CHAPTER III

PLAN AND PROCEDURE OF THE STUDY
The problem, "A study of secular Attudes among Youth in Kashmir" was explored in terms of the following objectives:

1. To study the secular attitudes 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 correlations on secular attitudes 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 attitudes are concerned.
2. There are no significant relationships among the various SES groups.

Method and procedure

Sample

The sample used for the administration of the test to determine secular attitudes was drawn from the different
faculties of Kashmir University viz; Faculty of Art, Social Science, Education, Science.

The number of subjects involved was 300. The sample was drawn randomly and only such male subjects were included who were equated on the variables of intelligence, age, rural-urban affiliation, scholastic achievement. Finally selected subjects were between the age of 21+ to 23+ years. The sample was administered the cattels culture fair test of "g" and cases falling between 40 to 80 were involved in the investigation and they belonged to the group of 2nd divisioners in their previous examination.

Table of Sample

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Groups</th>
<th>No. of subjects</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Upper strata</td>
<td>42</td>
</tr>
<tr>
<td>2.</td>
<td>Upper Middle</td>
<td>60</td>
</tr>
<tr>
<td>3.</td>
<td>Lower Middle</td>
<td>124</td>
</tr>
<tr>
<td>4.</td>
<td>Upper lower</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
</tr>
</tbody>
</table>

* 5th group was not visible. Hence was not taken into consideration.
**Tools for Investigation**

1. Information schedule.

2. Cattels culture fair test of "g".


4. Self-prepared "Secular Attitudes Scale" was used for assessment of different types of secular attitudes.

**Description of tools**

1. Information schedule:
   This schedule was drafted to elicit personal data of the sample for the purpose of using controls to make it nearly homogenous.

2. Secular attitude scale (SAS)
   The Secular Attitude Scale was prepared by the investigator as no such scale was available to be put to use in the peculiarity different social and psychological environment. The preparation of the scale was discussed with the supervisor, the experts were consulted, related literature on the subject was consulted. A try-out on a select sample was attempted. Some points on the scale
were dropped due to difficulty value or repeated context.
The design of the scale took the following form. The areas
covered in the scale were 8 as listed below. These areas
were then got weighted by the judges who were experts in the
field. The criteria of retaining these areas was because of
earning of higher percentage of acceptance by the judges.
The table reads:

TABLE SHOWING PERCENTAGE OF ACCEPTANCE BY THE JUDGES

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Area</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tolerance</td>
<td>95</td>
</tr>
<tr>
<td>2.</td>
<td>Modernity</td>
<td>90</td>
</tr>
<tr>
<td>3.</td>
<td>Patriotism</td>
<td>90</td>
</tr>
<tr>
<td>4.</td>
<td>Awareness of Fundamental Rights</td>
<td>85</td>
</tr>
<tr>
<td>5.</td>
<td>Respect of each others Religion</td>
<td>88</td>
</tr>
<tr>
<td>6.</td>
<td>Sociability</td>
<td>75.5</td>
</tr>
<tr>
<td>7.</td>
<td>Empathy</td>
<td>71</td>
</tr>
<tr>
<td>8.</td>
<td>Spirituality</td>
<td>70</td>
</tr>
</tbody>
</table>

Objectives

A list of the following objectives was framed to find out:

1. Attitude towards tolerance
Tolerance means quality of bearing opinions, customs, behaviour of others differing from one's own. It is quality to tolerate criticism and to show a sober mind towards the fellows who criticise and to contradict with one's own point of view. In-tolerance prevocation is avoided and reason is followed. It is a behaviour which is different to proneness to annoyance and where certain things are taken lightly following the rule, "take it easy and make it fun". Small and petty things which can cause disaster are ignored.

Tolerance as an attitude has been used by the UNESCO for international understanding, the Indian politicians have used
it in the context of accepting voluntarily other's point of view as such, psychologists have accepted it as a symptom of adjustment and social scientists have given evidence to this quality as the basis of social cohesion.

It is in this context that the investigator has included this factor in this study, the purpose being that the youths must in their training be trained in imbibing this trade and could be taken as an attitude for developing secular behaviour.


Modernity, subordination of tradition to modern thought, believer and supporter of scientific thought, one who makes suitable attempts to meet present day needs and bring the same up to date.

