**OUTPUT 3.**

**ADDED CONSTRUCTS: Chronbach’s alpha; Correlations; Friedman Test; Kruskal Wallis Test**

The Cronbach’s Alpha measures the internal consistency between a number of related statements describing a subscale and it ranges from 0 to 1. A Cronbach’s Alpha above 0.7 indicates good internal consistency; a Cronbach’s Alpha between 0.5 and 0.7 indicate questionable internal consistency; and a Cronbach’s Alpha below 0.5 indicates unacceptable internal consistency.

|  |  |  |
| --- | --- | --- |
| **Reliability Statistics for Institutional Dissatisfaction** | | |
| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
| .879 | .879 | 3 |

|  |  |  |  |
| --- | --- | --- | --- |
| **Inter-Item Correlation Matrix (Institutional Dissatisfaction)** | | | |
|  | I left my religion because of the scandals by its leaders. | I left my religion because my church was not doing enough to address social issues and injustices. | I left my religion because I do not approve my Church getting involved in political issues. |
| I left my religion because of the scandals by its leaders. | 1.000 | .758 | .670 |
| I left my religion because my church was not doing enough to address social issues and injustices. | .758 | 1.000 | .693 |
| I left my religion because I do not approve my Church getting involved in political issues. | .670 | .693 | 1.000 |

|  |  |  |
| --- | --- | --- |
| **Reliability Statistics for Personal Quest** | | |
| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
| .603 | .678 | 6 |

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Inter-Item Correlation Matrix (Personal Quest)** | | | | | | | | | |
|  | | I left my religious organisation and its religious services because I found other religious groups to be more radical. | I left my church organisation because I found other religious groups to be more in line with my personal beliefs. | Although I left my church and its practices, I continued to live my religious beliefs privately. | | I lost interest in religion mainly under the influence of my friends/peers | I left my religion to embrace other forms of religion which are opposed by my church (syncretistic, invisible religion, spiritual quest). | Having left my religion, I now feel more at peace with myself. | |
| I left my religious organisation and its religious services because I found other religious groups to be more radical. | | 1.000 | .349 | .258 | | .385 | .270 | .170 | |
| I left my church organisation because I found other religious groups to be more in line with my personal beliefs. | | .349 | 1.000 | .240 | | .245 | .467 | .161 | |
| Although I left my church and its practices, I continued to live my religious beliefs privately. | | .258 | .240 | 1.000 | | .304 | .258 | .106 | |
| I lost interest in religion mainly under the influence of my friends/peers | | .385 | .245 | .304 | | 1.000 | .265 | .162 | |
| I left my religion to embrace other forms of religion which are opposed by my church (syncretistic, invisible religion, spiritual quest). | | .270 | .467 | .258 | | .265 | 1.000 | .251 | |
| Having left my religion, I now feel more at peace with myself. | | .170 | .161 | .106 | | .162 | .251 | 1.000 | |
| **Reliability Statistics for Intergenerational Continuity** | | | | | | | | |
| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | | | | N of Items | | | |
| .510 | .642 | | | | 3 | | | |

|  |  |  |  |
| --- | --- | --- | --- |
| **Inter-Item Correlation Matrix (Intergenerational Continuity)** | | | |
|  | Having children of my own has now challenged me to start reconsidering my religious convictions. | Having children of my own has raised the issue of whether I should provide them with a religious education compatible with our culture and society. | Although I left the religion of my childhood, I do not exclude the possibility that one day I would come back. |
| Having children of my own has now challenged me to start reconsidering my religious convictions. | 1.000 | .696 | .191 |
| Having children of my own has raised the issue of whether I should provide them with a religious education compatible with our culture and society. | .696 | 1.000 | .235 |
| Although I left the religion of my childhood, I do not exclude the possibility that one day I would come back. | .191 | .235 | 1.000 |

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| --- | --- | --- |
| **Reliability Statistics for Positive socio-cultural expressions** | | |
| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
| .129 | .129 | 2 |

|  |  |  |
| --- | --- | --- |
| **Inter-Item Correlation Matrix (Positive socio-cultural expressions)** | | |
|  | Irrespective of my religious beliefs, I enjoy religion's socio-cultural expressions through feasts and traditions. | I believe the way feasts are being celebrated in Malta are doing more harm than good to religion. |
| Irrespective of my religious beliefs, I enjoy religion's socio-cultural expressions through feasts and traditions. | 1.000 | .069 |
| I believe the way feasts are being celebrated in Malta are doing more good than harm to religion. | .069 | 1.000 |

Institutional dissatisfaction has good internal consistency; personal quest and intergenerational continuity have questionable internal consistency; and positive socio-economic expression has poor internal consistency. The last statement of positive socio cultural expression was reversed scored so that the correlation between the two statements would be positive. Moreover, the last statement was re-worded as follows: I believe the way feasts are being celebrated in Malta are doing more good than harm to religion.

