CHAPTER I

INTRODUCTION
Man for the satisfaction of his diverse needs, must associate with his fellows and seek their co-operation. Such is the testimony of history. Perhaps, if man were limited to the simple reflex level of homeostasis, this barrier to advancement might hold highly stereotyped cultures, isolated from contact with others have been perpetuated for hundreds of years with apparent change.
Man conforms to social pressures, introjects cultural norms, and initiates the behaviour of leading figures in his milieu. Psychologists like Gardner, Murphy and Anastasi speak of a "Bio-social" approach to Psychology and differentiate between structure and function in human constitution. The formation of human personality is perpetuated by human environment or conditioning acting upon the human organism, and the later developing specific ways of interaction with the environment. Personality of an adult is a development from the initial base which nature has provided within the infant himself. The development occurring in a particular environment, he develops as a biological and social organism, and the adequacy of his development depends upon whether the environment provided him the raw material necessary for each.

According to Sorokin, "The super organic aspect of personality is not determined by or acquired from biological heredity. It is moulded by social and cultural milieu."

2. Stagner, Ross; (19 Personality and Social values Macgrowhill pp. 519
3. Maslow, A.H; "Role of dominance in social and sexual behaviour". Journal of Genetic Psychology 48, pp 310 - 338
4. Murphy, Gardner; (1947) "Personality; A bio-social approach to origins and structures" Journal of social psychology
5. Santog, L.W. (1944) "War and fetal material relationship, marriage and family living" Journal of Social Psychology 6(1 - 5)
personality of an individual is not purely a homeostatic mechanism. The individual strives for goals, and he is capable of abandoning a comfortable birth in favour of exploration, social reform and the realization of ideals. Society is the nutritional medium in which the identity of a person gradually emerges. Man thus remains the centre of social philosophy and theory. He will have to be viewed as Homo faber, and at the same time as a man of contemplation and as a man of responsible choices. Individual and society are indivisible and inseparable. You cannot change the individual unless you first change society and you cannot change society unless you change an individual. Personality and society is and must continue in their relationships as a virtual images of each other; and this means that there must be continual progress towards the goal of mature personalities in a mature society. Human intelligence must be freed from emotional bondage of it is to be effective in working for a better society. It is

8. Ibid
obvious only a society which is being ' being for itself' can develop, societies which are dual 'reflex' invaded and dependent on the metropolitan society cannot develop because they are alienated; their political, economic and cultural decision-making power is located outside themselves in the invader society. In the last analysis, the later determines the destiny of the former; more transformation for it is their transformation not their development. That is in the interest of the metropolitan society. Thus a mature society assumes the existence of mature personalities.

A mature society assumes the existence of mature personalities. A mature society provides freedom for each unique personality to develop to its maximum potentialities, restricted only by the requirement that this development imposes no barriers on other personalities. This needs totally an organised society; then an organised society needs certain uniform rules of behaviour. Indeed human society is unconceivable without some rules of behaviour and some mores that societies at various times and places having reached a similar stage of development should promulgate. Similar rules, is nothing surprising.

9. "Secular Humanism" Year Book of Social Psychology
India declared herself as a secular state. Secularism, a forceful trend, a style of life and political necessity emerged against the most demanding compulsive and blind church system. As an insightful and most promising programme of socio-political importance could not leave a vast country like India uninfluenced. Soon after independence considering the multiracial, multicultural and multilingual structure of Indian society, the framers of the constitution of free state realised the urge for secularism as the form of Govt., for the best functioning and social relevance.

We the Indians at the same time felt that the task of modernisation to which we are expected to respond maturely and responsibly that man is free to direct his future towards an age of prosperity and happiness. The transition would not mean an adaptation of the European secular trend in a country reasonably committed to religion. Hence a course of adoption could and has been suggested. It has not recommended a society in which religion controls all aspects of life which is not

congenial to innovation and change on the other hand. When
the influence of religion is restricted to the relation
between man and God or man and the universe and when
the influence of religion on other aspects of life become
less pervasive there is scope for innovation and change.11
Our secularism therefore does not relagate religion but
builds up its genuineness Dr. Radha Krishnan observes that
"the human being is subjected to diverse types of psychological
anxieties, discords, neuroses and grave insecurities, religion is the potent force for rehabilitation of disbursed
life and would press for the application of the religions
tolerance, love and genuine charity in all walks.12"

This trend took roots in the Indian situation even before
independence. This position is the outcome of the interaction
of diverse religious influences which entered the country as
a result of Muslims, Mughals, Portuguese, French and the English.

An assimilation that is unique as a typical characteristic of

11. Kuppuswamy, B. (1972) Social Change in India
    Vikas Publication, New Delhi pp. 515
12. Verma, (1970) Modern Indian Political Thought
this great land gave an original design to the secular thinking among the people. Indian state as such is committed to religion but no religion in particular is recognised as a religion of the state. All religions are accorded equal status, rights and where necessary assistance without any discrimination. Thus the constitution of India designates the state as secular state which given every citizen the freedom of conscience through the practises of religion.

The state thus made society committed to social - cum - structural change. Indian state thus became change inducing state - a state that promotes change. The fact that the state in India today is change - oriented provides Indian education with opportunities of assimilating this aspect in its frame.

