

RELIGION AND ITS IMPACT ON INDIAN SOCIETY



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ABSTRACT

For millennia, religion has played a significant role in the political life, cultural life, and economic life of Indian civilization. Hinduism, Buddhism, Sikhism, and Jainism are all part of India's illustrious religious past, and the country takes great pride in this. In spite of the fact that 79.8% of Indians consider themselves to be Hindus, there are many different religions practiced in India, all of which continue to have an impact on modern culture. The fact that there are so many temples, mosques, and other holy sites in India is evidence that religion plays a more prominent role in Indian society than it does in the majority of English-speaking nations in the West. Scholars live together in huge communities known as ashrams, sometimes known as monasteries or gathering sites. Ashrams often have unique geography, as well as the construction of temples and shrines. Many different sites of worship, such as Hindu temples, Muslim mosques, and Christian churches, can be found in close proximity to one another. We present a quick summary of the major religions that originated in India as well as the major faiths that are practiced in India, despite the fact that it is impossible to cover all religions in India in depth her

KEYWORDS: Society, Indian, Religion, Majority,

INTRODUCTION

The majority of Indians adhere to the Hindu religious tradition. Because it encompasses so many distinct religious practises and customs from throughout the world, Hinduism can be challenging to describe. However, it has had a huge influence on the culture and society of India. Festivals, artwork, and temples in India that are inspired by Hinduism are contributing

to the religion's continued growth today. There has been a continuing revival of traditional epics like as the Ramayana and the Mahabharata through film and television. The story of Krishna and his life is one that is told and retold in many rural communities.

During each and every month of the year, icons of gods and goddesses are revered in both public and private settings. For instance, the notion that the deity Ganesh, who has the head of an elephant, is able to remove obstacles contributes significantly to his level of popularity. In addition to trees, rivers and other natural features are revered. The 'varna' system was a large-scale caste hierarchy that was linked with Hinduism in India. This hierarchy was known as the system. Varna was a social hierarchy in Hindu civilization that was based on values. Historically, the members of society were classified according to one of four "castes": brahmin, which meant priestly, kshatriya, which meant warrior, royalty, or aristocracy, vaishya, which meant commoner or merchant caste, and shudra (artisan or labourer caste).

ISLAM IN INDIA

It is a commonly held belief that Islam has made a major contribution to the development of the society, culture, architecture, and artwork of the country. Islam is the country's second most practised faith after Hinduism. There have been a great deal of shifts brought about as a direct result of the implementation of Islam in India. In India, Muslims are well-known for the cuisine they prepare, their observance of Islam, and the kindness they show toward their fellow residents.

SIKHISM IN INDIA

Sikhism, which has its roots in India, can be characterised as a monotheistic religion that emphasises devotion to a formless God. Sikhism is also a religion that has its origins in India. The religion teaches its adherents that service, humility, and equality are the three pillars of service, and they encourage their followers to assist those in their life who are less fortunate or in need of assistance. For instance, it is fairly customary for Sikhs to provide meals to guests who come to gurdwaras (temples where Sikhs pray) (the primary places of worship of Sikhs). An instantly recognisable emblem of the Sikh community is the turban, which is also referred to as the dastar or the dumalla. The turban is worn by the majority of males and some women as well. Since the time when India and Pakistan were divided, the majority of Sikhs in India have made their homes in the state of Punjab.

BUDDHISM IN INDIA

Buddhism, which originated as a reaction to early Hinduism, advocated for the adoption of a non-caste-specific morality as its guiding principle. One of the major tenets of Buddhism, known as the Four Noble Truths, asserts that following the "Noble Eightfold Path" is the only way for a person to escape the cycle of suffering that begins with death and continues through reincarnation.

JAINISM IN INDIA

In contemporary India, lay Jains frequently put into practise the ethical ideal of ahimsa, which translates to "non-harm" or "non-violence." This is in contrast to several early Hindu doctrines. Samayika is a practise that promotes spiritual discipline. Within the Jain lay society, vegetarianism and animal compassion are advocated, as is the practise of Samayika. In Gujarat, Maharashtra, and Rajasthan, the majority of Jains do the Samayika ritual either in a temple, in front of a monk, or at home.

