Impact of Sex on the Attitude towards Modernization among Hindu youths

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Abstract

Modernization is a process by which modern scientific knowledge covering all aspects of human life is introduced at varying degree, first in western civilization and later diffused to the non western word by different methods & group with the ultimate purpose of achieving a better & non satisfactory life in the broadest sense of the term, as accepted by the society concerned. According to Yogendra Singh, Hindu society consists of certain traditions which are in fact value theme. Before the emergence of modernization, the Hindu society was based on the following value components: (1) hierarchy, (2) holism, (3) karma, and (4) transcendence. These value components are found ingrained in Hindu scriptures such as Geeta, Mahabharata, Ramayana, Vedas, Puranas and Upanishads. In this research paper I conclude that attitude towards modernization affected by sex. Modernization Scale used for collecting primary data designed by Raghvendra S. Singh, Amar Nath Tripathi and Ramjee Lal. Null hypothesis was tested and data analysis was done accordingly. ‘C.R. test’ applied to find out the significance of difference in the said trait of testing groups of the sample

Keywords: Modernization, Hindu religion, Indian Youth

Introduction

Modernization The term ‘modern’ has many denotations and carries a heavy weight and connotations. Professor Jacobs (1971) explains modernization as “the maximization of the potential of the Society.” In the words of Sayed Hussein Altas (1973) “Modernization is a process by which modern scientific knowledge covering all aspects of human life is introduced at varying degree, first in western civilization and later diffused to the non western word by different methods & group with the ultimate purpose of achieving a better & non satisfactory life in the broadest sense of the term, as accepted by the society concerned.”

Dimensions of Modernization

Consciously or not, even capitalism notions of modernization have adopted the Marxist idea that modernization starts with changes at the “socioeconomic basis,” from which it moves on to changes in the institutional and cultural “superstructure.” Modernization theorists usually avoid using these Marxist terms. Nevertheless, most descriptions of modernization start with technological related change in social structures, cultural values, and political institutions as reflections of technological progress. Most explicit in this respect is the ecological-evolutionary approach of Nolan and lenski (1999), which argues that, since economic production is the most basic sphere of human activities, changes in production technology are the most basic changes, instigating changes in all other domains of social life.

Hence, the term modernization connotes first of all changes in production technology inducing major economic transitions from pre-industrial to industrial societies and from industrial societies. If one tries to extract a standard model of how these transitions proceed, it can be portrayed in the following way. The whole sequence starts with labor-saying innovations in production technology, which increase labor productivity in a certain field of human activities. As this happens, the same material output can be produced by fewer and fewer people. This process sets part of the workforce free for productive in new areas. This happened first in the agrarian sector, which set people free for industrial production activities. Then labor productivity in the industrial sector grew to such an extent that people were set free for new activities in the service sector (bell 1973). Nowadays, we observe a shift within the service sector toward intellectually creative, giving rise to a “creative class” in the field of marketing, consulting, communication, education, research and development, engineering and design, as well as art and entertainment (Florida 2002). These transformations have various consequences.

All these changes originate in humans’ intellectual achievements in the science, which manifest themselves in an ever-increasing technological control over various mechanical, chemical, Electronic and biological processes. The social transformations initiated by technological changes have various massive consequences on the societies’ outlook, as the following selections indicate.

Growth of mass-based human resources - As humans gain technological control over natural processes and increase their productivity, material resources, technological equipment, and information become available in growing amounts to widening parts of the public, partly closing the gap between elites and the masses.

Occupational diversification - With each technological breakthrough in productivity, a new type of economic activity is added to the scope productive human activities. This leads to growing occupational diversification,
professional specialization, and division of labor, interdependence, and thus increasing social complexity.

**Organization differentiation**- Growing social complexity proliferates an ever increasing diversity of economic, social, cultural, and political entities, such as corporations, congregations, agencies, departments, bureaus, association, parties, committees, loose informal group, and social movements, increasing the variety and interdependence of organized social life. Modern society is a highly organized society, consisting of a multiplex network of interwoven entities. All human activities in modern societies are channeled through the web of organized life.

