CHAPTER II

METHODOLOGY

In this study essentially the same methodological procedures were employed as those used in the majority of the attitudinal studies on various social issues. It included the use of an interview schedule, interviewing techniques and a sampling procedure.

(1) **Sampling:** The present research was carried out in 300 students drawn from two post graduate colleges of Jhansi i.e. Bundelkhand Degree College and Arya Kanya Post graduate College. These two colleges were selected as these are the biggest colleges of Jhansi. Bundelkhand Post graduate College is the biggest co-ed college from where the students of different age groups, different educational qualifications and socio-economic status could be selected. In the same manner Arya Kanya Mahavidyalaya is the only Girls postgraduate institution of Jhansi from where the girls of different age groups, different educational qualifications and socio-economic status could be selected.

One hundred and fifty students from each sex (male and female) were selected on the basis of systematic random sampling from the roll call register of the two colleges. Students thus selected were interviewed on the structured scale. Students were contacted in the college campus.
The size of the original sample was based on the assumption that some of the students might not be available and might not co-operate, in the circumstances other students of the same class were located from the register.

(ii) Procedure of the study: The schedule was prepared by the researcher herself in consultation with her supervisor and other experts with a view to insure effective administration of the tool of the study.

(iii) Schedule of attitudinal scale: For the purpose of present study the scale prepared is based on "Likert Technique of Summated ratings" and is often called the method of internal consistency (Young, 1977).

For the construction of the scale a series of short but carefully formulated statements which express wide range of attitudes towards religion and untouchability, from extremely positive to extremely negative, were compiled and carefully edited. Moreover, the statements were so compiled as to indicate clearly a position for or against the point at issue. Each statement calls for a response by checking or underlining one of the five alternatives: strongly agree, agree, disagree, strongly disagree and undecided. The statements were arranged in the form of
a five point scale so that subject may indicate the intensity of his/her attitude for each item. Weights were assigned to the several categories for each item, the least favorable response usually represent the lowest value. Though the questions were arranged haphazardly in the questionnaire, the scale items could be grouped under four main categories each, concerning both religion and caste which are as follows.

(a) Untouchability

Social aspect: Out of 36 items regarding untouchability 16 items touched upon the social aspect of the caste system. It means these items are related to the social interaction of caste Hindus and Harijans.

Cultural aspect: There were 7 items in the scale concerning cultural context of the issue.

Practical aspect: In the same manner 7 items in the scale dealt with the practical aspects of the caste system. These questions were selected from the practical point of view signifying practical advantages and disadvantages of the caste system.

Economic aspect: Six items in the scale explored the economic aspect of the caste system. These items concern
with the attitudes of upper caste students towards the economic facilities given to raise the standard and moral of the untouchables.

In the same headings items related to attitudes towards religion were grouped.

(b) Religion

Social aspect: Out of 42 items regarding students attitude towards religion, eight items touched upon the social aspect of religion to assess the opinion of the students about role of religion in facilitating social interaction in the society.

Cultural aspect: There were 16 items in the scale concerning cultural aspect of religion. These items were expected to throw some light on the students' opinion whether the religion is a part of our culture.

Economic aspect: There were only three items in the scale to assess students' opinion regarding the economic advantages and disadvantages of religion.

Practical aspect: There were fifteen items in the scale to assess the opinion of students about utility of religion in tackling the practical problems of life.

Division of items about various aspects of religion and untouchability is given in the Table-2.
Table - 2

DIVISION OF QUESTIONS ON THE BASIS OF DIFFERENT ASPECTS OF UNTOUCHABILITY AND RELIGION IN THE SCHEDULE

<table>
<thead>
<tr>
<th>Different aspects of untouchability</th>
<th>No. of items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Social aspect of untouchability</td>
<td>16</td>
</tr>
<tr>
<td>2. The cultural aspect of untouchability</td>
<td>7</td>
</tr>
<tr>
<td>3. The economic aspect of untouchability</td>
<td>6</td>
</tr>
<tr>
<td>4. The practical aspect of untouchability</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total items 36</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Different aspects of religion</th>
<th>No. of items</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Social aspect of religion</td>
<td>8</td>
</tr>
<tr>
<td>2. Cultural aspect of religion</td>
<td>16</td>
</tr>
<tr>
<td>3. Economical aspect of religion</td>
<td>3</td>
</tr>
<tr>
<td>4. Practical aspect of religion</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total items 42</strong></td>
<td></td>
</tr>
</tbody>
</table>
The schedule was initially pretested in a smaller but similar sample. The final schedule which emerged after taking into account pretesting experience contained only 36 questions regarding untouchability and 42 questions regarding religion. Questions were so arranged as to cause the least possible problem to the respondents in reconstructing the general sequence of events as experienced by them. This meant intermixing of questions from different areas, but every care was taken to include all the areas and relevant questions in each of them in the final schedule. The final schedule was a structured tool providing for probes and questioning in depth, wherever necessary. Three Hundred copies of the final schedule were cyclostyled and were administered individually on the sample of students taken for purpose. The field work was started on March 7, 1983 and the students were contacted in their college campus.

(iv) Interview process: Because of the nature of the study, appropriate rapport with the respondents was established. Initially respondents were informed about the purpose of the inquiry.
The researcher's right to ask question was comfortably established. First, immediately after the introduction, the advantages of the study were told to the respondents and it was also made clear that their sharing of the information could be of no use to others in the society. These implications had the desired effect and students agreed for the interview.

To obtain reliable responses in socio-Psychological study is a difficult task because there is no standardized scale available which can reliably measure the attitude without bias. However, attempts have been made to minimize the errors. Interviewing procedure was used to enlist the cooperation of the respondents and to seek opinion in the areas of agreement and disagreement. One interview took roughly one hour. Background information about the respondents regarding age, sex, education and father's income was also obtained. Thus, interview supplemented the information obtained in schedule.

