CHAPTER II

A SURVEY OF RELATED LITERATURE
REVIEW OF THE RELATED LITERATURE

Secularity is of vital importance to our country. Researchers have spent much time in defining the concepts and less to know about the attitudes which are theoretically assumed to be present and have not tested whether such attitude are really present in a society and what factors influence attitude development. The present study attempts to find to what extent change has occurred over the period. The studies included in this chapter may not be exactly relevant yet there may be reveal utility for the present study. The studies are reviewed briefly as under:-
Studies have indicated important socio-economic status differences with respect to sense of political efficacy and sense of political isolation. The weaker sections of the population tend to show low efficacy and high isolation. (Mehta 1975; Nandy 1975; Roy 1971).

In Nandy's study, allegiance to political norms appeared as sensitive to sense of economic satisfaction. It suggested that economic growth and social mobility in pulses may not automatically lead to greater acceptance of political norms. Significant relationship emerged between psycho-economic status and the types of political dissent. The real economic state appeared as a crucial determinant of political attitude.


Nandy, Ashis (1975) "The acceptance and rejection of democratic norms in India" Indian journal of psychology 50, 265 - 278 (IPA, 10:53).

Roy, Ramshray (1975) "Citizen orientations and patterns of political instability. Citizen and parties - Aspects of competitive politics in India, New Delhi Allied publishers."
Hassan (1973) in a study of zoo under graduates came to the conclusions that economic conservatism, political affiliation and authoritarianism were interrelated students showing economic conservatism in their attitudes were also inclined to have an authoritative personality. They also showed tendency to seek affiliation with like minded parties.

Kothari (1970) documented the emerging secular identification and political commitment running a cross traditional prudentials relationship. A new political character has been emerging providing linkage with secular political authority.

Plunket (1971) in a case study of a Rajasthan town found villagers informed by new norms of democracy. The democratic process at the villages grass root level appeared to be interacting with the specific social context the people

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Pluckett, Hugh's (1971) "Pragmatic politics in Rajasthan Tow" Case study of a municipal election economic and political weekly, 6(49)2442-2446. cit. Survey of research in psychology II edition ICESR, New Delhi.

Hassan, (1973) Survey of research in psychology II edition ICESR, New Delhi. pp. 570

Lynch (1974) found evidence of secular consciousness and political linkage among the Adi-Dravidas living in Bombay slums. Their demands and needs were channelised by their leaders through political and secular rather than religious or private channels.

Atal (1969) using Guthnan's scale found an urban sample of 215 respondents to show a greater sense of political efficacy than the general population. He also found 90% of those high on sense of efficacy to have participated in voting.

Yogendra Singh (1973) analysis the process of modernisation in India from a systematic sociological perspective. He identifies two major concepts to analyse modernisation viz; social structure and tradition.

Ibid.

Yogendra Singh (1973) Modernizing Indian Tradition Delhi Thompson Press India (Ltd.)
Critically reviewing the concepts of change in the cultural tradition such as sanskritization, westernization and parochialization, employed by social scientists studying social changes in India, Singh suggests a paradigm with two dimensions (1) sources from which social change may begin (2) nature of social phenomena undergoing change i.e. tradition (little or greater tradition and social structures (macro structure and microstructure) Singh discusses how the tradition of Hinduism and Islamism are responding to the forces of modernization. Both the traditions in India were in the past patterned on the principles of hierarchy, holism continuity and transcendency. Modernisation of both the Hindu and the Islamic traditions implies a psychic normative challenge to break away from hierarchy to equality. From holism to individualism. From contunity to histrocity and from transcendency to this worldly rationalism and secularism.

Both the Islamic and Hindu traditions had undergone
obtnogenetic changes at many levels long before the modernity changes mainly under the western impact began.

Rao's (1972) book offers a critical inquiry into the concepts, theories and methodology of economic development and social change. The 12 papers contained in the book written during 1962, 68 cover a wide range of subjects like rural development, family organisation, Caste system and social stratification from the stand point of elitically analysing the role of tradition and rationality in the process of social change. The major conclusions drawn are; the sarvodya programme of rural development is more in the line of traditionality; existing rural development programmes strengthen the tradition like; existing rural development programmes strengthen the traditional power structure and comparism between protestantism and hindnism is fallacions as the former is a religion.

Economic change is not sufficient to overcome barriers imposed by traditional social structure and its value system.

Reddy, N.Y. (1980) in the study on Indian Youth, the sample was 1,747. The findings revealed a regular trend in the development of social attitudes. With increase in age, the tendency to acquire more modern attitudes increases and was found more in urban students than rural. The rural students were more politically oriented than the urban students. The subjects coming from high socio-economic status express more modern attitude than those coming from low socio-economic status. The subjects with low educational background were more inclined to political participation than those coming from high educational background. The rural students were more close minded than urban students. Higher than urban students, more the subjects were found inclined towards the economic value.

Reddy, N.Y.  "Values and attitudes of Indian youth" New Delhi; sight and life publishers (1980)
The male students were more inclined to the political, theoretical and economic values.

Rajamanickam, M (1966). The sample of the study was 397 students and 292 professionals. Religion attitude was correlated with conservatism in both groups and was highest in arts students. Professional students and women students were more religious than their counterparts. Religion, instruction, rural and urban background, family, caste, and parental occupations influenced the religion attitude of the students for the professional groups. Home, socio-economic status, and other factors affected their attitude towards religion. Parents and teachers seemed to be the main sources of religion knowledge for the students and professionals.

Prasad and Yousuf (1973) found that though both economic

Rajamanickam, M. "A psychological study of religion attitudes of the students and professional groups in South India" Cited.
and attitudinal factors were important in innovation acceptance, the economic factors were more influenced than the attitudinal one. While land holdings and modernity were significantly correlated innovation acceptance and economic resource fullness were independent of religiosity.

Prasad, M.B. and Yousuf. "Economic resources and attitudinal factors related to acceptance of agricultural innovation in a village of Bihar." Behaviourometric, 3(1) 37–48