

A Study of Female Graduates of Different Religions on Their Different Values of Ghaziabad Region's Colleges towards Modernization

Abstract

In the present paper an attempt has been made to assess the value and attitude of the female graduates of different religions towards various issues i.e. Religious Value, Social Value, Democratic Value, Aesthetic Value, Economic Value, Knowledge Value, Hedonistic Value, Family Prestige Value, Health Value etc. everything is changing very rapidly, be it our culture, customs, norms and values. Changes have been seen in every phase of life has emerged as a result of modernization.

Keywords: Female Graduates, Different Religions, Different Values, Modernization

Introduction

Education is a process of human enlightenment and empowerment for the achievement of better and higher quality of life. The role of the education in facilitating social and economic progress is well recognised. Improvements in education are not only expected to enhance efficiency, but also augment democratic participates on upgrade of health and overall quality of life. Females play the leading role in the formation of nation. The females form a significant part of the community and they have to deal with the new generation that comprises the youths. Children identify their mothers as an ideal for their life. If females are modern in their outlook, values etiquettes, beliefs and ways of interaction, the children will also imitate them as mother are nearest references model for their socialization. Hence, it is more significant to study the attitude of females towards modernization and their values.

Vallabh Bhai Patel, the great architect of modern India once observed, "Education without value is of no use". The greatest challenges the world is facing today are the crisis of confidence and character, mental and moral decay and breakdown of traditional discipline. Females have a great responsibility in molding the shape of the children, indirectly the shape of nation. It is the female, who influence the attitude, values, interests, morals, ideals, conduct and behaviours of the children. The role of the females in democratic system of education is more crucial. They have to act as friends, philosophers and guides of the students and help them to march forward to establish a new social structure.

Review of Literature

In 1991, Alan Roland his book "In search of self in India and Japan: Toward a cross cultural psychology" studied — This illustrates my fundamental thesis that while psycho analysis may have different social values associated with female college students a newly ubiquitous phenomenon of modernization in the urban areas is the large number of girls.

Marini et al. (1996) found that young woman is more concerned with intrinsic, altruistic, and social values than are men, although they found no gender differences in external reward values.

In 2007, Jelena Petkovic, the Importance of values of tradition and new possibilities and challenges of modernization are unavoidable in socio- Anthropological and cultural analysis and understanding of urban and rural Reality. Starting from an idea of determining tradition and modernization, in the paper their relation and influence to forming urban and rural culture in our society in considered. In this way, these two models of

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culture are observed through personal life style of urban and rural society as well as through the system of values and proper ways and forms of communication, which these societies form. Result analysed show that intertwining of urban and rural culture, the modern and traditional, the global and local is the main characteristic of our social cultural reality in which modern and traditional Social values have interfered.

Marie Claire magazine and Unity Marketing (June 10, 2008) have partnered to educate marketers about today's modern "All Access Woman" in an extensive research initiative completed during the past nine months. "We found a powerful and empowered woman who is in control of her destiny and controls the destiny of so many product and service brands with which she chooses to do business," says Unity Marketing's president, Pam Danziger. Marie Claire commissioned a study of 1,800 women to teach more about what they value and how they manage their priorities. "Women today are more highly educated and informed than ever before," says Susan Plagemann, Marie Claire's vice president and publisher. "We felt the time was right to take a much closer look at the things that really matter to women to help us educate marketers on the best way to reach and speak to today's multi-dimensional females."

Alasdair MacIntyre, 2012: "Traditional Values and Virtues in Social Life Today" The transition from traditional to modern society which has lasted some four centuries draws different regions of human society into an almost synchronous process of globalization. Compared to traditional society, however, modernization is also a utilitarian pursuit of material interests and desires, which inevitably has led to a loss of traditional morality.

Area of Study and Methodology:

The present study is delimited to a random sample of 750 female students of third year graduates of C.C.S. University, Meerut Colleges
Categorization of Sample Subjects in Different Groups

For testing hypotheses and analyzing data statistically the sample subjects will be categorized is following groups

Table — 1.1

Sr. No.	Group	Sex	Area		Total
			Rural	Urban	
1	Arts	Female	100	150	250
2	Science	Female	100	150	250
3	Commerce	Female	100	150	250
4	Total	Female	300	450	750

Variables

Dependent Variables

Under graduate's female students

Independent Variables

Values and attitude towards Modernization

Hypothesis

There is no significant difference among the females under graduates of different religions on their attitude towards modernization

The hypothesis was stated as that "there is no significant difference on different modernization scales between Hindu and Muslim female undergraduates". In order to test this hypothesis 't' test of significance of difference between means was applied.

The following table presents the computation of the 't' value.

