

RELIGIOUS TOLERANCE AMONG SECONDARY SCHOOL STUDENTS OF KERALA

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2017

DECLARATION

I, Aseena. K. V., do hereby declare that this dissertation **RELIGIOUS TOLERANCE AMONG SECONDARY SCHOOL STUDENTS OF KERALA** has not been submitted by me for the award of a Degree, Diploma, Title or Recognition before.

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CERTIFICATE

I, Dr. JOUHAR MUNAVVIR. T., Do hereby declare that this dissertation **RELIGIOUS TOLERANCE AMONG SECONDARY SCHOOL STUDENTS IN KERALA** is a record of bonafide study and research carried out by **ASEENA. K.V.**, under my guidance and supervision. The report has not been submitted by her for the award of a Degree, Diploma, Title or Recognition before.

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CONTENTS

LIST OF TABLES

LIST OF FIGURE

LIST OF APPENDICES

CHAPTER	CHAPTERS	PAGE No.
I	INTRODUCTION	1 – 14
II	REVIEW OF RELATED LITERATURE	15 – 31
III	METHODOLOGY	32 – 48
IV	ANALYSIS AND INTERPRETATION	49 – 63
V	SUMMARY, FINDINGS AND SUGGESTIONS	64 – 73
	REFERENCES	74 – 80
	APPENDICES	

LIST OF TABLES

Table No.	Title	Page No.
1	Descriptive Statistics of the variable religious tolerance of the secondary school students of Kerala	43
2	The significant level showed for items	46
3	Descriptive statistics of the variable religious tolerance of the secondary school students	51
4	Data and Result of the Test of significance difference in religious tolerance between male and female government secondary school students	52
5	Data and Result of the Test of significance difference in religious tolerance between urban and rural government secondary school students	53
6	Data and Result of the Test of significance difference in religious tolerance between male and female missionary secondary school students	54
7	Data and results of the Test Significance of difference in religious tolerance between urban and rural missionary secondary school students	56
8	Data and results of the Test Significance of difference in religious tolerance between government and missionary secondary school students	57
9	Data and results of the Test Significance of difference in religious tolerance between male and female secondary school students of Kerala	58
10.	Data and results of the Test Significance of difference in religious tolerance between urban and rural secondary school students of Kerala	60
11.	Data and results of the Test Significance of difference in religious tolerance between Kozhikode and Malappuram secondary school students of Kerala	61
12	Percentile norms and attitude of religious tolerance analyze secondary school students of Kerala	62

LIST OF FIGURE

Figure No.	Title	Page No.
1	Details of the Final Sample	42

LIST OF APPENDICES

Appendix No.	Title
I	Religious Tolerance Scale (Draft - English version)
II	Religious Tolerance Scale (Draft - Malayalam version)
III	Religious Tolerance Scale (Final - English version)
IV	Religious Tolerance Scale (Final - Malayalam version)
V	List of School

INTRODUCTION

- **Need and significance of the study**
- **Statement of the problem**
- **Definition of key terms**
- **Objectives of the study**
- **Methodology**
- **Scope and Limitations of the study**
- **Organization of the report**

Education has always played a key role in societies progress and it aims the all round development of the personality of the individual. Without education, it is impossible to achieve any advancement and prosperity to both individual and society.

There have been always debates and controversies regarding the system of education that is provided to the students. The ultimate purpose of education is to ensure that students are well prepared and are well developed. This can be easily attained when educational system is designed to provide values and ideas to the students. Students must be taught that education is not only concerned with getting high scores in competitive examinations and getting admission to reputable colleges. The supreme aim of education is the total development of an individual. In this view education is concerned with building students characters and preparing for their future life. Main aim of education from the perspective of the state is to inculcate the national values in children i.e., democracy, secularism and socialism.

But in our contemporary society a lot of incidents have been taking place for the sake of selfish interests of people from all walks of life at an increasing rate. The fundamental intention of education to make the individual civilized becomes fruitless. Though we claimed that we are 100%

literate state, the immoral, criminal and intolerant activities in length and breadth of our society reflects the deterioration of values of education.