It is first of all awareness of the power and freedom that lies in our hands and a mature and responsible use of them. This maturity and responsibility will not drop down from the skies, neither is it intrinsic to human nature. After so many centuries of man's sojourn on this planet, in the course of which man's in humanity to man has been all too evident, we can not be so naive as to believe blindly in man's goodness. Sociologists tell us that for the process of development, for modernisation it is absolutely necessary to have a basic structure of values and beliefs which will provide the guiding force and inspiration.

Modernization in Indian context has an economic, social and political dimension. India emerge as a socialist, secular and democratic state. After independence this trend is equally
exhibited by Kashmir either. In bringing a synthesis between the traditional and modern style of life and behaviour secular symptom is predominantly present.

**Attitude towards Awareness of Fundamental Rights:**

Rights are those conditions of social life without which man can not be at his best or give best - what is needful to the educate adequate development and expression of his personality. Looked at negatively rights are those opportunities, the absence of which deprive man of something essential. A man without rights absolutely dependent on the daily caprice of a superior authority is a slave. All doctrines of freedom, therefore assume the existence of rights. Laski has aptly said, "state is known by the

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3. Trivedi, R. Burchad (1977) *Microsocial studies in development and change* Chugh Publications Allabab
rights that it maintains. Right thus understood is as essential conditions of the individuals self-development, as it is also condition of social welfare. In the words of Bosouquet, "We have a right to the means that are necessary to the development of our lives in the directions of the highest of good of the community of which are a part. Rights are thus claims socially recognise to make life social and harmonious. Infact rights arise in society and are result of the social nature of man.

There is clear guarantee enshrined in the constitution of India about the rights of man. In granting this privilege an Indian is supposed equally to be conscious of duties towards his fellows and the state. There is thus an intrinsic characteristic obtained in the system that can be interpreted as a secular attitude.


2. Ramachandran, V.G. *Fundamental rights and constitutional remedies* Ed.2 Lucknow Easter BK.

3. Sunthanan, K. *Fundamental Rights* Bhartiya Vidhya Bhawan Bombay
Patriot is a person who strongly supports his country thinks acts and feels positively for the betterment of people, displays the dedication to maintain integrity of the country. It appeals for physical fitness and strength, acquisition of knowledge and technical skills; discipline and the capacity for team work to be above the provincial and linguistic group, caste or political party. Citizens should have an attitude of an over riding loyalty to the nation.

According to Aurbindo patriotism in these immortal words should ring constantly in the ears of our youth. Love has a place in politics, but it is the love of one's country, for one's countrymen, divine of self-immolation for one's fellows, the capacity of relieving their sufferings.

Patriotism in the context of this country is recognizable with acceptance of the people as such without any consideration of caste, religion or sex. Religions diversity could be an impediment, but secularity is the answer.


Attitude towards Spirituality:

All highly urbanised and industrialized societies give rise to their own peculiar attitude and value system, which are oftenly transplanted into the traditional cultural one's, to produce a strange admixture of an old and the new in the values system of industrial societies there is overemphasis on utilitarian values, like self centredness, one-upmanship in which everything including human relations, is regarded as a sort of transaction across the counter, guided by sole considerations of the costs and profits. The first casualty of such value system is urges like love, fellow-feeling compassion, cooperation and honesty. Spirituality helps a citizen to develop such attitude. These are typically manifestations an attitude of seculairity in the context of this investigation.


Empathy is the ability on the part of one person to understand the other person's internal frame of mind and reference and accept the same. This acceptance does not mean agreement. Empathy is also defined as the ability of an individual to project himself into the role of another person to be able to appreciate the feelings, thinking, and actions of another person. True empathy generally results in action and not just lip service. Genuine empathy is possible when one has a value orientation of looking at people as persons and not as things. Here, persons are not looked upon to subserve a goal not regarded as tools to an end but having an intrinsic worth. They are seen as having feelings, subjective values which are appreciated and respected. Here a substitute does not exist; the unique being and existence of each individual is accepted. One sees the other often as one sees himself and in that the clear perception of persons beyond the limitations of conservative styles, mature secular trends need to be imbibed.

Attitude towards Sociability:

Sociability is the behaviour of an individual related to efforts to establish and maintain cordial and socially satisfying relations with other group members. Survival in isolation is impossible. Survival in diverse religious precincts is again difficult. Proximity and social acceptance is possible through development of a secular attitude.