The Friedman test is used to compare mean scores provided to the four scales. These mean scores range from 0 to 3, where 0 corresponds to ‘completely untrue about me’ and 3 corresponds to ‘very similar to me’. The null hypothesis specifies that the mean scores provided to the statements are similar and is accepted if the p-value is larger than the 0.05 level of significance. The alternative hypothesis specifies that the mean scores provided to the statements differ significantly and is accepted if the p-value is less than the 0.05 criterion.

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| --- | --- | --- |
| **Descriptive Statistics (Friedman Test)** | | |
|  | Mean | Std. Deviation |
| Institutional dissatisfaction | .75 | .992 |
| Personal quest | .38 | .462 |
| Intergenerational continuity | .30 | .505 |
| Positive socio-cultural expressions | 1.57 | .840 |

X2(3) = 328.838, p < 0.001

The mean score for positive socio-cultural expressions (1.57), is significantly higher than the mean score for institutional dissatisfaction (0.75), which in turn is significantly higher than the mean scores for personal quest (0.38) and intergenerational continuity (0.30).

The Spearman correlation coefficient measures the strength of the relationship between two continuous variables and it ranges from -1 to 1. A positive correlation coefficient indicates a positive relationship between the two variables; a negative correlation coefficient indicates a negative relationship; while a correlation coefficient close to 0 indicates no relationship between the two variables. The Spearman correlation test is used to investigate whether a relationship between two variables is significant or not. The null hypothesis specifies that there is no relationship between the two variables and is accepted if the p-value exceeds the 0.05 level of significance. The alternative hypothesis specifies that there is a significant relationship between the two variables and is accepted if the p-value is less than the 0.05 criterion.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Correlations** | | | | | |
|  | | Institutional dissatisfaction | Personal quest | Intergenerational continuity | Positive socio-cultural expressions |
| Institutional dissatisfaction | Correlation | 1 | .638 | .282 | .159 |
| P-value |  | .000 | .000 | .008 |
| Personal quest | Correlation | .638 | 1 | .515 | .063 |
| P-value | .000 |  | .000 | .295 |
| Intergenerational continuity | Correlation | .282 | .515 | 1 | .079 |
| P-value | .000 | .000 |  | .191 |
| Positive socio-cultural expressions | Correlation | .159 | .063 | .079 | 1 |
| P-value | .008 | .295 | .191 |  |

Institutional dissatisfaction, personal quest and intergenerational continuity are positively and significantly related with each other. This implies that individuals who have institutional dissatisfaction tend to have other personal quests and intend to engage in intergenerational continuity. These individuals also tend to enjoy religion's socio-cultural expressions through feasts and tend to support this tradition

The Kruskal Wallis test will be used to compare mean scores provided to each scale between groups of participants clustered by demographic and religion-related variables. These mean scores range from 0 to 3, where 0 corresponds to ‘completely untrue about me’ and 3 corresponds to ‘very similar to me’. The null hypothesis specifies that the mean scores provided to a scale vary marginally between the groups and is accepted if the p-value exceeds the 0.05 level of significance. The alternative hypothesis specifies that the mean scores provided to a scale vary significantly between the groups, and is accepted if the p-value is less than the 0.05 criterion.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Gender | | N | Mean | Std. Deviation | P-value |
| Institutional dissatisfaction | Male | 112 | .71 | .997 | .441 |
| Female | 156 | .75 | .967 |
| Personal quest | Male | 112 | .33 | .442 | .180 |
| Female | 156 | .39 | .450 |
| Intergenerational continuity | Male | 112 | .27 | .473 | .538 |
| Female | 156 | .32 | .532 |
| Positive socio-cultural expressions | Male | 112 | 1.41 | .869 | .012 |
| Female | 156 | 1.68 | .801 |

Females tend to have a more positive attitude to socio-cultural expressions than males. However, there is no significant gender discrepancy for the other three subscales.

