THE INFLUENCE OF SOCIO-ECONOMIC BACKGROUND AND SELF-ESTEEM ON LEVEL 0F RELIGIOSITY AMONG UNDERGRADUATES.

BY

MAPAYI KEHINDE KOLADE

PSY/13/1274

A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF PSYCHOLOGY FEDERAL UNIVERSITY OYE EKITI, EKITI STATE, FACULTY OF SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF BACHELOR OF SCIENCE DEGREE (B.Sc) IN PSYCHOLOGY
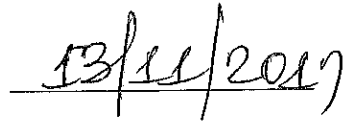
NOVEMBER, 2017

CERTIFICATION

THIS IS TO CERTIFY THAT MAPAYI KEHINDE KOLADE OF THE DEPARTMENT OF PSYCHOLOGY, FACULTY OF SOCIAL SCIENCES, FEDERAL UNIVERSITY OYE EKITI CARRIED OUT THIS PROJECT UNDER SUPERVISION

_____   13/11/2017
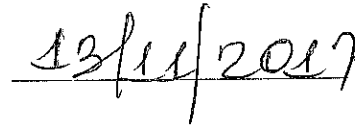
DR A.O. OLATUNJI   DATE

SUPERVISOR

_____   13/11/2017

DR A. O. OLATUNJI   DATE

HOD   --

_____   _____

EXTERNAL EXAMINER   DATE

DEDICATION

I dedicate this thesis to the glory of the Almighty God, my family, my friends, my brothers in Area and last but not the least my project supervisor and HOD for seeing the potentials embedded in my line of research and the value it posed to the society at large.

ACKNOWLEDGEMENT

My sincere and profound gratitude goes to GOD ALMIGHTY for seeing me through this programme. I am mostly indebted and full of gratitude to my one and only family, THE MAPAYIS words cannot express my gratitude and appreciation to them. They are like no other. Also I want to appreciate my supervisor and HOD for her motherly roles, tolerance, effort and concern during this period in person of DR A.O. OLATUNJI. My special thanks to all the lecturers in the department they are all instrumental to our success as a whole. MAY GOD ALMIGHTY BLESS THEM ALL.

I would like to express my profound gratitude to all my colleagues in the department, they are all superb and instrumental to the success of this programme as well. May God bless them too.

ABSRACT

Religion constitutes an integral part of Nigerian society. As such, Political and socio-economic activities are often flavoured with religious expressions. However Nigerians are overwhelmed with high level of religiosity in terms of practices and beliefs to the extent that it impedes conscious action toward socio-economic and political growth. This study aims to investigate the influence of socio-economic background and self-esteem on level of religiosity among 200 Christian undergraduates (115 male and 85 female) in Federal University Oye-Ekiti (FUOYE). Using Ex post facto research design where by Data were collected through the use of devised socio-economic background scale fashion against kuppuswamy socioeconomic status scale, Rosenberg Self-Esteem Scale (SES) and The Duke University Religion Index (DUREL) whereby convenient sampling technique was utilized. Four hypotheses were tested in which Pearson correlation and One-Way ANOVA were applied. The result obtained showed that higher socio-economic background predicts lower level of religiosity. Considering different levels of socio-economic background (income, occupation and education) and their influence with religiosity showed thus: As income and religiosity showed [F (3, 196) = 3.21, p = .02]. Occupation and religiosity resulted to [F (2, 197) = 5.16, p = .007]. Education and religiosity resulted to [F (3, 196) = .25, p = .05]. Conversely, self-esteem did not influence religiosity as in F [(4, 195) = .25, p = .91]. It was concluded that challenges in students' socio-economic background led to high tension and struggle and this resulted to high level of religiosity as a means of coping. It is therefore recommended that objective, rational, constructive and even aggressive consciousness, approaches and actions should be utilized as means to achieve better socio-economic and political transformation rather than using religion as a weapon to achieve positive socio-economic change.

Key words: socio-economic background, self-esteem, religiosity and religion

TABLE OF CONTENT

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

In the world today out of the ten richest pastors five of them are Nigerians despite the fact that 67.1% of the country's total population of one hundred and sixty seven million live below poverty level according to the latest poverty report by the (National Bureau of Statistics [NBS], 2016). This is an indication of how religious the Nigerian society is but in spite of this high level of religiosity there is still huge predominance of poverty in Nigeria but on the contrary the religious leaders are smiling to the banks, this is also a sign of religious exploitation. According to reports gathered by Inform Africa (2014) the income of Nigerian churches is estimated as three trillion naira (when the whole nation budgeted four trillion naira). This shows how significant religion is to the people of Nigeria. As Nigerians seriously have the sense of divine control a construct which defined as the extent to which an individual perceives that God exerts a commanding authority over the course and direction of his or her life (Schieman & Pudrovska, 2003). People who maintain a sense of divine control believe that God controls the good and bad aspects of their lives, that God has decided what their lives shall be, and that their fate evolves according to God's will. They also tend to rely on God when making decisions or solving problems, seeking His help or guidance in daily affairs (Schieman, Pudrovska & Milkie, 2005).

Religious beliefs and practices are widespread around the world as shown by systematic research, and it is known to be a source of strength, resilience and enables people to make sense of suffering. It has been reported that there is a positive relationship between religiosity with better overall health (physical and mental) and better quality of life. This effect has been

attributed to the fact that religion may help to moderate or even mediate the potentially damaging physiological responses to stress through its unique coping efforts; fostering greater social support, hope and optimism; enhancing positive emotions and preventing depression and suicide. Many researchers have advocated for the inclusion of religious/spiritual dimensions in our everyday medical and psychiatric assessments and practice. This shows how important religion is, especially to the broken hearted.

Religion is the set of beliefs, feelings, dogma, and practices that define the relations between human being and sacred or divinity. Patrick (2005) sees religion as psychological attachment, a powerful emotional relationship to things. One of the pioneers in psychology William James defined religion as "the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine". For more than a century, critiques of religion have suggested that beliefs about God, including His engagement and involvement in everyday life, represent forms of delusional pathology (Ellis, 1988; Freud 1976; Marx & Engels 1964; Watters, 1992). For instance Karl Marx saw religion originating from alienation and aiding the persistence of alienation. He saw religion as supportive of the status quo, as in his famous assertion that religion is the opium of the people. Marx saw religion as a source of happiness, though illusory and temporary, or at least a source of comfort. He deemed it an unnecessary part of human culture. Religion has many definitions based on the religious orientation of the person defining it who could be a believer or nonbeliever. On the other hand, it could be from the perspective from which it is being defined. Religion is the integral component of our belief system that defines and critically influences our way of life. Basically, there are two types of belief system which are Religion (Which is based on faith) and Science (which is based on theories backed up by empirical evidences). Therefore,

our belief system is largely influenced by our culture, parental values, societal norms, experience and level of education. Though it is obvious that religion plays various crucial roles in our societies like preservation and solidification of the society, enhancement of morality, promotion of social control and social order, provision of emotional support, provision of answers to ultimate questions, source of identity to mention just a few. People often do turn to their faith as a source of solace and support in their stressful moments. In fact, some groups may be more likely to look to their faith for help than to their friends, families and the health care system. Likewise, theoretical views about deprivation–compensation are potentially relevant (Wilson, 1982). Individuals in disadvantaged socioeconomic conditions are purportedly more likely to construct a bond with the divine to compensate for their plight and acquire otherwise-unattainable rewards (Glock & Stark, 1972). This thesis posits that reliance upon an omnipotent deity who is perceived as satisfying desires may offset the deleterious psychological effects of immutable adversities in everyday life. Consistent with this view, substantial evidence confirms that low socio-economic status individuals are more likely to seek God's will through prayer (Albrecht & Heaton, 1984), and tend to report higher levels of divine interaction (Pollner, 1989), feeling connected with God (Krause, 2002), religious meaning and coping (Krause, 2003), God-mediated control (Krause, 2007), and the sense of divine control (Schieman, 2006). Moreover, low socio-economic status groups tend to derive greater psychological benefits from religiosity (Ellison 1991; Krause 1995; Pollner 1989).

Undoubtedly, Nigeria is a country in which no sector seems to be working. The implication of this is high rate of unemployment, diseases and high mortality rate due to poor health care system, insecurity and high crime rate whereby lives and properties are unsafe, poor transportation system in form of bad roads and outdated vehicles also endanger people's lives,

shortage of food due to poor investment in agriculture, poorly equipped schools, unavailability of basic social amenities and infrastructures like pipe borne water, electricity, industries etc. and high level of corruption in high places just to mention a few problems besieging the Nigerian state. The ultimate outcome of this problems is huge poverty and anxiety among Nigerians in other words Nigerians are victims of maladjustment and bad governance maybe this is the explanation for predominance of religious centers in nooks and crannies in Nigeria. Even the rich tend to be somehow religious due to fear of the unknown because lives are not safe and the atmosphere in the country does not guarantee financial security. But the unfortunate thing is that in spite of high level of religiosity in the land, high level of decadence and vices also persist in Nigeria perpetuated by Nigerians. The question thus arises as to whether religiosity gives impetus to poverty and corruption in Nigeria or whether religion has a crucial role to play in the liberation of Nigeria society from these social nuisances.

High level of religiosity has permeated and preoccupied Nigerian society and Nigerians respectively to the extent that it destabilizes the critical, logical, and rational thinking of so many Nigerians. The educational institutions are not exempted as students in various tertiary institutions who are expected to be learned, smart and capable enough to develop a systematic and practical approaches in tackling their socio-economic and academic challenges resort to rigorous religious practices for a way out. They tend to look up to religion for improved health, academic breakthrough and financial breakthrough thereby giving lesser regard to rational practical actions. This problem does not squarely lie on religion per se but also on other factors like parenting style (in the sense that prosperous parents often adopt differing parenting styles than those of more modest means. Affluent parents tend to stress values of individuality, creativity and autonomy while less well-off parent tend to embrace more authoritarian

4

approaches that emphasize the value of conformity and control. It is argued that authoritarian has been shown to be strongly associated with extreme religiosity), religious doctrine, current life challenges and above all socio-economic standing and individuals' self-esteem.

Socio-economic background is the social standing or class of an individual or group which is often measured as a combination of education, income and occupation. It is an individual's or group's position within a hierarchical social structure. It is typically broken into three levels that is high, middle and low socio-economic background which describe the three areas a family or individual may fall into. Increasing evidence supports the link between socio-economic status and negative psychological health outcomes like higher levels of emotional and behavioural difficulties including anxiety, depression, attention-deficit/hyperactive disorder and conduct disorder (Weissman, 1984; Goodman, 1999; Spencer, 2000). While higher levels of SES is associated with more positive psychological outcomes like optimism, self-esteem and control.

In the same vein, self-esteem is the overall evaluation a person place on himself which could be positive or negative. Gecas (1982) conceptualized the self as "The concept the individual has of himself as a physical, social, and spiritual or moral being". Logic, theory and research have link high self-esteem to a host of positive behavior and low self-esteem to maladaptive ones. Smith (1997) came to the conclusion that higher self-esteem strengthens the person in facing life problems. Self Esteem is a factor that will determine the way to cope with stressful circumstances. It also determines the person's insight to stressful situation and if he can control the situation.

Consequently, since religion helps people to cope with anxiety and also serve as a source of solace to people. Students with low self-esteem and those who are on the low ladder of

Socio-economic standing are more susceptible to financial difficulties, anxiety and depression thereby looking up to religion while those with higher self-esteem and those with higher socio-economic background are more likely to be happy and satisfied thereby showing less religiosity.

