

An Introductory Study of Personality Structure of Religious Person (2) —with reference to Zoroastrian Parsis in Navsari, Gujarat, India—

Harukazu NAKABEPPU

The purpose of this paper is to improve An Introductory Study of Personality Structure of Religious Person — *with reference to Zoroastrian Parsis in Navsari, Gujarat, India*—(2006), working up the results of analysis and formulating our working hypotheses for further clarification of some traits of personality structure of religious persons in terms of a religio-psychological view-point. The method is an individual interview research using a questionnaire of our own, and the subjects for our study are 260 existing Zoroastrian Parsis in Navsari, India.

Our working hypothesis for this study is that religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality; that they have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant ;that they lay much stress on the inner state of mind.

For an accurate verification of our hypotheses, free association test on stimulus words and T.A.T.type test using photos with various meanings are conducted, some of the results of which are introduced in this paper.

Key words : Zoroastrian, Parsis, religious person, personality, inner adjustment,

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I Introduction

1 Problem

The purpose of this paper is to clarify some traits of personality structure of religious persons in terms of a religio-psychological view-point. The subjects for our study are 260 existing Zoroastrian Parsis living in Navsari of Gujarat State in the northwestern coast of India. The founders of Parsi community came down to the shores of southern Gujarat around 936 and later in about the middle of 13th century they began to move away towards the northern part of Gujarat to settle down. Since then Parsis have followed their old Zoroastrian beliefs and customs.

2 Purpose

2.1 Significance

This study is to be done because there have been very few research results showed regarding some traits of personality structure of religious persons in terms of a religio-psychological view-point with reference to Zoroastrian Parsis in Navsari, Gujarat, India.

Our study's main findings will help us to understand a significant correlation between personality structure of religious persons and several variables such as 'anxiety', 'sorrow,' 'trouble,' etc. The results of this study will be used to test religio-sociological theories about the origin, functions and effects of religious behaviour or about some personality traits of religious persons.

2.2 Scope and Delimitation

Our study is not concerned with everyday social behaviour in the social and political domain, but only with the inner adjustment mechanism to personal problems and difficulties. For this purpose, cognitive problems of several kinds are introduced to be analysed(Michael Argyle et al 1958 p.181):

(1)Intellectual problems such as 'How did the world begin?', 'What is the purpose of life?' etc. to which no answer is provided by science or common sense.

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(2)Unacceptable aspects of life, such as suffering and death.

(3)Particular forms of frustration and unfairness, such as the lot of underprivileged individuals and groups.

(4)Natural phenomena perhaps inexplicable by science, as we know it: consciousness, creativity, aesthetic and mystical experiences.

(5)Problems of identity and goals in life, phrased as cognitive issues.

An interaction between a cultural system and individual personality system is dealt with here in terms of cognitive need theories.

II Methods

1 Methods to discuss the questions

1.1 Literature Review

Durkheim described the structure and function of religion "in terms of its ability to provide legitimacy for social arrangements or social construction of reality."¹ Religion offers "a socially shared set of meanings" and it is concerned with "the meaning of those irrational aspects of life — evil, suffering and death — that are insoluble by science." In this respect, religious symbols, as Durkheim argued, "representing society, serve to control egocentric impulses and provides a disciplined guide to life."²

From sociological viewpoints, religion has been described as 'the most general mechanism for integrating meaning and motivation in action systems.'³

But religious studies should be done not only from social dimension but also individual one because religious phenomena are concerned with inner adjustment mechanisms.

Psychoanalytic empirical tests have tested the hypothetical questions about religion in terms of the positive role of religion in the integration of individual. The function of religion in the individual is better personal integration and personal adjustment, through which the inner mental processes are synthesized with social adaptation.

1.1.1 Literature Review of Question 1

Religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

Religion provides a socially shared set of cognitions which provide an interpretation of reality, a definition of self, and a guide to life.⁴

1.1.2 Literature Review of Question 2

Religious persons have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant.

Religion may provide emotional support in the face of life or personal crisis. As Shaw (1970)described, "belief in the divine causation of human problems(theological model of behaviour) may affect the way individual react "to such personal problems and difficulties as 'sorrow,' 'trouble', etc."⁵

1.1.3 Literature Review of Question 3

Religious persons lay much stress on the inner state of mind.

As Schweiker (1969)and Festinger et al(1956) argued, even when physical support for religious beliefs or activities fails, religion "acts as a superordinate meaning system capable of endowing secular activity with greater and more integrative meaning."⁶

1.1.4 Results

As has been described, religion provides a socially shared set of meanings or cognitions which provide an interpretation of reality, a definition of self, a sense of identity for individual and groups, and a guide to life.

Consequently in order to clarify the structure and function of religion, on the one hand, intensive researches on all the cultural aspects in the limited field of middle range should be conducted from the above-mentioned analytical viewpoint of social integration. But on the other hand, as many findings as possible are to be introduced in terms of individual integration. In this respect, religious studies should be done not only from social dimension but also individual one, neither of which should be excluded from scientific studies of religion.

2.1 Research

2.1.1 Problem

The purpose of this research is to clarify some traits of personality structure of religious persons in terms of a religio-psychological view-point with reference to Zoroastrian Parsis in Navsari, Gujarat, India.

2.1.2 Subject

The subjects for our study are 260 existing Zoroastrian Parsis living in Navsari of Gujarat State in the northwestern coast of India.

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2.1.3 Research Design and Methodology

Three hypothetical questions will be discussed for the purpose of analyzing some traits of personality structure of religious persons in terms of a religio-psychological view-point.

(1)Hypothetical Question 1

Religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

How many subjects perceive Photo 1 as frustrated situation?

How many out of those who perceive Photo 1 as frustrated situation mention inner adjustment?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

(2)Hypothetical Question 2

Religious persons have an affirmative attitude towards 'sorrows' 'troubles' which are commonly considered to be undesirable and unpleasant.

How many subjects choose positive answer towards 'sorrow' or 'trou-ble'?