**State capacity growth and state activity extension**- Compared to modern welfare states (even the more limited Anglo-Saxon version), pre-modern states were rudimentary. To be sure, pre-modern states could be utterly despotic. But their despotism was restricted to what came into the reach of a despot, which was severely limited in pre-modern times, for the “nerves of government: (Deutsch 1968) were rudimentary in pre-industrial times. Industrialization changes this situation drastically, since it enlarges mass-based human resources. This broadens the state’s tax basis, enabling it to extract more resources. States have invariably invested these resources in the creation of a more extension of preformed tasks. Thus, the widening of state capacities as well as the diversification of state services and regulations is another concomitant of modernization.

**Mass political involvement the extension of state activities**, each individual comes into the reach of the state and is affected by what the state is doing and deciding. This creates a need to legitimize state activities by mass approval, leading to universal suffrage and other forms of mass participation. Thus, mobilizing the masses into polities, whether in authoritarian or democratic ways, is a core political aspect of modernization.

**Rationalization and secularization**- New kinds of human activities bring different existential experience. Thus, each social transformation changes people’s life perspectives, interests, psychological orientation, and values, fueling cultural changes. Many authors argue that the most fundamental value change emerging with modernization is a transition from spiritual-religious value to secular-rational values, implying that the belief in rational forces and scientific human capabilities replaces the belief in supernatural forces and diving fate. Thus, everything from the production system to the political order comes to be considered objects of human creation, not diving creation.

**Indian society and its traditions** In post-independent Indian tradition and modernity came into close interaction. The constitution of India is the best document of individual liberty, freedom and right of expression. It is also a manifestation of modern values and norms. The safety and securities given to the weaker sections of society by the constitution present a blueprint for the attainment of modern Indian society. Sociologists did not pay any serious attention towards the attainment of this goal. They kept themselves engaged in the study of caste, family, kin and village. There is a massive literature on these aspects of society. Though the institutions of family, village and caste establish organic relation between various segments of society, the sociologists have restricted themselves to the study of the institution per section. It is only in the recently published poll project that wider linkages are identified which present a unified picture of Indian society. No constructs have been made by sociologists towards the building of a modern nation-state.

**Hindu traditions** According to Yogendra Singh, Hindu society consists of certain traditions which are in fact value theme. Before the emergence of modernization, the Hindu society was based on the following value components: (1) hierarchy, (2) holism, (3) karma, and (4) transcendence.

These value components are found ingrained in Hindu scriptures such as Geeta, Mahabharata, Ramayana, Vedas, Puranas and Upanishads. Louis Dumont has also emphasized the elements of hierarchy in India’s caste system. Castes are organized on the basis of inequality as against equality, which is the norm of European society. For a Hindu, the value of inequality is comprehensive and also includes occupational life cycles such as, ashramas, and moral duties of dharma. Thus, hierarchy is basically based on the value themes of ashramas and dharma.

Holism, yet another aspect of Hindu tradition, is manifested in the relationship between individual and group. He is constrained to abide by the norms and value is not autonomous. He is constrained to abide by the norms and values of the society. It was the society which determined the behavior of the individual. Yogendra Singh’s analysis runs as under:

Holism implied a relationship between and group in which the former was encompassed by the latter in respect of duties and rights; what had precedence here was community or Sangha and not the individual.

Holism has been a dominant value in India’s society. In all circumstances an individual was subordinate to the caste, village and religious congregations. He was subjected to severe sanctions – excommunicated, exiled and
The subsumption of individual by collectivity persisted all along the line of traditional social structure, e.g., family, village community, caste and political territory or nation.

**Review of Literature**

In a study conducted by Chengati (1993) reveal that the percentage of ‘modern’ scores is higher in female students (14.07) on total modernity than that of male students (10.74%). A similar trend is also seen on Socio-cultural modernity, political modernity and health modernity dimensions. However, both the sub-groups have the same percentage 11.85% of ‘modern’ scorers on personality modernity dimension. This study indicates that female sub-group has a large number and a higher percentage of ‘modern’ scorers than the male sub-group.

