CHAPTER VI

SUMMARY AND CONCLUSIONS

1. The Problem of Research:

Himachal Pradesh presents a unique social structural and cultural pattern due to its rugged topography and physical isolation from the main stream of Indian setting. During the past about four decades or so, from the very inception of the State in 1948, lots of changes in the territorial, economic, political and socio-cultural life of the people have been experienced. The developmental inputs by the State Government during the last two to three decades brought about a sea change in the economic sphere, social interactional patterns, cultural values, belief system, political participation and other institutional arrangements in the social organizational framework concomitantly effecting changes in the social structure and cultural milieu of the State. Besides, there are changes at the attitudinal level due to spread of education, better employment opportunities, development of communication and transportation. Subsequently, these changes have affected social relationships in the institutions such as family, marriage, status of women, religion, caste and occupational patterns and leadership structure.
Rural youth in the age group of 13-24 years constitute a numerically dominant (17.15 per cent) and significant group of the total population of the State. Many changes are also being observed in the social outlook, opinions, attitudes, values and value-orientations of the rural youth. To a large extent, education has played a vital role in promoting this attitudinal modernity.

In the above backdrop, the present study is an attempt to examine the modernizing effects of education on the attitudes, opinions, values, and value-orientations of the rural youth towards various aspects of social life in the Himachal Pradesh.

2. **Conceptual Framework**

Education is regarded as a concept that has drawn the maximum attention of a good number of sociologists. Sociologists have established that education is one of the most important principles governing the characteristics of individuals in traditional as well as in modern large-scale complex societies. Durkheim (1956) identified popular education as "a factor contributing to the working of traditional beliefs and the state of moral individualism resulting from this."

Education influences both the thought and behaviour patterns of individuals. Education is one of the important instrument of modernization. Modernization can be achieved by
improving and extending education. The process of modernization seems to have left hardly any society unaffected, and scholars all over the world seem to be concerned with studying the various aspects of modernity.

'Modernity' is primarily a state of mind. It represents a psychic mobility. It implies a scientific and rational world view and inculcates universalistic secular values. When modernization takes root in a society, it not only affects the structure of that society, but also the values and attitudes that are held by members of that society. A change in values, in turn affects the social relationships of that society (Lerner, 1965, Inkeles, 1969). However, modernization is a total transformation of traditional society involving far-reaching changes in all aspects of individual and social life.

Two contrasting themes have emerged in the social science literature, as dominant, that is, functionalist and radical perspectives, on the role of education in modernization. The functionalist emphatically accepts the role of education to bring about modernization and the relationship between education and modernity. They emphasize the positive and direct functions of education in promoting modernity (Alex Inkeles, 1969; Dreeben, 1968; Moore, 1963; Coleman, 1965; Clark, 1962; Lerner, 1972; Kahl, 1968; Armer and Youts, 1971; Waisanen and Kumata, 1972; John Dewey, 1937; Weiner, 1966; Parsons, 1954; Schnaiberg, 1971; Almond and Verba, 1963;

There are a good number of Indian studies which seek to explore relationship between education and social change in India (Gore et al. 1970; Damle, 1966; Malik and Marquette, 1974; Sullivan, 1968; Desai, 1952; Bhatnagar, 1972 and Raghuvanshi, 1980). On the other hand, some scholars like Cormack, 1961; Shah, 1964; Shukla, 1975; Shashadri, 1978; Ahmed, 1979; and Sharma, 1979 have found that there is no relationship between education and social change. The studies in the less developed nations show education to be a major determinant of the aggregate of attitudes, values and behaviour patterns which distinguish the more modern from the traditional ones.

3. Objectives of the Study:

Keeping in view the problem of the study, the present study aims at the following objectives:

1. To analyse the demographic, socio-cultural and economic background of the rural youth.
2. To analyse the extent to which the attitudes of the rural youth have changed from traditional to modern types.

3. To examine the modernizing effects of education on some aspects of traditional rural social structure, such as family structure, marriage pattern, status of women, caste and occupational patterns, religious sanctity, leadership structure and developmental aspects.

4. **Hypothesis of the Study:**

Some of the general hypothesis of the present study are as follows:

1. Educated as compared to uneducated rural youth, may tend to give less importance to joint family set-up, marriage rituals and ceremonies, dowry system, and practice of child marriage.

2. Educated as compared to the uneducated rural youth, may give more importance to higher age at marriage for boys and girls, inter-caste marriage, divorce, widow-remarriage, and family planning practices.

3. Educated as compared to the uneducated rural youth, may give preference to higher education, employment of, and modern occupations for girls.
4. Educated as compared to the uneducated rural youth, may tend to give less importance to religious sanctity, caste system, practice of untouchability, and traditional occupational patterns.

5. Educated as compared to the uneducated rural youth, may take more active part in political and developmental activities of the village communities, and may prefer to adopt modern technology in agricultural/horticultural operations.

6. Educated as compared to the uneducated rural youth, may tend to have more modern than traditional types of attitudes towards various aspects of social life.

7. Rural youth with a high modernity score level, as compared to those with a low modernity score level, may tend to give less importance to:

(a) Joint Family set-up;
(b) Marriage rituals and ceremonies;
(c) Religious sanctity; and
(d) Caste System.

They (youth with a high modernity score level) may:
(a) give preference to higher education of, and modern occupations for girls;
(b) tend to take more active part in political and developmental activities of the village communities; and
(c) prefer to adopt modern technology in agricultural/horticultural operations.

5. Methodology:

1. Research Design:

The present study is descriptive and it is based on the comparative analysis of educated and the uneducated rural youth of the Himachal Pradesh. It is descriptive in the sense, that it deals with education (independent variable) and its impact on attitudes, opinions, values, and value-orientations of youth towards various aspects of social life (dependent variables).

2. Area of Study:

The area of study included one Panchayat namely Sarain of Pargana Hambal, in the remote area of Chopal tehsil of Shimla District in the Himachal Pradesh. This area was chosen for the study purposes, keeping the following criteria in view:

a) The area selected should be relatively away from the urban and industrial influences.
b) It should be culturally homogeneous, with a sizable population and should be easily approachable.

c) Minimum facilities of communication and transportation should exist.

d) Mass-media exposure should be low to make any substantial impact on people.

e) The selected area should have educational facilities.

iii. Universe of the Study:

The universe of the present study is 576 youth, of both sexes, in the age group of 15-24 years belonging to the area under study.

iv. Unit of Investigation:

The unit of investigation for the present study is the youth in the age group of 15-24 years. This category was selected mainly for two reasons: first, the effect of education could be observed more among the educated youth in this age group while comparing them with the uneducated youth. Secondly, it helped in keeping the sample size manageable.

v. Sample Design:

A total sample of 576 youth, irrespective of their sex was stratified into two groups, that of educated and uneducated youth. In the educated group, we included all those youth who
could read and write and had attended some educational institutions. In the uneducated group, we included all those who could not even read and write and had never attended any school/s. On the basis of education, we classified 334 educated youth and 242 uneducated youth. To keep the sample size manageable, it was decided to draw out 50 per cent sample proportionate to each of these two groups with the help of random number table. Thus, the final sample comprised of 288 youth, out of which 167 were educated and 121 were uneducated.

vi. **Tools and Techniques of Data Collection:**

Data have been collected from primary as well as secondary sources. The primary source consists of interviewing 288 respondents with the help of an interview schedule. The interview schedule (Appendix II) included questions on various aspects, such as personal characteristics of the respondents, family composition, housing, exposure to urban living, exposure to mass-media and landlordship status. It also included questions on attitudes of youth towards marriage and family, status of women, religion, caste and occupation, political and developmental activities. Further, two general sets of factors pertaining to traditional-modern dimensions of modernity were also included in it. Both open-ended and close-ended questions were included in the interview schedule. Rating scales were also used and multiple choice responses were sought for some
questions. The interview schedule was pre-tested in a neighbouring area, other than the selected one, for its finalization and actual administration in the field.