How many out of those who choose positive answers towards 'sorrow' or 'trouble' mention inner adjustment?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

(3)Hypothetical Question 3

Religious persons lay much stress on the inner state of mind.

How many subjects choose positive words connected with the inner state of mind?

Is there any difference on the above-mentioned responses found between 'very religious persons' and 'not religious persons at all'?

2.1.4 Research Procedures

The method to clarify some traits of personality structure of religious persons in terms of a religio-psychological view-point is an individual interview research using a questionnaire of our own for two reasons ;

(1)There is to be as much reliable data as possible needed for our purpose. 260 cases, which is nearly one-tenth of the Zoroastrian Parsi population in Navsari, can be adequate for the raw materials for a tentative analysis of personality structure of religious persons in terms of a religio-psychological view-point.

(2)Subjects should be kept from referring to some books or from asking somebody else for their answers.

The research covers the 260 representative samples as follows :

- (1)130 cases are to be collected in Motafalia where *Mobeds* are living and another 130 in Lunsikui where *Behdins* live.
- (2)As good a balance as possible is kept not only between the age-groups of 12-19, 20-29, 30-39, 40-49, 50-59, 60 and over but also between gen-der differences for a tentative analysis.
- (3)The questionnaire is written in Gujarati because it is Parsi mother ton-gue and very few misunderstandings of the questions are possible. This was proved through our pilot survey in the previous year.
- (4)The research period was from August 14 to 31 in 2005.
- (5)Two sympathetic Parsis informants and the present author went and see a Parsi for an individual interview research using a questionnaire of our own.

2.1.5 Methods to discuss the questions

Two methods are introduced to discuss three basic questions above. For an accurate verification of our hypotheses, free association test on stimulus words and T.A.T. test using photos with various meanings are conducted.

(1)The independent variable is the degree of religiosity. In order to correlate the independent variable with the other dependent variables for more accurate analyses, 260 subjects are divided 5 groups according to the following degrees of religiosity using Question 1 in our Questionnaire.

Question 1 is composed of 6 questions regarding ①prayer, ②Atash Beheram (Sacred Fire Temple) attendance,③*machi*(offering sandalwood to Sacred Fire)frequency,④*muktad*(death anniversary ceremony)evaluation,⑤*mukutad* celebration,⑥belief in the next world, each of which is in turn divided into 5 degrees to check the religiosity.

The more scores the subject gets, the more religiosity he or she gets as a result. The total scores are divided into 5 groups as follows.

- | | | |
|------------------|------------------------------|-----------|
| ①Scores 12 below | not religious persons at all | 26 Parsis |
| ②Scores 13-15 | not religious person | 40 Parsis |
| ③Scores 16-20 | ordinarily religious person | 93 Parsis |
| ④Scores 21-23 | religious person | 38 Parsis |
| ⑤Scores 24 above | very religious person | 26 Parsis |

(2)**Question 2** is for our analysis of correlation between religion and knowledge or education.

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Religious teachings are to be taught and spread for missionary works, for which religions in general find it necessary to put much importance on knowledge and education. From this it follows that more religious persons are likely to acquire more knowledge or more educational opportunities.

(3)**Question 3 (No.1** for the pray in front of *Dadgah* and **No.2** for the pray in *Atash Beheram*) is worked out to analyze the correlation between religious activity of prayer and mental attitudes of individual concerns or social ones.

(4)**Question 4** is to analyse the correlation between religiosity and attitudes towards such personal problems as 'anxiety,' 'sorrow,' 'trouble', etc.

(5)**Question 5** is composed of three key words : ①pure, ②dark, and ③deep which are stimulus words for free association. Free association is done to test our hypothesis that religious persons lay much stress on the inner state of mind.

(6)**Question 6 (No.1** for comprehension of the photo 1 and2 ; **No.2** for possible inner adjustments)are to analyse the correlation between religiosity and inner adjustment mechanism.

III Expected results

(1)As 18 questions in **Question 2** excluding question 19 are authentic and traditional Zoroastrian teachings, our hypothesis is that more religious persons make more checks than less religious persons of our own tentative scale.

The hypothesis is proved as the following Tables present the result.

Table 1.1			
row of table:[q1-5gs]column of table[Q2-1]			
	1	2	total
1	5	21	26
row%	19.23	80.77	
2	6	34	40
row%	15.00	85.00	
3	9	84	93
row%	9.68	90.32	
4	3	35	38
row%	7.89	92.11	
5	2	24	26
row%	7.69	92.31	
total	25	198	223
missing = 42 outside the range(0~9)= 0			
Cr = .12016181			
chi-square(4)= 3.2198661 p>.2			
revised chi-square(4)= 1.5419114 p>.2			

Table 1.2			
row of table:[q1-5gs]column of table [Q2-3]			
	1	2	total
1	9	17	26
row%	34.62	65.38	
2	14	26	40
row%	35.00	65.00	
3	23	70	93
row%	24.73	75.27	
4	9	29	38
row%	23.68	76.32	
5	3	23	26
row%	11.54	88.46	
total	58	165	223
missing= 42 outside the range (0~9)= 0			
Cr = .15981558			
chi-square(4)= 5.6956471 p>.2			
revised chi-square(4)= 4.0226477 p>.2			

Table 1.3

row of table:[q1-5gs]column of table [Q2-5]

	1	2	total
1	10	16	26
row%	38.46	61.54	
2	11	29	40
row%	27.50	72.50	
3	19	74	93
row%	20.43	79.57	
4	7	31	38
row%	18.42	81.58	
5	5	21	26
row%	19.23	80.77	
tot	52	171	223
missing=	42	outside the range (0~9)=	0
Cr=	.14841594		
chi-square(4)=	4.9120859	p>.2	
revised chi-square(4)=	3.3616503	p>.2	

Table 1.4

row of table:[q1-5gs]column of table [Q2-9]

