CHAPTER VI

SUMMARY
Secularism as a forceful trend, a style of life and political necessity emerged against the most compulsive and blind church system. As an insightful and promising programme of socio-political importance, secularism could not leave a vast country like India uninfluenced. India after freedom designated the state as secular state. Hence a course of adoption could and has been suggested. The philosophy of secularism in India, advocated in transition does not relegate religion but builds up its genuineness. Through the interaction that has over the period played in making it so. State thus made society committed to social cum structural change.

In view of the above it is believed that over the period in Indian context people have developed certain attitudes towards secularity. As such it is, therefore, decided to study such attitudes particularly among youths in Kashmir.

Kashmir has been a symbol of secularity in its own way. There are historical reasons for this typical characteristic in Kashmir society and it has not been eroded as the roots are deep in the cultural context. The study of the styles of life, manners, habits, dress, food, marriage styles, language,
places of worship in close proximity to each other and such of the aspects have helped Kashmir's traditionality towards accepting each other and prophesying a secular urge. There is an interesting study done by the census Department of the state under the chairmanship of Mr. M. A. Kamili which reveals that while transacting business of any sort personal prejudice or religious affiliation has not interfered at any point of time.

**Statement of the Problem**

"A study of secular attitudes among youth in Kashmir"

The objectives of the study are:

1. To study the secular attitude developed by youth.
2. To find out similarities and differences among various groups at different levels of socio-economic status in their secular attitudes.
3. To find out the co-efficient of corelation on secular attitude among the groups at different levels of socio-economic status.

**Null Hypotheses**

The following hypotheses were proposed to be tested:

1. There are no significant differences among the various SES groups so far as secular attitude are concerned.
2. There are no significant relationships among the various SES groups.
Methods and Procedures:

Sample

The sample used for the administration of the test to determine secular attitudes was drawn from the different faculties of Kashmir University viz - Arts, Science, Commerce, Education, and Social Sciences. The number of subjects involved was 300. The sample was drawn randomly and only such male subjects were included who were equated on the variable of intelligence, age, rural and urban affiliation and scholastic achievement. The subjects were identified on the basis of socio-economic status. The distribution was as follows:

1. Upper strata 42
2. Upper middle 60
3. Lower middle 124
4. Upper lower 74

Tools for investigation

1. Information schedule.

To elicit information about the subject an information schedule was used to enquire on the issues related to aquating the
subjects on factors attempted for controls.

2. Cattels culture fair test of 'g' was used for determining intelligence.

3. S.D. Kapoor's socio-economic status scale was used to identify the sample.

4. To study secular attitude among youth secular attitude scale was framed after consulting the related literature on the subject and discussion with the experts, even secular attitude scale of B. P. Sinha was consulted. The scale was used for a try out on a selected sample and then final form was drafted. The scale measures 8 types of attitudes.

1. Attitude towards tolerance
2. Attitudes towards sociability
3. Attitudes towards awareness of fundamental rights
4. Attitudes towards patriotism
5. Attitude towards respect for each others religion
6. Attitude towards empathy
7. Attitude towards spirituality
8. Attitude towards modernity
The scale was put into 8 parts with ten items in each part except one which has only five items. The total number of items was 75. The scoring procedure was based on the 'likerttype'. The language of the scale was English and it took an individual 48 to 60 minutes to complete.

**Statistical treatment:**

The analysis of variance (F) method was used for comparison and for other details critical ratio (CR) was worked out. In order to find out relationship rank order correlation (RHO) method was employed.

**Tabulation and interpretation of data**

a. Graphical representation of attitudes:
   
   The investigator prepared the bar graphs for the attitudes of various groups.

b. Comparison was made among the groups and in case (F) was worked out.

c. In order to find out the relationships, the attitudes of the groups were ordered for it.
Findings:

The results of the study reveal in the first instance that secular attitudes have been developed by the youth. And socio-economic status seems to be a factor in the development of secular attitudes. This is revealed also by the earlier study made by (Mehta 1975; Roy 1975 and Nandy 1975).

Attitude towards tolerance:

On this attitude SES groups showed significant differences between SESG and SESG, SESG, and SESG. The study reveals that high socio-economic groups exhibit high degrees of tolerance. The study is in conformity with the studies made by Sears (1940) and Holland (1940).

Attitude towards Modernity:

The 4 SESG groups on the comparison showed significant differences. The high SES groups showed favourable attitude towards modernity. The studies is in conformity with Muthaya (1971).
Attitude towards awareness of fundamentals rights:

On this attitude different SES groups showed significant difference when compared and it became evident that high SES groups viz; SESG_1 and SESG_2 were found more aware than the other two groups. The finding is in conformity with the study made by Joshi (1973).

Attitude towards respect for each other's religion:

The comparison of the groups on this attitude showed significant difference between SESG_1 and SESG_4, SESG_2 and SESG_4.

Attitude towards spirituality:

The comparison of the groups showed that all the four groups exhibit equal level towards an attitude of spirituality.

Attitude towards patriotism:

The comparison of groups on this attitude showed significant difference between SESG_2 and SESG_1, SESG_1 and SESG_4. The highest SES groups showed favourable attitude towards patriotism.
Attitude towards empathy:

The study shows that there is significant different among the groups and it was found that lower SES show favourable attitudes towards empathy.

Relationships:

It became evident that there is significant relationship between the groups $\text{SES}_1$ and $\text{SES}_2$. The relationships in all other cases was found insignificant.

The finding reject the nal hypothesis that there is no significant differences among the various SES groups and relationship so far as secular attitudes are concerned.