The secondary source was of great importance in the study. It included gazetteers, census reports, statistical information, panchayat records, revenue records and some articles and books written on Himachal Pradesh. Besides the interview schedule and secondary sources of data collection, participant and non-participant observations were made to supplement the data collected. To know adequately about the research problem, information was also collected from the prominent and old men of the area.

vii. Collection of Data:

After finalising the tools of investigation, the field work was started. All the respondents were interviewed personally by the researcher himself. The purpose of the study was explained to them and they were fully assured of confidentiality. Hindi and Pahari languages were used as medium of interview. All the responses were carefully recorded. The data were subjected to statistical operations. Some of the major statistical techniques utilised, include the arithmetic mean, the median, ranking and rating techniques, simple ratio, proportions, 't' test, and chi-square test.
6. **Index of Modernity**

An attempt has also been made to prepare a modernity index (Appendix I). It comprises eleven different items and it is assumed that each of these items contributes equally towards the modernity level.

7. **Limitations of the Study**

Some of the main limitations of the study are as follows:

1. The data were obtained through a subjective reporting method. All the intrinsic limitations of this method, therefore, would be valid for this study as well (Seltize, 1962:237-238; Festinger, 1953:330-331). Moreover, in many ways, the rural communities under study may not be fully representative of the population of the rural Himachal Pradesh. As such, generalization with regard to attitudinal dimensions of modernity among rural youth in Himachal Pradesh, would not be entirely valid. Thus, it is necessary to test the validity of the present findings in other social structure and geographical regions, before we can deduce further generalizations in regard to the study of the rural youth.
2. The selection of the area for study had to be purposive, keeping in view the problem and the nature of the study.

3. The study is correlational in nature. The results, therefore, cannot be taken as evidence of causal relationship between independent variable and dependent variables.

4. Although, it would have been desirable to include in the study design, all the youth, yet keeping in view the time constraint and limited resources at the disposal of the researcher, only a sample was selected. This in itself, is a main limitation of the study.

5. The selection of Himachal Pradesh as a locale for research work was mainly motivated by the researcher himself being a resident of the State. This was done so, because of the possibility of easy establishment of rapport with the respondents in the area under study.

6. Although it would have been desirable to analyse the data of rural youth sex-wise, yet, to make data sizeable for meaningful results, these have been analysed in the combined form. This may be one of the limitations in ascertaining the attitudes of the rural youth towards modernity on sex-basis.
2. Demographic, Socio-Cultural and Economic Profile of the Respondents:

Some of the major findings are as follows:

2.1 It is observed that the educated youth are younger in age as compared to the uneducated youth. The respective mean age of the educated and the uneducated youth is 19.84 years and 19.94 years. Further, there are more male respondents (71.86 per cent) in the educated group while there are more female respondents in the uneducated group (66.94 per cent). On the whole, there appears to be a predominance of males over females in the sample. Again, it is also observed that more uneducated youth (47.11 per cent) as compared to the educated youth (40.12 per cent) are married in the sample.

2.2 Religion-wise, the entire sample consists of the youth belonging to the Hindu religion. However, the numerically dominant caste in the whole sample is that of Rajputs (46.53 per cent), followed by Brahmins (30.20 per cent), Kolis (18.06 per cent), Baria (3.13 per cent), Mochis (1.74 per cent) and Lohars (0.34 per cent).

2.3 In the total sample of 288 youth, 167 (57.99 per cent) are educated and 121 (42.01 per cent) are uneducated youth. Among the educated youth, the majority of the respondents (22.22 per cent) have received education upto matriculation level and very few respondents (2.43 per cent) have received their education upto graduation level and above.
2.4 The majority (35.32 per cent) of the respondents in the educated group are students and unemployed while the majority (66.94 per cent) of the respondents in the uneducated group are engaged in the household activities (obviously, many of them would be girls). It is also found that the majority of the uneducated youth (70.24 per cent) as against the educated youth (50.30 per cent) do not have any income of their own. The median income of the educated and the uneducated youth is Rs. 485.29 and Rs. 327.27 per month, respectively. This shows that the monthly income of the respondents is relatively low.

2.5 Rural-urban background-wise, the entire sample is rural. The schooling background of all the 167 educated respondents is rural. It is also observed that in both the groups of educated and uneducated youth (87.85 per cent), agriculture is the main traditional caste occupation.

2.6 Analysing the modernity score level of the respondents, it is found that the majority of the educated youth (55.10 per cent) belong to a high modernity score level group whereas the majority of the uneducated youth (73.60 per cent) belong to a low modernity score level group. On the whole, the majority of the respondents (56.94 per cent) belong to a low modernity score level group ($x^2 = 23.48; df = 1; P < 0.05$).
2.7 On the whole, it is also found that the majority of the respondents (67.36 per cent) belong to the joint family background. The mean size of the family in the area under study is 9.13 members, the range varying from 3 to 24 members. Again, it is found that the majority of the educated youth (70.06 per cent) as compared to the uneducated youth (63.64 per cent) have joint family background. The mean size of the family of the educated youth is 9.23 members whereas it is 8.99 members in case of the uneducated youth. This clearly shows that the majority of the educated youth as compared to the uneducated youth have a joint family background.

2.8 The uneducated youth belong to a relatively less educated and poorer families than those from the educated youth. Majority of the parents of the uneducated youth as against the educated youth, are illiterate and are engaged in agriculture and household chores. Further, it is also found that the educated youth as compared to the uneducated youth belong to the better socio-economic background. On the basis of landholdings and gross annual income, the educated youth as against the uneducated youth are comparatively speaking, well off, economically. The mean landowned (in bighas) by households owning land is higher for the educated youth (19.68 bighas) as against the uneducated youth (16.57 bighas). The median family's gross annual income for the educated and the uneducated youth is ₹ 13,218.75 and ₹ 10,945.95 respectively.
3. Attitudes of Youth Towards Family, Marriage and Status of Women:

Family:

3.1 Analysing the family structure in the village communities, it is observed that there is an increasing tendency towards the formation of nuclear family units, although the base of family structure is joint in nature. Regarding the family type, it is found that the majority of the educated youth (70.06 per cent) as compared to the uneducated youth (63.64 per cent) have joint family background. Similarly, the majority of the respondents with a high modernity score level (67.74 per cent) as compared to those with a low modernity score level (67.07 per cent) have also joint family background ($X^2 > 0.05$). This shows that there is still a strong hold of joint family structure in the village communities.