1.2 STATEMENT OF PROBLEM

The level of religious fanaticism among Christians in Nigeria is alarming to the extent that people lose their sense of humanity and common sense in order to defend their faith and also at the course of practice of their religion doctrines. Obviously, various religious leaders have been exploiting their members in various areas such as economic or financial extortion and incitement to perceived enemy, the followers are hypnotized and brainwashed to the extent that they do unthinkable things like starving themselves, suffering sexual molestations in the hands of their religious leaders, indifference to medical issues etc. The Religious leaders are now just like 'demi-gods' to their followers to the extent that they can do no wrong in sight of their followers, they sometimes command absolute answer to everything which is evident in how some parishioners quote their pastors by using the phrase 'my pastor said' not even the bible says. This problem is manifested among undergraduates who prioritize their religious activities at the expense of their academic activities. They can give up all their time (even when they have exams) and little resources in an attempt to attend, promote and even sponsor their religious programmes and activities on and off campus with the aim of seeking divine favour.

Another problem in this work is that predominance of religion in Nigeria has reduced political awareness in such a way that Nigerians do not see their government as an agent for social change who possess instrumentality for providing better social and economic condition.

Instead, they see religion as a function of social change. Both Karl Marx and Max Weber emphasized that religion performs a legitimating function for members of the dominant class, whereas it provides a means of escape for members of subordinate classes. Weber's discussion of theodicies of good fortune and misfortune indicated how religion can sanctify the status quo and mollify those at the bottom of the social structure. Marx argued that religion serves to reinforce the power of ruling groups by providing heavenly sanction for existing social conditions. A Marxist perspective stresses that those with wealth and power can do much to control the belief system of the society, and they appropriate religious ideas that legitimate current forms of inequality (Howe, 1981). Each ruling class constructs an ideological expression of its outlook on life. Marx believed that Protestant theology, which served the interests of the bourgeoisie, discouraged workers from efforts at social, political, and economic change. He claimed that for the proletariat, religion is a narcotic that dulls their understanding of their life experiences. As Karl Marx believed that religion impede social change by encouraging the oppressed to focus on worldly concern rather than on their immediate poverty or exploitation. In this regard, religion acts as agent of depoliticizing which creates false consciousness among the disadvantaged by lessening the possibility of collective political action. In simpler terms, religion keeps people away from seeing their lives and societal conditions in political terms. On this note Napoleon Bonaparte defined religion as an excellent stuff for keeping common people quiet. This problem is also extended to undergraduates who used to be a formidable source of political influence to be reckon with, which served as a watchdog to check the excesses of governments of those days and always make them to stand on their feet through student union activities like organized protests, publication of articles, confrontations etc. But now reverse is the case as

students now see positive socio-economic and political change as a function of religion rather than collective and organized political actions.

One other problem in this work is that, religion acts as an incitement to violence. For instance Islamic militant recruits are mostly from low socio-economic background and have low self-esteem. In this vain religion is a root cause of violence in some areas in Nigeria. This is evident in how various religious groups have been clashing in various schools across the federation.

This has also been the bane of the society, as religion has been instrumentalised in some instances to perpetuate poverty and corruption that is political leaders have capitalized on this problem to exploit the masses by partnering and collaborating with religious leaders to preach their political propagandas. Swart (2013) have pointed out that religious and political leaders have through the centuries derived their leadership ideology from similar ideological sources. In doing so, the religious, socio-economic and political spheres have continued to influence each other both positively and negatively. As a result, religion has been used in particular instances by politicians, political institutions, religious leaders and religious communities to foster and sustain the structural entrenchment of poverty and corruption in African continent in a number of ways. In other words, ruling elites have used religion to mobilize people for their own purposes. Consequently, the major problem of this work is to find how Christian undergraduates' socio-economic background and self-esteem have influence on their level of religiosity in Federal University Oye-Ekiti. This study aimed at answering the following research questions

(i)   Will parental income of Christian students in Federal University Oye Ekiti have significant influence on their level of religiosity?

(ii)   Will parental occupation of Christian students in Federal University Oye Ekiti have significant influence on their level of religiosity?

(iii)   Will parental education of Christian students in Federal University Oye Ekiti have a significant influence on their level of religiosity?

(iv)   Will self-esteem of Christian students in Federal University Oye Ekiti have a significant influence on their level of religiosity?

1.3 OBJECTIVE OF THE STUDY

The main objective of this study is to examine the influence of socio-economic background and self-esteem on level of religiosity among Christian students in Federal University Oye Ekiti. Specific objectives of the study include:

(i)   To examine the influence of parental income on level of religiosity among Christian students.

(ii)   To examine the influence of parental occupation on level of religiosity among Christian students.

(iii)   To assess the influence of parental education on level of religiosity among Christian students.

(iv)   To investigate the influence of self-esteem on level of religiosity among Christian students.

1.4 SIGNIFICANCE OF THE STUDY

The relevance of this work is to sensitize people especially the masses and also undergraduates in various tertiary institution towards religious zealotry in order to overcome both religious and political exploitations by understanding the logic and rationale behind ones level of religiosity thereby developing an objective, systematic and rational ways of thinking and problem solving towards their everyday problems.

Therefore, the relevance of this study is to 'change' the false consciousness among the disadvantaged, as religion lessens the possibility of collective political action. In simpler terms, religion keeps people away from seeing their lives and societal condition in political terms.

This study is meant to serve as a wake-up call and eye opening to the populace to see decision making concerning their daily lives should be rational and evidenced based rather than anecdotal information from a preacher. Finally, the completion of this study can act as a source of literature and also encourage further research on this topic.

CHAPTER TWO

LITERATURE REVIEW

2.1. THEORETICAL FRAMEWORK

2.1.1. Religiosity Theory

Rational Choice Theory Of Religion

The rational choice theory has been applied to religions, among others by the sociologists Rodney Stark and William Sims Bainbridge. They see religions as systems of "compensators", and view human beings as "rational actors, making choices that she or he thinks best, calculating costs and benefits". Compensators are a body of language and practices that compensate for some physical lack or frustrated goal. They can be divided into specific compensators (compensators for the failure to achieve specific goals), and general compensators (compensators for failure to achieve any goal). They define religion as a system of compensation that relies on the supernatural. The main reasoning behind this theory is that the compensation is what controls the choice, or in other words the choices which the "rational actors" make are "rational in the sense that they are centered on the satisfaction of wants".

It has been observed that social or political movements that fail to achieve their goals will often transform into religions. As it becomes clear that the goals of the movement will not be achieved by natural means (at least within their lifetimes), members of the movement will look to the supernatural to achieve what cannot be achieved naturally. The new religious beliefs are compensators for the failure to achieve the original goals. Examples of this include the counterculture movement in America: the early counterculture movement was intent on changing

society and removing its injustice and boredom; but as members of the movement proved unable to achieve these goals they turned to Eastern and new religions as compensators.

Most religions start out their lives as cults or sects, i.e. groups in high tension with the surrounding society, containing different views and beliefs contrary to the societal norm. Over time, they tend to either die out, or become more established, mainstream and in less tension with society. Cults are new groups with a new novel theology, while sects are attempts to return mainstream religions to (what the sect views as) their original purity. Mainstream established groups are called denominations. The comments below about cult formation apply equally well to sect formation.

There are four models of cult formation: the Psychopathological Model, the Entrepreneurial Model, the Social Model and the Normal Revelations model.

Psychopathological model: religions are founded during a period of severe stress in the life of the founder. The founder suffers from psychological problems, which they resolve through the founding of the religion. (The development of the religion is for them a form of self-therapy, or self-medication.)

Entrepreneurial model: founders of religions act like entrepreneurs, developing new products (religions) to sell to consumers (to convert people to). According to this model, most founders of new religions already have experience in several religious groups before they begin their own. They take ideas from the pre-existing religions, and try to improve on them to make them more popular.

Social model: religions are founded by means of social implosions. Members of the religious group spend less and less time with people outside the group, and more and more time with each

other within it. The level of affection and emotional bonding between members of a group increases, and their emotional bonds to members outside the group diminish. According to the social model, when a social implosion occurs, the group will naturally develop a new theology and rituals to accompany it.

Normal revelations: religions are founded when the founder interprets ordinary natural phenomena as supernatural; for instance, ascribing his or her own creativity in inventing the religion to that of the deity.

Some religions are better described by one model than another, though all apply to differing degrees to all religions.

Once a cult or sect has been founded, the next problem for the founder is to convert new members to it. Prime candidates for religious conversion are those with an openness to religion, but who do not belong or fit well in any existing religious group. Those with no religion or no interest in religion are difficult to convert, especially since the cult and sect beliefs are so extreme by the standards of the surrounding society. But those already happy members of a religious group are difficult to convert as well, since they have strong social links to their preexisting religion and are unlikely to want to sever them in order to join a new one. The best candidates for religious conversion are those who are members of or have been associated with religious groups (thereby showing an interest or openness to religion), yet exist on the fringe of these groups, without strong social ties to prevent them from joining a new group.

Potential converts vary in their level of social connection. New religions best spread through pre-existing friendship networks. Converts who are marginal with few friends are easy to convert, but having few friends to convert they cannot add much to the further growth of the

organization. Converts with a large social network are harder to convert, since they tend to have more invested in mainstream society; but once converted they yield many new followers through their friendship network.

Cults initially can have quite high growth rates; but as the social networks that initially feed them are exhausted, their growth rate falls quickly. On the other hand, the rate of growth is exponential (ignoring the limited supply of potential converts): the more converts you have, the more missionaries you can have out looking for new converts. But nonetheless it can take a very long time for religions to grow to a large size by natural growth. This often leads to cult leaders giving up after several decades, and withdrawing the cult from the world.

It is difficult for cults and sects to maintain their initial enthusiasm for more than about a generation. As children are born into the cult or sect, members begin to demand a more stable life. When this happens, cults tend to lose or de-emphasise many of their more radical beliefs, and become more open to the surrounding society; they then become denominations.

The theory of religious economy sees different religious organizations competing for followers in a religious economy, much like the way businesses compete for consumers in a commercial economy. Theorists assert that a true religious economy is the result of religious pluralism, giving the population a wider variety of choices in religion. According to the theory, the more religions there are, the more likely the population is to be religious and hereby contradicting the secularization thesis.

2.1.2 Self-Esteem Theory

Terror management theory

TMT was developed in 1986 by social psychologists Jeff Greenberg, Tom Pyszczynski and Sheldon Solomon based upon anthropologist Earnest Becker's idea is used in backing SELF ESTEEM in the study.

One the chief goals of TMT is to explain why people need self-esteem. TMT proposes a basic psychological conflict that results from having a desire to live but realizing that death is inevitable. This conflict produces terror and this terror is then managed by embracing cultural values, or symbolic systems that act to provide life with meaning and value. TMT posits that while humans share with all life-forms a biological predisposition toward self-preservation in the service of reproduction, we are unique in our capacity for symbolic thought, which fosters self-awareness and the ability to reflect on the past and ponder the future. This spawns the realization that death is inevitable and can occur at any time for reasons that cannot be anticipated or controlled. TMT also argues that other cultural values – including those that are seemingly unrelated to death – offer symbolic immortality. For example, value of national identity, posterity, cultural perspectives on sex and human superiority over animals have all been linked to death concerns in some manner. In many cases these values are thought to offer symbolic immortality either by providing the sense that one is part of something greater that will ultimately outlive the individual e.g. country, lineage, tribes, species etc. Or by making one's symbolic identity superior to biological nature i.e. you are a personality, which makes you more than a glob of cells.