Attitude towards respect for each others religion:

No religion though is recognised as the religion of the state, yet acceptance of others faith can also not be challenged, but leave uninterfered. An attitude needs to be built up to respect others religious views, where in secularity enters as a characteristic.


2. Article 25 Indian constitution
Selection of items

The items in the first instance for all the 8 areas were 120 and the same were restricted to 75 after the judges finalised the form. The items listed in the first instance were as under:

Part A
1. Tiresome wait for home fellow is intolerable.
2. Breakage of goods at home does not make one to loose temper.
3. Pinching hunger and no attention by family members is annoying.
4. Articles misplaced in sone's room makes one aggressive for a moment.
5. Slap the child who weeps for no reason.
6. Noisy children compel one to leave home for a moment.
7. Advice of elders is an expression of an experience and not command.
8. Discussion is the sole way of finding solution of domestic problems.
9. In a family it is better to choose an elder to take charge of things.

10. Bitter word of a friend does not make one angry.

11. To be suspicious of a friend is not good.

12. Disrespect shown by a friend makes one aggressive.

13. Interchange of articles between friends is tolerable.
1. The practice of sati was a barbarous custom.
2. While you are on your way to office, if someone sneezes better to turn back.
3. The old woman pox ghost is the cause of smallpox.
4. It is necessary to read newspaper daily.
5. For everything there should be a reason.
6. Juicy fruit is the cause of bad cold.
7. Woman participation in all spheres of life is important.
8. Co-education should be avoided.
9. Sex education as a subject is not good.
10. Avoid women recruitment in army.
11. High Heel shoes and sandals should be avoided.
12. Women should be considered second class citizens.
13. You should not go ahead if a cat crosses your way.
14. Participation of women in games is bad.
1. Illiterates should not be granted right to vote.
2. Vote is powerful weapon in the hands of a citizen.
3. Women should not participate in adult franchise.
4. Casting vote is to express one's opinion.
5. The right to vote is basic and precious right.
6. Opinions of opposition parties should be listened to, even if these conflict with the views of Govt.
7. News paper should not make comments against the Govt.
8. Criticism of Govt. means an antinational act.
9. Those who criticize the Govt. should be punished.
10. A labourer has no right to raise his voice against the employer.
11. It is not illegal to form an association of workers.
12. If the Govt. takes one's property without compensation, it is justified.
13. Children of high caste and low caste, the rich and the poor should not attend the same type of school.
14. It is dangerous to have a society where sons of 
peons and professors are treated equally.

15. Only tax-paying people should get facilities of 
free schooling for their children.

16. Individual differences in ability should be honoured.

17. Quality and not Quantity should be considered.

18. One who does not agree with majority should be driven 
away.
1. God is one and for all.
2. The ultimate truth and reality is above the senses, immaterial spiritual, unchanging and everlasting.
3. Man cannot solve the problems without the help of supreme being.
4. Religion is a unifying force.
5. Consciousness is man's involvement in everyday life.
6. Emphasis on "Love" and not "Law" is the essence of truth.
7. Truth is to be just and ensure justice.
8. All humans are equal, that is the true spirit of religion.
9. To understand the essence of religion is to find truth.
10. Frequent attendance in religious ceremonies shows the degree of spirituality of a person.
1. Young one's demand for modern dresses is genuine.
2. Do not restrict youngers for enjoying life with relish and enthusiasm.
3. A teenager should be allowed to decide most things for himself.
4. Peevish nature of oldmen makes one to feel uneasy.
5. Old people should be given cancession in different walks of life.
6. It is not good to cut jokes at handicapped.
7. It is not good to punish retarded for their low pace in scholastic achievement.
8. It is better oto help a blind to cross the road even if one is in a hurry.
9. Illeterates should be kept at distance.
10. "Ladies first", this principle should be followed strictly.
11. An old in family, lazy and idle is a burden.
12. Crying for help by old man at midnight is intolerable.
13. Reservation for sheduled castes has been extended for 10 more years, is a right attempt.
1. To be superior a man must not stand alone.
2. Man is always in need of others.
3. For most part of his life man must go alone.
4. The most rewarding object of study man can find is his social life.
5. An individual is nothing but a part of society.
6. A man can do better by following advice of others.
7. The more social, the more fit man is to be called human.
8. The rich internal world of ideals of sensitive feelings, of self-knowledge is man's true home.
9. One must be aware that men are interdependent.
10. Contemplation is not the highest form of human activity.
11. To seek help is to cowdown oneself.
12. It is better to be among friends than to be lost in thoughts.
13. Modern time calls for attending to one's work rather than caring for one's neighbours.
14. In any group it is more important to be friendly than to be efficient.
15. One should not seem stranger during journey.