3.2 Regarding the preference for the type of family structure, analysis shows that there is a strong preference for nuclear family over joint family units irrespective of the educational level and modernity score level of the respondents. It is observed that the majority of the educated youth (89.82 per cent) as compared to the uneducated youth (65.29 per cent) have preferred a nuclear family structure ($X^2 = 25.92; df = 1; P < 0.05$). Again, the majority of the respondents with a high modernity score level (87.1 per cent) as against those with a low modernity score level
(73.78 per cent) have also preferred the nuclear family structure \((X^2 = 7.69, df = 1, P < .05)\). The results support our hypothesis that the educated youth as compared to the uneducated youth, and youth with a high modernity score level as compared to those with a low modernity score level tend to give less importance to the joint family set-up.

3.3 It is observed that a nuclear family is preferred due to incompatibility of different members in a joint family resulting in friction and dispute. Moreover, in a joint family, one does not have independent thinking, personal freedom and privacy and the parents' authority makes one more dependent. Further, there is a limitation of making one's living according to one's design and wish in a joint family. On the other hand, a joint family is preferred for economic reasons. The pooled income in the joint family ensures better living and mutual help in times of stress or crisis and offers security. Moreover, one feels less responsible. Union is strength and the element of unity cements the jointness of various ties in a joint family. It is also preferred due to division of labour, love and affection provided by such a family.

3.4 Analysing the preference of the respondents to nuclear or joint family structure to their actual family
It is found that the majority of the respondents from a joint family background (81.96 per cent) as compared to those from a nuclear family background (74.47 per cent) have preferred nuclear family structure. It is interesting to note that there are more respondents from a nuclear family (25.53 per cent) as compared to those from a joint family (18.04 per cent) who have preferred a joint family structure.

3.5 Preferences for a nuclear family set-up is supported by the fact that the majority of the respondents (90.97 per cent) in the whole sample, have favoured the family planning practices to limit the size of the family. Further, it is also observed that the majority of the educated youth (98.2 per cent) as compared to the uneducated youth (80.99 per cent) have favoured the family planning practices to limit the family size ($X^2 = 25.33; df = 1, P < .05$). This result apparently supports our hypothesis that the educated youth as compared to the uneducated youth tend to give more importance to the family planning practices.

3.6 In order to elicit the views of the respondents towards children as a gift of God, it is found that the majority of the uneducated youth (74.38 per cent) as compared to the educated youth (49.10 per cent) are of the view that children are a gift of God ($X^2 = 18.66; df = 1, P < .05$).
This shows that the educated youth are more modern on this dimension than the uneducated youth.

3.7 A large number of the uneducated youth (75.21 per cent) as compared to the educated youth (61.08 per cent) believe that it is necessary for one to have a male child in the family ($X^2 = 6.33; \text{df} = 1; P \leq 0.05$). This also indicates that the educated youth as compared to the uneducated youth are more modern-oriented on this dimension.

Marriage:

3.8 Closely associated with the family is the institution of marriage. Analysis regarding the right age of marriage shows that on the whole, 49.65 per cent respondents in both the groups have considered the right age of marriage for boys as 25 years or above. It is observed that the majority of the educated youth (58.08 per cent) as compared to the uneducated youth (38.02 per cent) are of the view that the right age of marriage for boys is 25 years or above. On the other hand, it is interesting to note that the majority of the uneducated youth (38.84 per cent) as against the educated youth (19.76 per cent) have preferred a younger age at marriage for boys i.e. less than 21 years ($X^2 = 14.91; \text{df} = 2; P \leq 0.05$). In the case of girls, it is observed that majority of the educated youth (40.72 per cent) as compared to the uneducated youth
(35.54 per cent) considered 19-21 years as the right age for marriage for girls. Further, the majority of the uneducated youth (52.07 per cent) as against the educated youth (35.33 per cent) are of the view that the right age of marriage for girls is less than 18 years ($X^2 = 10.02; df = 2; P < .05$). Thus the analysis shows that the educated youth as compared to the uneducated youth have preferred higher age of marriage for boys and girls. This result apparently supports our hypothesis that educated youth tend to give more importance to higher age at marriage for boys and girls.

3.9 Analysing the actual age at marriage of the married respondents, it is found that the majority of the educated youth (43.28 per cent) as compared to the uneducated youth (12.90 per cent) got married between 21 to 24 years of their age, whereas on the other hand, the majority of the uneducated youth (67.10 per cent) as against the educated youth (56.72 per cent) got married upto 20 years of their age ($X^2 = 17.58; df = 2; P < .05$). The overall mean age at marriage is 18.33 years, while it is 19.58 years in case of the educated youth and 16.97 years in the case of the uneducated youth. This shows that the educated youth have a higher age at marriage than the uneducated youth.

3.10 In analysing the criteria of selection of a marriage partner, it is observed that the educated as well
as the uneducated youth have ranked the achievement-oriented factors such as good temperament, good health, and education at the top while selecting a marriage partner. It is observed that the uneducated youth as against the educated youth have ranked the factors of caste consideration and horoscope matching higher than the factors of family status and physical appearance. The $t$ values are significant at .05 level of significance for all the factors. This shows that the educated youth have given more importance to the achievement-oriented factors and to the two ascribed oriented factors, such as family status and physical appearance whereas the uneducated youth have given more importance to ascribed oriented factors like caste consideration and horoscope matching for selecting a marriage partner, a result that apparently supports our hypothesis that the educated youth tend to give more importance to achievement-oriented factors whereas the uneducated youth give more importance to the ascribed oriented factors.

3.11 It is also observed that a large proportion (97.86%) of the youth under study area have preferred monogamy type of marriage in the family.

3.12 The data on mate choice suggests that the majority of the uneducated youth (45.45 per cent) as compared to the educated youth (42.52 per cent) have preferred to choose
their life partner by parents' consent as well as by personal liking. It is also found that more educated youth (39.52 per cent) have preferred to choose their life partner by personal liking, whereas more uneducated youth (40.50 per cent) have preferred to choose their life partner by parents' decision alone ($X^2 = 28.92; df = 2; P < .05$). It is also observed that although consent of parents is important in selection of a marriage partner, yet children have more to say in the matter in actual practice.

3.13 It is also found out that the majority of the respondents with a high modernity score level (46.77 per cent) have preferred to choose their life partner by personal liking whereas majority of the respondents with a low modernity score level (45.12 per cent) have preferred it by parents' consent as well as by personal liking. Again it is also observed that more respondents with a low modernity score level (39.64 per cent) as compared to those with a high modernity score level have preferred to choose their life partner by parents' consent alone ($X^2 = 45.17; df = 2; P < .05$). This shows that the traditional hold of the parents is not totally over and the children in the family would like to consult their parents for taking personal decision.

3.14 Another measure of change at the attitudinal level has been in regard to the opinion of the youth on the inter-caste marriage in the village communities. It is observed
that the majority of the educated youth (46.71 per cent) as compared to the uneducated youth (25.62 per cent) have favoured the inter-caste marriage ($X^2 = 13.27; \text{df} = 1; P < .05$). The result apparently supports our hypothesis that the educated as compared to the uneducated youth give more importance to inter-caste marriages. The fact that quite a large proportion of the respondents (37.85 per cent) are in favour of inter-caste marriages, speaks of a change at the attitudinal level. However, in actual practice, caste endogamy is still unquestioned. There are hardly any changes observed at the normative level in the institutional setup of marriage. This is supported by the fact that in actual practice only three inter-caste marriages have been reported between Rajputs and Scheduled Castes in this region. Out of these three inter-caste marriages, one has taken place in the area under study, in which a Rajput boy got married to a Lohar girl. It is observed that these marriages are not socially approved. Thus, with reference to the principle of caste endogamy, it is found that there are no changes in the structure of action but there are changes in the structure of ideals and expectations.