REVIEW LITERATURE

Vamuyan A. Sesay 2017 This study investigates how religious beliefs have changed through time in relation to economic perspectives. In order to accomplish this, it places primary emphasis on the manner in which the influence shifts while making no attempt to conceal the effects of religious beliefs and practises. Using OLS and Panel regression models, it partially uses the methodology proposed by Guiso et al. (2003) to evaluate the ever-present significance of religion and then extends this methodology to capture religion's effect across the course of history. The research makes use of a data collection called "Integrated Values Surveys 1981-2014," which is comprised of information from both the World Values Survey (WVS) and the European Values Survey (EVS), making use of the most recent waves of each survey.

Dr. Shanjendu Nath (Nov. 2015) Religion holds a significant position in the social fabric of human societies. Many philosophers are of the opinion that religious inclinations are hardwired into the human psyche. It directs and governs virtually every facet of society, including the political and economic spheres, as well as virtually every other facet. It shapes human conduct, behaviour, social sense, morality, and other aspects of humanity. But despite all of these positive aspects, it also has some negative aspects. As a result, there are some individuals who hold the idea that if religion were eliminated from society, many negative things would disappear, and people would be able to live their lives in peace. This article will discuss the meaning of religion in society as well as its genesis, the many components of religion, and the function religion plays in society. Concurrently, attempts will be made to outline the negative features of it, and ultimately, efforts will be made to defend the requirement that religion play a role in society.

RESEARCH METHODOLOGY

In this paper, the methodology of the study will be presented. Specifically, it covers the data that was used in the study, and then it provides an overview of the methods that I use to assess religiosity, religious affiliations, economic views, and control variables that were utilised in the study. I will also discuss the empirical approach that was taken to investigate the connection between religious beliefs and economic perspectives.

3.1 DESCRIPTION OF DATA

The World Values Survey (WVS) was conducted from 1981 to 2014, and this study makes use of its cross-sectional data. The World Values Survey is a large-scale international research of changes in people's ideas and values, including topics such as religion, politics, and socio-economic life. The survey was conducted in 57 countries. This survey is a

continuation of the European Values Surveys⁹ (EVS), which were initially carried out in 1981. They consist of a significant number of questions that are repeated in almost every region of the world.

MEASURES OF RELIGIOSITY AND RELIGIOUS AFFILIATION (INDEPENDENT VARIABLES)

In general, determining someone's level of religiosity is a difficult process to do due to the fact that people's religious life might range from "simple faith" without any involvement in religious activities to an active participation in many religious pursuits (Minarik, 2014). In the same spirit, a person's religious connection might range from a mere proclamation of "belonging" to a certain faith rather than "behaving" in accordance with that faith, to regular or rare attendance at religious services (which also involve time and material resources). Given the variety of factors that influence people's beliefs and practises, religion in and of itself is a challenging subject to measure. As a result, religion is "not always easily linked to a priori hypothesis regarding its relationship to specific economic outcomes," which makes it a challenging topic. Additionally, it is difficult to untangle its connection with other factors on a person's choices (von der Ruhr & Daniels, 2003 p. 29). This study makes use of a variety of measures, each of which represents a distinct component of a person's level of religious commitment and affiliation. As most cases, they are presented in tables and panels with brief information on each individual metric.

In Table 2 of the Panel A, we get an overview of the facts on people's views toward religion throughout the countries. The proportion of people who answered "Yes" to the question "Would you say that you are a religious person?" is shown in the first column of the table. This question was asked of respondents regardless of whether or not they attended religious services. The percentages of those who responded to the following question are listed in the second and third columns: "Except for baptisms and funerals, roughly how frequently do you attend religious events these days?" In the fourth column, the proportion of respondents who answered "No" to the question of whether or not they believe in God is reported. I was able to quantify the intensity of religious beliefs by using these several factors.

