

Original citation:

Fijalkow, Nathanael, Klin, Bartek and Panangaden, Prakash. Expressiveness of probabilistic modal logics, revisited. Leibniz International Proceedings in Informatics (LIPIcs).

Permanent WRAP URL:

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The internal consistency reliability and construct validity of the Santosh-Francis Scale of
Attitude toward Hinduism among students in India

Leslie J Francis*

University of Warwick, UK

Shanmukh V Kamble

Karnatak University Dharwad, India

Mandy Robbins

Glyndŵr University, UK

Author note:

*Corresponding author:

Leslie J Francis

Warwick Religions & Education Research Unit

Centre for Education Studies

The University of Warwick

Coventry CV4 7AL United Kingdom

Tel: +44 (0)24 7652 2539

Fax: +44 (0)24 7657 2638

Email: leslie.francis@warwick.ac.uk

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Abstract

The Santosh-Francis Scale of Attitude toward Hinduism was originally developed and tested among Hindus in the UK as part of a programme designed to assess religious affect across faith traditions. The present study tests the internal consistency reliability and construct validity of the instrument among 149 students in Karnatak University Dharwad (74 males and 75 females). The data demonstrated an alpha coefficient of .90, suggesting a high level of internal consistency reliability and commending the instrument for further application within Hindu communities.

Keywords: Religious affect, Hinduism, psychology of religion, Santosh-Francis Scale.

54 **Introduction**

55 Elsewhere, Francis and colleagues have drawn attention to two core problems with
56 the empirical science of the psychology of religion. The first problem, documented for
57 example by Jones and Francis (1996), concerns the difficulty of co-ordinating and integrating
58 findings from disparate studies when these studies have utilised a wide range of measures of
59 religiosity, since such measures may be accessing quite distinct and different notions of
60 religion. The second, problem, documented for example by Sahin and Francis (2002),
61 concerns the difficulty of drawing conclusions about the correlates, antecedents and
62 consequences of individual differences in religiosity when the main contributions to the
63 research evidence have been compiled within Christian and post-Christian contexts.

64 Francis (1978a, 1978b) attempted to address the first of these problems by advocating
65 a co-ordinated range of independent studies agreeing to employ a common measure of
66 religiosity, the Francis Scale of Attitude toward Christianity. Two main lines of argument
67 underpinned the case for focusing on the affective or attitudinal dimension of religion.
68 Religious affect may get close to the heart of an individual's religion, being less
69 contaminated than behavioural measures (like worship attendance) by contextual factors and
70 less subject to church tradition than cognitive measures (like aspects of Christian belief).
71 Religious affect may be accessed by a common measure across a wide age span. By the mid-
72 1990s, Kay and Francis (1996) drew together findings from around a hundred studies that had
73 accepted the invitation to co-ordinate and integrate disparate studies within the empirical
74 science of the psychology of religion by agreeing on the use of the Francis Scale of Attitude
75 toward Christianity.

76 In order to broaden the reach of research using the Francis Scale of Attitude toward
77 Christianity, this instrument has now been translated and tested within a range of languages,
78 including: Arabic (Munayer, 2000), Czech (Francis, Quesnell, & Lewis, 2010), Chinese

79 (Francis, Lewis, & Ng, 2002; Tiliopoulos, Francis, & Jiang, 2013), Dutch (Francis &
80 Hermans, 2000), French (Lewis & Francis, 2003, 2004), German (Francis & Kwiran, 1999;
81 Francis, Ziebertz, & Lewis, 2002), Greek (Youtika, Joseph, & Diduca, 1999), Italian (Crea,
82 Baiocco, Ioverno, Buzzi, & Francis, 2014), Norwegian (Francis & Enger, 2002), Portugese
83 (Ferreira & Neto, 2002), Romanian (Francis, Ispas, Robbins, Ilie, & Iliescu, 2009),
84 Slovakian (Lewis, Adamovová, & Francis, 2008), Slovenian (Flere, Klanjsek, Francis, &
85 Robbins, 2009), Spanish (Campo-Arias, Oviedo, Dtaz, & Cogollo, 2006), Swedish (Eek,
86 2001), and Welsh (Evans & Francis, 1996; Francis & Thomas, 2003).

87 Sahin and Francis (2002) began to address the second of these problems by proposing
88 a way in which the underlying affective construct accessed by the Francis Scale of Attitude
89 toward Christianity could be operationalised and made accessible within other religious
90 traditions. The first step in the process was the Sahin-Francis Scale of Attitude toward Islam,
91 proposed by Sahin and Francis (2002), and further tested and developed by Khan and Watson
92 (2006), Francis, Sahin, and Al-Ansari (2006), Musharraf, Lewis, and Sultan (2014), Francis,
93 Tekke, and Robbins (in press), and Musharraf and Lewis (in press). The second step in the
94 process was the Katz-Francis Scale of Attitude toward Judaism, proposed by Francis and
95 Katz (2007) and further tested by Yablon, Francis, and Robbins (2014). The third step in the
96 process was the Santosh-Francis Scale of Attitude toward Hinduism, proposed by Francis,
97 Santosh, Robbins, and Vij (2008) and further tested by Tiliopoulos, Francis, and Slattery
98 (2010) and by Lesmana, Tiliopoulos, and Francis (2011). It is with the third of these
99 instruments that the present study is concerned.