In order to shield against the terror that is associated with this idea of the world, humans began to develop a sense of culture that allowed us to see the world as a predictable place of permanence and order. Each culture also provides a way to surmise the creation of this "just" world and a way to achieve immortality by living a life that is good and meaningful. This suggests the importance for self-esteem. Being cultural animals, we can assign a value to ourselves based primarily on whether or not we satisfy the cultural requirements for being good. By increasing our self-esteem, we believe that we are living a meaningful life that is deemed culturally good. Due to this, we can ultimately "deny" mortality and the terror that is associated with it. The denial of this mortality allows us to deny our creatureliness and further allows us to separate ourselves from the social animals that do not possess culture. By believing that we are good, we diminish terror and gain a degree of immortality because we live in a just world (Greenberg et al., 1986). Because cultural values determine that which is meaningful, they are also the foundation for all self-esteem. TMT describes self-esteem as being the personal, subjective measure of how well an individual is living up to their cultural values.

Self-esteem lies at the heart of TMT, and is a fundamental part of its main experimental paradigms. TMT, fundamentally, seeks to elucidate the causes and consequences of a need for self-esteem, and theoretically, it draws heavily from Ernest Becker's conceptions of culture and self-esteem (Becker, 1971; Becker, 1973.) TMT does not just attempt to explain what self-esteem is, but rather tries to account for why we need self-esteem, and what psychological functions it may serve. The answer, according to TMT, is that self-esteem is used as a buffer for people to help them cope with anxiety; it is a coping mechanism set in place to help control their terror, along with realizing that humans are animals just trying to manage the universe around them. That is the "why". The "what" for TMT is that self-esteem is a sense of personal value that

is obtained by believing in two things: The validity of one's cultural worldview and secondly, that one is living up to standards that are part of the worldview.

Critically, Hewstone et al. (2002) have questioned the causal direction between self-esteem and death-anxiety, asking questions such as, if people's need for self-esteem comes from the overall desire to reduce their death anxiety, or if it is the opposite. Individuals' reduction of death anxiety is coming from their overall need to increase their self-esteem in a positive manner.

TMT posits that religion was created as a means for humans to cope with their own mortality. Supporting this, arguments in favor of life after death, and simply being religious, reduce the effects of mortality salience on worldview defense. Thoughts of death have also been found to increase religious beliefs. At an implicit, subconscious level, this is the case even for people who claim to be nonreligious. It is important to note that when discussing religion's role in TMT, most research has been conducted on Christianity. Of the different worldview defense mechanisms, religion has been found to be very effective in mitigating the death anxiety that mortality salience evokes. When faced with their own mortality, religious people rely on teachings from their faith in order to buffet the negative aspects associated with the perception of death (Bos et al., 2012). For instance, consider the Biblical teachings paramount to Christianity. According to Romans 13:1 (New Revised Standard Version), God is in control of every aspect of life. Considering that God is viewed as a "just God" (2 Thessalonians 1:6, New Revised Standard Version), death anxiety can be mitigated by believing that God is in control of every aspect of life. So long as one believes in God and asks his forgiveness (John 3:16, New Revised Standard Version), the teachings suggest that there is no need to worry about invoking God's wrath. TMT research corroborates this conjecture. Because the world and God are viewed as

just, believers do not worry that they will be punished and therefore gain a figurative degree of symbolic immortality so long as they follow and uphold these beliefs (Greenberg et al., 1986; Pyszczynski, Greenberg, Solomon, Arndt, & Schimel, 2004).

Possibly the strongest defense against death anxiety as it relates to religion is the concept of an afterlife. When faced with thoughts of death, religion gives people an alternative to the terror that is associated with nonexistence after death (Pyszczynski et al., 2004). When considering Christianity, Heaven is considered to be a wonderful place where "death will be no more; mourning and crying and pain will be no more" and beautiful "as a bride adorned for her husband" (Revelation 21:2 – 6, New Revised Standard Version). Further, by following the teachings of Christianity, any believer can be part of this kingdom after they have died. Considering that the primary reason that death anxiety manifests is due to the fear of nonexistence (Greenberg et al., 1986), this literal afterlife should successfully mitigate this anxiety. The concept of Heaven allows believers to have a place where they will exist and be rewarded for their good behavior and belief after they have died, ultimately alleviating death anxiety.

One additional consideration regarding religion's role in TMT is that of belonging. Symbolic immortality can be achieved by being part of something that is perceived as larger than oneself. Simply by identifying with a religion, people are shielded from some of the anxiety associated with death awareness (Pyszczynski et al., 2004). Generally, this sense of belonging is achieved through adherence to the religious tenets suggesting additional importance in following the religious beliefs in order to better shield against death anxiety (Dechesne, Pyszczynski, Arndt, Ransom, Sheldon, van, & Janssen, 2003)

18

2.1.3 Socio-economic background Theory
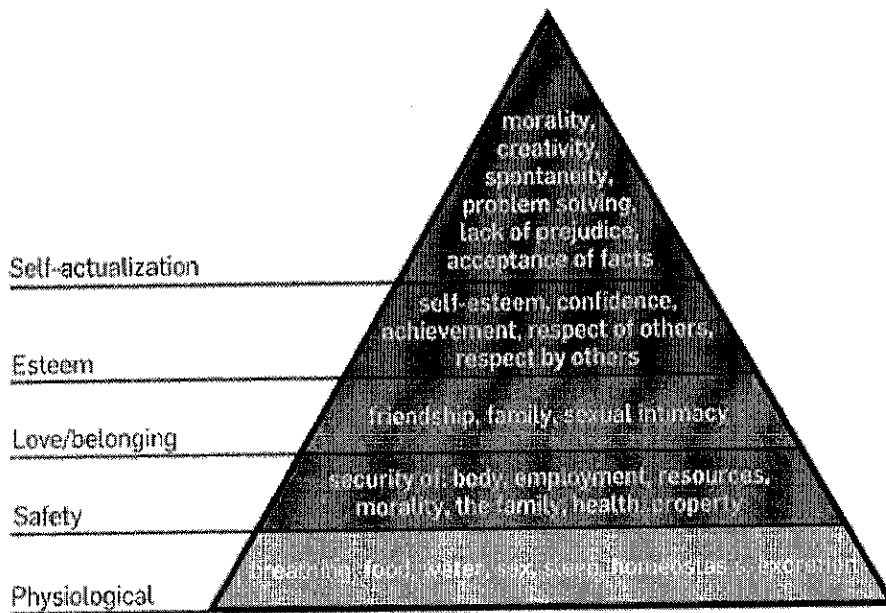
Maslow's hierarchy of needs, first proposed by Abraham Maslow in his 1943 paper "A Theory of Human Motivation," is often illustrated as a pyramid like the one above. The idea is that human beings will not be able to focus on satisfying their higher level needs, such as creativity and respect, until they have satisfied their most basic needs, like food and sleep. Once they have taken care of their physiological needs, they can move on to worrying about their safety needs; once those have been met, they move on to their love/belonging needs, and so on.

Physiological needs

Physiological needs are the physical requirements for human survival. If these requirements are not met, the human body cannot function properly and will ultimately fail. Physiological needs are thought to be the most important; they should be met first. Air, water, food, sex, warmth etc. are requirements for survival in all animals, including humans. Clothing and shelter provide necessary protection from the elements. They are the most fundamental need that intertwines with survival instincts to drive motivated behaviour in humans. This is because life itself is threatened when these needs are unsatisfied. To this end, humans will stretch every sinew to satisfy this fundamental need. It is noteworthy that it is rare for individuals who have not satisfied this need to mobilize their physical and/or mental resources for the satisfaction of other higher needs.

Safety needs

Once a person's physiological needs are relatively satisfied, their safety needs take precedence and dominate behavior. In the absence of physical safety – due to war, natural disaster, family violence, childhood abuse, etc. – people may (re-)experience post-traumatic stress disorder or trans generational trauma. In the absence of economic safety – due to economic crisis and lack of work opportunities – these safety needs manifest themselves in ways such as a preference for job security, grievance procedures for protecting the individual from unilateral authority, savings accounts, insurance policies, disability accommodations, etc. This level is more likely to be found in children as they generally have a greater need to feel safe. Safety and Security needs include Personal security, financial security, Health and well-being Safety net against accidents/illness and their adverse impacts. Safety Needs: safety needs relate to need for protection from harm. Safety needs are the next most obsessive needs of individuals when their physiological needs are partly or wholly satisfied. Safety needs emerge and become stronger

because they are psychologically (not physiologically) perceived to threaten life and survival. Examples include safety from the environment and intruders, law and order, and safe neighbourhoods.

Social belonging

After physiological and safety needs are fulfilled, the third level of human needs is interpersonal and involves feelings of belongingness. This need is especially strong in childhood and it can override the need for safety as witnessed in children who cling to abusive parents. Deficiencies within this level of Maslow's hierarchy – due to hospitalism, neglect, shunning, ostracism, etc. – can adversely affect the individual's ability to form and maintain emotionally significant relationships in general, such as: Friendships, Intimacy, family etc. According to Maslow, humans need to feel a sense of belonging and acceptance among their social groups, regardless whether these groups are large or small. For example, some large social groups may include clubs, co-workers, religious groups, professional organizations, sports teams, and gangs. Some examples of small social connections include family members, intimate partners, mentors, colleagues, and confidants. Humans need to love and be loved – both sexually and non-sexually – by others. Many people become susceptible to loneliness, social anxiety, and clinical depression in the absence of this love or belonging element. This need for belonging may overcome the physiological and security needs, depending on the strength of the peer pressure.

Esteem

All humans have a need to feel respected; this includes the need to have self-esteem and self-respect. Esteem presents the typical human desire to be accepted and valued by others. People often engage in a profession or hobby to gain recognition. These activities give the person

a sense of contribution or value. Low self-esteem or an inferiority complex may result from imbalances during this level in the hierarchy. People with low self-esteem often need respect from others; they may feel the need to seek fame or glory. However, fame or glory will not help the person to build their self-esteem until they accept who they are internally. Psychological imbalances such as depression can hinder the person from obtaining a higher level of self-esteem or self-respect.

Most people have a need for stable self-respect and self-esteem. Maslow noted two versions of esteem needs: a "lower" version and a "higher" version. The "lower" version of esteem is the need for respect from others. This may include a need for status, recognition, fame, prestige, and attention. The "higher" version manifests itself as the need for self-respect. For example, the person may have a need for strength, competence, mastery, self-confidence, independence, and freedom. This "higher" version takes precedence over the "lower" version because it relies on an inner competence established through experience. Deprivation of these needs may lead to an inferiority complex, weakness, and helplessness.

There are two versions of this need. First is the need for self-respect characterized by feelings or desire for confidence, self-worth, competence, achievement, mastery, and independence. The second version is the need for respect from others characterized by the desire for social recognition of one's achievement, prestige, status, fame, and power

Maslow states that while he originally thought the needs of humans had strict guidelines, the "hierarchies are interrelated rather than sharply separated" This means that esteem and the subsequent levels are not strictly separated; instead, the levels are closely related.

Self-actualization

"What a man can be, he must be." This quotation forms the basis of the perceived need for self-actualization. This level of need refers to what a person's full potential is and the realization of that potential. Maslow describes this level as the desire to accomplish everything that one can, to become the most that one can be. Individuals may perceive or focus on this need very specifically. For example, one individual may have the strong desire to become an ideal parent. In another, the desire may be expressed athletically. For others, it may be expressed in paintings, pictures, or inventions. As previously mentioned, Maslow believed that to understand this level of need, the person must not only achieve the previous needs, but master them. Self-actualized individuals are both truly independent and effectively interdependent. It is a peak experience which Maslow refers to as transcendence. There is a high sense of appreciation of beauty, nature, and the circumstances of others. Also, Maslow refers to this need as the growth motivation or being-needs.