Panel C: Religiosity by religious denomination (percentages)

Country Religious person Attends religious service at least once a year Attends religious service at least once a week

Catholic	83.3	78.4	39.8
Protestant	72.3	66.5	29.6
Jew	60.4	70.0	25.3
Muslim	82.6	72.0	42.0
Hindu	80.8	86.5	40.3

Buddhist	46.3	76.1	18.4
Orthodox	85.8	78.2	14.1
Other Affiliations	74.4	72.2	42.0

The results of the distribution of religious intensity by religious denomination are presented in Table 2 of Panel C.

The percentage of people who identify as religious is far greater among Catholics than it is among members of any other religion, regardless of how frequently they attend religious services. Orthodox Christians are the one and only exception to this rule. When it comes to the frequency of religious attendance, at least once a week, Hinduism and Catholicism have the highest attendance rates, followed by Muslim and Other Affiliations in equal proportion. Muslim and Other Affiliations also report greater attendance rates. If we narrow our attention to those who attend religious services or churches only sometimes but at least once a year, we find that religious attendance varies substantially between faiths in a very significant way. According to this metric, it is greater among Hindus, while Protestants reported the lowest response rate. When attempting to assess the significance of various religious affiliations, it is crucial to take into account the "systematic differences" that exist between the various religious denominations in terms of the religious beliefs and practises that adherents uphold. These differences are a reflection of the degree to which individuals identify as religious. In order to accomplish this, we must also take into consideration how the aforementioned systematic or inherent distinctions shift throughout the course of time.

MEASURES OF ECONOMIC ATTITUDES (DEPENDENT VARIABLES)

From the integrated world values surveys, a selection of questions were selected because of their ability to represent people's economic perspectives. According to Guiso et al., the summary statistics for the dependent variables that describe economic views are provided in Panel D, Table 2. (2003). These factors are indicators of people's mentalities and perspectives. In the spirit of Guiso et al. (2003), I will concentrate on mentalities that have a direct impact on a person's financial life. Measures of views toward collaboration, government, women, legal regulations, market economy, and thrift and market justice are included in the dependent variables, which amount 26 in total and are separated into six distinct groups. These perspectives are just as relevant in modern times, and as a consequence, I find it especially intriguing to investigate how they are related to the shifting degrees of religious fervour around the world.

It would not be appropriate to remove any of these dependent variables at this time. In light of this, I made sure to include all of the factors that Guiso et al. did in their research (2003). In the following section, I will provide some succinct information about these dependent variables, particularly with regard to the methods that are used to measure them.

Table 3 1 : Economic and social attitudes: Summary Statistics (dependent variables)

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<i>Variable</i>	Mean	Median	Standard Deviation	Interq. Range	Min	Max
<i>Attitudes toward others or Cooperation</i>						
1. Most people can be trusted	0.26	0	0.44	1	0	1
2. Intolerant toward people of different races	0.13	0	0.34	1	0	1
3. Intolerant towards immigrants or foreign workers	0.16	0	0.37	0	0	1
4. "Average intolerance"	0.22	0	0.41	0	0	1
<i>Attitudes toward the government</i>						
5. Trust the government	2.35	2	0.88	1	1	4
6. Trust the police	2.47	3	0.91	1	1	4
7. Trust the armed forces	2.68	3	0.89	1	1	4
<i>Attitudes toward women</i>						
8. When Jobs are scarce, men should have more right to a job than women	2.17	2	0.71	1	1	3
9. Do you think that women should have children in order to be fulfilled	0.59	1	0.49	1	0	1
10. Being a housewife is just as fulfilling as working for pay	2.78	3	0.86	1	1	4
11. Both the husband and wife should contribute to household income	3.26	3	0.71	1	1	4
12. A university education is more important for a boy than for a girl	2.04	2	0.89	1	1	4
<i>Attitudes toward legal rules</i>						
13. Trust the Justice system/legal rules	2.47	2	0.87	1	1	4
14. Justifiable: Claiming government benefits?	2.46	1	2.33	2	1	10
15. Justifiable: Avoiding fare on public transport?	2.65	1	2.46	3	1	10
16. Justifiable: Cheating on taxes?	2.5	1	2.35	2	1	10
17. Justifiable: Buying stolen object?	1.93	1	1.77	1	1	10
18. Justifiable: Someone accepting a bribe?	1.77	1	1.73	1	1	10
<i>Attitudes toward the market economy</i>						