3.15 With regard to the dowry system, it is found that the majority of the educated youth (67.66 per cent) as compared to the uneducated youth (42.15 per cent) do not approve of dowry system ($X^2 = 18.63; \text{df} = 1; P < .05$). The
result apparently supports our hypothesis that the educated youth as compared to the uneducated youth tend to give less importance to dowry system. Further, it is interesting to note that the practice of dowry and bride price exists, to a very limited extent in the village communities, as reported by the respondents.

3.16 Analysis on child marriage shows that the majority of the educated youth (97.60 per cent) as compared to the uneducated youth (86.78 per cent) have not favoured the practice of child marriage ($X^2 = 12.74; df = 1; P < .05$). This also supports our hypothesis that the educated youth as compared to the uneducated youth tend to give less importance to the practice of child marriage. Thus, the evidence shows that the traditional norms and practices associated with the institution of marriage are fast losing their significance due to the spread of education.

3.17 More respondents in the educated group (71.86 per cent) than in the uneducated group (65.29 per cent) are of the view that divorce should be allowed in society. Although, the chi-square test ($X^2 = 1.41; df = 1; P > .05$) shows no association between the educational level of the respondents and their views regarding divorce, yet the fact that quite a large proportion of them (69.10 per cent) are for it, speaks for change at the attitudinal level of the respondents and shows that they are modern-oriented on this dimension.
With regard to the practice of widow remarriage, it is observed that the majority of the educated youth (59.28 per cent) as compared to the uneducated youth (42.98 per cent) have favoured the widow-remarriage ($X^2 = 7.47$; df = 1; $P < .05$). This also supports our hypothesis that the educated youth as compared to the uneducated youth may tend to give more importance to the practice of widow remarriage in the community.

Analysing the views of the respondents towards marriage rituals and ceremonies, it is observed that the majority of the educated youth (56.29 per cent) as compared to the uneducated youth (35.54 per cent) do not approve of marriage rituals and ceremonies ($X^2 = 12.11$; df = 1; $P < .05$). Similarly, it is also observed that the majority of the respondents with a high modernity score level (57.26 per cent) as compared to those with a low modernity score level (40.24 per cent) are against marriage rituals and ceremonies ($X^2 = 8.2$; df = 1; $P < .05$). The results apparently support our hypothesis that the educated youth as compared to the uneducated youth and the youth with a high modernity score level, as compared to those with a low modernity score level, may tend to give less importance to marriage rituals and ceremonies.

It is observed that at the attitudinal level, by and large, youth in the village communities are in favour of
marriage rituals and ceremonies. Even in actual practice, it is observed that people in the majority are practicing the religious marriages in the village communities. Broadly, two types of marriage ceremonies are observed: traditional and legal. It is found that legal marriages are not popular in the village communities. Till now, the majority of the people have gone through the religious marriages, which are very common among the people of this area. But it is observed that at the attitudinal level, youth are preferring legal marriages. In actual practice, a few cases of legal marriages have occurred which were witnessed by the researcher himself. It gives an impression that in near future, with the spread of education, legal marriages may become more popular among the youth.

Status of Women:

3.21 Another important aspect to be studied in the context of the village communities is the status of women. In the field of education, it is found that the majority of the educated youth (80.84 per cent) as compared to the uneducated youth (65.29 per cent) have favoured an equal education of girls to that of boys ($X^2 = 8.88; df = 1; P < .05$).

3.22 Analysing the views of the respondents regarding the education of girls, it is found that cent-per-cent respondents in the entire sample are in favour of education of girls. It is observed that the majority of the educated
youth (89.82 per cent) as compared to the uneducated youth (76.03 per cent) tend to favour girls even going in for Secondary and College and University level education. This shows that with the spread of education in the village communities, youth are tending to be favourably disposed of towards the education of girls.

Similarly, the majority of the youth with a high modernity score level (52.42 per cent) have favoured College and University level education for girls, whereas the majority of the youth with a low modernity score level (55.49 per cent) tend to show their preference for girls to be educated up to matriculation level. Thus, the analysis shows that the educated youth as compared to the uneducated youth and youth with a high modernity score level as compared to those with a low modernity score level, have preferred higher education of girls. The results apparently support our hypothesis that the educated youth as compared to the uneducated youth and the youth with a high modernity score level as compared to those with a low modernity score level tend to give preference to higher education of girls.

3.23 In the field of employment of women, quite a large proportion (88.89 per cent) of respondents have favoured employment of girls. It is observed that the majority of the educated youth (94.01 per cent) as compared to the uneducated
youth (81.82 per cent) have favoured employment of girls ($X^2 = 10.57; df = 1; P < .05$). This is significant, as in actual practice also many educated girls from these village communities have taken up government jobs. This finding supports our hypothesis that educated youth as compared to uneducated youth tend to favour employment of girls.

3.24 Another interesting observation has been that the majority of the educated youth (92.22 per cent) as compared to the uneducated youth (69.42 per cent) have preferred for girls modern occupations rather than the traditional ones ($X^2 = 25.4; df = 1; P < .05$). Similarly, the majority of the respondents with a high modernity score level (91.94 per cent) as compared to those with a low modernity score level (75.61 per cent) have also preferred modern occupations for girls ($X^2 = 13.12; df = 1; P < .05$). The findings support the hypothesis that the educated youth as compared to the uneducated youth and the youth with a high modernity score level as compared to those with a low modernity score level give preference to modern occupations for girls.

3.25 Apart from the data analysed above, in actual practice, it is observed that there is a greater preference for the boys over girls to go in for higher education. Yet, there is a large proportion of respondents (84.03 per cent), who would like girls to be educated upto Secondary
College and University level. This shows a departure from the established norm and this shift in the attitude may set-up a new normative pattern with the people in the village communities over a period of time.

3.26 Further, it is also observed that people do consult their women in the matters, relating to within and outside the family. Women do have a say in the family matters. Regarding the recreational activities, it is found that women have time to participate in the social ceremonies and gatherings such as marriages, fairs and festivals of the area. Besides, most of them have also the privilege of listening to radio programmes and watching video movies.

4. Attitudes of Youth Towards Religion, Social Stratification and Leadership Structure

Religion:

4.1 The village communities belong to Hindu religion. People have a lot of reverence and respect for the various deities and they perform the religious rites with devotion. Youth in the village communities, irrespective of their own educational level were able to mention the names of their religious gods or goddesses/Devis or Devatas. All the respondents in the sample state that they worship all of them and have deep faith in them. This pattern of worship shows the deep impact the religion has on the way of life of the people in the area.
4.2 With regard to the rationalization of attitudes, so far as worshipping of deities in the event of illness in the family is concerned, it is observed that the majority of the uneducated youth (72.73 per cent) as compared to the educated youth (41.08 per cent) do believe in worshipping some god or goddess/devi or devata \( (X^2 = 4.24; df = 1; P < .05) \). Further, it is also observed that the majority of the respondents with a low modernity score level (74.39 per cent) as against those with a high modernity score level (54.84 per cent) also believe in worshipping some god or goddess/devi or devata in the event of illness in the family \( (X^2 = 12.03; df = 1; P < .05) \). These findings apparently support our hypothesis that the educated youth as compared to the uneducated youth, and youth with a high modernity score level as compared to those with a low modernity score level tend to give less importance to the worshipping of deities in the event of illness in the family.