Another study conducted by Angira (1992) examined the impact of education on the attitudinal modernity. The data collected from a random sample of 100 undergraduate students studying science (25 males and 25 females) and Arts (25 males and 25 females) from Govt. RAZA P.G. College, Rampur (U.P.), were analyzed using 2×2 analysis of variance, the independent variable being sex. The analysis of results indicated that sex produced significant effects on attitudinal modernity. The main effect of the independent variable, i.e. Sex of the subjects was observed significant. This obviously shows that sex of the subjects is an attribute in modernization. The modernization was more in male students (M=258.16) than female students (M=243.84). This might be explained in terms of role expectations.

Prasad, R and Rai, R (1990) conducted study on a sample of 150 students (75 Males and Females) drawn randomly from the U.G. (Under-Graduate) and PG (Post Graduate) Classes of Siwan and Chapra Distt., of Bihar University, Muzaffarpur with an objective of seeing the effect of educational level on modernisation. The analysis of modernisation scores on education criteria denotes that with rise in educational level there is rise in modernisation scores. The modernisation scores of Post graduate students are significantly higher than Intermediate students (t-ratio= 3.53; p<0.1) and Graduate students (t-ratio= 2.14; p<0.5 .01). The mean modernisation of Intermediate, Graduate and Post graduate students are 169.63, 173.05 and 178.74 respectively. Higher modernisation scores have been observed in Post-graduate students. There is an increasing trend of modernisation scores in each sex with education but neither sex is significantly higher on educational level. This trend of data denotes that both sexes are getting modernized with somewhat equal pace. The students of both sexes are being modernized with their educational advancement. With increase in education there is increase in modernisation.

The result indicated that sex does not affect modernisation. The analysis of modernisation scores on sex and education denote that with rise in educational level there is rise in modernisation scores. On sex criteria modernisation scores do not differ significantly. There is an increasing trend of modernisation scores in each sex with education but neither sex is significantly higher on educational level. This trend of data denotes that both sexes are getting modernized with somewhat equal pace. They concluded that students of both sexes are being modernized with their educational advancement.

Prasad and Rai (1990) conducted study on a sample of 150 students (75 Males and Females) drawn randomly from the U.G. (Under-graduate) and PG (Post graduate) Classes of Siwan and Chapra Distt., of Bihar University, Muzaffarpur with an objective of seeing the effect of Socio-economic Status (SES) is another important variable which greatly influences modernity. The science students Socio-economic status (SES) is another important variable which greatly influences modernity. Armer and Isaac (1978) reported that there is high correlation between socioeconomic status and psychological modernity, which is close to unity (0.977).

Kahl (1968) observed that SES is one of the more powerful predictors of modernity. It is believed that there are more ‘modern’ scorers in high Socio-economic Status (SES) group than in the middle and low SES groups. Individuals belonging to different SES levels have been exposed to different conditions of life. Therefore, they are likely to develop different attitudes and values that are appropriate to their living conditions of life. The findings of Chengati (1993) revealed that the percentage of ‘modern’ scorers in high SES groups is higher (21.66%) than those of middle SES (7.22%) and low SES (8.33) sub-groups, on total modernity as well as on all the dimension of modernity. However, the low SES group has higher percentage of ‘modern’ scorers than the middle SES group on total modernity and on all the di-
mension of modernity. The results clearly reveal that the percentage of ‘modern’ scorers are higher in high SES than in the other two SES groups on all the dimensions of modernity.