100 Francis, Santosh, Robbins, and Vij (2008) documented the development of the
101 Santosh-Francis Scale of Attitude toward Hinduism among 330 Hindu youth and young
102 adults (158 females and 172 males) between the ages of 12 and 35 years attending the Hindu
103 Youth Festival 2001 in London. According to this study, the internal consistency reliability of

104 the 19-item scale was demonstrated by an alpha coefficient of .87; the correlation between
105 the individual items and the sum of the remaining 18 items ranged between .27 (“I have
106 noticed the benefit of practising yoga”) and .68 (“My religion helps me to lead a better life”).
107 A second test of homogeneity was provided by factor analysis, with the first factor proposed
108 by principal component analysis accounting for 33% of the variance. Construct validity was
109 supported by positive correlations between attitude scores and frequency of prayer and
110 worship at home ($r = .36, p < .001$) and frequency of visiting a place of worship ($r = .37, p <$
111 $.001$). There was no significant correlation between attitude toward Hinduism and sex.

112 In a second study, Tiliopoulos, Francis, and Slattery (2010) tested the psychometric
113 properties of the Santosh-Francis Scale of Attitude toward Hinduism among 100 Hindus (52
114 females and 48 males) between the ages of 18 and 84 years, from the Bunt caste in the South
115 Indian State of Karnataka. According to this study, the internal consistency reliability of the
116 19-item scale was demonstrated by an alpha coefficient of .91; the correlations between the
117 individual items and the sum of the remaining 18 items ranged between .23 (“I think Hindu
118 rituals are a waste of time”) and .83 (“I am religious”). A second test of homogeneity was
119 provided by factor analysis with the first factor proposed by principal component analysis
120 accounting for 42% of the variance. There was no significant correlation between attitude
121 toward Hinduism and sex.

122 In a third study, Lesmana, Tiliopoulos, and Francis (2011) tested the psychometric
123 properties of the Santosh-Francis Scale of Attitude toward Hinduism among 309 Balinese
124 Hindus (150 females and 159 males), of whom 105 were university students and 204 were
125 community-based individuals, between the ages of 14 and 43 years. According to the study,
126 the internal consistency reliability of the 19-item scale was demonstrated by an alpha
127 coefficient of .83. For positive items the correlations between the individual items and the
128 sum of the remaining 18 items ranged between .26 (“Reincarnation gives me hope”) and .66

154 type scale: “agree strongly” (5), “agree” (4), “not certain” (3), “disagree” (2), and “disagree
155 strongly” (1). The instrument contains three reverse-scored items. Higher scale scores
156 indicate more positive attitude.

157 Frequency of prayer was assessed on a five-point scale: “daily” (5), “once or twice a
158 week” (4), “sometimes” (3), “twice a year” (2), and “never” (1). Frequency of temple
159 attendance was assessed on a five-point scale: “weekly” (5), “at least once a month” (4),
160 “sometimes” (3), “once or twice a year” (2), and “never” (1). Sense of life being guided by
161 God was assessed on a four-point scale: “yes definitely” (4), “probably but I am not really
162 certain” (3), “perhaps but I am not really sure” (2), and “no” (1).

163 **Data analysis**

164 Data were analysed by SPSS, using the frequency, correlation, reliability and factor
165 routines.

166 **Results**

167 The three measures of religious practice and religious experience demonstrated quite
168 a high level of religiosity, but with a wide range of variation. In terms of going to a temple,
169 44% reported “weekly”, 24% “at least once a month”, 30% “sometimes”, and 3% “either
170 never or once or twice a year”. In terms of prayer, 74% reported “daily”, 11% “once or twice
171 a week”, 13% “sometimes”, and 2% “once or twice a year”. In terms of feeling that life is
172 being guided by God, 57% reported “yes definitely”, 27% “probably but not really certain”,
173 13% “perhaps but not really sure”, and 3% “no”.

174 - insert table 1 about here -

175 Table 1 presents the correlations between the individual items and the sum of the
176 remaining items for 19 items of the Santosh-Francis Scale of Attitude toward Hinduism,
177 together with the alpha coefficient (Cronbach, 1951). These statistics support the conclusion
178 that the scale is characterised by homogeneity, unidimensionality, and internal consistency

179 reliability within the sample. The alpha coefficient was established at .90; the correlations
180 between the individual items and the sum of the remaining 18 items ranged between .26 (“In
181 my experience meditation does have a positive impact”) and .69 (“I benefit from attending
182 services, prayer meetings or places of worship”). A second test of homogeneity was provided
183 by factor analysis, with the first factor proposed by principal component analysis accounting
184 for 36% of the variance.

