

**A comparative study of the attitude towards Modernity and Religiosity among post-graduate Hindu and Muslim students in relation to some of their psycho-social factors.**

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Through this study, an attempt has been made to probe into post-graduate student's attitude towards Modernity and Religiosity in relation to some of their psycho-social factors that influence the above attitude of the students. In the present study the dependent variable were Modernity and Religiosity and the independent variable were "Different caste and communities" (Social factors and Psychological factors like –Factor H. The prime objective of the study was to ascertain if the sample has positive attitude towards these phenomenon, which are the pillars of Mankind for their existence and success in life.

**KEY WORDS:**

- Modernity
- Religiosity
- Psycho-Social factors [Factors H (Shy / Socially bold), different castes and communities]

Modernity implies scientific outlook and a world culture. The concept of Modernization has western origin. It has developed out of rapid industrialization in the western countries. Mostly from Western Europe and America and it has now spread over to developing and under developed countries. Because of rapid growth of science and industries has entered into the life of common man. In broader sense of modernization one can accept Modernity in outlook even keeping the ancient values of life intact. In our country modernity prevails in the same spirit. The Indian people are proud of their ancient culture but they also have developed a pro-attitude towards scientific culture. But still certain communities and areas of the country are conservative to the extreme and they are still not favorably disposed to develop a scientific attitude in them and they still hold adaptation of scientific way of life is a below to their

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traditional culture. They do not conceive the fusion of the old and new values and orientation of life. They still hold that the old and new traditions can no co-exist. Some scholars analyse Modernisation on the basis of these three sub-areas:

- a) Material culture including technology
- b) Social institutions
- c) Knowledge, values and attitude.

All the three sub-areas are interdependent but at the same time they also enjoy mutual autonomy. While, the change in these areas may have their separate identity but at the same time they may influence changes in the other sub-areas also. Similarly, economy and education have great impact on modernization. Economy is the central and determinant force in the process of modernization which gives boost to financial resources in the development of any nation where as education is an effective instrument of social transformation which gives wings to human thought and minimise narrow mindedness.

How far the Religiosity is concern, religion is an important aspect of personality. It plays a significant role in shaping the Socio- Psychological behavior of the people. It is responsible for a number of human attitudes which leaves tremendous impact on culture. The practical aspect of Religiosity finds its expression in individual's faith in observance of religious, moral and ethical duties and rituals as a command of God. Religious belief, faith and superstitions regulate human relation in a society. This cultural characteristic are transmitted to the individual through many transmitting media and, Religion is an important agency in that. As time goes off many Psychologists try to explore the scientific outlook of religions. What has been termed as "Universal Religion" is the same. It generates feeling of respect, love, tolerance, forgiveness, generosity and humanity. The dimensions of religiosity act as a cohesive forces that binds man to man and constitutes an ideal society.

How far the Factor H (Shy / socially bold) of Cattell's 16 PF is concerned, these Cattell traits are relatively permanent and broad reactions tendencies and serves as the building blocks of personality which affects human attitude in their day to day life.

**AIM:**

The aim of the study is to find out the attitude of Hindu and Muslim post-graduate students towards Modernity and Religiosity in relation to some of their psycho-social factors.

### **HYPOTHESES:**

Considering the aim of the research following hypotheses were formulated:

- 1) The sample belonging to Hindu community would be found to be high in their attitude towards religiosity and moderate in modernity.
- 2) The sample drawn from Muslim community would be found to be high in Religiosity and low in Modernity.
- 3) The upper caste sample (Bhumihar, Rajput, Kayastha, Brahmin, Seikh, Saiyad and Sunni) would be found to be more religious in their attitude than their lower caste counterpart (Yadav, Baniy, Koeri, Julahas, Dhuniya, and Kabari).
- 4) The upper caste sample would show more favorable attitude to Modernity than their lower caste counterparts.
- 5) Religiosity and Factor H (Shy / socially bold) would be found to have a positive and significant association.
- 6) Modernity and Factor H (Shy / socially bold) would show a positive associations.

### **SAMPLE:**

The sample consisted of 200 post-graduate college students studying in different colleges of district Muzaffarpur (Bihar), belonging to Hindu and Muslim communities by applying stratified sampling method.

### **TOOLS USED:**

- 1) For the measurement of Modernity - Singh, Tripathy and, Lal (1979), Modernity scale has been used.
- 2) For the measurement of Religiosity, L. I. Bhushan's (1971), Religiosity scale has been used

- 3) For the measurement of Personality variables i.e. Factor H (shy / Socially bold) has done through the Hindi adaptation of “The 16 PF” questionnaire (Cattle’s and Ether, 1962) by Kapoor S. D. (1978)

#### PROCEDURE:

After, selecting the sample, the test for study were administered to them in groups and individually in some cases, in their leisure hours of their classes.