	1	2	total
1	8	18	26
row%	30.77	69.23	
2	8	32	40
row%	20.00	80.00	
3	6	87	93
row%	6.45	93.55	
4	2	36	38
row%	5.26	94.74	
5	2	24	26
row%	7.69	92.31	
tot	26	197	223
missing=	42	outside the range (0~9)=	0
Cr=	.27015659		
chi-square(4)=	16.275562	p<.01	
revised chi-square(4)=	12.436025	p<.02	

Table 1.5

row of table:[q1-5gs]column of table[Q2-10]

	1	2	total
1	11	15	26
row%	42.31	57.69	
2	15	25	40
row%	37.50	62.50	
3	14	79	93
row%	15.05	84.95	
4	7	31	38
row%	18.42	81.58	
5	3	23	26
row%	11.54	88.46	
total	50	173	223
missing=	42	outside the range (0~9)=	0
Cr=	.26921125		
chi-square(4)=	16.161857	p<.01	
revised chi-square(4)=	13.072269	p<.02	

Table 1.6

row of table:[q1-5gs]column of table[Q2-12]

	1	2	total
1	11	15	26
row%	42.31	57.69	
2	8	32	40
row%	20.00	80.00	
3	8	85	93
row%	8.60	91.40	
4	2	36	38
row%	5.26	94.74	
5	1	25	26
row%	3.85	96.15	
total	30	193	223
missing=	42	outside the range (0~9)=	0
Cr=	.34273125		
chi-square(4)=	26.19463	p<.01	
revised chi-square(4)=	21.507362	p<.01	

Table 1.7

row of table:[q1-5gs]column of table[Q2-13]

	1	2	total
1	17	9	26
row%	65.38	34.62	
2	17	23	40
row%	42.50	57.50	
3	27	66	93
row%	29.03	70.97	
4	9	29	38
row%	23.68	76.32	
5	5	21	26
row%	19.23	80.77	
tot	75	148	223
missing=	42	outside the range (0~9)=	0
Cr=	.28517471		
chi-square(4)=	18.135389	p<.01	
revised chi-square(4)=	15.174279	p<.01	

Table 1.8

row of table:[q1-5gs]column of table[Q2-16]

	1	2	total
1	12	14	26
row%	46.15	53.85	
2	16	24	40
row%	40.00	60.00	
3	25	68	93
row%	26.88	73.12	
4	7	31	38
row%	18.42	81.58	
5	4	22	26
row%	15.38	84.62	
tot	64	159	223
missing=	42	outside the range (0~9)=	0
Cr=	.21937327		
chi-square(4)=	10.731793	p<.05	
revised chi-square(4)=	8.254568	p<.1	

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Question 19 are made up of 7 smaller questions each of which show the feelings Zoroastrian Parsis could have at *dungarwadi* (*daxhma* or Tower of Silence where dead bodies are put to be eaten by vultures).

Our hypothesis is that more religious persons get more scores in the following questions in order: 1st. I feel blessed by Ahura Mazda; 2nd I feel calm and relieved; 3rd I think of nature; 4th I think of my life in this world; 5th I feel sad; 6th I feel scared; 7th I feel uneasy.

The hypothesis is proved only in "I feel blessed by Ahura Mazda." "I feel uneasy." but the results of "I feel scared." and "I feel calm and re-lieved." show that the opposite is the case.

Table 2.1

row of table:[q1-5gs]column of table[Q219-3]

	1	2	total
1	16	10	26
row%	61.54	38.46	
2	16	24	40
row%	40.00	60.00	
3	39	54	93
row%	41.94	58.06	
4	13	25	38
row%	34.21	65.79	
5	6	20	26
row%	23.08	76.92	
total	90	133	223
missing=	42	outside the range(0~9)=	0
Cr=	.19827024		
chi-square(4)=	8.7663727	p<.1	
revised chi-square(4)=	6.9770239	p<.2	

Table 2.2

row of table:[q1-5gs]column of table[Q219-1]

	1	2	total
1	12	14	26
row%	46.15	53.85	
2	19	21	40
row%	47.50	52.50	
3	68	25	93
row%	73.12	26.88	
4	24	14	38
row%	63.16	36.84	
5	19	7	26
row%	73.08	26.92	
total	142	81	223
missing=	42	outside the range(0~9)=	0
Cr=	.23731743		
chi-square(4)=	12.559262	p<.02	
revised chi-square(4)=	10.415416	p<.05	

Table 2.3

row of table:[q1-5gs]column of table[Q219-2]

	1	2	total
1	16	10	26
row%	61.54	38.46	
2	35	5	40
row%	87.50	12.50	
3	78	15	93
row%	83.87	16.13	
4	29	9	38
row%	76.32	23.68	
5	22	4	26
row%	84.62	15.38	
total	180	43	223
missing=	42	outside the range(0~9)=	0
Cr=	.19692609		
chi-square(4)=	8.6479144	p<.1	
revised chi-square(4)=	6.4673026	p<.2	

Table 2.4

row of table:[q1-5gs]column of table[[Q219-4]

	1	2	total
1	12	14	26
row%	46.15	53.85	
2	21	19	40
row%	52.50	47.50	
3	62	31	93
row%	66.67	33.33	
4	19	19	38
row%	50.00	50.00	
5	17	9	26
row%	65.38	34.62	
total	131	92	223
missing=	42	outside the range(0~9)=	0
Cr=	.16973458		
chi-square(4)=	6.4245912	p<.2	
revised chi-square(4)=	4.8291106	p>.2	

(2)Our hypothesis is that religious persons pray before *Dadgah* (the Sacred Fire kept in their house) for their individual concerns but when they pray before *Atash Beheram* (the Sacred Fire in the *Atash Beheram*) , they do so for social concerns.

Our hypothesis is that in **Question 3-2**, 1st world peace, 2nd preservation of nature, 3rd betterment of the poor or oppressed people, 4th society with fewer violence, and 5th good relationship with neighbours are made checked by more religious persons.

The hypothesis is proved in the following Tables.