4.3 It is further observed that irrespective of the levels of education of the respondents in the village communities, the majority of them (95.83 per cent) attend their religious institutions sometimes, whereas only a few (4.17 per cent) of them attend their religious institutions regularly. This shows that the respondents are not regular visitors to the religious institutions but only on certain auspicious days, they do go to the temples and pay their obeisance there.
4.4 As regards the youth's attitude towards evil spirits/magical practices/sorcery/faith healing, it is observed that the majority of the respondents in the whole sample (63.54 per cent) do not believe in these aspects of social life. Further, it is also observed that the majority of the educated youth (68.86 per cent) as compared to the uneducated youth (56.20 per cent) do not believe in these aspects of social life ($X^2 = 4.86; df = 1; P < .05$). Similarly, the majority of the respondents with a high modernity score level (66.94 per cent) as compared to those with a low modernity score level (60.98 per cent) also do not believe in these aspects of social life ($X^2 = 1.08; df = 1; P > .05$). The finding in the case of the educated and the uneducated youth support our hypothesis whereas in case of respondents with a high and a low modernity score level, it is apparently, contrary to our hypothesis. This shows that the modernity level of the youth does not have any adequate influence on their attitudes so far as these certain aspects of social life such as evil spirits/magical practices/sorcery/faith healing are concerned.

4.5 A large number of fairs and festivals are reported to be observed by the people of the area. It is observed that cent-per-cent respondents in the entire sample do take active part in most of these fairs and festivals. These fairs and festivals are an important part of the cultural life of the people of the area.
Social Stratification:

4.6 An analysis of stratification system shows that caste is still an important element in dividing the society into different groups. There are six major caste groups namely: Brahmins, Rajputs, Baris (Carpenters), Lohars (Blacksmiths), Kolis (Harijans), Mochis (Cobblers), inhabiting the village communities. Broadly speaking, the village communities are divided into upper, medium and lower caste groups. It is observed that cultural and ritual elements of caste system are important in social ranking of caste hierarchy along with their occupations. In the caste hierarchy, Brahmins are at the top followed by Rajputs, Baris, Lohars, Kolis and Mochis, respectively.

4.7 Further, an analysis of stratification system on the basis of occupational structure in the village communities shows that youth assign different prestige to the various occupational groups. The occupational hierarchy is based on multi-dimensions according to different scale of values, prevailing among the youth in the village communities. The ranking structure of occupations suggests that education appears to be one of the important factors for social mobility. The modern occupations which have been ranked higher than the traditional occupations can be aspired for, only if one has either formal or informal education. It is observed that modern occupations as compared to traditional occupations with the solitary exception of agriculturists/horticulturists have
been ranked higher by the youth, irrespective of their own educational level. Further, the /t/ values show that the educated youth have given more importance to the modern occupations than the traditional ones, whereas the uneducated youth have given more importance to the traditional occupation of agriculturists/horticulturists. For the remaining traditional occupations (businessmen/shopkeepers, artisans and labourers), the educated and the uneducated youth do not differ significantly, that is, they have given the same importance to these traditional occupations. Thus, the occupational rankings reveal that both the educated and the uneducated youth attach a different degree of prestige to different occupations.

4.8 Occupations and castes in traditional Indian villages go hand in hand but now it has been observed that people from all caste groups shift from their caste occupations, as a result of better educational facilities, industrialization and urbanization, mass media exposure, better means of communications, a money economy, etc., and all these have provided newer occupations to members of all caste groups. Youth in the lower hierarchy of castes, prefer to take up new occupations rather than being exploited in their traditional occupations by members of castes in the upper hierarchy. The lower caste groups have left their traditional occupations in order to get rid of the stigma attached to them and are switching over to the other occupations such as agriculture/
horticulture and other government services. It is observed that they have a strong desire to get integrated into the Hindu caste system and have ardent longing to be accepted at par with other caste groups.

4.9 It is also observed that caste and occupation are weekly associated and everyone is free to choose any occupation. The Jajmani system is getting almost defunct in the village communities and collectivism is being replaced by individualism. Education has a significant role to play in this direction. The educated youth of the area and belonging to lower caste are no longer bound with their hereditary occupational commitments and they no longer prefer to work as Kamis to the higher caste people. On the other hand they aspire for economically better jobs which have greater social prestige.

4.10 Regarding the inter-caste relationship, it has been observed that rigorous caste rigidity has been decreased considerably and untouchability is disappearing (may be due to compulsion of law or rational outlook), yet, people are not ready to change their relationship completely in their actual practice. This may be due to traditional values and norms, entrenchment in customs, and due to fear of God. The connubium relationships are strictly adhered to within a particular caste group. Regarding the commensal relations, we find some change in this respect. The observation made
during the course of the present study reveals that the rules governing sitting, drinking and taking of food together are no longer as strict as they used to be in the past. The laxity of rules is especially glaring among the educated youth. It is also observed that people especially the youth of upper castes do not mind much about sitting, drinking and eating together with the members of the lower caste groups outside their house. The restriction is however, strictly observed while at home and in the village boundaries.

4.11 With regard to commensal relations, it is also found that the majority of the respondents (96.06 per cent) have stated that they sit and eat together with the people of the castes of their equal rank but not with lower caste people. A few (6.94 per cent) respondents have mentioned that they sit and eat together with the members of all caste groups. This shows that at the normative level commensal relations have not changed adequately.

4.12 It is also observed that still the upper caste people such as Brahmins and Rajputs do not allow the entry of lower caste people mainly Kolis (Harijans) and Mochis (Cobblers) in their homes and kitchens. They are just allowed to sit in the varandah (corridor). Further, it is observed that Baris and Lohars, although lower castes, are allowed to enter the homes of the upper castes, but are not allowed into
the kitchens. Similarly, Kolis and Mochis are also not allowed by the Baris and Lohars in their homes and kitchens.

4.13 It has also been observed that all the scheduled castes people do not enter the temples where the higher castes people worship their deities (Devis and Devatas). Scheduled Caste people too have deep faith in these local deities. It is also reported that the higher caste people do not stop them from entering the temples but they themselves avoid entering the temples because of prevailing social system. The scheduled caste people have fear that if they enter the temple, it may be taken to be polluting the temple and may amount to annoying the local deity, who is believed to have the power to cause tremendous harm.

4.14 Analysing the attitude of the youth towards caste as a basis of occupation, it is found that the majority of the educated youth (91.62 per cent) as compared to the uneducated youth (73.55 per cent) have not favoured caste to be the basis of occupation \( (X^2 = 9.88; \ df = 1; P < 0.05) \). This finding supports our hypothesis that the educated youth as compared to the uneducated youth tend to give less importance to traditional caste based occupation.

A changed situation can be conceived with reference to the pattern-variable of ascription vs. achievements,
as put forward by Parsons. According to the traditional principles of caste system, particular occupations were ascribed to various castes and the members of these caste groups had to perform these occupations, generation after generation. The factor of education has significantly altered the ascriptive character of traditional occupations. A large number of the educated youth are violating the traditional principle of caste occupations to take up new occupational roles which are better suited to their training and qualifications. Education, has helped these individuals to achieve new occupational roles.

