) want to achieve worldly happiness through following Hindu religion. Large majority of respondents (90.3%) among labours want to attain worldly happiness whereas majority of people engaged in business sector (60%), followed by government job (43.6%), want both worldly happiness and salvation through following Hinduism. Majority of the respondents in government job (53.8%) worship daily, and 41.4% respondents among self-employed visit temple on a regular basis. Likewise, religiosity is found to vary with respect to monthly family income of the respondents. In this connection, 39% respondents from all income groups are found to visit temple sometimes, followed by 29.7% respondents who visit weekly. 46.9% respondents in income group less than Rs. 15000 neither do fast nor perform rituals.

40.3% respondents from all income group sometimes do fast and perform rituals. Maximum number of respondents from all income groups have already visited sacred sites of worship and only a small number of respondents (2%) said they will never go on pilgrimages. A varying pattern is also noticed in the link between religiosity and educational level of respondents. Nearly half of the total respondents from all educational levels want worldly happiness by following Hinduism, followed by 29.3% respondents who want to achieve both prosperity and salvation. Around 47.7% respondents among all educational groups worship daily, 4.3% respondents visit temple daily and 39% visit sometimes. 27% respondents always do fast and rituals among all educational groups while 40.3% do sometimes. Out of the total 42% respondents are fully acquainted with the concept of karma, while 38.3% respondents know partially about it, and 19.6% don't know about it. The link between religiosity and caste category is also observed. Out of all, 175 respondents don't consider Brahmins to be at the highest position in social hierarchy. 39% respondents from all category visit temples sometimes. Majority of the respondents (52.8%) from general category have already visited pilgrimage sites, followed by respondents from other backward class (35.2%). So, there is found considerable variation in religiosity among Hindus on the basis of differences in their socio-economic status.

Recent changes in religiosity: The analysis of empirical data pertaining to the selected respondents regarding recent changes in religiosity was done taking into account their socio-economic status, viz. gender, age, caste, class, income and educational level. In this connection, it was found that a little less than half of the total respondents (44%) fully favoured making India a Hindu rashtra. Around 37% of respondents fully favoured and 27.3% partially favoured demolition of Babri masjid while a small minority of respondents (15.3%) were in opposition to it. A large majority of respondents (75.3%) fully favour construction of Ram temple in Ayodhya. In addition to this, for construction of Ram temple 40.6% respondents have contributed in monetary terms while 26% have propagated about it. Also there is seen a close interplay between religion and politics in the recent years. Nearly half of the respondents (48.3%) strongly agree that there is an increase in the link between religion and politics in contemporary time while more than one-fourth respondents (28.3%) partially agree over this. Further, around 56% respondents said they believe in tolerance towards other people's religions. More than one-third of total respondents (40.7%) fully believe in non-violence, followed by 33.7%

respondents who partially believe in it. Gender-wise, it is found that almost half of the total (48.3%) respondents (i.e. 38.6% females and 61.4% males) strongly agree that there is an increase in the link between religion and politics. Also, a change in religious sentiments of the respondents in recent years is observed. Majority of the respondents (53%) said that there is an increase in feelings and sentiments for Hindu religion. About 54% respondents said that there has been an increase in performing religious practice in recent years. It is seen that 41% respondents developed in recent years feeling of opposition towards people of other religions (particularly Muslims) while 43% respondents remain neutral. Further, the respondents also gave their views on some other changes in recent years. Around 32.7% respondents stated that there is an increase in political use of religion, 26.7% said influence of gurus has increased, 12% holds the view that there is an increase in pretention/ external display of religion, 15% stated that there is an increase in the commercialization of religion, and 9.3% held that there is an increase in all the above changes in Hinduism.

Finally, it may be concluded that there has been a marked change in the nature of religiosity among Hindus in the country after Independence, i.e. from being more pluralist, diverse and tolerant towards people of other religions for about four decades and thereafter getting oriented more towards assertion of Hindu identity, public display of religion, proliferation of new age godmen/women, and commercialisation and politicisation of religion. The recent shift which has happened at national level is also found to be there among Hindus in Lucknow city. The recent changes give an external appearance of increase in religiosity among Hindus, but not in intrinsic sense. Moreover, the empirical data show variation in the degree/level of religiosity with respect to socio-economic status of the Hindus in terms of gender, age, caste, class and education.

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Annexures

Annexure-1

Shikha Singh
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Interview Schedule/Questionnaire

(English translation of the original in Hindi)

Topic: “Religiosity Among Hindus: A Study of Lucknow City”

Note: Please answer the following questions by filling in number in the bracket given there and write your answer on the dotted line wherever specified.

(A) General Information of Respondents

1) Which colony of Lucknow do you live in?