Economists have already shown that economic growth can help people reach higher levels on the pyramid. (The Wealth of Nations Revisited: Income and Quality of Life, 1995) Does economic prosperity enhance the quality of human life? Across 101 nations, 32 indices were analyzed that reflect a representative sample of universal human values (e.g., happiness, social order, and social justice). Wealth correlated significantly with 26 of the 32 indices, indicating a higher quality of life in wealthier nations. Only suicide and CO_2 emissions were worse in wealthier societies. Basic physical needs were met early in economic development, whereas advanced scientific work occurred only when basic physical needs were fulfilled for almost all people in the society. This makes sense because as national income grows, people can afford to buy more food, water, housing, and other basic necessities. Rich nations can afford to build sanitation systems and basic infrastructure that people depend on to pursue their life goals.

Clearly, causation runs one way, but it does it go the other way too? In other words, if the government were to design its domestic policy to meet all the physiological and safety needs of its citizens, then labour force will be more productive there by increasing quality of lives and people's social standing.

In sum Maslow's needs hierarchy explains much about motivation. At the bottom of the hierarchy are the most compelling physiological needs-the need for food, water and warmth. When the basic needs are met, safety needs come into play. The realization that we are generally safe from harm gives us freedom to satisfy love and belongingness needs, the need to be loved and accepted by whatever individual standards we use to gauge acceptance. Out of this acceptance grows a feeling of esteem, a belief that we are not only accepted or loved but also respected for our capabilities (Larsen & Buss, 2010). Then ultimately the need for mastery and optimization of ones potentials. The socio economic status of an average Nigerian may have a relationship with the way the needs outlined by Maslow are met. People who have difficulty in accessing basic needs and this may interfere with the attainment of a positive self-esteem and need for high religiosity while people who have their basic needs met have a better chance of attaining a positive self-esteem and need for less religiosity.

2.2 Theoretical conceptualization


```
┌─────────────────────┐
│  SOCIO-ECONOMIC     │
│  BACKGROUND         │────┐
└─────────────────────┘    │    ┌─────────────────────────────┐
                           ├──▶ │       RELIGIOSITY           │
┌─────────────────────┐    │    └─────────────────────────────┘
│  SELF-ESTEEM        │────┘
└─────────────────────┘        24
```
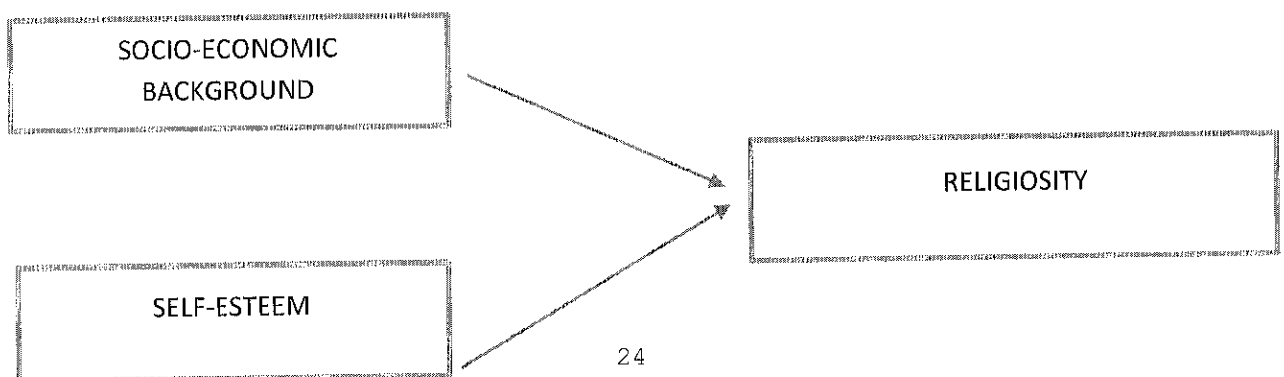
2.3 Empirical Related Studies

2.3.1 *Income, occupation and religiosity*

WASHINGTON, D.C. (2009) Gallup surveys in 114 countries show that religion continues to play an important role in many people's lives worldwide. The global median proportion of adults who say religion is an important part of their daily lives is 84%, unchanged from what Gallup has found in other years. In 10 countries and areas, at least 98% say religion is important in their daily lives.

Is religion an important part of your daily life?

	Yes
Bangladesh	99%+
Niger	99%+
Yemen	99%
Indonesia	99%
Malawi	99%
Sri Lanka	99%
Somaliland region	98%
Djibouti	98%
Mauritania	98%
Burundi	98%

2009

GALLUP

Each of the most religious countries is relatively poor, with a per-capita GDP below $5,000. This reflects the strong relationship between a country's socioeconomic status and the religiosity of its residents. In the world's poorest countries -- those with average per-capita incomes of $2,000 or lower -- the median proportion who say religion is important in their daily lives is 95%. In

contrast, the median for the richest countries -- those with average per-capita incomes higher than $25,000 -- is 47%.

According to the survey 96% of Nigerians agreed that religion play essential role in their lives while 3% report otherwise.

Is religion an important part of your daily life?
Median responses among countries at each per-capita income level

Per-capita income	Yes	No
$0-$2,000	95%	5%
$2,001-$5,000	92%	7%
$5,001-$12,500	82%	17%
$12,501-$25,000	70%	28%
$25,001+	47%	52%

GALLUP

The United States is one of the rich countries that bucks the trend. About two-thirds of Americans -- 65% -- say religion is important in their daily lives. Among high-income countries, only Italians, Greeks, Singaporeans, and residents of the oil-rich Persian Gulf states are more likely to say religion is important. Most high-income countries are further down the religiosity spectrum. In 10 countries, no more than 34% of residents say religion is an important part of their daily lives. Six of those are developed countries in Europe and Asia with per-capita incomes greater than $25,000.

In three of the four lower income countries on the list -- Estonia, Russia, and Belarus -- the Soviet government restricted religious expression for decades until the U.S.S.R.'s collapse in

1991. The final country is Vietnam, where the government also has a history of limiting religious practice.

Is religion an important part of your daily life?

	Yes
Estonia	16%
Sweden	17%
Denmark	19%
Japan	24%
Hong Kong	24%
United Kingdom	27%
Vietnam	30%
France	30%
Russia	34%
Belarus	34%

2009

GALLUP

Social scientists have put forth numerous possible explanations for the relationship between the religiosity of a population and its average income level. One theory is that religion plays a more functional role in the world's poorest countries, helping many residents cope with a daily struggle to provide for themselves and their families. A previous Gallup analysis supports this idea, revealing that the relationship between religiosity and emotional wellbeing is stronger among poor countries than among those in the developed world.

In a series of papers Barro and McCleary studies the influence of church attendance and religious belief on the average growth rates of real per capita GDP over a decade: 1965-1975, 1975-1985, and 1985 – 1995 in a group consisting of developed, emerging and transition countries. The measures on church attendance and belief are derived from the World Values

Survey, in particular the respondents' answer on the question whether they regularly attend church services, and whether they belief in hell and/or belief in heaven. The average of the respondents' answers in a country is used in the regressions. Besides of these variables, the relation contains the share of seven types of religion in the country. Belief in hell appears to positively contribute to economic growth (Barro & McCleary, 2003). Often the coefficient of belief in heaven is insignificant. Church attendance has a very significant negative impact on economic growth, indicating that the time spent in church goes at the expense of the time for economic activity. In sum Barro and McCleary (2003) find that increases in church attendance tend to reduce economic growth whereas increases in belief in the afterlife tend to increase economic growth.

Durlauf (2005) criticize the studies by Barro and McCleary on several grounds. They re-estimate the Barro and McCleary relations and include as control variables the traditional Solow variables and three measures of other "fundamental" theories of economic growth. The traditional Solow variables are population growth, real investments (including government) to real GDP, and the average years of secondary schooling in the total population over age 25, and real per capita GDP for the initial year of the sample. The variables resulting from other growth theories refer to a country's climate and geographical isolation, its economic and political institutions and the degree of fractionalization in the society. Now none of the religiosity variables are significant at the 5 % level in any of the specifications used. Contrary to Barro and McCleary's result, it is belief in heaven that is sometimes marginally significant (10% level). Several studies use the fraction of people belonging to a particular religion as an explanatory variable. This fraction can refer to the entire population (Noland, 2005) or to those who consider themselves as religious (Barro & McClearly, 2006). The latter two authors report a negative

influence on per capita income growth for the fraction of adherents to Hinduism, Islam, Orthodox Christianity and Protestantism relative to Catholicism. In a larger sample of 88 countries, Sala-i-Martin, Doppelhofer and Miller (2004) find a positive influence for Islam and sometimes for Confucianism.

Noland (2005) performs cross-country regressions for samples of 34 to 76 countries. Growth over the period 1970-1990 is negatively associated with Jewish, Protestantism and Catholicism, whereas for a smaller set of countries the latter two denominations along with Orthodox Christianity positively affect growth during the period 1913-1998. Since some commentators have claimed that Islam is anti-growth, Noland pays extra attention to this variable and runs additional within-country regressions for India, Malaysia and Ghana. In the cross-country regressions the share of Muslim people has no influence on the growth of income per capita and a positive influence on the growth of total factor productivity (Noland, 2005). In most within-country regressions, the coefficient of the Muslim population share is significant and positive. It is only negative for the within-country regressions of Malaysia. For that case, however, other religions also have a negative coefficient. Moreover, in Malaysia ethnicity and religion are highly correlated, so that it is difficult to distinguish ethnical and religious influences from each other. The previous studies include both industrialized and developing countries.

Grier (1997) focuses on determinants of the growth rates in former colonies and finds that for the period 1961-1990 the average growth rate of GDP is higher in former British colonies than in former French and Spanish colonies. Adding the growth rate of Protestant adherents from 1970-1980 to the relation reveals a strong positive relation between GDP growth and the growth of Protestant adherents. However, the difference between the three types of countries remains.

Similarly, in relations of GDP per capita the level of Protestantism in previous years slightly closes the gap between the income levels in former French and British colonies. These results indicate that Protestantism is positively related to growth.

In Barro and McClearly's studies belief in hell and church attendance are two different explanatory variables. Mangeloja (2005) combines these two factors into one named religious production efficiency and uses it for explaining GNP growth of eight OECD-countries during the period 1971-2001. The religious productivity variable is high in Japan and Finland, due to the fact that in these countries church attendance is low. A panel regression for 8 OECD-countries over the period 1971-2001 doesn't give a significant result for this composed factor. Belief in hell appears to be very weakly significant. Time series regressions for the individual countries lead to a significant coefficient for the religious efficiency variable for Finland only. Disadvantage of this study is that it pretends to have 30 years of independent observations in the time dimension. The data of the religious variables are however from four waves of the World Values Surveys only, which never can lead to 30 independent observation.

2.3.2 Education and religiosity

Trusty and Watts (1999) studied a national sample of 13,000 U.S. high school seniors who were surveyed in 1988 and then again four years later in 1992. Seniors who reported that religion was important were compared to those who felt it was not. Those seniors who reported that religion was important had a better attitude towards school, fewer problems with attendance, spent more time on homework, and did better academically. Using this same study, Muller and Ellison (2001) found that personal religious involvement remained modestly associated with desired behaviors in school.

Jeynes (1999) analyzed data from the same large sample. After controlling for social class, gender, and type of school, he found that religious work ethic fostered higher academic achievement and that religious youth were employed in significantly less risky behavior that jeopardizes academic performance. Using a national sample of 13,500 high school students, Regnerus and Elder (2003) also found that youth who are actively involved in a church keep from engaging in risky behavior that negatively affects schooling.

Astin and Astin (2004) reported that students who read sacred texts and other religious materials, attend church, and who engage in religious singing have higher-than-expected grades. They also found that students with high religiosity had more satisfaction with their college experience, stronger self-esteem, lower psychological distress, and higher self-rated physical health.