4.15 The majority of the respondents (64.58 per cent) on the whole, believe in untouchability. It is observed that more of the educated youth (41.92 per cent) as against the uneducated youth (26.45 per cent) do not believe in untouchability ($X^2 = 7.34; df = 1; P < .05$). This finding supports our hypothesis that the educated youth as compared to the uneducated youth tend to give less importance to the practice of untouchability.

4.16 Analysing the change at the attitudinal level regarding the practice of untouchability, it has been observed that the majority of the educated youth (79.64 per cent) as compared to the uneducated youth (57.85 per cent) have discarded it and are of the view that untouchability should be abolished from society ($X^2 = 9.9; df = 1; P < .05$). However,
in actual practice, untouchability still exists in the village communities, as observed by the researcher.

4.17 With regard to caste system, it has been observed that at their attitudinal level, the majority of the educated youth (74.85 per cent) as compared to the uneducated youth (38.02 per cent) have not favoured it ($X^2 = 39.39; df = 1; P < .05$). Similarly, it has also been observed that the majority of the respondents with a high modernity score level (77.41 per cent) as against those with a low modernity score level (45.73 per cent) have discarded the caste system at their attitudinal level ($X^2 = 29.40; df = 1; P < .05$). Thus, these findings apparently support our hypothesis that the educated youth as compared to the uneducated youth and youth with a high modernity score level as compared to those with a low modernity score level, tend to give less importance to the caste system.

4.18 The main factors to overcome the caste barriers as reported by the majority of the respondents, are education, social and political movements, improvement in socio-economic conditions of scheduled castes and other poorer section of the society, and reservation policy on economic or some basis other than caste may help in breaking down the caste barriers. Further, some respondents have reported that through Government efforts, development of transportation and communication, advancement in industrialization and urbanization, the
caste barriers can be overcome. It is interesting to note that a few respondents are of the opinion that caste barriers are so deep rooted in our community that it is not possible to overcome them.

Leadership Structure:

4.19 With regard to participation of youth in the political activities, it has been observed that the majority of the youth, in the whole sample (85.76 per cent) do not take part in political activities. Further, it has been found that more of the educated youth (18.56 per cent) as compared to the uneducated youth (8.26 per cent) take part in political activities ($X^2 = 11.45; df = 1; P < .05$). Again, it has also been found that more respondents with a high modernity score level (18.55 per cent) as compared to those with a low modernity score level (10.98 per cent) take part in political activities of the village communities ($X^2 = 8.05; df = 1; P < .05$).

These results apparently support our hypothesis that the educated youth as compared to the uneducated youth and youth with a high modernity score level as compared to those with a low modernity score level, tend to take more active part in political activities of the village communities. It has also been found that the majority of the respondents take part in political activities at village and
panchayat level. Only one educated youth in the whole sample is found to take part in political activities at Block and Tehsil level.

4.20 Analysing the interest of youth in political activities, it has been observed that the majority of the educated youth (58.08 per cent) are interested in political activities whereas on the other hand, the majority of the uneducated youth (71.07 per cent) are not interested in the political activities ($X^2 = 24.06; df = 1; P \leq .05$). Similarly, it has also been observed that the majority of the respondents with a high modernity score level (58.06 per cent) are also interested in political activities while the majority of the respondents with a low modernity score level (63.41 per cent) are not interested in the political activities ($X^2 = 13.13; df = 1; P \leq .05$). Thus, the findings show that the educated youth as compared to the uneducated youth, and the youth with a high modernity score level, as compared to those with a low modernity score level, tend to be more interested in political activities at different levels. Further, it has also been found that the majority of the respondents (84.85 per cent) in the whole sample are interested in the political activities upto village and panchayat level only.

4.21 With regard to the factors considered important while casting votes in any election, it has been observed
that the achievement oriented factors (individual merits of candidate, education of candidate, and political party affiliation) have been ranked higher than the ascriptive factors (religion of candidate, regional basis and caste of the candidate) by the youth, irrespective of their level of education. This shows that the youth in the village communities are more modern oriented on this dimension. Further, it is found that $t$ values are significant at .05 level of significance for all the factors. The finding shows that the educated youth as compared to the uneducated youth have given more importance to all the achievement oriented factors, except the factor of "political party affiliation". For this, the uneducated youth have given more importance than the educated youth. Whereas, on the other hand, the uneducated youth as compared to the educated youth, have given more importance to the ascriptive oriented factors.

4.22 Analysis on attributes of leaders shows that the educated youth have considered honesty, good temperament, politeness, education, sparing time, impartiality, organizing capacity, manipulation as some of the very important attributes of leaders, whereas the attributes such as reputation of the family, religion, regional basis, sex and caste are considered as less important by them. On the other hand, the uneducated youth have considered honesty, good temperament, politeness, impartiality, sparing time, organizing capacity and education as some of the very important attributes of leaders. The
attributes such as manipulation, religion, contact with government officials, regional basis, caste and sex have been considered more important than the attributes such as reputation of the family, economic standing (wealth) and younger age of the candidate by them. The interesting observation is that the attributes such as 'education' and 'younger age of the candidate' have been ranked lower by the uneducated youth (8th and 17th, respectively) whereas the educated youth have ranked them higher (4th and 11th, respectively).

4.23 Further, analysing these attributes* of leaders on the action pattern variables, it has been observed that the educated youth as compared to the uneducated youth have given more importance to achievement-oriented attributes and to two ascribed-oriented attributes viz., 'economic standing' (wealth) and 'reputation of the family'. On the other hand, the uneducated youth have given more importance to the ascribed oriented attributes. It is also observed that the declining importance given to the ascribed oriented attributes is reflective of the fact that leadership is being perceived on attributes which are achievement oriented.

*Achievement oriented attributes are: honesty, good temperament, politeness, education, sparing time, impartiality, shrewdness, organising capacity, manipulation, contact with government officials, and younger age of the candidate.

Ascribed-oriented attributes are: economic standing (wealth), reputation of the family, religion, regional basis, sex and caste.
4.24 It has been observed that modern democratic panchayats are becoming more popular as compared to traditional panchayats. With regard to the pattern of panchayat leadership, in the village communities, it has been observed that panchayat elections are held through democratic methods, that is, through votes. There is representation of woman and scheduled caste person in the panchayat. A woman member is nominated to the panchayat irrespective of the caste and a scheduled caste member is elected under the reserve constituency. It has been observed that they have hardly any say in the panchayat matters. It is also observed that upper castes and dominant caste group people dominate the panchayat politics. Further, it has also been observed that leadership structure in the village communities is emerging more on achievement-oriented factors than the ascribed oriented factors. It is also observed that leadership is mainly emerging on education and age dimensions. However, caste, kinship and economic standing still prevail as factors in choosing leaders to the panchayat.