Srivastava, R (2009) examined the impact of parental occupation on attitude towards modernization of 1000 adolescent girl students of Lucknow city. Results showed a remarkable difference on total attitude towards modernization in favour of group 7 (Doctor/Advocate/Engineer and other). This group was found higher than group 2, 3 and 4 (Fourth class employees, clerk/third grade employee and teacher). Daughters of fourth class (group 2) employee were found poorer than group 3, 4, 5 and 7 (i.e. Clerk/third grade employee. Teacher, officer, Doctor/Advocates /Engineers and other), hence it reflects that individual modernity is influenced by parents’ occupation as well as socio-economic status. And also he reported that modernity of daughters (adolescent girls) of working and non working house hold mother was not significantly differ. Religion is another independent variable that influences modernity.

A study conducted by Ashraf (1989) on 150 male students of final year degree course from different colleges of Ranchi, belonged to different religious groups (Hindu, Muslim and Christian). Each group consisted of 50 students. And found that the students of Christian Community scored significantly higher on the four dimensions of modernity as well as overall modernity than the respondents of Muslims and Hindu communities. On the contrary, the Hindu group has scored significantly less on the different dimensions of modernity than the Muslim group. The obtained t-values (ranging from 2.02 to 8.93) are found to be significant at 0.5 and 0.1 level of significance. Similar findings have been observed in the studies conducted by (Azim, 2000; Bellah, 1957; Inkeles, 1983; Singer, 1966; Weber, 1969). As the different religion is giving different outlooks to their followers which ultimately influence the attitudinal patterns Domicile i.e. urban or rural stay has significant influence on modernity.

Yet another study on modernity is by Yogendra Singh. It is a full book-length study on Indian society – its traditions and their interaction with modernity. Modernization of Indian tradition (1992) is a classical theoretical work of the author. It is a comprehensive sociological study of the processes and problems of modernization in contemporary India. It refers to the vast range of change that are taking place today in the form and functions of the Indian social structure and traditions. He argues that Indian society is changing and is undergoing adaptive changes towards modernization. In other words, the traditions maintain their continuity but at the same time they undergo changes also. There is in the process of change, modernization of traditions, that is, the traditions make adaptive changes while accepting modernity.

M.N. Srinivas, in his work caste in modern India and other essays (1962), examines social change in caste system with reference to modernization. Earlier, he used westernization to explain the process of social change in the caste but at a large stage took to modernization. Modernization has not been a constant theme of occupation for Srinivas. His major concern is caste and its social change. Modernization is discussed by him in a casual or occasional way. As a matter of fact, social change for Srinivas is synonymous with modernization. Neither he neither characterizes western modernization in terms of its dimensional aspects nor discusses it in India’s specificity. It is caste and social change only.

Dipankar Gupta, in his recent work mistaken modernity (2002) has included an essay on modernity, which is a part of a series of articles contained in the book. The book carries articles which are written in a style that should appeal to non-academic. For him, “modernity is an attitude which represents universalistic norms, where the dignity of an individual as a citizen is inviolable and where one’s achievements count for more than family background and connections. Once modernity is understood in this fashion, it is apparent that India still has a long distance to go”.

Methodology
a) Problem: - A study of attitude towards modernization of Hindu Male & Female Youth
b) Hypothesis: There is no significant difference in the magnitude of modernization among Hindu male and female youth
c) Variables: Gender is the independent variable and magnitude of modernization is the dependent variable.
d) Sample Design: A total of 200 youths, 100 males & 100 females (ranging in age 19-22 years) with necessary controls was randomly selected from Ruhilkhand and Moradabad region.
e) Research Tool:
(i) Modernization Scale: The tool has been designed to measure the extents of modernity of Indian adolescents, by Raghvendra S. Singh, Amar Nath Tripathi and Ramjee Lal of Psychology Department. Buddha Post Graduate College, Kushinagar (Deoria) in 1987. The scale is reliable and valid for the adolescents (16-22 years) of both sex and of the urban and rural literate population. In all 32 items in simple Hindi Language are there in the tool and they measure the modernity of the subject in these four areas:
   a) Socio-Religion
b) Marriage  
c) Position of Woman  
d) Education  

**Statistical Analysis**

Null hypothesis was tested and data analysis was done accordingly. ‘C.R. test’ applied to find out the significance of difference in the said trait of testing groups of the sample.