Gomti Nagar () Aalambagh () Chinhat () Badshahnagar Slum ()

2) What is your gender?

Female () Male ()

3) How old are you (in years)?

15-19 years () 20-35 years () 35-59 years () Above 60 years ()

4) What is total number of members in your family?

Two () Three () Four () Five () More than five ()

5) What is your marital status?

Married () Unmarried ()

6) What is your level of qualification?

Illiterate () Literate () Primary () Middle () High School ()

Intermediate () Graduate () Post-graduate () Others ()

7) What is your religion?

Hindu () Muslim () Sikh () Christian () Others ()

8) Which sects of Hinduism do you follow?

Vaishnavism () Shavism () Shaktism () Smartism ()
Others () None ()

9) What is your caste category?

General () Schedule Caste () Schedule Tribe () Other Backward Class ()

10) What is your caste? Write.....

11) What is main source of income for your family?

Agriculture () Buisness () Govt. Job () Private Job ()
Self-Employment () Labour ()

12) What is the approximate total monthly income of your family from all sources?

Less than Rs15000 () Rs.15000-Rs.30000 () Rs. 30000-Rs. 50000 ()
Rs.50000-Rs.100000 () Rs. 100000-Rs. 2500000 ()
Rs.250000- Rs.500000 () Rs. 500000-Rs. 1000000 ()

13) What items do you have in your family?

A.C () Refrigerator () Cooler () T.V. () Mobile ()
Others ()

14) Which of the following vehicles are there in your family?

Car () Motorcycle/scooter () Bicycle () Other ()

15) Which class of society does your family belong to?

Upper Class () Upper-middle class () Lower-middle class () Lower Class ()

16) What level have you studied?

Illiterate () Lower Primary () Upper Primary () Secondary ()
B.A./B.Sc. () M.A./M.Sc. () Professional Degree ()

(B) Knowledge and Belief about Hindu Religion

17) In your opinion, from whom does the caste system originated?

God () Brahmins () Society () Don't know () Others ()

18) Are you in favour of marriage among the people of different caste?

Fully support () Partially support () Partially oppose ()
Oppose () No opinion ()

19) Is there any case of inter-caste marriage in your family?

Yes () No () Don't Know ()

20) Are you in favour of inter-dining without caste discrimination?

Strongly agree () Partially agree () Partially disagree ()
Strongly disagree () No opinion ()

21) Do you eat practice inter-dining without any caste discrimination?

Always () Seldom () Never () No opinion ()

22) Is the practice of untouchability among Hindus religious?

Fully religious () Partially religious () Not religious () Don't Know ()

23) Do you practice untouchability with the people of the traditional untouchable caste?

Always () Sometimes () Never () No opinion ()

24) Do you consider Brahmins the highest in the society?

Yes () No () No opinion ()

25) Do you know about the Doctrine of Karma of Hinduism?

Know fully () Know partially () Don't Know ()

26) Whether happiness and sorrow in this birth of a person is the result of sins and virtues of the previous birth?

Completely correct () Happens sometimes () Never happens ()
Don't know ()

27) Do you believe in rebirth of human souls?

Fully believe () Partially believe () Never believe ()
No opinion ()

28) How much do you believe in human destiny?

Fully believe () Partially believe () Never believe ()
No opinion ()

- 29) How much do you believe in Gods and Goddesses?
 Completely believe () Partially believe () Never believe ()
 Don't know ()
- 30) How much do you believe in worship (puja-path) ?
 Completely believe () Partially believe () Never believe ()
 Don't know ()
- 31) How much do you believe in idol-worship?
 Fully believe () Partially believe () Never ()
 Don't know ()
- 32) According to you, who is the biggest deity in Hindu religion? Write.....
- 33) Which denomination do you believe in Hinduism?
 Vaishnavism () Shavism () Shaktism () Others ()
- 34) How much do you believe in tolerance towards people of other religions?
 Always () Sometimes () Never () No opinion ()
- 35) How much do you believe in the principle of non-violence?
 Always () Sometimes () Never () No opinion ()
- 36) For what objective do you follow Hinduism?
 For wordly happiness () To achieve/attain salvation ()
 To achieve both () Don't believe ()
- 37) How much are you in favour of building Ram temple in Ayodhya?
 Full favour () Partially favour () In opposition () No opinion ()
- 38) How much were you in favour of demolishing the Babri masjid in Ayodhya?
 Fully favoured () Partially favoured () In opposition () No opinion ()
- 39) How much are you in favour of making India a Hindu Rashtra?
 Fully favour () Partially favour () In opposition () No opinion ()

40) How much do you agree that the link of religion and politics is increased in the country than in the past years?

Strongly agree () Partially agree () Disagree () Don't know ()

41) How much do you believe in Hinduism?