Table 3.1			
row of table:[q1-5gs]column of table[Q3-2-2]			
	1	2	total
1	15	11	26
row%	57.69	42.31	
2	20	20	40
row%	50.00	50.00	
3	45	48	93
row%	48.39	51.61	
4	12	26	38
row%	31.58	68.42	
5	4	22	26
row%	15.38	84.62	
total	96	127	223
missing= 42 outside the range(0~9)= 0			
Cr= .25321688			
chi-square(4)= 14.29849 p<.01			
revised chi-square(4)= 11.745484 p<.02			

Table 3.2			
row of table:[q1-5gs]column of table[Q3-2-3]			
	1	2	total
1	6	20	26
row%	23.08	76.92	
2	7	33	40
row%	17.50	82.50	
3	24	69	93
row%	25.81	74.19	
4	6	32	38
row%	15.79	84.21	
5	2	24	26
row%	7.69	92.31	
total	45	178	223
missing= 42 outside the range(0~9)= 0			
Cr= .15142946			
chi-square(4)= 5.1135869 p>.2			
revised chi-square(4)= 3.5859457 p>.2			

Table 3.3			
row of table:[q1-5gs]column of table[Q3-2-6]			
	1	2	total
1	6	20	26
row%	23.08	76.92	
2	7	33	40
row%	17.50	82.50	
3	16	77	93
row%	17.20	82.80	
4	4	34	38
row%	10.53	89.47	
5	0	26	26
row%	0.00	100.00	
total	33	190	223
missing= 42 outside the range(0~9)= 0			
Cr= .17890703			
chi-square(4)= 7.1377225 p<.2			
revised chi-square(4)= 4.8390916 p>.2			

Table 3.4			
row of table:[q1-5gs]column of table[Q3-1-2]			
	1	2	total
1	20	6	26
row%	76.92	23.08	
2	20	20	40
row%	50.00	50.00	
3	50	43	93
row%	53.76	46.24	
4	14	24	38
row%	36.84	63.16	
5	6	20	26
row%	23.08	76.92	
total	110	113	223
missing= 42 outside the range(0~9)= 0			
Cr= .28566906			
chi-square(4)= 18.198319 p<.01			
revisedchi-square(4)= 15.479213 p<.01			

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Table 3.5			
row of table:[q1-5gs]column of table[Q3-1-4]			
	1	2	total
1	7	19	26
row%	26.92	73.08	
2	5	35	40
row%	12.50	87.50	
3	16	77	93
row%	17.20	82.80	
4	5	33	38
row%	13.16	86.84	
5	1	25	26
row%	3.85	96.15	
total	34	189	223
missing= 42 outside the range(0~9)= 0			
Cr= .16397506			
chi-square(4)= 5.9959842 p<.2			
revised chi-square(4)= 3.953336 p>.2			

Table 3.6			
row of table:[q1-5gs]column of table[Q3-1-6]			
	1	2	total
1	6	20	26
row%	23.08	76.92	
2	10	30	40
row%	25.00	75.00	
3	19	74	93
row%	20.43	79.57	
4	4	34	38
row%	10.53	89.47	
5	1	25	26
row%	3.85	96.15	
total	40	183	223
missing= 42 outside the range(0~9)= 0			
Cr= .17893299			
chi-square(4)= 7.1397942 p<.2			
revised chi-square(4)= 4.9167617 p>.2			

(3)Based on our discussion in **2.1.3 Research Design and Methodology, Methods to discuss the questions and 1.1. Literature Review**, our hypothesis is that religious persons choose more positive answers towards 'sorrow' or 'trouble' and that those who choose positive answers towards 'sorrow' or 'trouble' mention inner adjustment. The following questions in Question 4 are for our test:

①I almost always have anxiety;②Anxiety will make us humane and sympathetic;③Anxiety helps us share the feelings of others; ④We trust in the people who have had as much as anxiety;⑤We have different anxiety according to our age or development in our life; ⑥When I am in anxiety, I remember Ahura Mazda to get it over.

As are shown in the following Tables, our hypothesis is not proved in "I almost always have anxiety." " We trust in the people who have had as much as anxiety." but in "We have different anxiety according to our age or development in our life."

Table 4.1.1									
[Q4-2]									
class	value	n	%	cumulative%	0	10	20	30	40 50%
2		59	22.26	22.26	*****				
1		206	77.74	100.00	*****				
mean		265	missing= 0	outside the range (0~9999) = 0					
	variance			standard deviation unbiasedSD					
	1.2226415		.17307227		.41601955		.41680672		

Table 4.2.1

[Q4-10]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----				+---+---+---+---+---+						
2		67	25.28	25.28	*****					
1		198	74.72	100.00	*****					
-----				+---+---+---+---+---+						
		265	missing=0	outside the range (0~9999) = 0						
mean		variance		standard deviation	unbaiasedSD					
1.2528302		.18890708		.43463443	.43545682					

Table 4.1.2

row of table:[q1-5gs]column of table[Q4-2]				
1	2	total		

1	17	9	26	
row%	65.38	34.62		
2	33	7	40	
row%	82.50	17.50		
3	76	17	93	
row%	81.72	18.28		
4	29	9	38	
row%	76.32	23.68		
5	19	7	26	
row%	73.08	26.92		

total	174	49	223	
		missing= 42	outside the range(0~9)= 0	
		Cr= .13504745		
		chi-square(4)= 4.0670325	p>.2	
		revised chi-square(4)= 9.2995845	p<.1	

Table 4.2.2

row of table:[q1-5gs]column of table[Q4-10]				
1	2	total		

1	23	3	26	
row%	88.46	11.54		
2	23	17	40	
row%	57.50	42.50		
3	75	18	93	
row%	80.65	19.35		
4	26	12	38	
row%	68.42	31.58		
5	20	6	26	
row%	76.92	23.08		

total	167	56	223	
		missing= 42	outside the range(0~9)= 0	
		Cr= .22728085		
		chi-square(4)= 11.519419	p<.05	
		revised chi-square(4)= 9.2995845	p<.1	

But the hypothesis is proved in "We have different anxiety according to our age or development in our life."and "When I am in anxiety, I remember Ahura Mazda to get it over."