19. We need larger income differences as incentives for individual effort vs. Incomes should be made more equal	5.87	6	2.94	4	1	10
20. Government ownership should be increased vs. Private ownership should be increased	5.0	5	2.83	4	1	10
21. Competition is harmful vs. Competition is good	3.45	3	2.45	4	1	10
<i>Attitudes toward thrift and market's fairness</i>						
22. Do you think to be especially important that children be encouraged to learn at home "thrift, saving money and things"?	0.36	0	0.48	1	0	1
23. Government should take more responsibility vs. Individual should take more responsibility to provide for themselves	6.23	6	2.99	5	1	10
24. Success is more a matter of luck and connections vs. Hard work improves life	4.25	4	2.85	5	1	10
25. Wealth can grow so there's enough for everyone vs. One can get rich only at the expense of others	6.49	7	2.78	4	1	10
26. In your opinion who lives in need is poor because of laziness and lack of will power	0.32	0	0.47	1	0	1

3.3.1 Measures Of Attitude Toward Trust And Cooperation

The first category contains measures that assess the degree to which individuals trust one another and cooperate with one another.

The responses of the participants are recorded in variable 1, which is labelled as the question "Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?" Variable 2 records the participants' responses to the question "You need to be very careful in dealing with people." If respondents feel that the majority of people can be trusted, the variable is recorded as 1, and if they don't, it's entered

as 2. Those who responded "Yes" to the inquiry were given a new value of 1, while those who did not were given a value of 0.

Both Variable 2 and Variable 3, which are based on the following question: "On this list are many categories of individuals. Could you kindly name any people who live nearby who you would prefer not to have as your neighbours? The combination of variables 2 and 3 is the subject of variable 4, which is referred to as "average intolerance," and it is given a value of 1 if either of the two variables in question is equal to one or both.

3.3.2 Measures Of Attitude Toward Government

The second group of dependent variables consists of several ways to gauge how respondents feel about the government and the many institutions it consists of. The answer to the following question determines the value of Variable 5, which is labelled as "trust the government," Variable 6, which is labelled as "trust the police," and Variable 7, which is labelled as "trust the armed forces." Could you please tell me how much confidence you have in each one: is it a lot of confidence, a fair amount of confidence, not very much confidence, or none at all?" The solutions are numbered from one to four, in descending order. However, in accordance with Guiso et al. (2003), I recoded them in such a way that a greater number indicates a better level of assurance.

Measures Of Attitude Toward Women

In the third category, I will report on factors that measure how people feel about women. This category focuses on survey questions that impact respondents' "propensity to work" since the degree to which women participate in the labour force has a significant bearing on the labour participation rate overall (Guiso et al., 2003).

Your response to the question "Do you agree, disagree, or neither agree nor disagree with the following statement: When jobs are scarce, males should have more right to a job than women?" will determine the value of variable 8.

Measures Of Attitude Toward Legal Rules

The primary measurements of people's attitudes about the norms or regulations of the legal system may be found in the fourth category.

Variable 13 is derived from the response to a question that is comparable to Variables 5 to 7, with the exception that this one is focused on the "legal system." Responses are classified on a scale from 1 to 4, but I recoded them such that a greater number indicates a higher level of confidence in the respondent's answer. Variables 14 through 18 come from the following question: "Could you please tell me, using this card, whether you believe each of the following behaviours may always be justified, never be justified, or somewhere in between?" On a scale where 1 equals "never justified" and 10 equals "always justifiable," the answers range from 1 to 10. In the same way that Guiso et al. (2003) did, the following questions are

taken into consideration: Variable 14, "Claiming government benefits to which you are not entitled"; Variable 15, "Avoiding a fare on public transport"; Variable 16, "Cheating on taxes if you have a chance"; Variable 17, "Buying something you knew was stolen"; and Variable 18, "Someone accepting bribe in the course of their duties."