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| **Descriptives** | | | | | |
| Nationality | | N | Mean | Std. Deviation | P-value |
| Institutional dissatisfaction | Maltese | 243 | .74 | .991 | 0.796 |
| Foreigner | 31 | .80 | 1.010 |
| Personal quest | Maltese | 243 | .38 | .474 | 0.587 |
| Foreigner | 31 | .37 | .369 |
| Intergenerational continuity | Maltese | 243 | .30 | .524 | 0.730 |
| Foreigner | 31 | .24 | .313 |
| Positive socio-cultural expressions | Maltese | 243 | 1.54 | .840 | 0.195 |
| Foreigner | 31 | 1.74 | .835 |

No significant nationality discrepancy in all four subscales

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Education Level | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | School level | 61 | .55 | .884 | .357 |
| Certificate/Diploma | 72 | .73 | .953 |
| Bachelor | 95 | .86 | 1.099 |
| Master | 46 | .81 | .942 |
| Personal quest | School level | 61 | .34 | .514 | .510 |
| Certificate/Diploma | 72 | .41 | .497 |
| Bachelor | 95 | .36 | .442 |
| Master | 46 | .38 | .377 |
| Intergenerational continuity | School level | 61 | .28 | .505 | .895 |
| Certificate/Diploma | 72 | .35 | .611 |
| Bachelor | 95 | .26 | .445 |
| Master | 46 | .30 | .440 |
| Positive socio-cultural expressions | School level | 61 | 1.68 | .646 | .047 |
| Certificate/Diploma | 72 | 1.69 | .870 |
| Bachelor | 95 | 1.49 | .890 |
| Master | 46 | 1.37 | .885 |

Individuals with a lower level of education tend to have a more positive attitude to socio-cultural expressions than individual with a higher level of education. However, there is no significant education level discrepancy for the other three subscales.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Marital Status | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Single | 169 | .66 | .961 | .063 |
| Meaningful relationship | 105 | .89 | 1.030 |
| Personal quest | Single | 169 | .33 | .434 | .041 |
| Meaningful relationship | 105 | .45 | .498 |
| Intergenerational continuity | Single | 169 | .28 | .516 | .328 |
| Meaningful relationship | 105 | .32 | .487 |
| Positive socio-cultural expressions | Single | 169 | 1.60 | .832 | .490 |
| Meaningful relationship | 105 | 1.51 | .855 |

Individuals in a meaningful relationship tend to score higher on personal quests than single individuals. However, there is no significant marital status discrepancy for the other three subscales.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Occupation | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Professional | 81 | .85 | .994 | .332 |
| Management | 13 | .85 | 1.042 |
| Clerical | 30 | .51 | .913 |
| Skilled | 29 | .87 | 1.121 |
| Unskilled | 17 | 1.10 | 1.223 |
| Homemaker/carer/unemployed | 10 | .43 | .802 |
| Student | 94 | .66 | .930 |
| Personal quest | Professional | 81 | .39 | .421 | .450 |
| Management | 13 | .28 | .300 |
| Clerical | 30 | .40 | .563 |
| Skilled | 29 | .36 | .485 |
| Unskilled | 17 | .58 | .537 |
| Homemaker/carer/unemployed | 10 | .45 | .527 |
| Student | 94 | .33 | .454 |
| Intergenerational continuity | Professional | 81 | .26 | .416 | .832 |
| Management | 13 | .31 | .346 |
| Clerical | 30 | .27 | .441 |
| Skilled | 29 | .32 | .492 |
| Unskilled | 17 | .43 | .743 |
| Homemaker/carer/unemployed | 10 | .50 | .774 |
| Student | 94 | .28 | .535 |
| Positive socio-cultural expressions | Professional | 81 | 1.47 | .896 | .672 |
| Management | 13 | 1.50 | .890 |
| Clerical | 30 | 1.62 | .739 |
| Skilled | 29 | 1.60 | .900 |
| Unskilled | 17 | 1.65 | .964 |
| Homemaker/carer/unemployed | 10 | 1.95 | .798 |
| Student | 94 | 1.57 | .786 |