Table 4.3.1

[Q4-13]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----				+---+---+---+---+---+						
2		171	64.53	64.53	*****					
1		94	35.47	100.00	*****					
-----				+---+---+---+---+---+						
		265	missing=0	outside the range (0~9999) = 0						
mean		variance		standard deviation	unbaiasedSD					
1.645283		.22889285		.47842747	.47933273					

Table 4.4.1

[Q4-15]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----				+---+---+---+---+---+						
2		215	81.13	81.13	*****					
1		50	18.87	100.00	*****					
-----				+---+---+---+---+---+						
		265	missing=0	outside the range (0~9999) = 0						
mean		variance		standard deviation	unbaiasedSD					
1.8113208		.15307939		.39125361	.39199392					

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Table 4.3.2

row of table:[q1-5gs]column of table[Q4-13]				
1	2	total		

1	13	13	26	
row%	50.00	50.00		
2	15	25	40	
row%	37.50	62.50		
3	33	60	93	
row%	35.48	64.52		
4	7	31	38	
row%	18.42	81.58		
5	6	20	26	
row%	23.08	76.92		

total	74	149	223	
		missing= 42	outside the range(0~9)= 0	
		Cr= .19872962		
		chi-square(4)= 8.8070423	p<.1	
		revised chi-square(4)= 6.7852626	p<.2	

Table 4.4.2

row of table:[q1-5gs]column of table[Q4-15]				
1	2	total		

1	11	15	26	
row%	42.31	57.69		
2	13	27	40	
row%	32.50	67.50		
3	16	77	93	
row%	17.20	82.80		
4	4	34	38	
row%	10.53	89.47		
5	2	24	26	
row%	7.69	92.31		

total	46	177	223	
		missing= 42	outside the range(0~9)= 0	
		Cr= .27282437		
		chi-square(4)= 16.598589	p<.01	
		revised chi-square(4)= 6.7852626	p<.2	

In "Anxiety will make us humane and sympathetic." "Anxiety helps us share the feelings of others."our hypothesis is not fully proved.

Table 4.5.1

[Q4-5]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----				+---+---+---+---+---+						
2		104	39.25	39.25	*****					
1		161	60.75	100.00	*****					
-----				+---+---+---+---+---+						
		265	missing=0	outside the range (0~9999) = 0						
mean		variance		standard deviation	unbaiasedSD					
1.3924528		.23843361		.48829664	.48922057					

Table 4.6.1

[Q4-8]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----				+---+---+---+---+---+						
2		130	49.06	49.06	*****					
1		135	50.94	100.00	*****					
-----				+---+---+---+---+---+						
		265	missing=0	outside the range (0~9999) = 0						
mean		variance		standard deviation	unbaiasedSD					
1.490566		.249911		.49991099	.5008569					

Table 4.5.2			
row of table:[q1-5gs]column of table[Q4-5]			
	1	2	total
1	17	9	26
row%	65.38	34.62	
2	21	19	40
row%	52.50	47.50	
3	62	31	93
row%	66.67	33.33	
4	17	21	38
row%	44.74	55.26	
5	16	10	26
row%	61.54	38.46	
total	133	90	223
missing=	42	outside the range(0~9)= 0	
Cr=	.17277167		
chi-square(4)=	6.6565611	p<.2	
revised chi-square(4)=	5.275746	p>.2	

Table 4.6.2			
row of table:[q1-5gs]column of table[Q4-8]			
	1	2	total
1	16	10	26
row%	61.54	38.46	
2	19	21	40
row%	47.50	52.50	
3	49	44	93
row%	52.69	47.31	
4	14	24	38
row%	36.84	63.16	
5	13	13	26
row%	50.00	50.00	
total	111	112	223
missing=	42	outside the range(0~9)= 0	
Cr=	.14015711		
chi-square(4)=	4.3806153	p>.2	
revised chi-square(4)=	3.3152357	p>.2	

(4)According to our hypothesis, religious persons choose positive words connected with the inner state of mind instead of choosing such outer or physical words as mountain, air, corner, sky, river, fire, hole, sea, blood, skin, night, name, etc.

(5)Based on our discussion in **2.1.3 Research Design and Methodology 1, Methods to discuss the questions 1.1** and **Literature Review**, our hypothesis is that religious persons show a stronger tendency to inner adjustment in frustrated situations because the religious phenomena are greatly concerned with the conditions of the depth of personality.

Religious persons perceive Photo 1 as frustrated situation and mention inner adjustment from the situation. In connection with this hypothesis, the following sentences are selected for their responses:

①I should not have done so. ②Life is nothing to me. ③I am afraid of death. ④I am to blame for making things worse. ⑤Dependence on others leads to despair.⑥ My effort was not good enough.

The following sentences are selected for their inner adjustments:

①I will live and let live. ②The bright future is sure to come. ③Honesty and patience always pay. ④Sorrows are food for thought and development.

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Table 5.1.1

[Q6-1-1-2]									
class	value	n	%	cumulative%	0	10	20	30	40 50%
2		170	64.89	64.89	*****				
1		92	35.11	100.00	*****				
mean		265	missing=	0	outside the range (0~9999) = 0				
1.648855		variance			standard deviation unbaiaesSD				
		.2278422		.47732819	.47824174 [Q6-1-1-2]				

Table 5.2.1

[Q6-1-1-4]									
class	value	n	%	cumulative%	0	10	20	30	40 50%
2		160	61.07	61.07	*****				
1		102	38.93	100.00	*****				
mean		265	missing=	0	outside the range (0~9999) = 0				
1.610687		variance			standard deviation unbaiaesSD				
		.23774838		.48759449	.48852768				

Table 5.1.2

row of table:[q1-5gs]column of table[Q6-1-1-2]			
	1	2	total
1	10	15	25
row%	40.00	60.00	
2	11	29	40
row%	27.50	72.50	
3	30	62	92
row%	32.61	67.39	
4	13	25	38
row%	34.21	65.79	
5	8	18	26
row%	30.77	69.23	
total	72	149	221
missing=	44	outside the range(0~9)= 0	
Cr=	.073115106		
chi-square(4)=	1.1814259	p>.2	
revised chi-square(4)=	3.3152357	p>.2	