Loury (2004) found a relationship between church activity as a teenager and educational attainment in later life. Longitudinal data collected from a sample of youth in 1979 and then 14 years later found that respondents who were active in their church as teenagers had obtained more education than had those who were not. Loury concluded that both family and religious influences contribute to performance in school. Regnerus et al. (2003) theorized, "Religious service attendance constitutes a form of social integration that has the consequence of reinforcing values conducive to educational attainment and goal setting". Supporting these ideas, Muller & Ellison (2001) felt that religious high school youth generally had higher parental educational expectations, which would influence educational attainment and achievement

According to the General Social Survey, which has collected data on Americans since 1972, people who are educated often are more religious by various measures. For instance,

sociologist Schwadel (2010) found that with each additional year of education: the likelihood of attending religious services increased 15%, the likelihood of reading the Bible at least occasionally increased by 9%. The likelihood of switching to a mainline Protestant denomination increased by 13%.On belief in God or a higher power, Schwadel said, "With more years of education, you aren't relatively more likely to say, 'I don't believe in God...But you are relatively more likely to say, 'I believe in a higher power'.

Conversely, According to Albrecht (1989), "The data are overwhelming in their consistency in pointing to a negative effect of education on religiosity". Hadaway and Roof (1988) purported that religious beliefs cannot stand in the face of challenges produced by higher education. In their view, the higher the level of education, the greater plausibility of the person abandoning religious beliefs and practices. Johnson (1997) examined data from the General Social Survey (1988-1993) and found each year of schooling after graduating from high school decreased belief in God among young people in the study. Astin and Astin (2005) conducted a national study of college students over a 3-year period and noted that the percentage of freshmen who attended religious services before entering college (52%) dropped to 29% by their junior year.

Roof (1976) in a study of Episcopalians, looked at the effects of education on church attendance, religious beliefs, personal prayer, and Bible reading. Only church attendance was not negatively correlated to education. King and Hunt (1972) tested urban north Texas Presbyterians, Missouri Lutherans, Methodists, and Disciples of Christ on nine dimensions of religiosity. Only the knowledge dimension did not associate negatively with increased levels of education.

Thielbar and Feldman (1972) studied church members of various denominations in the San Francisco Bay area. They tested and found that religious belief, personal prayer, and religious experiences were negatively related to years of education. As in the previous two studies mentioned, however, church attendance and religious knowledge were positively correlated. In two separate studies, the Princeton Religious Research Center (1989) confirmed these findings by showing a significant negative relationship between religiosity and educational level. The higher the level of education attained, the lower the religious zeal. Shermer (2003) found that religiosity is negatively correlated with educational attainment, parental conflict, interest in science, political liberalism, openness to experience, and openness to change.

2.3.3 Self-esteem and religiosity

Krause (1995) indicated that greater religious involvement enhances self-worth. Sherkat and Reed (1992) also indicate that there is a positive relation between self-esteem and degree of religious orientation. Studies in Canada and Iran have also found a significant positive correlation between religious belief practice or degree of religious participation and self-esteem. A more recent study found that there is a positive correlation between religiosity and self-esteem, and it exhibits positive mental health outcomes (Colbert, Jefferson, Gallo, & Davis, 2009).

Study by Top and Chadwick (1998) found out that Public religious behavior, primarily attendance at church meetings, and religious beliefs had significant, but somewhat weaker, correlations with self-esteem. One reason for these lower correlations found in previous research is that attendance is an inadequate measure of religiosity because young people frequently attend their meetings for nonreligious reasons, such as associating with friends or gaining parental permission to use the family car. Also, we have reported elsewhere that Latter-day Saint youth

33

with strong religious beliefs sometimes have difficulty translating their beliefs into their daily lives. This data suggests that teens also do not fully transfer their religious beliefs into their feelings of self-worth.

On the other hand, studies by (Gebauer, Sedikides, & Neberich, 2010). Posited that are religious people happier? Studies have shown that God-fearing folks tend to have higher self-esteem than nonbelievers, but new research published in the January issue of Psychological Science adds some nuance. It shows that religious belief is linked to high self-esteem only in countries that emphasize religious belief.

Researchers at three European universities looked at the religious beliefs and self-esteem of users of an online dating service across 11 countries, from the devoutly Catholic Poland to the world's least religious country, Sweden. The analysis showed that in religious countries, self-esteem was higher among believers than nonbelievers. That was consistent with previous research. But in countries where religion is not central to the culture, the self-esteem of religious people was lower than that of nonbelievers. The researchers offered a possible explanation for their finding: Religious people feel better about themselves in religious countries not because they're religious, but simply because they fit in with the crowd. "We think you only pat yourself on the back for being religious if you live in a social system that values religiosity," Gebauer (2010) Research Associate at Humboldt University of Berlin, said in a written statement. "The same might be true when you compare different states in the U.S. or different cities. Probably you could mimic the same result in Germany, if you compare Bavaria where many people are religious and Berlin where very few people are religious."

2.4 HYPOTHESIS

H1 Students whose parental incomes are higher will show less religiosity than those whose parental incomes are lower.

H2 Students whose head of the families/fathers' occupations are professional in nature will show less religiosity than those whose head of the families/fathers' occupations are non-professional.

H3 Students whose head of the families/fathers' levels of education are higher will show less religiosity than those whose head of the families/father's educational levels are lower.

H4 Students with higher Self-esteem will exhibit less religiosity compare to those Students with lower self-esteem.

2.5 OPERATIONAL DEFINITION OF TERMS

Definition of variables in the context of this work.

Religiosity: Is the indices of how religious a person is, in terms of their belief, practice and commitment with their religion. It is assessed by how often a student attends church programmes, pray in private and perceived divine encounters. It was measured using The Duke University Religion Index (DUREL), first published in the American Journal of Psychiatry in 1997, A Five-Item Measure of religious involvement. High score indicate high level of religiosity while low score indicate low level of religiosity.

Self-esteem: Is the way a person sees himself or herself as competent and important in the society. It was measured by the use Rosenburg self-esteem scale. It is a 10 item self-report that

was developed by Morris Rosenburg in 1965 and last updated in 2005. High score indicate high self-esteem and low score indicate low self-esteem

Socio-economic background: Is the social standing of a person or their family based on occupation, income and education. It is measured by assessing head of the family/father's level of education and occupation as well as monthly family income.

Parental income is a subdivision of socio-economic background which is the estimate of monthly family income.

Parental occupation is a subdivision of socio-economic background which is based on what the head of the family or father is doing for a living. Which can be classified into professional, non-professional and other professional.

Parental education is a subdivision of socio-economic background which is based on educational qualification of the father/ head of the family.

Religion: is the set of beliefs, feelings, dogma, and practices that define the relations between human being and sacred or divinity.

CHAPTER THREE

METHODS

3.1 RESEARCH DESIGN:

These research was a survey of Christian students in Federal university Oye Ekiti using Ex post facto research design. This type of research design was adopted because there was no manipulation of any variable. The influence of socio-economic background and self-esteem on level of religiosity among FOUYE students had preexisted prior to the research. The research was just going after the fact and aimed at confirming it.

3.2 SETTING:

Federal University Oye Ekiti vicinity in which main campus and off campus were used because that is the location of the targeted population and also most conducive for the research exercise. Oye Ekiti is a town and head quarter of Oye Local Government area in Ekiti State, Nigeria. Oye Local Government Area was carved out of defunct Ekiti North Local Government on 17th May, 1989.

3.3 STUDY SAMPLE:

These research adopted a non-probabilistic sampling method in form of convenient sampling technique to survey two hundred (200) Christian FUOYE students. Convenient sampling was used because there was no sample frame, no randomization and it was easier to use.

The respondents were made up of 115 male students (58%) and 85 female students (42%). All the participants were of Christian religious background because the research was

targeted towards them. Their ethnic background showed that 140 (70%) were Yorubas, 22(11%) were Ibos, 8(4%) were Hausas, 8(4%) were Edos, 4(2%) were Ijaws, 1(1%) was Isoko, 1(1%) was Ebira, 3(2%) were Middle Belt and 13(6%) did not indicate their ethnic background.

Then 90(45%) of the students were in 100level, 52(36%) of the students were in 200level, 34(17%) of the students were in 300 level, 40(10%) of the students were in 400 level and finally 4(2%) of the students were in 500 level.

The faculty of the respondents are presented thus: 15(8%) were from Faculty of Agriculture, 47(23%) were from Faculty of Arts, 16(8%) were from Faculty of Education, 15(8%) were from Faculty of Engineering, 39(19%) were from Faculty of Science and 68(34%) were from Faculty of Social Science.

3.4 RESEARCH INSTRUMENTS

3.4.1 SECTION A

It consists of items measuring socio demographic information of the participants, such as gender, age, ethnicity, level, faculty and religion. Gender was reported as (Male -1 and Female -2); Actual age was given; Religious affiliation is expected to be reported as Christianity since the research is targeted at Christian students.

3.4.2 SECTION B: kuppuswamy's SES

Kuppuswamy's SES scale is made up of three sections each comprises 7 items whereby a respondent is expected to fill one item from each section. The scale is reproduced by Kumar in 2007 and Ghosh in 2009. The income categories are revised by Sharma in 2011 is expected to be

used in measuring participants' SES. Kuppuswamy scale uses education and occupation of the head of the family and monthly family income to calculate the socio-economic scale.

3.4.3 SECTION C: Rosenberg Self-Esteem Scale

Rosenburg self-esteem scale is a 10 item self-report that was developed by Morris Rosenburg in 1965 and last updated in 2005 will be used to assess self-esteem in the study. A 10-item scale that measures global self-worth by measuring both positive and negative feelings about the self. The scale is believed to be uni-dimensional. All items are answered using a 4-point Likert scale format ranging from strongly agree to strongly disagree.

Scoring: SA=3, A=2, D=1, SD=0. Items with an asterisk are reverse scored, that is, SA=0, A=1, D=2, SD=3. Sum the scores for the 10 items. The higher the score, the higher the self-esteem.

3.4.4 SECTION D: The Duke University Religion Index (DUREL)

The Duke University Religion Index (DUREL), first published in the *American Journal of Psychiatry* in 1997, A Five-Item Measure for Use in Epidemiological Studies. The Duke University Religion Index (DUREL) is a five-item measure of religious involvement, and was developed for use in large cross-sectional and longitudinal observational studies. The instrument assesses the three major dimensions of religiosity that were identified during a consensus meeting sponsored by the National Institute on Aging. Those three dimensions are organizational religious activity, non-organizational religious activity, and intrinsic religiosity (or subjective religiosity). The DUREL measures each of these dimensions by a separate "subscale", and correlations with health outcomes should be analyzed by subscale in separate models. The overall scale has high test-retest reliability (intra-class correlation = 0.91), high internal consistence (Cronbach's alpha's = 0.78–0.91), high convergent validity with other measures of

religiosity (r's = 0.71–0.86), and the factor structure of the DUREL has now been demonstrated and confirmed in separate samples by other independent investigative teams. The DUREL has been used in over 100 published studies conducted throughout the world and is available in 10 languages.

SCORING The DUREL has an overall score range from 5 to 27. However, since it measures three dimensions of religiosity, the DUREL really consists of three "subscales" Each subscale assesses a particular aspect of religious practice or religious devotion. Further analysis of the three- item IR subscale has found that the one item on the subscale best predicts the total IR subscale score (and original 10-item Hoge scale score) ("My religious beliefs are what really lie behind my whole approach to life"). Studies of the DUREL's psychometric properties by other investigators have also found it to be a reliable and valid measure of religiosity.