#### RESULTS AND DISCUSSIONS:

The results came from the study were recorded in the table given below:

**TABLE 1:**

Showing grade of the Hindu sample in different attitude area:

ATTITUDE AREA	N	X	GRADE
Religiosity	100	57.5	High
Modernity	100	52.5	Average

The result is upto our assumption. The mean value of Religiosity is  $X = 57.5$ , which is high. It may be due to religious tradition of the land. Strong belief in locus of control and more dedication to divinity. And, the mean value of Modernity is (52.5), which is moderate because of less exposing to modern innovations consequently they are not able to develop proper attitude of modernization. Thus, the hypotheses has retained.

**TABLE 2:**

Showing grade of the sample drawn from Muslim community in different area:

ATTITUDE AREA	N	MS	OS OR X	GRADE
Religiosity	100	180	123.25	High
Modernity	100	192	97.7	Average

The findings are quite in tune with our assumptions. The mean value of Religiosity is  $X = 123.25$ , which is higher than Hindu students and it support the studies of Hassan, M. K. and Khalique, A. (1983).

And that of the mean value of Modernity is  $X = 97.70$ , which is bit higher than our assumption, this shows their inclination towards Modernity. Thus, the sample drawn from Muslim community would be found to be high. High in Religiosity is accepted, but the sample found to be low in modernity is rejected.

**TABLE 3:**

Showing t-matrix in Religiosity between upper and lower caste:

SAMPLE	N	MEAN	S. D.	S. E.	S. E. DIFF	t*
Religiosity	100	110.3	9.55	0.96	1.22	6.72
Modernity	100	90.1	7.5	0.75		

\*t is significant beyond 0.01 level

Here, the upper caste (Bhumihar, Rajput, Kayastha, Brahmin, Seikh, Saiyad and Sunnni) and lower caste (Yadav, Kurmi, Baniya, Julahas, and Dhobi).

The result is up to our assumption, the mean value of upper caste is  $X = 110.30$  and of the lower caste is  $X = 90.10$ .

The difference between the two mean has been found significant ( $t = 6.72, p < 0.01$ ). So, the finding is upper caste student have great religion privilege than the lower caste student. Thus, the hypotheses has retained.

**TABLE 4:**

Showing t-Matrix in Modernity between upper and lower caste:

SAMPLE	N	MEAN	S. D.	S. E.	S. E. DIFF	t*
Upper Caste	100	38.86	5.21	0.52	1.01	8.43
Lower Caste	100	30.73	7.48	0.75		

\*t is significant beyond 0.01 level

The result is in tune with our expectation. The mean value of upper caste is  $X = 38.86$  and of the lower caste is  $X = 30.73$ . The difference between the two mean has been found significant ( $t = 8.43, p < 0.01$ ). So the findings is upper caste student have greater facilities of modernization than their lower caste counterpart. Thus, the hypotheses has retained.

**TABLE 5:**

Showing correlation between Religiosity and Factor H (Shy / socially bold):

ATTITUDE AREA	PERSONALITY FACTOR	r	df	SIGNIFICANCE
Religiosity	Factor H	0.3	88	< 0.01

The result is up to our assumption. The Religiosity and factor H (Shy / socially bold) are positively correlated and the r is found to be significant ( $r = 0.30, p \text{ value} < 0.01$ ). So, the result supported our assumption earlier and supported the studies of Psychologist which reveals that socially shy children were more religious than the socially bold children. Thus, the hypotheses has retained.

**TABLE 6:**

Showing assumption between Modernity and Factor H- (Social shyness):

ATTITUDE AREA	PERSONALITY FACTOR	r	df	SIGNIFICANCE
Modernity	(Factor H -) Social shyness	-0.05	78	> 0.05

\* Not significant at 0.05 level

The result comes to the light modernity and social shyness have a negative correlation ( $r = -0.05, p \text{ value} > 0.05$ ). This shows that these persons who scored low in Factor H are less, rather negatively oriented to accept the modernity in life. Such persons are shy in mental outlook and in social behavior as well. They are more conservative than radical. Thus, hypotheses is “partly accepted”.

## CONCLUSIONS:

- 1) The sample of upper caste still maintain the traditional ethos of conservative religious attitude for which the area under study has been widely known.
- 2) The area under study has shown social shyness and their reserve temperament, which too have been the identifying marks of the culture.
- 3) The sample still has reservation regarding modern values of life but they are not averse to it.

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