Table 5.2.2

row of table:[q1-5gs]column of table[Q6-1-1-4]			
	1	2	total
1	9	16	25
row%	36.00	64.00	
2	20	20	40
row%	50.00	50.00	
3	36	56	92
row%	39.13	60.87	
4	11	27	38
row%	28.95	71.05	
5	9	17	26
row%	34.62	65.38	
total	85	136	221
missing=	44	outside the range(0~9)= 0	
Cr=	.13364336		
chi-square(4)=	3.9471808	p>.2	
revised chi-square(4)=	3.3152357	p>.2	

Table 5.3.1

[Q6-1-1-10]									
class	value	n	%	cumulative%	0	10	20	30	40 50%
2		176	67.18	67.18	*****				
1		86	32.82	100.00	*****				
mean		265	missing=	0	outside the range (0~9999) = 0				
1.6717557		variance			standard deviation unbaiaesSD				
		.22049997		.46957424	.47047295				

Table 5.3.2				
row of table[Q6-1-1-10]		table:[q1-5gs]column of		
	1	2	total	
1	7	18	25	
row%	28.00	72.00		
2	14	26	40	
row%	35.00	65.00		
3	27	65	92	
row%	29.35	70.65		
4	10	28	38	
row%	26.32	73.68		
5	7	19	26	
row%	26.92	73.08		
total	65	156	221	
missing= 44 outside the range(0～9)= 0				
Cr= .063061075				
chi-square(4)= .87885052 p>.2				
revised chi-square(4)= 3.3152357 p>.2				

Table 5.4

[Q6-1-1-14]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	137	52.29	52.29	*****							
1	125	47.71	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.5229008	.24947555			.49947528							.50043121

Table 5.5

[Q6-1-1-16]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	132	50.38	50.38	*****							
1	130	49.62	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.5038168	.24998543			.49998543							.50094234

Our hypothesis that those religious persons who perceive Photo 1 as frustrated situation and mention inner adjustment from the situation is not proved as the following Tables show.

Table 5.6

[Q6-1-1-6]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	42	16.03	16.03	*****							
1	220	83.97	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.1603053	.13460754			.366889							.36759118

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Table 5.7

[Q6-1-1-8]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	32	12.21	12.21	*****							
1	230	87.79	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.1221374	.10721986			.32744444							.32807113

Table 5.8

[Q6-1-1-12]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	40	15.27	15.27	*****							
1	222	84.73	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.1526718	.12936309			.35967081							.36035917

Table 5.9

[Q6-1-1-18]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	31	11.83	11.83	*****							
1	231	88.17	100.00	*****							
		265	missing= 0	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.1183206	.10432084			.32298737							.32360553

Religious persons select the following sentences in Question 6.2 in terms of inner adjustment from the frustrated situations.

- ①I will see the bright side of the things; ②I will remember more unfortunate people; ③I will believe in ups and downs of life; ④I will expect love to overcome everything; ⑤I will change for the better.

Table 5.10

[Q6-2-2-2]		n		%	cumulative%	0	10	20	30	40	50%
class value											
2	182	71.65	71.65	*****							
1	72	28.35	100.00	*****							
		254	missing= 11	outside the range (0～9999) = 0							
mean	variance			standard deviation unbaiaesdSD							
1.7165354	.20311241			.45067994							.45156973

Table 5.10.1				
row of table:[q1-5gs]		column of table[Q6-2-2-2]		
1	2	total		
1	10	15	25	
row%	40.00	60.00		
2	11	29	40	
row%	27.50	72.50		
3	20	69	89	
row%	22.47	77.53		
4	10	27	37	
row%	27.03	72.97		
5	7	17	24	
row%	29.17	70.83		
total		58	157	215
missing= 50 outside the range (0~9) = 0				
Cr= .12072087				
chi-square(4)= 3.1333086 p>.2				
revised chi-square(4)= 2.2871713 p>.2				

Table 5.11.1

[Q6-2-2-6]											
class value	n	%	cumulative%	0	10	20	30	40	50%		
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----											
2	117	46.06	46.06	*****							
1	137	53.94	100.00	*****							
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----											
mean		254	missing= 11	outside the range (0~9999) = 0							
variance				standard deviation unbaiaesdSD							
1.4606299		.24845		.49844759 .49943169							

Table 5.12.1

[Q6-2-2-8]										
class value	n	%	cumulative%	0	10	20	30	40	50%	
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2	133	52.36	52.36	*****						
1	121	47.64	100.00	*****						
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
mean		254	missing=11	outside the range (0~9999) = 0						
1.523622		variance		standard deviation unbaiesdSD						
		.249442		.49944169 .50042775						

Table 5.11.2				
row of table:[q1-5gs]		column of table[Q6-2-2-6]		
1	2	total		
1	13	12	25	
row%	52.00	48.00		
2	28	12	40	
row%	70.00	30.00		
3	49	40	89	
row%	55.06	44.94		
4	20	17	37	
row%	54.05	45.95		
5	10	14	24	
row%	41.67	58.33		
total		120	95	215
missing= 50 outside the range (0~9) = 0				
Cr= .15886831				
chi-square(4)= 5.4264151 p>.2				
revised chi-square(4)= 4.1677279 p>.2				

Table 5.12.2				
row of table:[q1-5gs]		column of table[Q6-2-2-8]		
1	2	total		
1	13	12	25	
row%	52.00	48.00		
2	13	27	40	
row%	32.50	67.50		
3	39	50	89	
row%	43.82	56.18		
4	18	19	37	
row%	48.65	51.35		
5	12	12	24	
row%	50.00	50.00		
total		95	120	215
missing= 50 outside the range (0~9) = 0				
Cr= .12697684				
chi-square(4)= 3.4664704 p>.2				
revised chi-square(4)= 2.3911659 p>.2				