16. A confident man is not bound by social norms.

17. To help others means to help oneself.

18. To be bold is to follow your own ideals.

19. One should share joys and sorrows with others.
1. Every one should be free to propagate his/her religion.

2. Noise of any kind should be avoided near religious places or processions.

3. Religions shrines should be respected irrespective of the religion to which these belong.

4. Religion should not be criteria for appointment.

5. Adoption of religious principles strictly by individuals or a group of individuals should not annoy others.

6. One should also study religious scriptures other than his own.

7. People of different religions should be allowed to eat in any restaurant.
1. It is better to avoid foreign goods than indigenous one's.

2. It is only right for a person to feel that his country is better than any other.

3. To lay down your life for your country - is the purpose of good life.

4. Obedience and respect for constitution is the most important virtue one must learn.

5. Violence is not a proper approach to get grievances redressed.

6. Indian unity should be based on mutual love.

7. An election is a grand occasion to assert sovereignty.

8. Misuse of public property is public loss.

9. The principles of non-violence propounded by Gandhi is important for place.

10. India has a glorious history.
11. Indian hockey is appreciated in the world.

12. Akber was model emperor we are proud of.

13. Ashok was embodiment of love and tolerance for human beings.

14. One must attend social service camps.

15. It is moment of joy that an Indian as cosmonaut went into space.
The scale in its final form was put into 8 parts, the details of which are given below:

A. **Attitude towards tolerance**

1. Tiresome wait for home fellow is untolerable.
2. Slap the child who weeps for no reason.
3. Disrespect shown by a friend makes one aggressive.
4. Breakage of goods at home does not make one to loose temper.
5. The sole aim of a language is a means of communication.
6. A foreigner should not be rebuked for haggling.
7. A retarded should not be punished if he does not understand.
8. Pinching hemger and no attention by family members is annoying.
9. Bitter words of a friend should not make one angry.
10. Discussion is the sole way of finding solution of a problem.
B  **Attitude towards Modernity**

1. Juicy fruit is the cause of bad cold.
2. High heel shoes and sandals should be avoided.
3. Participation of women in games is bad.
4. Sex education as a subject should not be included in our course.
5. You should not go ahead if cat crosses your way.
6. To every thing there should be a reason.
7. Use of chemical fertilizer in the fields is not good.
8. The practice of sati was a barbarous custom.
9. Pardah is essential for women.
10. To witness T.V. is a sin.
11. Quacks are better than doctors.
2. **Attitude towards fundamental rights**

1. Vote is a powerful weapon in the hands of citizen.

2. Right to vote is basic and precious right.

3. Newspapers should not make comments against the **Govt**.

4. A labour has no right to raise his voice against the employer.

5. **Govt** has right to take one's property without any compensation.

6. It is not illegal to form an association of workers.

7. Only tax paying people should get facilities of free schooling.

8. Illitrates should not be granted right to vote.

9. Criticism of **Govt** means an antinational act.

10. Preaching teachings of religion needs permission of **Govt**.

D. **Attitude towards spirituality**

1. God is one and for all.

2. Emphasis on "Love" and not "Law" is the essence of truth.

3. Religion should prove a unifying force.
4. Spirituality leads to humanity.

5. Spirituality is to be just and ensure justice.

6. **Attitude Towards Empathy**

1. Young one's demand for modern dresses is genuine.

2. An old, lazy and idle in a family is a burden.

3. Peevish nature of old men makes one to feel uneasy.

4. It is better to help a blind to cross the road even if one is in a hurry.

5. It is not good to cut jokes at handicapped.

6. It is not firesome to understand a problem of a foreigner if at all time consuming.

7. Old people should be granted concession in different walks of life.

8. Cry for help from an old lady is boring one.

9. Scheduled castes should have separate schools.

10. It is better to attend your work than to an injured person on road way.
Attitude Towards Sociability

1. Man is always in need of others.
2. An individual is nothing but a part of society.
3. The more social, the more fit man is to be called human.
4. One should not seem stranger during journey.
5. One should share joys and sorrows with others.
6. It is better to be among friends than to be all alone.
7. To help others means to help one-self.
8. To seek help is to cowdown one-self.
9. To be bold is to follow your own ideas.
10. A man can do better by seeking advice from others.