185 - insert table 2 about here -

186 Table 2 presents the correlations between scores recorded on the Santosh-Francis
187 Scale of Attitude toward Hinduism, sex, frequency of prayer, frequency of temple attendance,
188 and sense of life being guided by God. The positive correlations between attitude scores and
189 both frequency or prayer and sense of life being guided by God support the construct validity
190 of the Santosh-Francis Scale of Attitude toward Hinduism on the grounds of the connection
191 between religious affect and personal religiosity. The independence of attitude scores and
192 frequency of temple attendance is consistent with the findings of Lesmana, Tilipoulos, and
193 Francis (2011) and with the view that temple attendance tends largely to serve a social
194 function (extrinsic religiosity) rather than an intrinsically religious function and that the
195 attitudinal dimension of religion is associated with intrinsic religiosity, rather than with
196 extrinsic religiosity (Francis & Orchard, 1999; Hills & Francis, 2003; Lesmana &
197 Tiliopoulos, 2009). In this study there was also a significant positive correlation between
198 attitude toward Hinduism and sex, indicating a higher score recorded among women than
199 among men. This is consistent with the general finding regarding sex differences in
200 religiosity within Christian contexts (Francis & Penny, 2013).

201 **Conclusion**

202 The Santosh-Francis Scale of Attitude toward Hinduism (Francis, Santosh, Robbins,
203 & Vij, 2008) was developed as part of a co-ordinated programme designed to extend research

204 initially established in the empirical science of the psychology of religion focusing on
205 religious affect within the Christian tradition to other faith communities. This instrument was
206 developed alongside the Sahin-Francis Scale of Attitude toward Islam (Sahin & Francis,
207 2002), and the Katz-Francis Scale of Attitude toward Judaism (Francis & Katz, 2007).

208 The Santosh-Francis Scale of Attitude toward Hinduism was originally developed and
209 tested by Francis, Santosh, Robbins and Vij (2008) among a sample of 330 Hindu young
210 people between the ages of 12 and 35 years attending the Hindu Youth Festival in London.
211 Two previous studies had begun the process of extending the reach of this instrument by
212 testing its internal consistency reliability among a sample of 100 Hindus between the ages of
213 18 and 84 from the Bunt caste in the South Indian State of Karnataka (Tiliopoulos, Francis, &
214 Slattery, 2010) and among a sample of 309 Balinese Hindus between the ages of 14 and 43
215 years (Lesmona, Tiliopoulos, & Francis, 2011). The present study has extended the reach
216 further by testing the scale's internal consistency reliability and construct validity among a
217 sample of 149 students from Karnatak University Dharwad.

218 Taken together these four studies provide a firm body of knowledge commending the
219 Santosh-Francis Scale of Attitude toward Hinduism for further use among Hindus in a range
220 of cultural settings to being to build up a set of interrelated studies examining the correlates,
221 consequences and antecedents in individual differences in religious affect. A beginning to
222 this wider literature has been illustrated by studies like: Francis, Robbins, Santosh, and
223 Bhanot (2008) exploring the connection between the attitudinal dimension of religion and
224 mental health among Hindu young people in England; Kamble, Watson, Marigoudar, and
225 Chen (2013) exploring the connections between the attitudinal dimension of religion,
226 religious orientations and psychological adjustment in India; and Kamble, Watson,
227 Marigoudar, and Chen (2014) exploring the connection between the attitudinal dimension of
228 religion and psychological openness in India.

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366

367 Table 1

368 *Scale of attitude toward Hinduism: Item-rest-of-test correlations, factor loadings, and item*
 369 *endorsement*
 370

	r	agree %
I find it hard to believe in God*	.50	26
Spirituality is important in my life	.41	85
I have a close relationship with God	.55	69
I find it easy to understand Hinduism	.54	79
I think Hindu rituals are a waste of time*	.64	9
Knowing about the law of Karma helps me to lead a better life	.57	67
I am happy to be a Hindu	.65	90
My religion helps me to lead a better life	.67	75
I find Hindu scriptures inspiring	.60	77
It is easy to understand Hindu rituals	.48	87
I benefit from attending services, prayer meetings or places of worship	.69	70
Prayer helps me a lot	.64	85
I am religious	.41	90
Reincarnation gives me hope	.47	52
It is important for me to practise my religion/spiritual beliefs	.42	79
In my experience meditation does have a positive impact	.26	84
I have noticed the benefits of practising yoga	.51	75
I think Hindu scriptures are out of date*	.52	7
Hinduism is relevant in the modern world	.59	65
Alpha % variance	.90	

371

372 Note: * these items are reverse coded to compute the item-rest-of-test correlations and factor
 373 loadings
 374

375 N = 149

376 Table 2

377 *Correlation matrix*

	sex	life guided by God	prayer	temple
Attitude	.21*	.37***	.20*	.06
Temple	-.03	.13	.43***	
Prayer	.17*	.27***		
Life guided by God	-.04			

378

379 Note: * = $p < .05$; ** = $p < .01$; *** = $p < .001$

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