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Table 5.13

[Q6-2-2-10]		n	%	cumulative%	0	10	20	30	40	50%
class value					-----	-----	-----	-----	-----	-----
2	146	57.48	57.48	*****						
1	108	42.52	100.00	*****						
-----		-----	-----	-----	-----	-----	-----	-----	-----	-----
		254	missing= 11	outside the range (0~9999) = 0						
mean		variance		standard deviation unbaiaesdSD						
1.5748031		.24440449		.49437282 .49534888						

Table 5.14

[Q6-2-2-4]		n	%	cumulative%	0	10	20	30	40	50%
class value					+---+---+---+---+---+					
2	73	28.74	28.74	*****						
1	181	71.26	100.00	*****						
		+---+---+---+---+---+								
mean		254	missing= 11 outside the range (0~9999) = 0							
variance			standard deviation unbaiaesdSD							
1.2874016	.20480191		.45255045	.45344394						

IV Discussion

Nomura(1960 pp.99-111)⁷ showed the following results through his religio-psychological research. Here N is for 'common people with no interest in religion,' P for 'protestant parsons,' S for 'Shinto priests';

(1)By N and S "sorrow" and "trouble" were taken to be "hateful things from which it is desirable to escape," while data by P contained affirmative attitude to them in these ways.

"Happy is the man that can go into the depth of sorrow while young."

"Terrible is the man that does not know what sorrow is. Sorrow is likely to make a man what a man should be."

"One that has not pain at heart in his youth is of far less value than one that has."

(2)And "sorrow" and "trouble" were perceived in continuity.

"I am always in grief."

"Suffering is endless."

"I shall suffer all through my life."

(3)As to the cause or content of "sorrow" and "trouble," the following descriptions were given.

"Sorrow for one's ignorance of sorrow."

"Desire to feel other's pain more at heart."

"Belief does not resolve agonies, but adds more that come from the faith itself."

(4)Regarding the responses to the photo 2 in Question 6, Nomura introduced the following results.

Nature seems to be perceived more frequently and as a more important factor in S than in other groups. Moreover, inner adjustments through Nature, which were vitalized through the contact with Nature, were found in S, but not in P.

"He was on the verge of plunging himself into the sea. The beauty of the ocean before him impressed him greatly. How beautiful and vast the great Nature was! Compared with it, a man was just a piece of straw adrift on the sea. And it was a shame and even a profanity for such a little man to kill himself out of his insignificant thought limited in perspective. He would live, yes, he had to live!"

Nature is an important element of S's inner adjustment mechanism. Parents, brothers, sisters, neighbours and friends play some parts in S's inner adjustment mechanism.

"When he is absorbed in the warm memories of parents and brothers, the gods will come to him for the first time to give him blessing."

"Raise your head, and remember your friends."

(5)Nomura found out the following results in the free association test with stimulus words "quiet" "soft" "deep" and so on:

N's responses to the adjective "quiet" are mainly concerned with natural things. "The quietude of the sea and mountains,"

"The scene of a countryside."

On the other hand quietude of mind was introduced in P's reactions.

"Happy am I that have only to close my eyes to acquire peace of mind when I trusted all to God's will..."

Many of S's responses were about the quietude of Nature, some of which suggested their way of life sunk in the calm of the nature. The same is the case with the stimulus word "deep."

The deepness of Nature or natural things were mentioned by most of N and S.

"A deep abyss of a mountain stream," "the depth of the sea," "valley," and "well."

On the other hand P's responses contained the deepness of mind.

"I wish to ponder on life deeply."

"I am attached to men of profound personality, and want to be such a one myself."

The reactions to the word "soft" were alike. N referred to softness of natural things.

"Bodies of children and women," "the hair of cats," while P revealed a strong preference to tender personality and tender heart.

"I am reminded of some tender people I have come across in my life."

"In my life something tender and weighty is wanted."

(6)The wants expressed in the responses to the photo 1 in Question 6 are divided into two:

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inner wants, wants the satisfaction of which depends upon inner factors and outer wants, wants which can be satisfied with changes of the outer world. If we define that "He is waiting for a ship." is an outer want and that "He wishes to hear the unheard voice." is an inner want, then religious persons have relatively high inclination to inner wants.

The photo 1 was grasped as an ordinary and common scene by N.

"Looking at an airplane or the like from the window."

"He opens the window on returning home from his office."

V Conclusions

1) Findings

Several analyses have been attempted so far for clarification of some traits of personality structure of religious persons in terms of a religio-psychological view-point. They include QPD-aided statistical analyses(Kato 2004;2005).⁸ The results of our QPD-aided statistical analyses show that some of Nomura's hypotheses can not be applied to Zoroastrian Parsis. Especially the questions closely connected with anxiety inner adjustment mechanism are not proved helpful to support the tentative traits of personality structure of religious person.

2) Feedback on the study

This will be carried out in December, 2006 in Navsari. The research has been supported by Zoroastrian Parsis' patient and sympathetic cooperation as well as carefully constructed critiques of various drafts. Through proper feedback another collaborative research will be developed over again in Navsari.

3) Study Review

The above-mentioned hypothetical questions are not fully tested in this research. Moreover the major part of research results still remains to be analyzed further.

4) Issues to explore in the future(problems to be resolved)

There is great need to do research on the inner adjustment mechanism in order to test the hypothetical questions concerning some traits of personality structure of religious persons in terms of a religio-psychological view-point.

VI Suggestions for further studies

An intensive research is to be done through QPD which has been developed and introduced by Prof.Atsushi Kato (2004;2005)for further clarification of some traits of personality

structure of religious persons.

The present author is indebted to his colleague Professor Kato A. at Mi-yazaki Municipal University for his wholehearted cooperation in the representation of the statistical diagrams and his patient, carefully con-structed critique of various drafts of them.