**Data Analysis**

“There is no significant difference in the Magnitude of Modernization between male and female hindu youths”

To test the Hypothesis, the mean and S.D scores on modernization scale of male & female youths belonging to Hindu religion, were computed. Table 1 and 2 reveal the area wise mean scores and significance of difference between these two groups.

**Table-1 Area wise Mean Scores of Hindu Male & Female Youth Modernization Test**

<table>
<thead>
<tr>
<th>Nature of Groups</th>
<th>N</th>
<th>Area of Modernization Scale</th>
<th>Mean Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>A Socio Religious</td>
<td>27.125</td>
</tr>
<tr>
<td></td>
<td></td>
<td>B Marriage</td>
<td>28.315</td>
</tr>
<tr>
<td></td>
<td></td>
<td>C Position of Women</td>
<td>29.850</td>
</tr>
<tr>
<td></td>
<td></td>
<td>D Education</td>
<td>27.305</td>
</tr>
<tr>
<td>Hindu Male Youths</td>
<td>105</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindu Female Youths</td>
<td>95</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It is evident from table no.1 that the mean scores of male and female subjects in the first area of the modernization scale (i.e. socio-religious area) are 27.125 and 28.565 respectively. Likewise in second area (marriage) the male and female Ss obtained the 28.315 and 29.681 respectively and in other two areas (position of women & education) the mean scores of the Hindu male and female subjects are 29.850 & 33.384 as well as 27.305 and 25.10 respectively. In the area “position of women”, the female subjects seem to be more modern (M=33.384) than those of male subjects (M=29.850) while in the area “education, the females (M=25.10) reveal less modernity than those of male youths (M=27.305). Contrary to these areas in the first two areas, i.e., Socio-religious and marriage both the groups show the similar range of modernization.
Graph No. 1 also reveals that in the last two areas of the ‘Modernization Scale’, the two groups differ from one another.

Table No-2: Significant of Difference in the Magnitude of modernization of Hindu Male & Female Youths

<table>
<thead>
<tr>
<th>Nature of Groups</th>
<th>N</th>
<th>Mean</th>
<th>Mean Difference</th>
<th>S.D</th>
<th>S.E.M.</th>
<th>C.R Value</th>
<th>L.S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu Male Youths</td>
<td>105</td>
<td>112.595</td>
<td>4.135</td>
<td>32.182</td>
<td>4.4767</td>
<td>.9236</td>
<td>n.s.</td>
</tr>
<tr>
<td>Hindu Female Youths</td>
<td>95</td>
<td>116.73</td>
<td></td>
<td>31.095</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Value of C.R. to be significant at df 198 at .01 level. 2.60 & at .05 level 1.97.

Abbreviations

a) N - Number of cases in each group.
b) S.D - Standard Deviation
c) S.E.D. - Standard Error of Difference
d) L.S - Level of Significance
e) n.s - not significant

Table 2 shows the total men scores & S.D.s of Hindu male and female youths on the modernization scale. It is quite evident that the difference between the male (M=112.595) and female (M=116.73) youths is very less and negligible. A cursory look over table no.2 as well as Graph No.:2: MEAN & S.D.’S OF MODERNISATION SCORES OF HINDU MALE & FEMALE YOUTHS

Graph No.6 shows that there is not the significance sex variation in modernization among Hindu male & female urban literature youth.

Conclusion

The Hypothesis framed in this context is acceptable. The basic cause of this negligible and significant difference between the mean scores of Hindu male and female youths should be their education. Studies showed that education has played an important role in changing the attitude of women towards social customs, traditions, marriage, and women status, religious in caste. Thus the insignificance difference of the difference between the male and female subjects regarding their thinking can be understood on the basis of the remarkable and effective
role of media. Both male & female get the equal chances of schooling and proper education inferred that there is stable pattern of positive association in formal education and personal modernization.

References
a. Journal of Sociology.