Education is an effort of the senior people to transfer their knowledge to the younger members of society. It is thus an institution, which plays a vital role in integrating an individual with his society and in maintaining the perpetuation of culture. Durkheim defines education as “the influence exercised by the adult generation upon those who are not ready for adult life.”

He further maintains that “society can survive only if there exists among its members a sufficient degree of homogeneity. The homogeneity is perpetuated and reinforced by education. A child through education learns, basic rules, regulations, norms and values of society.” The traditional education system of India was quite different from the contemporary one. In traditional Indian society, the number of educational institutions was too small and the content of education was restricted and essentially related with, religion, philosophy, metaphysics and scriptural subjects. The education was confined to the twice born castes and the upper classes. The organizational structure was descriptive and hereditary. The education was confined to the twice born castes and the upper classes. The lower castes, particularly the scheduled castes and other backward castes were denied education.

Education aims at shaping the behaviour of the students in a desirable way and bringing about all round development in their personality. It is meant

to mould an individual to function effectively as a society being and a useful citizen. Education help to develop tolerance among the students. Tolerance helps to lead the society in peace atmosphere while intolerance lead to violence. It resulted a murder, wars and crimes. It effects the peaceful atmosphere of the Nation, especially in India.

Intolerance is the unwillingness of accepting beliefs behaviour or practices of someone different person related to other caste, religion or custom. It may give rise to the high level, crimes and discrimination in the society. It gives rise the property of refusal in the mind and heart of any person to refuse, did allow or deny something (action or practice) happening against his/her will or practice. It does not allow people to live with equality, Indiscrimination, freedom, or other social rights. Intolerance in the society generally arises due to the cast, culture, gender, religion, or any in bearable practice.

The English word 'tolerate', toleration and tolerance are derived from the Latin terms tolerate and tolerantia, which imply enduring, suffering, bearing and forbearance. Ancient Greek terms which may also have influenced philosophical thinking on toleration, include: phoretos which means bearable, or phoreo, literally 'to Carry'; and anektikos meaning bearable, sufferable, tolerable from anexo, 'to hold up'.

Hence the religious tolerance is not religious indifference. It consists of valuing the right of another person to hold beliefs that you know absolutely, and without a doubt, to be wrong". Religious tolerance means to refrain from discriminating against other who follow a different religious path.

Webster defines tolerance as " to recognize and respect (other's beliefs, practices, etc.) without sharing them", and "to be at or put up with (some one or something not especially liked)".

Philosophical Dictionary (1764). Voltaire's claim is that toleration follows from human frailty and error. Since none of us has perfect knowledge, and since we are all weak, inconsistent, liable to fickleness and error, we should pardon one another for our failings. Voltaire's approach focuses in tolerance at the level of personal interaction and risks slipping toward moral skepticism and relativism: like his contemporary David Hume (1711 - 1777), Voltaire presented a skeptical challenge to orthodox belief.

In the 19th century and in to the early 20th century, religious toleration was also a subject of consideration for thinkers such as Soren Kierkegaard (1813 - 1855), Ralph Waldo Emerson (1803 - 1882), and James (1842 - 1910), who emphasized the subjective nature of religious faith. For example, in his varieties of religious experience was diverse and not subject to a definitive interpretation. Although this fits with James's larger metaphysical commitment to pluralism, his point is that religious commitment

is personal - a matter of what he calls in another essay, "the will to believe". It is up to each individual to decide for himself what he will believe: if we properly understand the nature of religious belief, we should respect the religious liberty of others and learn to tolerate our differences.

The history of 20th century has led many to believe that tolerance is needed to end political and religious violence. Tolerance has been defended by liberal philosophers and political theorists such as John Dewey, Isaiah Berlin, Popper, Waltzer, Dawkins, and Rawls. It has criticised by Herbert Marcuse and others such as Iris Young who worry that toleration and its ideal of state neutrality is merely another hegemonic western ideology. In the U.S, First Amendment Law has developed to allow for broad idea of freedom of speech, freedom of press, and freedom of religion.