Completely believe () Partially believe () Don't believe () Don't know ()

42) Which path of Hinduism do you consider the best path of emancipation of soul?

Path of Karma () Path of Bhakti () Path of Knowledge ()

Path of Renunciation ()

43)a. Which religious texts of Hindu religion do you know about? Write.....

b. In your opinion which is the most important religious text of Hinduism?

Write.....

c. About which scriptures of Hindu religion do you have complete knowledge?

Write.....

d. Which scriptures of Hindu religion do have little knowledge about? Write.....

e. About which scriptures of Hindu religion do you have any knowledge? Write.....

f. Which scriptures of Hindu texts do you believe in? Write.....

g. Which texts of Hindu scriptures do you not believe in? Write.....

44) What are the four Purusharthas of Hinduism? Write

a)..... b)..... c)..... d).....

e) Don't know..... f) All.....

45) Which Purushartha of Hinduism do you believe in ? Write

a)..... b)..... c)..... d).....

e) Don't know..... f) All of the above.....

46) Which Purushartha of Hinduism you do not believe in? Write

a)..... b)..... c)..... d).....

e) Don't know..... f) None.....

47) What are the four ashrams of Hinduism?

- a)..... b)..... c)..... d).....
e) Don't know..... f) All.....

48) Which ashrams of Hinduism do you believe in? Write

- a)..... b)..... c)..... d).....
e) Don't know..... f) All.....

49) Which ashrams of Hinduism do you not believe in? Write

- a)..... b)..... c)..... d).....
e) Don't know..... f) None.....

C) Observance of Hindu Customs and Rituals

51) Which Hindu scriptures have you read? Write.....

52) Which Gods and Goddesses do you worship? Write.....

53) How many times do you worship deities?

- Daily () Weekly () Monthly () Seldom () Never ()
No answer ()

54) Do you worship idols?

- Yes () No () Don't Believe ()

55) How often do you go to the temples of deities?

- Daily () Weekly () Monthly () Sometimes () Never ()

56) Have you visited any pilgrimage places?

- Yes () No () Will go in future () Will never go ()
No opinion ()

57) What fasts and rituals do you observe? Write.....

58) Do you treat people of higher and lower caste than yours in a discriminatory way?

- Always () Sometimes () Never () No answer ()

- 59) Do you treat people of traditional untouchable caste with untouchability?
 Always () Sometimes () Never () No answer ()
- 60) Does upnayan sanskar takes place in your family?
 Always do () Do sometimes () Never do () No answer ()
- 61) By what custom does marriage takes place in your family so far?
 Through religious rituals () Through Court marriage ()
 Through religious rituals and court marriage () Live-in-relationship ()
- 62) By what method cremation is done in your family after death of any member so far?
 At River/pond () Electric cremation centre () Both () Other ()
- 63) Who performs mukhagini after death of any person in your family?
 Only son/male () Only daughter/female ()
 Son/male and Daughter/female () Both ()
- 64) Has there been any incidence of divorce after marriage in your family till now?
 Yes () No ()
- 65) Does ancestor worship take place in family every year?
 Every year () Seldom () Never () Other ()
- 66) What kind of contribution have you made so far in the movement to build Ram temple in Ayodhya?
 Donated money () Propogated () Donated and propogated both ()
 Others-4
- 67) Which religious institutions and organizations are you associated with?
 Write their names.....
- 68) Which saint/guru do you worship? Write.....
- 69) Have you ever had a personal religious experience like seeing God,any divine order, etc.
 If yes, then write.....

(D) Changes in Hindu religion in the past years

70) What changes do you feel in your sentiments for religion over the years compared to before?

Increased () Decreased () No change () Other ()

71) What changes occur in your religious practice over the years as compared to the past? (e.g. worship, pilgrimage, religious programme etc.)

Increased () Decreased () No change () Other ()

72) What changes has occurred in your thoughts and behavior about people of other religions, especially Muslims over the years as compared to earlier?

Increased in favour () Increase in opposition () No change () Other ()

73) What are the reasons for the change in your views of people of other religions, especially Muslims, as compared to before?

Write.....

74) What other changes have happened in Hinduism over the years?

Political use of religion has increased () Influence of gurus has increased ()

Increased pretention of religion () Commercialisation of religion has increased ()

Others () All of the above ()

75) What other changes have occurred in Hinduism over the years? Write.....

76) If you want to tell any other important thing about Hindu religion then,

Write.....