There is no significant occupation level discrepancy in all the four subscales.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Belief | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Christian | 189 | .40 | .724 | <.001 |
| Other religion | 13 | 1.41 | 1.285 |
| No religion/atheist/humanist | 72 | 1.55 | 1.027 |
| Personal quest | Christian | 189 | .26 | .435 | <.001 |
| Other religion | 13 | .76 | .728 |
| No religion/atheist/humanist | 72 | .60 | .348 |
| Intergenerational continuity | Christian | 189 | .28 | .553 | .003 |
| Other religion | 13 | .49 | .555 |
| No religion/atheist/humanist | 72 | .30 | .332 |
| Positive socio-cultural expressions | Christian | 189 | 1.52 | .799 | 0.323 |
| Other religion | 13 | 1.73 | .881 |
| No religion/atheist/humanist | 72 | 1.65 | .937 |

Christians are scoring significantly higher on institutional dissatisfaction and personal quests than their counterparts. On the other hand, individuals practicing another religion are scoring significantly higher on intergenerational continuity than their counterparts.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Baptised as Catholic | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 260 | .77 | 1.005 | .113 |
| No | 14 | .33 | .585 |
| Personal quest | Yes | 260 | .38 | .467 | .200 |
| No | 14 | .21 | .349 |
| Intergenerational continuity | Yes | 260 | .30 | .512 | .499 |
| No | 14 | .29 | .342 |
| Positive socio-cultural expressions | Yes | 260 | 1.55 | .840 | .187 |
| No | 14 | 1.82 | .846 |

In all four subscales, there is no significant discrepancy between those who were baptized as Catholics and those who were not.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| First Holy Communion | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 258 | .77 | 1.008 | .207 |
| No | 16 | .38 | .569 |
| Personal quest | Yes | 258 | .38 | .457 | .451 |
| No | 16 | .32 | .553 |
| Intergenerational continuity | Yes | 258 | .30 | .514 | .799 |
| No | 16 | .25 | .333 |
| Positive socio-cultural expressions | Yes | 258 | 1.55 | .842 | .324 |
| No | 16 | 1.75 | .816 |

In all four subscales, there is no significant discrepancy between those who received first Holy Communion and those who did not.

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| **Descriptives** | | | | | |
| Confirmation | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 251 | .75 | .992 | .857 |
| No | 23 | .78 | 1.008 |
| Personal quest | Yes | 251 | .38 | .461 | .854 |
| No | 23 | .38 | .488 |
| Intergenerational continuity | Yes | 251 | .30 | .517 | .489 |
| No | 23 | .28 | .343 |
| Positive socio-cultural expressions | Yes | 251 | 1.54 | .843 | .112 |
| No | 23 | 1.80 | .794 |

In all four subscales, there is no significant discrepancy between those who received Confirmation and those who did not.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Attended church school | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 166 | .67 | .945 | .139 |
| No | 108 | .87 | 1.053 |
| Personal quest | Yes | 166 | .37 | .471 | .313 |
| No | 108 | .39 | .451 |
| Intergenerational continuity | Yes | 166 | .26 | .474 | .120 |
| No | 108 | .35 | .547 |
| Positive socio-cultural expressions | Yes | 166 | 1.49 | .856 | .088 |
| No | 108 | 1.68 | .807 |

In all four subscales, there is no significant discrepancy between those who attended a church school and those who did not.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Received religious education after Confirmation | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 162 | .58 | .899 | .002 |
| No | 112 | 1.00 | 1.069 |
| Personal quest | Yes | 162 | .33 | .475 | .064 |
| No | 112 | .44 | .438 |
| Intergenerational continuity | Yes | 162 | .27 | .477 | .374 |
| No | 112 | .34 | .542 |
| Positive socio-cultural expressions | Yes | 162 | 1.44 | .815 | .075 |
| No | 112 | 1.75 | .844 |

Individuals who received religious education after Confirmation are scoring significantly lower in institutional dissatisfaction than their counterparts. Individuals who received religious education after Confirmation are also scoring lower than their counterparts on the other three subscale but differences are not significant.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Duration in religious group or organisation | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | 0 years | 120 | .97 | 1.077 | .006 |
| 1-5 years | 70 | .70 | .985 |
| 6-10 years | 55 | .51 | .777 |
| More than 10 years | 29 | .41 | .815 |
| Personal quest | 0 years | 120 | .42 | .436 | .045 |
| 1-5 years | 70 | .43 | .569 |
| 6-10 years | 55 | .30 | .408 |
| More than 10 years | 29 | .20 | .316 |
| Intergenerational continuity | 0 years | 120 | .32 | .530 | .607 |
| 1-5 years | 70 | .31 | .507 |
| 6-10 years | 55 | .28 | .500 |
| More than 10 years | 29 | .18 | .394 |
| Positive socio-cultural expressions | 0 years | 120 | 1.77 | .845 | .002 |
| 1-5 years | 70 | 1.42 | .879 |
| 6-10 years | 55 | 1.47 | .754 |
| More than 10 years | 29 | 1.24 | .702 |