In this study there was no problem in getting responses as it was not concerned with any intimate personal information. In the interview different kinds of questions were also asked from the respondents so as to obtain information regarding the type of the family
in which they live such as joint family or nuclear family. Some questions were framed to explore various religious, social, economical and political factors which have strengthened the base of religion and untouchability. Similarly, some questions were related to find out the influence of education, land reforms, urbanisation and industrialization on religion and untouchability.

Language was also not a problem in this study. Every body could read the scale in Hindi and every body could give response in Hindi. Though the scale was framed in English, its Hindi version was made available by the investigator. The findings of the present research work were verified for the crossectional results among the students, on random sampling observation basis.

Primary data so collected was then compiled so as to make the organization of data smooth.

(v) Observation method used: Statistics alone can not give the true picture of the attitude of respondents towards religion and untouchability. Therefore, the data was supplemented by the information collected during the interviewing procedure and by the observation of the behaviour of the respondents. Observation of social behaviour is usually of little value if it does not include an adequate
description of the character of the social atmosphere. Therefore, in the present study observation of the behaviour was not limited only to the respondents of the study but it was made of the entire students community as well as of entire Indian community, in context of religion and untouchability. "The observation may be defined as systematic viewing of the seen phenomena. Social processes, social trends require interviewing and other techniques for the study. But one can hardly think of an empirical study in which some observation has not been made" (Young, 1977).

Several types of field observation have been found useful in social research. This can be classified as follows:

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Non controlled
Non participant
Field observation

Non controlled   Controlled
Participant     Observation
Field observation

Fully Controlled
Partially Controlled
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For the purpose of the study the method of observation was non controlled non participant field observation. The concepts of both participant and non participant
observation date back to Professor Edward Lindman's (1924) publication of Social Discovery. He was sharply critical of the naivete exhibited in studies "based upon scheduled of questions for which the investigator found answers by making inquiries of person." Lindman considered as absurd any attempt to avoid bias by posing questions requiring a simple "YES" or "NO" reply in a study which entailed not only "WHAT" of life but also "WHY" and "HOW". Furthermore, in answering question (a person) will reply in terms of the objective thing he is really doing. Thus if you wish to know that what individual is really doing, he should be watched.

However, an important trend in sociology during the past few decades has been, an increasing emphasis on the development of measuring instruments. Because, there has come an increasing demand for evaluations and measures which shall be impersonal and shall have the general validity and objectivity such as in the physical sciences, in business and industry. For making the present study more objective, the attitudinal scale was used.

To get the answers of "WHY" and "HOW" of the study, the data was supplemented by interviewing and observation technique.
The collected data was grouped in simple and compound frequency tables. Standard classifications were used to make the comparison easy.

Interview with 300 respondents was further supplemented with relevant literature, official records, census records and district gazetteers.

(vi) Statistical analysis:

(a) Classification, tabulation and analysis of the data: The available data was put for further analysis to draw conclusions. Twelve master charts were prepared from the data on the scale each containing data of 25 students. Then a final master chart was prepared in which the sum of the data from the every small chart was copied out. From the above chart an overall estimate of the students attitude could be drawn.

The questions were sorted out according to different aspects of untouchability and religion viz. social, cultural, economical and practical aspects by using the master charts.

Then weights were assigned to all statements by scoring the answers 5, 4, 3, 2, 1 for strongly agree, agree, disagree, strongly disagree and undecided, respectively.
The percentages were calculated in the following way - suppose there are sixteen items for the social aspect of untouchability. Then the maximum marks a student can score is (16x5)80. Hence, the percentage was calculated with 80 marks as base. Similarly, in cultural aspect of the caste system there are 7 items in the scale the percentages were calculated with 35 marks (5x7) as base.

After this the grades were framed in the following manner:

Grade IV-scores 60% or above 60%
Grade III-scores above 45% and below 60%
Grade II-scores above 33% upto 45%
Grade I-scores below 33%

Data was analyzed after finding out the number and percentages according to the tables patterned as follows.

ATTITUDES TOWARDS SOCIAL ASPECT OF UNTOUCHABILITY BY AGE, SEX, EDUCATION AND SOCIOECONOMIC STATUS

<table>
<thead>
<tr>
<th>Grade</th>
<th>Sex</th>
<th>Education</th>
<th>Age group</th>
<th>Socio economic status</th>
</tr>
</thead>
</table>

In the same manner 8 tables were prepared for all the aspects of untouchability and religion.
Finally for getting an over all impression of the attitudes towards religion and untouchability the tables were prepared from the total number of responses for each item in the following manner.

1. The items were sorted out according to different aspects of untouchability and religion viz. social, cultural, economical and practical aspects by using the big master chart.

2. According to various aspects of untouchability and religion the responses of students were also sorted out under different headings e.g. strongly agreed (SA), agreed (A), disagreed (D), strongly disagreed (Sd), undecided (U).

3. The numbers of responses were added separately for each aspect under different headings. All the five sums (i.e. SA, A, D, Sd, U.) were divided by total number of different questions, giving averages.

4. These averages were multiplied by the weights which were attached to all statements by scoring the answers 5, 4, 3, 2 and 1 to obtain the marks.

In this way 4 new tables each for religion and untouchability were prepared which are presented in subsequent chapters.
The analysis helped in understanding the structure and composition of sample in order to draw conclusions regarding students attitudes towards untouchability and religion.

Bar diagrams were prepared showing the relative difference between number of respondents for each variable i.e. for different aspects of religion and untouchability.

As the sample of three hundred students was taken from two colleges of Jhansi District, it may not be representative of the entire student community. Still the care was taken to make the sample representative as far as possible by using the technique of random sampling.