In view of the above it is believed that over the period in Indian context people have developed certain attitudes towards secularity. It is in this context that an attitudinal study of youths in Kashmir seems pertinent. 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 style, language, places of worships in close proximity to each other and such of the aspect have helped Kashmir traditionally to maintain a chaste attitude towards accepting each other and prophesying a secular urge. There is interesting study done by the census department for the state under the Chairmanship of Mr. M.A.Kamili, which reveals that while transecting business of any sort of personal prejudice or religious affiliation has not interfered change point of time. This survey in late 60's was made in Kashmir, to study the factors of interdependence, intellectual influences, interaction of different fields leading to the development of a universally accepted secularity. A society accepted norm of secularity, most voluntarily in an absolutely cognitive context also earned greater impetus as state has been declared secular politically.

In the first instance attempt has been made to define attitudes and on the basis of these to define secular attitudes in operational context. Moreover, the present study will
attempt to study secular attitudes among various groups of different levels of socio-economic status.

**Statement of the Problem**

"A study of secular attitudes among youth in Kashmir".

**Delimitation of the Problem**

The study will be limited to urban male of Kashmir Valley only.
Defining variables

The term attitude has been interpreted differently by different psychologists. An attitude is a mental disposition of the human individual to act for or against a definite object (Dooba 1933). Miller and Pilzecker (1900) called the phenomenon, "the tendency of the subject to slip into some frame of mind peculiar to himself." Freud equated them with longing hatred and love, with passion and prejudice. Again, Krutch and Crutch (1948) defined it as an enduring organization of motivational, emotional, perceptual and cognitive process with respect to some aspect of the individual's world. Even Doob (1948) refers to an implicit response that is both anticipatory and mediating in reference to patterns of overt responses that is evoked by a variety of stimulus patterns and that is considered socially significant. Erison (1929) defined it as a behavior in a defined situation. Allport (1955) says that "An attitude is a mental and neural state of readiness exerting a directive influences upon the individual's response to all objects and situations with
which it is related. Also Faris (1925) while discussing and defining attitudes proposed additional refinements by making distinction among different types of attitudes.

The social attitudes have been defined by Campbell (1950) as "that social attitude is evidenced by consistency in response of social situations and he has summarised this view neatly in presenting an operational definition of an attitude as "an individual's social attitude is an (enduring) syndrome of response consistency with regard to a (set of) social objects." The set of social objects that forms the reference class of an attitude distinguishes attitude from other psychological variables such as habits, temperament etc.

While defining secular attitudes it becomes necessary to define secularism first. Secularism according to the definition found in the Oxford English Dictionary, "is the doctrine that morality should be based solely on regard to the well being of mankind in the present life to the exclusion of all considerations drawn from belief in God or in future state."
In the Encyclopaedia of Americana this term means that "there is light and guidance in secular truth whose conditions and sanctions exist independently, act independently act for ever ". In the Encyclopaedia of Britanica this term has been defined "as having no concern with religions or spiritual matters ". The Encyclopaedia of Religion and Ethics describes it as "movement intentionally ethical, negatively religions with political and philosophical antecedents ".

The Winston Dictionary defines secularism as "the quality of state of being devoted to world rather than to sacred matters ".

According to the Dictionary of Social sciences "the term refers to the worldly, the civil or the non-religious as distinguished from the spiritual and the ecclesiastical; the secular is that which is not dedicated to religious ends and uses.

The above definitions put forth by European sources leave no room for religion, spirituality its practice and
Secularism in Indian context is contrary to that discussed above. Indian state is not committed to one particular religion. The state allows and guarantees the freedom of conscience, free profession practice and propagation of religion.

According to S. Radha Krishnan "Secularism does not mean irreligion or atheism or even stress on material comforts. It proclaims that it lays stress on the universality of spiritual values which may be attained through varieties of ways."

Abid Hussain says that there is a serious misunderstanding among the people of our country. They take it to mean an attitude of mind which completely rejects religion. But as matter of fact secularism is not necessarily opposite to or indifferent to religion.

Nehru in this regard said "----- we have therefore a function in time with the highest ideals of the age we live in. Those ideals may be classed under humanism and
Mrs. Indra Gandhi said, "Secularism in our country never means opposition or indifference to religion, religions have equal protections, equal respect, equal opportunities and along with them equal responsibilities."

S.A. Khundmeri says that "Secularism is simply an attitude of mind which is compatible with any metaphysical theory and religions doctrine insofar as they do not unsurp. The right of man to solve the problems of his earthly existence in the light of his own reason and in the guidance of the principle of human happiness. Presently S.A. Khundris definition for secular attitudes will be retained for this study."
Youth

The transitional stage between childhood and adulthood, adolescence, is one that may be defined both biologically as a stage during which certain psychological changes occur—and socially and culturally as a stage during which youth is faced with certain problems of adjustment. The transition from childhood to youth may be said to commence with the onset of puberty, when important physiological changes begin to appear, probably the most significant changes from both the social and the personal viewpoints, are those associated with developing sexuality and the ability to procreate.

Maturity however is much more than this. It involves further physiological awareness and social training as well as the acquisition of specific function of adolescence to provide such experiences and to complete maturational process until full anatomy is legally attained at some precise chronological point in most countries this is conferred at the age of 21.
Youth thus begins with the onset of puberty and after a number of years in which further experience and training are received finally fits the individual for full citizenship in his own particular society and culture.
References


5. Luthera, V.P. (1975) The concept of Secular State In India Oxford University Press.


12. Encyclopaedia of Everymans


14. The Winston Dictionary