Individuals who spent no time or a few years in a religious group or organisation are scoring significantly higher on institutional dissatisfaction, personal quests and positive socio-cultural expressions than their counterparts who spent more than ten years. For intergenerational continuity, there is no significant discrepancy between those who spent few years in a religious group or organisation and those who spent more years.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Member of a religious group or organisation | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Yes | 162 | .58 | .899 | <.001 |
| No | 112 | 1.00 | 1.069 |
| Personal quest | Yes | 162 | .33 | .475 | .006 |
| No | 112 | .44 | .438 |
| Intergenerational continuity | Yes | 162 | .27 | .477 | .114 |
| No | 112 | .34 | .542 |
| Positive socio-cultural expressions | Yes | 162 | 1.44 | .815 | <.001 |
| No | 112 | 1.75 | .844 |

Individuals who are members of a religious group or organisation are scoring significantly lower on institutional dissatisfaction, personal quests and positive socio-cultural expressions than their counterparts who are not members. For intergenerational continuity, there is no significant discrepancy between members and non-members of a religious group or organisation

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Attending religious services | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Regular attendance | 154 | .24 | .528 | <.001 |
| Rarely/Never | 120 | 1.40 | 1.070 |
| Personal quest | Regular attendance | 154 | .17 | .338 | <.001 |
| Rarely/Never | 120 | .64 | .471 |
| Intergenerational continuity | Regular attendance | 154 | .17 | .413 | <.001 |
| Rarely/Never | 120 | .45 | .566 |
| Positive socio-cultural expressions | Regular attendance | 154 | 1.41 | .759 | <.001 |
| Rarely/Never | 120 | 1.77 | .898 |

Individuals who attend regularly to religious services are scoring significantly lower than their counterparts who rarely or never attend to such services.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Family Structure | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Two-parent | 243 | .73 | .989 | .240 |
| Single parent | 31 | .90 | 1.015 |
| Personal quest | Two-parent | 243 | .35 | .441 | .039 |
| Single parent | 31 | .55 | .581 |
| Intergenerational continuity | Two-parent | 243 | .29 | .488 | .747 |
| Single parent | 31 | .33 | .627 |
| Positive socio-cultural expressions | Two-parent | 243 | 1.49 | .817 | <.001 |
| Single parent | 31 | 2.18 | .780 |

Single parents are scoring significantly higher on personal quests and socio-cultural expressions than two-parent structures. For institutional dissatisfaction and intergenerational continuity, there is no significant discrepancy between those who were brought up in a two-parent family structure and those who were brought up in a single-parent structure

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Father’s religion | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Christian | 248 | .71 | .978 | .058 |
| Other religion | 26 | 1.10 | 1.070 |
| Personal quest | Christian | 248 | .35 | .441 | .020 |
| Other religion | 26 | .60 | .597 |
| Intergenerational continuity | Christian | 248 | .29 | .516 | .206 |
| Other religion | 26 | .33 | .389 |
| Positive socio-cultural expressions | Christian | 248 | 1.53 | .840 | .044 |
| Other religion | 26 | 1.87 | .794 |

Individuals whose father is a Christian are scoring significantly lower in personal quests and socio-cultural expressions than individuals whose father practices another religion. For institutional dissatisfaction and intergenerational continuity there is no significant discrepancy between the two groups.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Father’s attitude to religion | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Religious | 199 | .56 | .880 | <.001 |
| Non-practicing | 46 | 1.44 | 1.082 |
| No religion | 29 | .93 | 1.082 |
| Personal quest | Religious | 199 | .30 | .426 | <.001 |
| Non-practicing | 46 | .69 | .534 |
| No religion | 29 | .42 | .366 |
| Intergenerational continuity | Religious | 199 | .24 | .459 | <.001 |
| Non-practicing | 46 | .56 | .671 |
| No religion | 29 | .29 | .364 |
| Positive socio-cultural expressions | Religious | 199 | 1.51 | .826 | .133 |
| Non-practicing | 46 | 1.63 | .951 |
| No religion | 29 | 1.83 | .711 |

Individuals whose father does not practice any religion are scoring significantly higher than their counterparts in institutional dissatisfaction, personal quests and intergenerational continuity. For socio-cultural expressions, there is no significant discrepancy between the two groups.