3.5 PROCEDUE

Questionnaire was used to collect data from respondents. In which students who were Christians were approached to fill questionnaire based on their consent while assurance of confidentiality was given to these consenting respondents. Students were approached in main campus, mini market and private hostels in and off campus and were asked if they were Christian and then were given questionnaire to fill. Initially 300 questionnaires were printed but like 207 were recovered as those students in private hostels were given questionnaires with the agreement that the questionnaires would be collected later unfortunately some of the questionnaires given could not be recovered.

3.6 STATISTICAL METHODS

One way ANOVA and Pearson correlational were the statistical method applied in the study as socio-economic background was subdivided into three levels which are parental income, occupation and education and their influence on religiosity was investigated through the use of one way ANOVA. Self-esteem influence was tested on religiosity through one way ANOVA and Pearson correlation was used to examined the relationship that exist between self-esteem and religiosity as well as age and self-esteem. Statistical tools used for data analysis was Statistical Package for Social Science (SPSS) and software package.

CHAPTER FOUR

RESULTS

The data collected were scored and analysed. The following are the results:

Table 1: Distribution of socio-demographics

N = 200	n	%	N = 200	n	%
Sex			**Faculty**		
Male	115	58	Agriculture	15	8
Female	85	42	Arts	47	23
Ethnic group			Education	16	8
Yoruba	140	70	Engineering	15	8
Igbo	22	11	Sciences	39	19
Hausa	8	4	Social Sciences	68	34
Edo	8	4	**Education**		
Ijaw	4	2	None	8	4
Isoko	1	1	Primary	6	3
Ebira	1	1	JSCE	2	1
Middle Belt	3	2	SSCE	23	11
No indication	13	6	OND/NCE	35	18
Level			HND/BSc.	93	46
100	90	45	PhD	33	17
200	52	36	**Occupation**		
300	34	17	Professionals	46	23
400	40	10	Other Professionals	72	36
500	4	2	Non Professionals	82	41
Family monthly income (₦)					
< 50,000	13	7			
50,000-100,000	27	14			
100,000-150,000	28	14			
150,000-200,000	22	11			
200,000-300,000	25	12			
300,000-500,000	25	12			
500,000-700,000	21	11			
700,000-1M	17	9			
> 1m	8	4			
No indication	14	7			

Table 2: Mean score and standard deviations of study variables

Variables	A	M	SD	Range
Age	-	20.41	2.54	15-30
Self-esteem	.70	21.60	4.09	
Religiosity	.76	20.31	5.11	

Table 3: Correlations among study variables

Variables N = 200	1	2
1. Age	-	
2. Self-esteem	-.08	-
3. Religiosity	.04	.06

The result of correlation analyses are presented in table 3. Self-esteem and religiosity were not related [r (199) = .06, p = .37]. Also, age was not related with self-esteem [r (199) = -.08, p = .26] and religiosity [r (199) = .04, p = .56].

Hypothesis 4

There will be significant influence of self-esteem on religiosity.

Table 4a: Mean score and standard deviation on religiosity by self-esteem

Self-esteem	N	M	SD
Very high	20	20.45	5.1
High	51	20.78	5.13
Average	55	20.27	5.14
Low	35	20.29	4.69
Very low	39	19.69	5.25

Table 4b: One-way ANOVA- self-esteem on religiosity

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	26.843	4	6.71	.25	.91
Within Groups	5175.937	195	26.54		
Total	5202.78	199			

Table 14 shows that self-esteem did not significantly influence religiosity [F (4, 195) = .25, p = .91]. Therefore, hypothesis one is not supported.

Hypothesis 3

Parental education of will significantly influence participants' religiosity.

Table 5a: Mean score and standard deviation on religiosity by parental education

	N	M	SD
SSCE & below	39	21.82	4.89
NCE/OND	35	21.26	4.74
HND/BSC	93	19.72	4.92
Postgraduate	33	19.18	5.88

Table 5b: One-way ANOVA- education on religiosity

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	194.71	3	64.90	2.54	.058
Within Groups	5008.07	196	25.55		
Total	5202.78	199			

Table 5b shows that education of parents significantly influenced religiosity [F (3, 196) = .25, p = .058]. Post hoc analyses using the Fisher's LSD indicated that participants whose parents were SSCE holders (M = 21.82, S.D. 4.89) were more religious than those whose parents' educational qualification were either HND/BSC (M = 19.72, S.D. = 4.92) or MSC/Ph.D (M = 19.18, S.D. = 5.88). However, there was no significant difference between the religiosity of participants whose parents were SSCE holders and NCE/OND holders (M = 21.26, S.D. = 4.74). Therefore, hypothesis two is supported.

Hypothesis 2

Parental occupation will significantly influence participants' religiosity.

Table 6a: Mean score and standard deviation on religiosity by parental occupation

Occupations	N	Mean	Std. Deviation
Professionals	46	18.24	5.997
Other professionals	72	21.07	4.410
None professionals	82	20.80	4.900
Total	200	20.31	5.113

44

Table 6b: One-way ANOVA- parental occupation on religiosity

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	258.880	2	129.440	5.16	.007
Within Groups	4943.900	197	25.096		
Total	5202.780	199			

Table 6b shows that parental occupation significantly influenced religiosity [F (2, 197) = 5.16, p = .007]. Post hoc analyzes using the Fisher's LSD indicated that participants whose parents were professionals (M = 18.24, S.D. = 6.0) were less religious than those whose parents were either less professionals (M = 21.07, S.D. = 4.41) or non-professionals (M = 20.80, S.D. = 4.90). However, there was significant difference between the religiosity of participants whose parental occupation was non- professionals and less professional. Therefore, hypothesis three is supported.

Hypothesis 1

Parental income will significantly influence participants' religiosity.

Table 7a: Mean score and standard deviation on religiosity by parental income

Income in thousands (₦)	N	Mean	Std. Deviation
100 & below	40	22.10	4.367
100-200	50	20.90	5.048
200-300	25	19.80	5.284
>300	85	19.27	5.229
Total	200	20.31	5.113

Table 7b: One-way ANOVA- parental income on religiosity

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	243.904	3	81.301	3.213	.024
Within Groups	4958.876	196	25.300		
Total	5202.780	199			

Table 7b shows that parental income significantly influenced religiosity [F (3, 196) = 3.21, p = .02]. Post hoc analyzes using the Fisher's LSD indicated that participants whose parental income were below ₦100,000 (M = 22.10, S.D. = 4.37) were more religious than those whose parental income were more ₦100,000 (M = 19.27, S.D. = 5.23). Therefore, hypothesis four is supported.

45

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMEDATIONS

5.1 DISCUSSION

The aim of this study was to understand how socio-economic background and self-esteem influence level of religiosity among Christian students in Federal University Oye Ekiti. The ex post facto research design was utilized and convenient sampling technique was used for gathering data. The questionnaire served as the instrument for collecting data using Christian undergraduates in Federal University Oye Ekiti as a case study. The socio-economic background comprises three levels which are parental education, occupation and income. It is in this vein that the first three hypotheses of the study were formulated and tested.

Hypothesis one is that students whose parental incomes are higher will show less religiosity than those whose parental incomes are lower. This hypothesis was supported as well as hypothesis two which stated that Students whose head of the families/fathers' occupations are professional in nature will show less religiosity than those whose head of the families/fathers' occupations are non-professional. This is so because income and occupation as indicator of socio-economic background are interwoven, inextricable and predicts each other. The outcome of these two hypotheses did not come as a surprise because students whose parents are low income earners are predisposed to financial difficulties which might result to problems of payment of school fees and other school related fees, accommodation, feeding, transportation fare, availability of academic materials like books, laptops etc. In turn this might affect their performance. The ultimate outcome of this is anxiety, fear, stress, frustration and tension which subsequently inclined them to high level of religiosity that is their difficult conditions inclined

them to utililise religion as a means of coping with their daily struggles. The outcome of this study is in line with Gregory (2005) finding which suggested that economic development has a closer relationship with religiosity. He argued that once any 'national population becomes prosperous and secure, for example through economic security and universal health care much of the population loses interest in seeking the aid and protection of supernatural entities'. Other studies have shown that increased health is correlated with a decline in religious beliefs. Large and interdisciplinary body of literature have found a positive relationship between religion and various forms of insecurity, including uncertainty about survival (Norris & Inglehart, 2004), lack of social support (Gill & Lundsgaarde, 2004) and stress (Manglos, 2013). Financial troubles could increase all these forms of insecurity for individuals, both at the household level, and at the national macro-economic level.

The main theories in both sociology and economics support the proposition that economic prosperity reduces religiosity. People with higher income should experience less insecurity and stress, and consequently have less need for both the social support that participation in religious communities can provide, and the possible psychological benefits of religious beliefs. From an economic perspective, a higher income both reduces the social insurance returns on religious investment (Chen, 2010) and increases the costliness of religious practice (Lipford & Tollison, 2003). Household income has previously been found to be negatively associated with religiosity at the individual level in post -industrial societies (Norris & Inglehart, 2004).

A number of studies (Hayward & Krause, 2015; Immerzeel & van Tubergen, 2011; Rees, 2009; Ruiter & Tubergen 2010; Van & Moor, 2015) have also found country level associations between the state of the national economy and levels of religiosity in the population.

The state of the national economy can be indicative of the individual's opportunity for economic security within that economy. Additionally, insecurity at the collective level could increase identification with the social, cultural or religious group, and respect for its traditional norms (Altemeyer, 1981; Inglehart & Welzel 2005; Jost, 2003). If this is the reason why religion increases under situations of stress, we should expect the effect to be visible in the face of sociotropic threats to the whole community such as an economic recession.

A number of studies find a positive relationship between religion and unemployment in Europe (Gautier, 1997; Ruiter & Tubergen, 2010).

Hypothesis three which is students whose head of the families/fathers' levels of education are higher will show less religiosity than those whose head of the families/father's educational levels are lower was also supported. This is as a result of the fact that education enhances ones reasoning and thinking faculty which means that the more learned someone becomes the more they rely on abstract thinking for interpretation of events in the world rather than taking to superstition or searching for divine answer. More importantly education determines life earnings and occupational choice and success. This finding was consistent with Pollner (1989) hypothesis that education modifies the psychological effects of religiosity because of its association with cognitive abilities and an enhanced capacity to comprehend "complex symbolic codes." Pollner's thesis implies that people with less education "may profit especially from the sense of order and meaning generated in and through divine interaction". In another previous research, one analysis of World Values Survey data by Edward and Bruce (2001) noted that in 65 former socialist countries there is a negative relationship between years of education and belief in God, with similar negative correlations for other religious beliefs.

However hypothesis four which stated that students with higher self-esteem will exhibit less religiosity compare to those students with lower self-esteem was actually not supported. This is as a result of the fact that Nigerian society is religiously oriented and not secular in nature to the extent that those people with high self-esteem who are also well-adjusted would be religious because our society and culture emphasize collectivism and conformity. First of all our society is the type in which traditional parenting style is adopted which is authoritarian in nature and there has been a link between authoritarian parenting style and high level of religiosity. Furthermore, people with high self-esteem tend to be religious because they do not want to be seen as a deviant or tagged as a sociopath and possibly people with low self-esteem might even isolate themselves from organizational religious practice. Contrary to this research hypothesis Lalfakzuali (2013) showed that Religiosity has significant positive correlation with self-esteem. The analysis of variance shows significant effects of gender on self-esteem and religiosity with effect size of 52% and 39% simultaneously. Religiosity was positively correlated with coping styles and self-esteem on the other hand Top and Chadwick (1998) Data suggested that teens also do not fully transfer their religious beliefs into their feelings of self-worth. This contradictions in hypothesis and result was as result of population being studied as the hypothesis might have been supported in non-religious or secular population.