Attitude Towards Respect for each others religion

1. Every one should be free to propogate his / her religion.
2. Noise of any kind should be avoided near religions places or processions.
3. One should study religions scriptures other than this own.
4. All religions lead to humanity.
5. Religious shrines should be respected irrespective of the religion to which these belong.
6. Adoption of religions principles strictly by an individual or a group should not annoy others.
7. Religion should not be the only criteria to form a group.
8. Religions places should be open for all.
9. One should teach his own religion, only to his religious fellows.
10. It is better to see what he speaks and not who speaks.

II. Attitude Towards Patriotism

1. Obedience and respect for constitution is the most important virtue one must learn.
2. Misuse of public property is public loss.
3. India has a glorious history.
4. It is a moment of joy that an Indian is going as cosmonaut to space.
5. Ashok was embodiment, love and tolerance of human.
6. It is better to avoid foreign goods.
7. Violence is not a proper approach to get grievances redressed.
8. I look for the day when tri-coloured flag will be furled on moon.
9. While declaring nationality word "Indian" is enough.
10. Indian unity should be based on mutual love.
A five points scale was provided against each item. The values are given below:

(A) (Strongly agree) ; (B) (Agree) (C) (Undecided) (D) (Disagree) (E) (Strongly disagree).

<table>
<thead>
<tr>
<th>Value</th>
<th>a. Strongly agree</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>b. Agree</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>c. Undecided</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>d. Disagree</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>e. Strongly disagree</td>
<td>1</td>
</tr>
</tbody>
</table>

But the order changes as the nature of statement changes.

The reverse is:

<table>
<thead>
<tr>
<th>Value</th>
<th>a. Strongly agree</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>b. Agree</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>c. Undecided</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>d. Disagree</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>e. Strongly disagree</td>
<td>5</td>
</tr>
</tbody>
</table>

The test can be used individually and even in a group also.

The test can be used on the age group of 21+. The scale has
Reliability and Validity

Reliability of the test was found by following test retest method. The test in the first instance was administered to 50 students and again after a month the same test was administered. The correlation between first and second test in the different areas of scale gave the test retest co-efficient of reliability for each of the eight areas.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Area</th>
<th>Sub.</th>
<th>Mean</th>
<th>Mean</th>
<th>S.D</th>
<th>S.D</th>
<th>R.Co.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>M&lt;sub&gt;1&lt;/sub&gt;</td>
<td>M&lt;sub&gt;2&lt;/sub&gt;</td>
<td>S.D</td>
<td>S.D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Attitudes towards tolerance</td>
<td>50.3</td>
<td>52.1</td>
<td>7.1</td>
<td>7.01</td>
<td>.81</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Attitude towards modernity</td>
<td>51.4</td>
<td>53.7</td>
<td>7.2</td>
<td>7.1</td>
<td>.79</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Attitude towards respect for each other's religion</td>
<td>56.5</td>
<td>50.7</td>
<td>7.9</td>
<td>7.3</td>
<td>.77</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Attitude towards awareness of human rights</td>
<td>50</td>
<td>53.7</td>
<td>6.9</td>
<td>7.02</td>
<td>.82</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Attitude towards patriotism</td>
<td>56.1</td>
<td>54.3</td>
<td>7.6</td>
<td>6.9</td>
<td>.81</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Attitude towards spirituality</td>
<td>51.3</td>
<td>50.9</td>
<td>6.8</td>
<td>7.4</td>
<td>.82</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Attitude towards sociability</td>
<td>52.4</td>
<td>50.7</td>
<td>6.1</td>
<td>6.9</td>
<td>.75</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Attitude towards empathy</td>
<td>57.4</td>
<td>54.3</td>
<td>7.6</td>
<td>6.7</td>
<td>.80</td>
<td></td>
</tr>
</tbody>
</table>
$M_1, \text{ S.D.}_1$ Mean and SD for the data obtained first time.

$M_2, \text{ S.D.}_2$ Mean and SD for the second time.

For obtaining validity of the test of the scale final form was administered to five judges for ascertain concept validity.

**Statistical Treatment**

The analysis of variance ($F$) method has been used for the comparison and further critical ration ($CR$) has been worked out. The rank order correlation method has been employed to find out the relationship in various groups.