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| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Mother’s religion | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Christian | 260 | .75 | .995 | .867 |
| Other religion | 14 | .76 | .973 |
| Personal quest | Christian | 260 | .37 | .456 | .962 |
| Other religion | 14 | .42 | .595 |
| Intergenerational continuity | Christian | 260 | .30 | .512 | .891 |
| Other religion | 14 | .24 | .331 |
| Positive socio-cultural expressions | Christian | 260 | 1.54 | .849 | .009 |
| Other religion | 14 | 2.07 | .432 |

Individuals whose mother is a Christian are scoring significantly lower in socio-cultural expressions than individuals whose mother practices another religion. For institutional dissatisfaction, personal quests and intergenerational continuity there is no significant discrepancy between the two groups.

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Descriptives** | | | | | |
| Mother’s attitude to religion | | N | Mean | Std. Dev. | P-value |
| Institutional dissatisfaction | Religious | 232 | .61 | .910 | <.001 |
| Non-practicing | 36 | 1.60 | 1.106 |
| No religion | 6 | .94 | .880 |
| Personal quest | Religious | 232 | .33 | .443 | <.001 |
| Non-practicing | 36 | .63 | .509 |
| No religion | 6 | .47 | .510 |
| Intergenerational continuity | Religious | 232 | .28 | .507 | .260 |
| Non-practicing | 36 | .38 | .505 |
| No religion | 6 | .22 | .404 |
| Positive socio-cultural expressions | Religious | 232 | 1.55 | .826 | .714 |
| Non-practicing | 36 | 1.65 | .984 |
| No religion | 6 | 1.75 | .418 |

Individuals whose mother does not practice any religion are scoring significantly higher than their counterparts in institutional dissatisfaction and personal quests. For socio-cultural expressions and intergenerational continuity, there is no significant discrepancy between the three groups.

The response to this online survey was encouraging as it drew 270 valid entries. The participants were automatically selected and only those between 16 and 30 years of age were retained. In this study, 113 (39%) were males, and 157 (55%) were females. The prevailing majority of participants was Maltese (245, 85%). The nationality of the rest was somewhat scattered and not suited to make for comparisons. As regards their education level, 214 (74%) had completed tertiary education. The remaining 61 participants (21%) had received a school level education. Regarding their status, 170 (59%) were single and 106 (38%) were in a stable relationship. As regards their occupation, 95 (33%) were students; 82 (29%) worked at a professional level; 30 (10%) at a clerical level; 13 (5%) at managerial level; 17% were skilled workers; and 29 (10%) were unskilled workers.

As to how they identified themselves regarding religion, the prevailing majority, 185 (64%), answered they were Roman Catholics. For the remaining participants, 6 (2%) were Protestants; and 13 (5%) belonged to other religions. The remaining participants were distributed in this order, 44 (15%) as having no religion; 21 (7%) as convinced Atheists, and 7 (2%) as Humanists.

Looking at the number of those who identified themselves as Roman Catholic, this contrasts significantly with those who answered to have been originally baptized as Catholics (262, 91%), Similar figures are seen with regards to those who went through the customary rites of passage, as is First Communion, 260 (90%), and Confirmation, 253 (88%). When comparing the responses of those who identified themselves as Roman Catholic with the baptism figures there is a discrepancy of 77 (27%). This could be taken as a first indicator of the rate of disengagement of these adolescents or young adults from their religion of origin at the time of taking the survey.

Equal numbers Similar figures are seen can be seen with regards to those who had been educated in a church school (58%); those who had received further religious education after Confirmation (58%); and those who later became members of a religious group (57%). For half of the latter these (49%), the average stay in such groups was between 2 to 8 years.

|  |  |
| --- | --- |
| Valid Entries (N) | 270 |
| Males | 113 (39%) |
| Females | 157 (55%) |
| Maltese | 245 (85%) |
| Tertiary Education | 214 (74%) |
| School leaving level | 61 (21%) |
| Single | 170 (59%) |
| Stable relationship | 106 (38%) |
| Occupation |  |
| Professional level | 82 (29%) |
| Clerical level | 30 (10%) |
| Managerial | 13 (5%) |
| Skilled workers | 17 (10%) |
| Unskilled workers | 29 (10%) |

|  |  |  |
| --- | --- | --- |
| N= 270 | Males | Females |
|  | 113 (39%) | 157 (55%) |