5.2 CONCLUSION

As predicted by the deprivation compensation hypothesis that life difficulties and adversities predispose people to religiosity that is people use religion as coping mechanism for things beyond their control this goes in line with what is demonstrated in the study as student

with higher socio-economic background show lesser religiosity compare to those with lower socio-economic background as people with low socio-economic status are prone to stress, anxiety, financial difficulties, health related problems etc. and need to look up to what is beyond the self that is God. The research question that would socio-economic background (parental income, occupation and education) of Christian students in Federal University Oye Ekiti have a significant influence on their level of religiosity? Yielded a significant result as in the higher the students' socio-economic background in terms of parental income, occupation and education the lower their level of religiosity and vice versa.

The other research question which was would self-esteem of Christian students in Federal University Oye Ekiti have a significant influence on their level of religiosity? Is not supported as students' self-esteem do not predict this level of religiosity. However, the reason behind this is that religion is central to our social system as a result of this religious organizational practices like church attendance boost ones' sense of self-worth and self-concept because that is what societal norms dictate. Therefore this social expectation breeds feelings of social acceptance in addition to this, religious practice widens social network and provide social support which has a positive effect on self-esteem, increased optimism and also expose people to the fact that everybody is facing one problem or the other and that one is not alone in the world.

5.3 IMPLICATIONS

Therefore this study reinforces the evidence that socio-economic and political backwardness bring about high tension and high tension brings about high level of religiosity.

Religiosity has shown to be the instrument of coping with life difficulties instead religion should be a weapon for social engineering whereby people take collective political action in other to enforce social change for better economic growth and better quality of life. Otherwise we shall have more students and people with low socio-economic background and status in other words poverty, political and religious exploitation will persist. On the other hand the influence of self-esteem on level of people's religiosity varies as well as the relationship that exist between them. The variations is as a result of differences in societal and cultural context.

.

5.4 RECOMMENDATION

The need for society to advocate for rational and practical approach in facing socio-economic phenomenon rather than spiritual approach. In other words people need to start asking the government why? Not God.

Religious leaders should therefore see religion as means of enlightening people by seeing their social conditions in terms of socio-political terms rather than in spiritual terms so that they can have value reorientation towards socio-economic and political issues and actions. On the other hand, parishioners should also be wary of subjective religious messages that is capable of blindfolding them against rational and active socio-economic and political participation and involvement

This study offers suggestive evidence for therapists/counsellors to incorporate religious principles in their practice as religion has shown beyond reasonable doubt to have buffering effect against various challenges people face in their daily lives.

LIMITATION AND NEED FOR FURTHER RESEARCH

The findings of this study are limited to investigation of religiosity among Christian students alone and not including students with other types of religion like Muslim students. Additionally, the research investigated socio-economic background which necessitated respondents to report parental income, occupation and education. The problem with this is that firstly, some students do not really know their family income. Secondly, those that know it might even inflate it in the presence of others in other to 'look big'. They might also do the same for parental occupation and education. Therefore researchers should take note of that pitfall. Further area of research should investigate influence of gender on level of religiosity and reasons behind this differences. The influence of parenting style on self-esteem and religiosity should also be investigated.

REFRENCE

Alicke, M. D., & Sedikides, C. (2009). Self-enhancement and self-protection: What they are and what they do. *European Review of Social Psychology, 20*, 1–48.

Astin, A. W., & Astin, H. S. (2004). *Spirituality development and the college experience.* Los Angeles: University of California, Higher Education Research Institute.

Astin, A. W., & Astin, H. S. (2005). *Spirituality in higher education.* Los Angeles: University of California, Higher Education Research Institute.

Barry, J. (2005). *Effects of Socio Economic status on academic achievement.* Unpublished Thesis project, Wichita State University. Retrieved from http://soar. Wichita.edu/bitstream/handle/1005/61

Barro, R.J. (1991). "Economic Growth in a Cross Section of Countries," *Quarterly Journal of Economics,* May, 407-443.

Barro, R.J. (2000). "Inequality and Growth in a Panel of Countries," *Journal of Economic Growth,* March, 5-32.

Barro, R.J. & J.W. Lee (2001). "International Data on Educational Attainment: Updates and Implications," *Oxford Economic Papers,* 541-563.

Barro, R.J. & X. Sala-i-Martin (2003). *Economic Growth,* 2nd edition, MIT Press, forthcoming.

Gebauer, J. E., & Maio, G. R. (2012). The need to belong can motivate belief in God. *Journal of Personality, 80*, 465–501.

Gebauer, J. E., Paulhus, D. L., & Neberich, W. (2013). Big two personality and religiosity across cultures: Communals as religious conformists and agentics as religious contrarians. *Social Psychological and Personality Science, 4*, 22–31.

Gebauer, J. E., Sedikides, C., & Neberich, W. (2012). Religiosity, social self-esteem, and psychological adjustment: On the cross-cultural specificity of the psychological benefits of religiousity. *Psychological Science, 23,* 158–160.

Greenberg, J., Solomon, S., & Pyszczynski, T. (1997). Terror management theory of self-esteem and cultural worldviews: Empirical assessments and cultural refinements. *Advances in Experimental Social Psychology, 29,* 61–139.

Glock, C. (1962). On the study of religious commitment. In J. E. Faulkner (Ed.), *Religion's influence in contemporary society: Readings in the sociology of religion* (pp. 38-56). Columbus, OH: Merrill.

Glock, C., & Stark, R. (1965). *Christian beliefs and anti-Semitism.* New York: Harper and Row.

Inglehart, R. and W.E. Baker (2000). "Modernization, Cultural Change, and the Persistence of Traditional Values," *American Sociological Review,* February, 19-51.

Loury, L. (2004). Does church attendance really increase schooling? *Journal for the Scientific Study of Religion, 43,* 119-127.

McCleary, R.M. (2003). "Salvation, Damnation, and Economic Incentives," PRPES Working paper no. 24, available at www.wcfia.harvard.edu/religion, February.

Pyszczynski, T., Greenberg, J., Solomon, S., Arndt, J., & Schimel, J. (2004). Why do people need self-esteem? A theoretical and empirical review. *Psychological Bulletin, 130(3),* 435-468.

Pyszczynski, T., Greenberg, J., Solomon, S., & Maxfield, M. (2006). On the unique psychological import of the human awareness of mortality: *Theme and variations. Psychological Inquiry, 17,* 328-35

Roof, W. C. (1976). Traditional religion in contemporary society: A theory of local-cosmopolitan plausibility. *American Sociological Review*, 41, 195-208.

Rutjens, B. T., van der Pligt, J., & Harreveld, F. (2009). Things will get better: The anxiety-buffering qualities of progressive hope. *Personality and Social Psychology Bulletin*, 35, 535-543.

Stark, Rodney; Bainbridge & William S. (1996). A Theory of Religion. New Brunswick, N.J.: *Rutgers University Press*. ISBN 0-8135-2330-3.

Stark, R. & W.S. Bainbridge (1987). *A Theory of Religion*, New York, Lang

Sedikides, C., & Gebauer, J. E. (2010). Religiosity as self-enhancement: A meta-analysis of the relation between socially desirable responding and religiosity. *Personality and Social Psychology Review*, 14, 17–36.

Simon, L., Greenberg, J., Harmon-Jones, E., Solomon, S., Pyszczynski, T., Arndt, J., & Abend, T. (1997).Terror management and cognitive-experiential self-theory: Evidence that terror management occurs in the experiential system. *Journal of Personality and Social Psychology*, 72, 1132-1146.

Van den Bos, K., Poortvliet, P. M., Maas, M., Miedema, J., & Van den Ham, E. J. (2005). An enquiry concerning the principles of cultural norms and values: The impact of uncertainty and mortality salience on reactions to violations and bolstering of cultural worldviews. *Journal of Experimental Social Psychology*, 41, 91-113.

Weber, M. (1930). *The Protestant Ethic and the Spirit of Capitalism*, London, Allen & Unwin.

Wilson, B. (1966). *Religion in Secular Society*: A Sociological Comment, London, Watts.

APPENDIX

DEPARTMENT OF PSYCHOLOGY

FACULTY OF SOCIAL SCIENCES

FEDERAL UNIVERSITY OYE-EKITI, EKITI STATE

My name is MAPAYI KEHINDE. I am a final year student of Department of Psychology, Federal University Oye-Ekiti, conducting a research in the area of "Psychology and Behavior"

Your name is not required and any information provided will be taken with utmost confidentiality. Please give immediate impression about the question on the survey. There is no right or wrong answer.

Please express interest to participate by ticking "Yes" or "No"

I agree to participate: Yes ( ) No ( )

This questionnaire is designed for Christian Students Alone

SECTION A

i SEX: MALE { } FEMALE { }

ii AGE:............. (AS AT LAST BIRTHDAY)

iii ETHNICITY......................

iv LEVEL:100( ) 200( ) 300( ) 400( ) 500( )

v Faculty: Agriculture ( ) Arts ( ) Education ( ) Engineering ( ) Sciences ( ) Social sciences ( )

SECTION B

Tick appropriately in the space provided in this section. Your honest response would be appreciated

LEVEL OF EDUCATION OF THE HEAD OF THE FAMILY

Ph.D. and above ( )   HND/ BSC/ MSC ( )   OND/NCE ( )   SSCE ( ) JSCE ( ) PRIMARY SIX SCHOOL CERTIFICATE ( )   NONE ( )

Fill in the appropriate space provided, by indicating the occupation of the head of the family

OCCUPATION: ....

Tick in the appropriate space provided, by indicating the range of monthly income of the family.
MONTHLY FAMILY INCOME IN THOUSAND NAIRA: 0-50( ) 50-100( ) 100-150( ) 150-200( ) 200-300( ) 300-500 ( ) 500 -700( ) 700-1M( ) 1M-2M( ) 2M and above( )

SECTION C

Please indicate the level of your agreement with the following items by choosing the option that best express your view. SA= STRONGLY AGREE, = AGREE, D= DISAGREE, SD= SRONGLY DISAGREE

S/N	ITEMS	SA	A	D	SD
1	I feel I am a person of worth, at least on equal plane with others				
2	I feel that I have a number of good qualities				
3	All in all, I am inclined to feel that I am a failure				
		SA	A	D	SD
4	I am able to do things as well as most other people				
5	I feel I do not have much to be proud of				
6	I take a positive attitude toward myself				
7	On the whole, I am satisfied with myself				
8	I wish I could have more respect for myself				
9	I certainly feel useless at times				
10	At times I think I am no good at all				

SECTION D

Using this scale below, please indicate how often you engage in the activities described

S/N	ITEMS	Never	Once a year or less	A few times a year	A few times a month	Once a week	More than once/week
1	How often do you attend church or other religious meetings?						
		Rarely or never	A few times a month	Once a week	Two or more times/week	Daily	More than once a day
2	How often do you spend time in private religious activities, such as prayer, meditation or Bible study?						

The following contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.

		Definitely *not* true	Tends *not* to be true	Unsure	Tends to be true	Definitely true of me
3	In my life, I experience the presence of the Divine (i.e., God)					
4	My religious beliefs are what really lie behind my whole approach to life					
5	I try hard to carry my religion over into all other dealings in life					

FREQUENCIES VARIABLES=SEX ET LEVEL FAC EDU OCC1 INC
/ORDER=ANALYSIS.