5. Attitudinal Aspects of Modernity Towards Developmental Activities:

5.1 An analysis of relative importance of different activities for the development of the village communities indicates that youth have different preferences for various activities according to their own perceptions and needs.
It has been observed that the educated youth have considered activities like schools, tap water supply, health centre, road construction, electricity supply, post office, and veterinary hospital as more important than the activities such as transportation and communication facilities, employment opportunities, technology in agriculture/horticulture, and bank facilities. The library facilities have been preferred to the activities like marketing facilities setting up of industries, Rest houses, children's park and club. On the other hand, the uneducated youth have considered the activities such as schools, tap water supply, road construction, health centre, electricity supply, transportation and communication facilities, post office and employment opportunities as some of the important activities for the development of the village communities. They have considered the activities such as Rest house, children's park, library facilities and club as less important activities for the development of the village communities. The /t/ values show that the educated youth as compared to the uneducated youth have given more importance to all the developmental activities barring the two activities, viz., 'schools' i.e. educational facilities and 'setting up of industries' for the development of the village communities. For these two developmental activities, they do not differ significantly (P > .05).

5.2 With regard to the participation of youth in the developmental activities, it has been observed that the
majority of the educated youth (59.88 per cent) as compared to the uneducated youth (35.54 per cent) take active part in developmental activities of the village communities \( (X^2 = 16.64; \text{df} = 1; P < .05) \). Further, it has also been observed that the majority of the respondents with a high modernity score level (61.29 per cent) as compared to those with a low modernity score level (40.85 per cent) participate in developmental activities of the village communities \( (X^2 = 11.80; \text{df} = 1; P < .05) \). The findings apparently support our hypothesis that the educated youth as compared to the uneducated youth and the youth with a high modernity score level as compared to those with a low modernity score level, tend to take more active part in developmental activities of the village communities.

5.3 Analysing the attitudes of the youth towards use of modern technology in agricultural/horticultural operations, it has been observed that cent-per-cent educated youth in the sample have preferred to use modern technology in agricultural/horticultural operations, whereas, on the other hand, 91.74 per cent of the uneducated youth have also preferred it \( (X^2 = 14.3; \text{df} = 1; P < .05) \). Similarly, the majority of the respondents with a high modernity score level (97.58 per cent) as compared to those with a low modernity score level (95.73 per cent) have also preferred to use modern technology in agricultural/horticultural operations \( (X^2 = 0.72; \text{df} = 1; P > .05) \).
The findings support our hypothesis that the educated youth as compared to the uneducated youth and the youth with a high modernity score level as compared to those with a low modernity score level, tend to adopt modern technology in agricultural/horticultural operations.

5.4 It has also been found that the majority of the educated youth (86.83 per cent) as compared to the uneducated youth (71.07 per cent) have favoured the adoption of new methods of pursuing agriculture/horticulture ($X^2 = 10.97; df = 1; P < .05$). Similarly, the majority of the respondents with a high modernity score level (88.71 per cent) as against those with a low modernity score level (73.78 per cent) have also favoured it ($X^2 = 9.91; df = 1; P < .05$).

Thus, the findings indicate that the educated youth as compared to the uneducated youth and the youth with a high modernity score level as compared to those with a low modernity score level, have favoured the adoption of new methods of pursuing agriculture/horticulture.

5.5 As has been observed, the area under study is relatively less developed. The major problem in the village communities is in terms of bridging the gap between the rural and the urban infrastructure amenities. The area of study is on its way to modernization. Regarding the infrastructural development and the type of facilities available in the area,
it is found that people have now facilities of transportation, bank, water supply, electricity, school, civil and veterinary dispensary, post office, Rest house and a co-operative society. The activities such as communication, road construction, technology in agriculture, marketing facilities and setting up of industries are poorly developed. These activities are also crying needs of the people for the development of the area.

5.6 For the development of a village/area, the youth feel that infrastructure facilities must be made available even at the village level. Youth, irrespective of their educational level, have strongly favoured provision of educational facilities, roads, water supply, health centre, electricity, employment, technology in agriculture/horticulture, bank, post office, setting up of industries and marketing facilities for their local produce and support price for their local produce. Further, the respondents have also suggested that poor section of society should be uplifted by giving them various governmental aids and incentives. Government should simplify the procedure for getting loans or any other incentive and should involve more and more people in the developmental activities.

5.7 As regards possession of housing pattern and amenities, it is found that the majority of the respondents (98.61 per cent) in the whole sample have their own houses. The
structure of the houses is found to be pucca in nature in the majority (92.31 per cent) of the cases. The average number of rooms is 2.98 for the entire sample, whereas, in the case of educated and uneducated youth families, the average number of rooms is 3.10 and 2.79 respectively. The new houses are generally ventilated, more spacious and properly electrified, whereas, the old houses are without windows. As far as modern amenities such as separate kitchen, bathroom, latrine and cattle shed are concerned, it is observed that the majority of the educated youth (92.81 per cent) as compared to the uneducated youth (86.78 per cent) in their houses have separate kitchens and 41.92 per cent of the educated youth as against 32.23 per cent of uneducated youth have separate bathrooms. It has also been observed that generally the ground floor of the house is used for keeping the cattle. Therefore, in majority of the cases (93.75 per cent), there is no separate cattle shed. Similarly, in the majority of the cases (98.26 per cent), there is no separate latrine. The people go out in the open fields for defecation purposes.

As regards electricity connections, it is observed that the majority of the educated youth (91.02 per cent) as compared to the uneducated youth (85.95 per cent) are enjoying this benefit. Further, as regards possession of personal effects, the consumption pattern appears to be on the increase in the village communities. The majority of the educated youth (53.89 per cent) as compared to the uneducated youth (49.59 per
cent) own a radio set only, whereas 19.76 per cent of the educated youth as against 9.09 per cent of the uneducated youth own a radio set and audio cassette player/recorder. It is also found that 2.4 per cent of the educated youth own television set alongwith a radio and audio cassette player/recorder. It has also been found that there is not even a single telephone connection in the whole area and no respondent is found to own any personal mode of transport. The cent-per-cent households of the respondents use wood as cooking fuel. The majority of the respondents in the sample have the tap water scheme as the source of water supply.

5.8 Analysing the extent of mass-media exposure, it has been observed that the youth in the village communities are less exposed to the mass-media. A very few respondents (6.94 per cent) in the whole sample, get newspaper in their homes. As regards reading habits of newspapers and magazines, it is found that a very few of them read newspapers/magazines regularly and some of them read them occasionally. Further, the majority of the educated youth (41.91 per cent) as against the uneducated youth (16.53 per cent) see the movies through videos which operate in the area on commercial basis and the educated youth frequent movies more often than their uneducated counterparts. It is found that only four respondents in the entire sample have television sets in their homes and they watch the TV programmes regularly. As regards the habits of
listening to the radio programmes, it has been observed that the majority of the educated youth (40.72 per cent) as compared to the uneducated youth (20.66 per cent) listen to the radio programmes regularly, whereas, the majority of the uneducated youth (44.63 per cent) as against the educated youth (38.32 per cent) listen to the radio programmes ($X^2 = 14.39; \text{df} = 2; P < .05$). Further, it has been observed that the majority of the respondents in both the groups (81.52 per cent) listen to the regional programmes followed by songs, yuva vani, krishi jagat etc. (63.03 per cent), and news and other national programmes (43.60 per cent). Thus, on the whole, it has been observed that the educated youth as compared to the uneducated youth, are more exposed to the mass-media.