Table-1.2

On The Basis of Seven Scales of Modernization, Differences among Hindu And Muslim Female Under-Graduates

Sr. No.	Modernization Scales	Hindu		Muslim		SED	C.R.
		Mean	S.D	Mean	S.D		
1	Education	27.47	3.698	25.55	3.276	0.446	4.310
2	Parent-Child	24.73	2.055	23.90	2.521	0.303	2.791
3	Politics	28.40	4.010	25.90	5.508	0.641	3.902
4	Women Status	21.13	3.315	21.49	2.359	0.359	1.003
5	Marriage	23.60	2.559	24.11	4.055	0.456	1.118
6	Religion	26.73	4.217	25.70	5.813	0.676	1.525
7	Socio-Culture	24.00	3.109	23.51	3.246	0.912	1.189

In the foregoing table, the 't' value is significant at 0.01 levels. Here it is clear from table-1.2 that the 't' value of education (4.310), parents-child relation (2.741) and politics (3.902) have significantly differ at 0.01 level between Hindu and Muslim female undergraduates. On the other side the 't' value of status of women (1.003), marriage (1.118), religion (1.525) and socio-culture factors (1.189), did not differ significantly at .01 level between Hindu and Muslim female undergraduates.

It is concluded that the mean of Hindu females (27.47) is significantly higher to that of Muslim females (25.55) with regard to the education. Its mean Hindu females are more conscious for their education. As Hindu females have more liberty and more opportunity for the education as compare to Muslim females. With regard to parent-child relation the mean of Hindu females (24.73) is significantly higher to that of Muslim females (23.90). Its mean Hindu females are more conscious about their parent-child

relation as compare to Muslim females. The family atmosphere of Hindu females is friendlier as compare to Muslim females. So Hindu parent-child relation is stronger.

The mean of Hindu females (28.40) is significantly higher to that of Muslim females (25.90) with regard to politics. Its mean Hindu females are more politics minded as compare to Muslim females. The family atmosphere of Hindu females gives better opportunity for choosing their career as compare to Muslim females.

Hypothesis

There is no significant difference among female undergraduates of different religion on their different values.

The hypothesis stated as that "there is no significant difference on different values between Hindu and Muslim female undergraduates". In order to test this hypothesis 't' test of significance of difference between means was applied.

The following table presents the computation of the T value.

Table-1.3

On The Basis of Different Values, Differences among Hindu and Muslim Female Undergraduates

S. No.	Value	Hindu		Muslim		SED	C.R.
		Mean	S.D	Mean	S.D.		
1	Religious	11.13	2.928	14.02	4.339	0.495	5.834
2	Social	13.67	2.092	13.54	2.754	0.324	0.401 _s
3	Democratic	13.47	3.840	12.95	2.942	0.430	1.209
4	Aesthetic	11.67	2.188	10.69	2.842	0.336	2.919
5	Economic	10.47	2.664	10.32	3.084	0.377	0.397
6	Knowledge	13.80	2.936	15.96	3.222	0.402	5.379
7	Hedonistic	12.87	3.084	9.62	2.242	0.337	9.640
8	Power	8.87	3.149	10.12	3.267	0.416	3.007
9	Family Prst.	11.80	2.294	12.50	3.979	0.440	1.592
10	Health	11.87	2.313	10.12	2.921	0.348	5.031

In the foregoing table the 't' value is significant at 0.01 level,

Here from table-1.3, it is observed that 't' value of religious value (5.834), aesthetic value (2.919), knowledge value (5.379), hedonistic value (9.640), power value (3.007), and health value (5.031) have significantly differ at 0.01 level between Hindu and Muslim female under-graduates. While, the 't' value of social value (0.401), democratic value (1.209), economic value (0.397) and family-prestige value (1.592) did not differ significantly at 0.01 level between Hindu and Muslim female under-graduates.

It is concluded that the Hindu and Muslims females differ with regard to their religious value, since the mean of Muslim females (14.02) is significantly higher to that of Hindu females (11.13) with regard to religious values. Its mean Muslim females are more religious minded as compare to Hindu females. Muslim females have more faith in God, fear of divine wrath and acting according to the ethical codes prescribed in the religious books as compare to Hindu females.

It is concluded that the mean of aesthetic value of Hindu females (11.67) is significantly higher to that of Muslim females (10.69). It means Hindu females are more aesthetic as compare to Muslim females. Aesthetic value is appreciation of beauty form proportion and harmony, love for fine arts, love for literature etc.

The mean of knowledge value, of Muslim females (15.96) is significantly higher to that of Hindu females (13.80). Its mean Muslim females have more love of knowledge of theoretical principles of any activity, and more love of discovery of truth as compare to Hindu females.

The mean of hedonistic value of Hindu females (12.87) is significantly higher to that of Muslim females (9.62). Its mean Hindu females are more hedonist as compare to Muslim females. Hedonist females have more conception of the desirability of loving pleasure and avoiding pain as compare to Muslim females. The mean of health value of Hindu females (11.87) is significantly higher to that of Muslim females (10.12). Its mean Hindu females have more consideration for keeping the body in a fit state for carrying out one's normal duties and functions as compare to Muslim females.

Conclusion

On the above table-1.2 it was clear that our hypothesis "there is no significant difference on different modernization scales between Hindu and Muslim female under-graduates" was rejected.

On the above table-1.3, it was clear that our hypothesis "there is no significant difference on different values between Hindu and Muslim female undergraduates" was rejected.

Hence we can say that there is significant difference on Female Graduates of different religions on their different values of C.C.S. University, Meerut Colleges towards Modernization.

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