Measures Of Attitude Toward The Market

Measures of people's attitudes about the market are included in the sixth category of variable categories. This group contains variables 19 through 21, inclusive. These are the responses that were given to the following question: "Now, I'd want you to tell me your thoughts on a variety of problems. What point do you think your opinions fall on this scale? If you provide a score of 1, it indicates that you agree fully with the statement on the left, and if you give a score of 10, it indicates that you agree totally with the statement on the right. If your opinions lie somewhere in the middle, you can give any score between 1 and 10. The statements that were reported in this study are those on the right, which are the opposite of the statements that were reported on the left in Guiso et al. (2003). The statements that were reported on the right comprise the following assertions: The response to question 19 should be "We need wider income gaps as incentives for individual efforts." The response to question 20 should be "Government ownership of business and industry should be increased." The response to question 21 should be "Competition is detrimental. People are at their worst when they are around it."

Measures Of Attitudes Toward Thriftiness And Fairness Of The Market

The last group of dependent variables assesses people's perspectives on the importance of frugality and justice in the market. The answer to the following question was evaluated as a means of gauging respondents' perspectives on the value of frugality: "Here is a list of attributes that parents may help their children develop at home. Which, if any, do you think stands out as being particularly significant?" If respondents indicate that "thrift, saving money and goods" is very important to them, then the response 1 is coded for that variable. The questions underlying Variables 23 to 25 are the same as those underlying Variables 19 to 21, with the exception that the statements this time around provide responses to the following options: Variable 23, "People should take more responsibility to provide for themselves," Variable 24, "Hard work does not generally bring success; it's more of a matter of luck and connections," and Variable 25, "Wealth can grow so there's enough for everyone." Variable 23, "People should take more responsibility to provide for themselves," Variable 24, "Hard work does not generally bring success," and Variable 25, "There's enough for everyone." Last but not least, the solution to the question "Why, in your opinion, are there individuals in our nation who live in need?" may be found in Variable 26. The following are lists of viewpoints; which one is most similar to your perspective? I assigned a value of one to the statement that "They are impoverished because of laziness and lack of willpower," and I assigned a value of zero to all other responses (Guiso et al. 2003).

DATA ANALYSIS

I will discuss the empirical findings and provide an analysis of the most important ones in this chapter. My attention is focused on these three distinct research questions that are now being looked at.

CONTINUING IMPORTANCE OF RELIGION?

Table 3, Panel A to E, presents information about the overall influence of religion on economic views. This report takes into consideration the effects of religious beliefs as well as attendance at religious services. In this case, an OLS regression model is used. It focuses primarily on testing the cross-sectional influence of religiosity on economic choices, with the goal of observing the continued impact that religion continues to have in relation to economic results. It takes into account the most recent waves that are accessible (i.e., from 1981 to 2014). The regression analysis presented in this section is based on Guiso et al. (2003), despite the fact that there are some variances in the variables that were used to quantify different individuals' degrees of religious fervour. For instance, the variable "raised religiously," which was utilised in Guiso et al. (2003), was proxied by the phrase "religious but does not attend religious service." This is consistent with the shifting global patterns of religious views. The primary goal of this section is to determine how the statistical importance of religion changes over the course of time.