5.9 Youth in the village communities have also been exposed to the urban living. It is found that the majority of the educated youth (50.90 per cent) as compared to the uneducated youth (20.66 per cent) visit the cities ($X^2 = 27.18; \text{df} = 1; P < .05$). It is also observed that the majority of the uneducated youth (56.00 per cent) as against the educated youth (51.76 per cent) visit the cities, once in a six months, while only 17.65 per cent of the educated youth visit the cities once in a month to two-three times in a month. Further, it has also been found that the majority of the educated youth as compared to the uneducated youth have lived in the cities.
It is observed that more of the educated youth (35.29 per cent) as against the uneducated youth (20.00 per cent) have stayed in the metropolitan cities. Again, it has also been found that the majority of the educated youth as compared to the uneducated youth have lived in the cities for longer periods. This shows that the educated youth as compared to the uneducated youth are more exposed to the urban living.

5.10 Analysing the attitudinal aspects of modernity of the rural youth, it has been observed that the modern-oriented factor "Education is necessary for All" has been ranked at the top by the youth, irrespective of their educational level. The factor "man can be virtuous (good) without having any religion at all" has been considered as the least important factor for an individual to be modern-oriented for any developmental process. This shows that the youth want to confine their experiences more to "the little tradition" than to "the great tradition" and have the traditional conservatism on this dimension. It has also been observed that the \( t \) values are significant at .05 level of significance for all the modern-oriented factors. This shows that the educated youth as compared to the uneducated youth have given more importance to all the factors important for an individual to be modern-oriented for developmental process.

5.11 As regards the traditional factors which may be responsible in impeding the developmental process, it has been
observed that the factor "parents and elders should be obeyed uncritically" has been ranked at the top. Thus, it appears that the parental authority has still a great hold on the youth in the village communities. Further, it has also been observed that the /t/ values are significant at .05 level of significance for all the traditional factors. This indicates that the educated youth as compared to the uneducated youth have given less importance to all the traditional factors. The declining importance to these traditional-oriented factors given by the educated youth as compared to the uneducated youth, speaks for modern orientation of educated youth at their attitudinal level in the village communities. On the other hand, these traditional oriented factors are observed to play still a significant role in the way of the life of the uneducated youth. The above findings, apparently support our hypothesis that the educated youth as compared to the uneducated youth tend to express more modern than traditional types of attitudes towards various factors pertaining to traditional-modern dimensions of modernity.

An examination of the findings of the present study shows that education has been found to be a positive factor of modernity, especially so at the attitudinal level. By and large, the attitudes of the educated as compared to the
uneducated youth in rural Himachal Pradesh, have been favourable towards modernization of various aspects of social life, such as preference for a nuclear family set-up, family planning practices, higher age at marriage for boys and girls, achievement-oriented factors for selecting a marriage partner, monogamy as a form of marriage and personal liking in selection of marriage partner. Further, their attitudes have also been found favourable towards inter-caste marriage, abolition of untouchability, divorce, widow-remarriage, education and employment of girls, and modern occupations for girls. The educated youth as compared to the uneducated youth give less importance to factors such as belief in children as a gift of God, importance of a male child in the family, marriage rituals and ceremonies, practice of child marriage, dowry system, religious practices such as worshipping of god or goddess/devi or devata in the event of illness in the family, and belief in evil spirits/magical practices/sorcery/faith healing, practice of untouchability, commensal relations, caste system and traditional caste-based occupations. However, their attitudes towards these factors are not highly favourable since the educated youth are as yet, modernizing on some of these dimensions as compared to the uneducated youth.

Further, the educated as against the uneducated youth, have also shown favourable attitudes towards modern
occupational roles, active participation in political activities, keeping in view the achievement-oriented factors while casting their votes, and keeping in view the achievement-oriented attributes for choosing a leader. It has also been observed that the educated youth as compared to the uneducated youth have shown favourable attitudes towards participation in developmental activities, and for having infrastructure facilities for the development of the village communities, adoption of modern technology in agricultural/horticultural operations. Educated youth as compared to the uneducated youth are also more modern-oriented in their attitudes towards various factors pertaining to traditional-modern dimensions of modernity in this social setting.

Apart from the changes observed at the attitudinal level, it has also been found during the course of the study, that in actual practice there are certain changes operating at the normative level of some social institutions, for example, the nucleation of the family, adoption of family planning practices, personal choice in the selection of marriage partner, marriage at a later age, monogamy marriage pattern, dowry system, divorce, widow remarriage, education and employment of girls, and modern or new type of occupations for girls. The leadership structure in the village communities has also undergone a change. The achievement-oriented factors are more important than the ascribed oriented ones in
selecting the leaders in the village communities. It has also been observed that democratic panchayats are more popular as compared to the traditional panchayats. There is a change in the occupational roles of the youth from traditional to modern types. The economic aspect of the caste system, characterized by the 'Jajmani system', has also been affected adversely. The infrastructural development is taking place gradually. Thus, we see that there are some changes in the structure of action, though the magnitude of changes is very small.

However, on certain dimensions especially with reference to religious practices, caste endogamy, commensal relationship with lower caste people, marriage rituals and ceremonies, there are no significant changes observed at the normative level.

Even an analysis of the rural youth on the basis of index of modernity, has shown that the youth with a high modernity score level as compared to those with a low modernity score level, tend to show favourable attitudes towards nuclear family set-up, higher education of, and modern occupations for girls, participation in political and developmental activities, and adoption of modern technology in agricultural/horticultural operations. They have discarded, at their attitudinal level, the joint family set up, marriage rituals and ceremonies, religious practices such as worshipping
of god or goddess/devi or devata in the event of illness in the family, and belief in evil spirits/magical practices/sorcery/faith healing, and the caste system.

The findings of the present study reveal that changes are more vivid in the case of structure of expectations as compared to the structure of ideals or actions. It is hoped that with the spread of education, these changes will become further pronounced and strengthened and the changes at the attitudinal level will ultimately give way to changes in the role structure of individual or sub-groups, responsible for the maintenance and perpetuation of social institutional life.

Rural youth, which constitutes a potential group of the Himachal Pradesh population, in terms of its numerical size as well as a labour force for development, need to be tapped adequately. To get their participation and involvement in development and modernizing of the State, they need to be adequately trained and prepared, and education as such is an important instrument of change. There is an urgent need to spread primary as well as secondary and higher education in the rural areas of the Himachal Pradesh. Apart from formal educational system to be strengthened in rural areas by opening more educational institutions, there is simultaneously also a need to strengthen and support mass-media exposure or non-formal education especially for the youth (both
males and females). In the development of personality of the youth, not only formal education but also the non-formal education plays a significant role. If the youth have appropriate type of personality, developed through right types of attitudes towards various aspects of social life, then they can relate themselves more meaningfully to the institutional structure of the rural society and transform it through adequate role performance.

Even, the function of education to perpetuate one's culture from one generation to another, can be meaningfully fulfilled, if the youth evaluate traditional values along with the modern values of the changing Indian society, instead of rejecting them, and incorporate these into new role structures to modernize our society, as well as to promote change and preserve continuity of culture.

Thus education can go a long way in bringing desirable behaviour changes in the future generation of the Himachal Pradesh society, through newer ways of socialization of youth, imparting right type of knowledge, building up of right type of attitudes and by bringing about changes at the role performance of the younger generation. It is also expected that these changes in the value pattern of people especially among the youth through education would supplement and support the newer occupational and economic
activities and along with political interventions of democratic forces, would transform the rural social structure by bringing about changes in the social institutional dimensions.