Frequencies

Statistics

		SEX	ET	LEVEL	FAC	EDU	Occupation	Monthly Family Income
N	Valid	200	200	200	200	200	200	200
	Missing	0	0	0	0	0	0	0

Frequency Table

SEX

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	115	57.5	57.5	57.5
	Female	85	42.5	42.5	100.0
	Total	200	100.0	100.0	

ET

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yoruba	140	70.0	70.0	70.0
	Igbo	22	11.0	11.0	81.0
	Hausa	8	4.0	4.0	85.0
	Edo	8	4.0	4.0	89.0
	Ijaw	4	2.0	2.0	91.0
	Isoko	1	.5	.5	91.5
	Ebira	1	.5	.5	92.0
	8	3	1.5	1.5	93.5
	No indication	13	6.5	6.5	100.0
	Total	200	100.0	100.0	

LEVEL

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	100L	90	45.0	45.0	45.0
	200L	52	26.0	26.0	71.0
	300L	34	17.0	17.0	88.0
	400L	20	10.0	10.0	98.0
	500L	4	2.0	2.0	100.0
	Total	200	100.0	100.0	

FAC

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
Agriculture	15	7.5	7.5	7.5
Arts	47	23.5	23.5	31.0
Education	16	8.0	8.0	39.0
Engineering	15	7.5	7.5	46.5
Sciences	39	19.5	19.5	66.0
Social Sciences	68	34.0	34.0	100.0
Total	200	100.0	100.0	

EDU

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
None	8	4.0	4.0	4.0
Primary	6	3.0	3.0	7.0
JSCE	2	1.0	1.0	8.0
SSCE	23	11.5	11.5	19.5
OND/NCE	35	17.5	17.5	37.0
HND/BSC	93	46.5	46.5	83.5
Ph.D	33	16.5	16.5	100.0
Total	200	100.0	100.0	

Occupation

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid				
Professionals	46	23.0	23.0	23.0
Other Professionals	72	36.0	36.0	59.0
Farmers	13	6.5	6.5	65.5
Business Men	46	23.0	23.0	88.5
Artisans	17	8.5	8.5	97.0
Clergy	6	3.0	3.0	100.0
Total	200	100.0	100.0	

Monthly Family Income

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid < 50	13	6.5	6.5	6.5
50-100	27	13.5	13.5	20.0
100-150	28	14.0	14.0	34.0
150-200	22	11.0	11.0	45.0
200-300	25	12.5	12.5	57.5
300-500	25	12.5	12.5	70.0
500-700	21	10.5	10.5	80.5
700-1m	17	8.5	8.5	89.0
> 1M	8	4.0	4.0	93.0
No indication	14	7.0	7.0	100.0
Total	200	100.0	100.0	

DESCRIPTIVES VARIABLES=AGE SET RELT
/STATISTICS=MEAN STDDEV MIN MAX.

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
AGE	200	15	30	20.41	2.538
Self-esteem	200	7	30	21.60	4.094
Religiosity	200	5	27	20.31	5.113
Valid N (listwise)	200				

RELIABILITY
/VARIABLES=SE1 SE2 SE3 SE4 SE5 SE6 SE7 SE8 SE9 SE10
/SCALE('Self-esteem scale') ALL.
/MODEL=ALPHA.

Reliability
Scale: Self-esteem scale

Case Processing Summary

		N	%
Cases	Valid	200	100.0
	Excludedª	0	.0
	Total	200	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.699	10

RELIABILITY
/VARIABLES=REL1 REL2
/SCALE('REL Scale 1') ALL
/MODEL=ALPHA.

Reliability
Scale: REL Scale 1

Case Processing Summary

		N	%
Cases	Valid	200	100.0
	Excluded^a	0	.0
	Total	200	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.697	2

RELIABILITY
/VARIABLES=REL3 REL4 REL5
/SCALE('REL Scale 2') ALL
/MODEL=ALPHA.

Reliability
Scale: REL Scale 2

Case Processing Summary

		N	%
Cases	Valid	200	100.0
	Excluded^a	0	.0
	Total	200	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.818	3

```
CORRELATIONS
/VARIABLES=AGE SET RELT
/PRINT=TWOTAIL NOSIG
/MISSING=PAIRWISE.
```

Correlations

Correlations

		AGE	Self-esteem	Religiosity
AGE	Pearson Correlation	1	-.080	.041
	Sig. (2-tailed)		.258	.561
	N	200	200	200
Self-esteem	Pearson Correlation	-.080	1	.064
	Sig. (2-tailed)	.258		.369
	N	200	200	200
Religiosity	Pearson Correlation	.041	.064	1
	Sig. (2-tailed)	.561	.369	
	N	200	200	200

```
DESCRIPTIVES VARIABLES=SET
/SAVE
/STATISTICS=MEAN STDDEV MIN MAX.
```

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Self-esteem	200	7	30	21.59	4.094
Valid N (listwise)	200				

ONEWAY RELT BY SET1
/STATISTICS DESCRIPTIVES HOMOGENEITY
/MISSING ANALYSIS
/POSTHOC=LSD ALPHA(0.05).

Oneway

Descriptives

Religiosity

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Very high	20	20.45	5.808	1.299	17.73	23.17	9	27
High	51	20.78	5.128	.718	19.34	22.23	5	27
Average	55	20.27	5.137	.693	18.88	21.66	6	27
Low	35	20.29	4.694	.793	18.67	21.90	8	27
Very low	39	19.69	5.247	.840	17.99	21.39	5	27
Total	200	20.31	5.113	.362	19.60	21.02	5	27

Test of Homogeneity of Variances

Religiosity

Levene Statistic	df1	df2	Sig.
.485	4	195	.746

ANOVA

Religiosity

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	26.843	4	6.711	.253	.908
Within Groups	5175.937	195	26.543		
Total	5202.780	199			

ONEWAY RELT BY EDU1
/STATISTICS DESCRIPTIVES HOMOGENEITY
/MISSING ANALYSIS
/POSTHOC=LSD ALPHA(0.05).

Oneway

Descriptives

Religiosity

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
SSCE & below	39	21.82	4.888	.783	20.24	23.40	6	27
NCE/OND	35	21.26	4.736	.801	19.63	22.88	7	27
HND/BSC	93	19.72	4.924	.511	18.71	20.73	5	27
Postgraduate	33	19.18	5.881	1.024	17.10	21.27	7	26
Total	200	20.31	5.113	.362	19.60	21.02	5	27

Test of Homogeneity of Variances

Religiosity

Levene Statistic	df1	df2	Sig.
2.415	3	196	.068

ANOVA

Religiosity

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	194.710	3	64.903	2.540	.058
Within Groups	5008.070	196	25.551		
Total	5202.780	199			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: Religiosity

LSD

(I) Education	(J) Education	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
SSCE & below	NCE/OND	.563	1.177	.633	-1.76	2.88
	HND/BSC	2.100*	.964	.031	.20	4.00
	Postgraduate	2.639*	1.196	.028	.28	5.00
NCE/OND	SSCE & below	-.563	1.177	.633	-2.88	1.76
	HND/BSC	1.537	1.002	.127	-.44	3.51
	Postgraduate	2.075	1.227	.092	-.34	4.49
HND/BSC	SSCE & below	-2.100*	.964	.031	-4.00	-.20
	NCE/OND	-1.537	1.002	.127	-3.51	.44
	Postgraduate	.539	1.024	.600	-1.48	2.56
Postgraduate	SSCE & below	-2.639*	1.196	.028	-5.00	-.28
	NCE/OND	-2.075	1.227	.092	-4.49	.34
	HND/BSC	-.539	1.024	.600	-2.56	1.48

*. The mean difference is significant at the 0.05 level.

ONEWAY RELT BY OCC2
/STATISTICS DESCRIPTIVES HOMOGENEITY
/MISSING ANALYSIS
/POSTHOC=LSD ALPHA(0.05).

Oneway

Descriptives

Religiosity

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Professionals	46	18.24	5.997	.884	16.46	20.02	5	27
Other professionals	72	21.07	4.410	.520	20.03	22.11	9	27
None professionals	82	20.80	4.900	.541	19.73	21.88	6	27
Total	200	20.31	5.113	.362	19.60	21.02	5	27

Test of Homogeneity of Variances

Religiosity

Levene Statistic	df1	df2	Sig.
3.775	2	197	.025

ANOVA

Religiosity

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	258.880	2	129.440	5.158	.007
Within Groups	4943.900	197	25.096		
Total	5202.780	199			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: Religiosity

LSD

(I) OCC2	(J) OCC2	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval Lower Bound	95% Confidence Interval Upper Bound
Professionals	Other professionals	-2.830*	.946	.003	-4.70	-.97
	None professionals	-2.566*	.923	.006	-4.39	-.75
Other professionals	Professionals	2.830*	.946	.003	.97	4.70
	None professionals	.265	.809	.744	-1.33	1.86
None professionals	Professionals	2.566*	.923	.006	.75	4.39
	Other professionals	-.265	.809	.744	-1.86	1.33

* The mean difference is significant at the 0.05 level.

ONEWAY RELT BY INC1
/STATISTICS DESCRIPTIVES HOMOGENEITY
/MISSING ANALYSIS
/POSTHOC=LSD ALPHA(0.05).

Oneway

Descriptives

Religiosity

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
100 & below	40	22.10	4.367	.690	20.70	23.50	6	27
100-200	50	20.90	5.048	.714	19.47	22.33	7	27
200-300	25	19.80	5.284	1.057	17.62	21.98	5	27
>300	85	19.27	5.229	.567	18.14	20.40	5	27
Total	200	20.31	5.113	.362	19.60	21.02	5	27

Test of Homogeneity of Variances

Religiosity

Levene Statistic	df1	df2	Sig.
1.775	3	196	.153

ANOVA

Religiosity

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	243.904	3	81.301	3.213	.024
Within Groups	4958.876	196	25.300		
Total	5202.780	199			

Post Hoc Tests

Multiple Comparisons

Dependent Variable: Religiosity

LSD

(I) Monthly Family Income	(J) Monthly Family Income	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
100 & below	100-200	1.200	1.067	.262	-.90	3.30
	200-300	2.300	1.282	.074	-.23	4.83
	>300	2.829*	.964	.004	.93	4.73
100-200	100 & below	-1.200	1.067	.262	-3.30	.90
	200-300	1.100	1.232	.373	-1.33	3.53
	>300	1.629	.896	.071	-.14	3.40
200-300	100 & below	-2.300	1.282	.074	-4.83	.23
	100-200	-1.100	1.232	.373	-3.53	1.33
	>300	.529	1.144	.644	-1.73	2.79
>300	100 & below	-2.829*	.964	.004	-4.73	-.93
	100-200	-1.629	.896	.071	-3.40	.14
	200-300	-.529	1.144	.644	-2.79	1.73

*. The mean difference is significant at the 0.05 level.

FREQUENCIES VARIABLES=OCC2
/ORDER=ANALYSIS.

Frequencies

Statistics

OCC2

N	Valid	200
	Missing	0

OCC2

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Professionals	46	23.0	23.0	23.0
	Other professionals	72	36.0	36.0	59.0
	None professionals	82	41.0	41.0	100.0
	Total	200	100.0	100.0	

FREQUENCIES VARIABLES=OCC2
/ORDER=ANALYSIS.

FREQUENCIES VARIABLES=INC1
/ORDER=ANALYSIS.

Frequencies

Statistics

Monthly Family Income

N	Valid	200
	Missing	0

Monthly Family Income

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	100 & below	40	20.0	20.0	20.0
	100-200	50	25.0	25.0	45.0
	200-300	25	12.5	12.5	57.5
	>300	85	42.5	42.5	100.0
	Total	200	100.0	100.0	

DATASET ACTIVATE DataSet1.
SAVE OUTFILE='C:\Users\OLAWA BABATOLA\Documents\Analyses\Mapayi\Mapayi Data.sav'
/COMPRESSED.
DESCRIPTIVES VARIABLES=AGE SET RELT
/STATISTICS=MEAN STDDEV MIN MAX.

Descriptives

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
AGE	200	15	30	20.41	2.538
Self-esteem	200	7	30	21.60	4.094
Religiosity	200	5	27	20.31	5.113
Valid N (listwise)	200				