Footnotes

- 1) Durkheim, E. *The Elementary Forms of the Religious Life*. London. Allen & Unwin.
See Berger, P.L. and Luckmann, T. 1967 *The Social Construction of Reality*. New York. Doubleday and also Michael Argyle et al 1958 *The Social Psychology of Religion*. Routledge & Kegan Paul. London. p.203
"By providing a unified or unifying value system, religion is supposed to contribute to the integration of the whole society and the functioning of other social institutions."
- 2) Weber, M. 1922 *The Sociology of Religion*. Boston. Beacon Press.
See Michael Argyle et al 1958 *ibid.*, p.203
In this sense, we can hypothesize that religion will "contribute to social stability and to better adaptation of the whole social system."
- 3) See Bellah, R.N. 1968 *Civil Religion in America*. *Daedalus*, 96, pp.1-21 and also. 1970 *Beyond Belief*. New York. Harper & Row.
- 4) Michael Argyle et al 1958 *The Social Psychology of Religion*. Routledge & Kegan Paul. London. p.181
- 5) See Shaw, B.W. 1970 *Religion and conceptual models of behaviour*. *British Journal of Social and Clinical Psychology*, 9, pp.320-327 and also Michael Argyle et al 1958 *op.cit.*, p.141
The theological model may "affect help-seeking behaviour" and it also "decrease the likelihood of seeking professional help."
- 6) See Shweweiker, W.F. 1969 *Religion as a superordinate meaning system and socio-psychological integration*. *Journal for the Scientific Study of Religion*, 8, pp.300-7 and also Festinger, L., Riecken, H.W. and Schachter, S. 1956 *When Prophecy Fails*. Minneapolis. University of Minnesota Press.

Nomura showed the responses to the black and white contrast of the photo 1.

Out of Group N, few paid attention to the black space in the photo2 in Question 6, and

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none to the black-white contrast.

On the other hand, half of P attached importance to the black space and perceived the man to be in anguish.

"He sat in darkness and thought of nothingness and death because of disappointment in life."

"After having been tormented at heart by a lot of insoluble questions..."

This reaction to the black space is characterized by simultaneous perception of the bright space.

"He does not waste his life in useless remorse of his past full of failures and sins. His repentance and aspiring spirit atone for all that, and he is about to make the first step into a new life."

In this way agony and hope seem to coexist in the perception of P. Here the psychological condition of P in frustration situation is found to be clearly different from that of N in a deeper part of personality.

Nomura argued the inner adjustment in terms of value.

The questionnaire test was applied to measure the intensity of "the wish for wealth and social position," which occupy the central part in the value system of common people. In the case of P, something more valuable than money was simultaneously referred to.

"Even if they have a chance to make a good fortune,...if they do not pay attention to the problem of their soul,...the worldly profit may be meaningless...Really pitiable is a man leading an easy and careless life ignorant of the gulf waiting to swallow his ship on the way."

The following Tables show the response rate of each question in Question 6.

[Q6-2-2-1]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		136	53.54	53.54	*****					
1		118	46.46	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
mean		254	missing=11	outside the range (0~9999) = 0						
		variance		standard deviation unbiasedSD						
1.5354331		.2487445		.49874292	.4997276					
[Q6-2-2-2]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		182	71.65	71.65	*****					
1		72	28.35	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
mean		254	missing=11	outside the range (0~9999) = 0						
		variance		standard deviation unbiasedSD						
1.7165354		.20311241		.45067994	.4515673					

[Q6-2-2-3]									
class value	n	%	cumulative%	0	10	20	30	40	50%
2	151	59.45	59.45	*****					
1	103	40.55	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----									
254 missing= 11 outside the range (0~9999) = 0									
mean variance standard deviation unbiasedSD									
1.5944882	.24107198		.49099082	.4919602					

[Q6-2-2-4]									
class value	n	%	cumulative%	0	10	20	30	40	50%
2	73	28.74	28.74	*****					
1	181	71.26	100.00	*****					

			254 missing=11 outside the range (0~9999) = 0						
mean	variance		standard deviation unbiasedSD						
1.2874016	.20480191		.45255045 .45344394						

[Q6-2-2-5]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		148	58.27	58.27	*****					
1		106	41.73	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
		254	missing=11	outside the range (0~9999) = 0						
mean		variance		standard deviation						
1.5826772		.24316449		.49311711 .49409069						

[Q6-2-2-6]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		117	46.06	46.06	*****					
1		137	53.94	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
		254	missing=	11	outside the range (0~9999) = 0					
mean		variance		standard deviation unbiaisedSD						
1.4606299		.24845		.49844759		.49943169				

[Q6-2-2-7]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		109	42.91	42.91	*****					
1		145	57.09	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
		254	missing=11 outside the range (0~9999) = 0							
mean		variance								
1.4291339		.24497799								
		standard deviation								
		.49495251								
		unbiasedSD								
		.49592972								

[Q6-2-2-8]										
class	value	n	%	cumulative%	0	10	20	30	40	50%
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
2		133	52.36	52.36	*****					
1		121	47.64	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----+-----										
		254	missing=11		outside the range (0~9999) = 0					
mean		variance	standard deviation unbiasedSD							
1.523622		.249442	.49944169 .50042775							

[Q6-2-2-9]									
class value	n	%	cumulative%	0	10	20	30	40	50%
2	151	59.45	59.45	*****					
1	103	40.55	100.00	*****					
-----+-----+-----+-----+-----+-----+-----+-----+-----+-----									
254 missing=11 outside the range (0~9999) = 0									
mean variance standard deviation unbiasedSD									
1.5944882	.24107198		.49099082	.4919602					

[Q6-2-2-10]									
class value	n	%	cumulative%	0	10	20	30	40	50%
2	146	57.48	57.48	*****					
1	108	42.52	100.00	*****					
				+-----+-----+					
254 missing= 11 outside the range (0~9999) = 0									
mean	variance	standard deviation unbiasedSD							
1.5748031	.24440449	.49437282 .49534888							

8) See Atsushi Kato 2004 *A review and appraisal of the necessity and present status of fundamental statistic processing tools for educational practice and making of QPD as an example*.pp.45-62

See Atsushi Kato 2004 *A Study on the Merits and Requirements of Online Data*

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