Religiosity and socio-economic attitudes

Variables	Most people can be trusted	Intolerant toward other races	Intolerant toward immigrants or foreign workers	Average Intolerance	Trust the government	Trust the police	Trust the army or soldiers
Health	0.0295**	-0.0035**	-0.0092**	-0.0113***	0.0521***	0.0532***	0.0472***
	(0.0016)	(0.0014)	(0.0016)	(0.0017)	(0.0035)	(0.0034)	(0.0034)
Male	0.0061*	0.0088***	0.0103**	0.0104***	-0.0048	-0.0155***	0.0621***
	(0.0025)	(0.0022)	(0.0024)	(0.0026)	(0.0054)	(0.0053)	(0.0053)
Age	0.0008**	0.0006***	0.0003**	0.0005***	0.0028***	0.0028***	0.0044***

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	(0.0001)	(0.0001)	(0.0001)	(0.0001)	(0.0002)	(0.0002)	(0.0002)
Education	0.0019**	-0.0024***	-0.0022**	-0.0028***	-0.0027***	-0.0048***	-0.0048***
	(0.0002)	(0.0002)	(0.0002)	(0.0002)	(0.0005)	(0.0004)	(0.0004)
Income	0.0073**	-0.0038***	-0.0035**	-0.0051***	-0.0114***	-0.0071***	-0.0073***
	(0.0006)	(0.0006)	(0.0006)	(0.0007)	(0.0014)	(0.0014)	(0.0014)
Social class	0.0068**	0.0012	-0.0018	-0.0002	0.0221***	0.0286***	-0.0001
	(0.0015)	(0.0013)	(0.0014)	(0.0016)	(0.0032)	(0.0032)	(0.0031)
Does not believe in God	0.0205**	0.0204***	0.0182**	0.0207***	-0.0143	-0.0381***	-0.1077***
	(0.0050)	(0.0045)	(0.0049)	(0.0053)	(0.0107)	(0.0106)	(0.0105)
Religious but does not attend religious service	0.0011	0.0131***	0.0124*	0.0181***	0.0651***	0.0843***	0.0962***
	(0.0049)	(0.0044)	(0.0048)	(0.0051)	(0.0106)	(0.0105)	(0.0103)
Attends religious service frequently	0.0107**	0.0037	0.0023	0.0009	0.0168**	0.0286***	0.0103
	(0.0032)	(0.0029)	(0.0032)	(0.0034)	(0.0070)	(0.0069)	(0.0068)
Attends religious service at least once a year	0.0098*	0.0164***	0.0075*	0.0165***	0.1265***	0.1410***	0.1658***
	(0.0042)	(0.0038)	(0.0041)	(0.0044)	(0.0090)	(0.0089)	(0.0089)

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Number of observations	109309	109027	106160	106154	105600	108065	107419
Adj. R Square	0.150	0.117	0.127	0.152	0.174	0.161	0.156
Religious + Attends service at least once a year	0.0109**	0.0295***	0.0199**	0.0346***	0.1916***	0.2253***	0.2520***
	(0.0000)	(0.0000)	(0.0010)	(0.0000)	(0.0000)	(0.0000)	(0.0000)
Religious + Attends service frequently	0.0118**	0.0168***	0.0147**	0.0190**	0.0819***	0.1129***	0.1065***
	(0.0000)	(0.0000)	(0.0900)	(0.0100)	(0.0000)	(0.0000)	(0.0001)
Religious + Attends service frequently + Attends service at least once a year	0.0216**	0.0332***	0.0222**	0.0355***	0.2084***	0.2539***	0.2723***
	(0.0000)	(0.0000)	(0.0000)	(0.0000)	(0.0000)	(0.0000)	(0.0000)

CONCLUSION

Even if both doctrine and practise are susceptible to shifts throughout the course of history, religion continues to hold an important place in modern statistics. People who adhere to religious beliefs are more likely to put their faith in the government, including the military, the police, and the legal system. When it comes to women's education and their responsibilities as housewives, conservative attitudes toward women appear to be significantly decreasing through time across practically all faiths. However, these attitudes seem to be growing stronger when it comes to women's traditional roles. In contradiction to the findings published by Guiso et al., persons who are religious appear to be less concerned about market competition and ownership. The impacts of market competition and ownership are nil for all degrees of religiosity, as can be shown in table 3. (2003). In spite of the fact that religious people, on average, are more in favour of income inequalities as rewards for individual efforts and also feel that individuals should work hard to provide for themselves, their perspectives on market competition are still mostly unknown.

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