77) Name (optional)

Annexure-2

Shikha Singh
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Interview Guide

(English translation of the original in Hindi)

Topic: “Religiosity Among Hindus: A Study of Lucknow City”

A) Introductory Description

1. Colony
2. Age (in years)
3. Gender – Male () Female () Other()
4. Family Composition - Joint () Nuclear()
5. Caste
6. Occupation
7. Educationa
8. Class - Upper Class () Upper-Middle Class () Lower-Middle Class()
Lower Class ()

A) Question Related to Observance of Hindu Customs and Rituals

- 9) a. Which religious texts of Hindu religion are there? Name it.....
- b. Which is the most important Hindu religious text? Name.....
- c. About which scriptures of Hindu religion do you have complete knowledge?
Write.....
- d. Which scriptures of Hindu religion do have little knowledge about? Write.....
- e. About which scriptures of Hindu religion do you have any knowledge? Write.....
- f. Which scriptures of Hindu texts do you believe in? Write.....
- 10) a. What are the the four Purushartha of Hindu religion? And what do they mean.....

- b. In which Purushartha do you believe in and in which you don't believe and why you believe and why you don't?
- 11) a. What are the four Ashrams of Hindu religion? And what do they mean.....
- b. Do you believe in the four ashram system/ If yes, why.....
- 12) a. According to Hindu religion from whom does different caste/varna system originated/
- b. What are the main features of Caste system?
- c. Is the practice of untouchability among Hindus religious?
- d. How much do you believe in Caste system?
- e. How much do you believe in the practice of untouchability?
- f. What do you think about the importance of Brahmins in Hinduism?.....
- 13) a. What is 'Doctrine of Karma' in Hindu religion? Tell.....
- b. Whether happiness and sorrow in this birth of a person is the result of sins and virtues of the previous birth?
- c. Do you believe in reincarnation of the human soul?
- d. How much do you believe in human destiny?
- 14) How much do you believe in Gods and Goddesses?
- 15) What do you think about idol-worship?
- 16) Do you believe in worship? If yes, then why.....
- 17) Which Hindu denomination do you belong to and why?.....
- 18) According to you who is most popular deity of Hindu religion?.....
- 19) What is your opinion for Lord Ram?
- 20) What is your opinion regarding construction of Ram Temple in Ayodhya ?.....
- 21) What is your opinion regarding demolition of Babri masjid in Ayodhya?.....
- 22) What do you think about making India a Hindu rashtra?.....
- 23) For what objective do you believe in Hinduism?
- 24) How much do you agree that the link of religion and politics is increased in country

- than in the past years? What is your opinion.....
- 25) How much do you believe in Hindu religion (general, little, don't) and why?.....
- 26) Which path of Hinduism do you consider the best and why (Karma, Bhakti, Knowledge, other)
- 27) Do you think tolerance towards other religions is one of the main features of Hinduism
What is your view in this regard
- 28) Is Non-violence is the main feature of Hindu religion? Tell your views

C) Observance of Hindu Customs and Rituals

- 29) Which Hindu religious text do you read and when?.....
- 30) Which deities do you worship and when(daily, weekly, monthly, once in a year).....
- 31) When do you visit temple (daily, weekly, monthly, approx how many times in a year)..
- 32) Which deity's temple do you go to?
- 33) Do you do idol-worship? If yes, then which deity?
- 34) Have you visited any piligrimage places so far or have you planned visit in future.....
- 35) What fasts and rituals do you do?
- 36) Do you treat people of higher and lower caste than yours in a discriminatory way?.....
- 37) Do you treat people of traditional untouchable caste with untouchability?.....
- 38) Does upnayan sanskar of boys takes place in your family?
- 39) Among court marriage and marriage through religious rituals, which marriage do you considered better? By what custom does your marriage takes palce?.....
- 40) What is your view regarding the divorce of husband and wife in Hindus?
- 41) After death which method of cremation among religious rituals and electric cremation do you considered better and why?
- 42) Whom do you considered better between a son and a daughter? Is for performing mukhagini son is considered important?
- 43) Does ancestor worship take place in family every year?.....

- 44) What kind of contribution have you made so far in the movement to build Ram temple in Ayodhya?
- 45) Which religious institutions and organizations are you associated with? And how do you work there ?
- 46) Which saint/guru do you worship and why?
- 47) Have you ever had a personal religious experience like seeing God,any divine order?

D) Changes in Hindu religion in the past years

- 48) Is the sentiments of religion has increased, decreased or not changed as compared to the past years? Tell the reason for this?
- 49) As compared to past years religious practice (e.g.worship, piligrimage, religious programme) of Hindu religion has increased, decreased or not changed? Tell the reason for this?
- 50) What changes has occurred in thoughts and behavior about people of other religions (especially Muslims) over the years as compared to earlier?
- 51) What other changes have happened in Hinduism over the years (commercialization, Pomp and show, political use of religion, other) and tell the reasond why?
- 52) If you want to tell any other important thing about principles of Hinduism, beliefs and customs tell and what are the reasons for such change?
- 53 Name (optional)