In India freedom of religion is a fundamental right guaranteed by Article 15 and 25 of the constitution of India. Modern India came into existence in 1947 and the Indian constitution's preamble was amended in 1976 to state that India is a secular state. Every citizen of India has a right to practice and promote their religion peacefully. However, there have been number of incidents of religious intolerance that resulted in riots and violence, notably, the 1984 Anti Sikh riots in Delhi, 2002 Anti Muslims riot in Gujarat and 2008 Anti Christian riots. The perpetrators of the violence are rarely brought to justice despite wide spread condemnation.

India is known as one of the most diverse countries in the world, in terms of its weather, its wealth and its people. With a population of over 1 billion, India is one of the most heavily populated countries in the world. The 2011 census indicated that all major religions are represented, with the Hindus 79.8%, Muslim 14.2%, Christian 2.3%, 1.72% Sikh other 1.8%, unspecified 0.2%. Despite its mix of different religious groups and traditions, Indians have generally enjoyed a healthy tolerant society. But recently cracks have begun to appear in the tolerance of the population, with religion one of the decisive factors- and the authorities are turning a blind eye.

In the case of Kerala there we can see a mixture of different faiths, most significantly Hinduism, Islam, and Christianity. Kerala has a reputation of being communally one of the most tolerant state in India. Kerala has known as one of the most diverse state in India, in terms of its weather, its wealth and people. The 2011 census indicated that 54.73 percent Kerala's residents are Hindus, 26.56 percent are Muslims, 18.38 percent are Christians, and remaining 0.32 percent follows other religion or no religion. Despite its mix of different religious groups and traditions, Kerala people have generally enjoyed a healthy tolerant society. But recently cracks have begun to appear in the tolerance of the population, with religion one of the decisive factors- and the authorities are turning a blind eye.

Today media have been often discussed about the religious intolerance at various situations. Thus studying the religious tolerance of school student is a relevant practice towards looking in future India. Since religious based institution can be a creative contributed to the society but we have to make sure that our school students are able to keep up tolerance and respect to every kind of community.

Study about religious tolerance among the secondary school students should be needed. Every teacher has responsibility to keep the positives of our culture without weakening secular living as mentioned in constitution.

Need and Significance

India has a secularist constitution. It does not have a state religion but promotes religious tolerance in its constitution. All the laws of the country are required to be compatible with this constitution, and the system of government. However, all societies are constantly in the process of change. India is a country with unity in diversity. We have a lot of religious tradition of various types without affecting much in our secularity. Thus, education system has a responsibility to keep the positives of our culture without weakening secular living as a mentioned in constitution.

Religious tolerance is standing in high position in nature of India. All religion people are living as brothers and sisters. Generally, all religion inculcate good principles only. However, nowadays, some people miss

interpret the themes of religions and do many anti social activities in diversity of the India. Unwanted religion oriented speeches and press releases create tension among the different religion people. It leads to intolerance stage. That is not good for India. Therefore it is necessary to rationalize all religion principles. Maintain the religious tolerance is one of the main agenda of national development. So only the researcher has chosen religious tolerance concept for this study

In Kerala there have different kinds of schools are working, some are under the government and others are under any religious authority or social community. Since religious managed schools have more activities related to religious events or rituals compare to secular government schools. These practices sometimes badly affect the religious tolerance among students. So it is relevant to study whether such activities influence their attitude and emotions towards other religions. Secondary school students are act at the starting age of adolescent and there is a possibility that they will wrongly interpret certain concepts due to the nature of the age.

So study religious tolerance among secondary school students is a relevant topic. It helps to give our nation or state to develop a peaceful and joyful atmosphere without religious intolerance and riots.

Statement of the Problem

The problem for the present study is entitled as “RELIGIOUS TOLERANCE AMONG SECONDARY SCHOOL STUDENTS OF KERALA”

Definition of Key Terms

Religious Tolerance

The concise Oxford Dictionary's (1960) defines religious tolerance as, in part: "recognition of right of private judgement in religious matters, liberty to up hold one's religious opinions and forms of worship, or to enjoy all social privileges etc. Without regard to religious differences"

Religious tolerance is the recognition of right of private judgement in religions matters, liberty to uphold one's religions and forms of worship, or to enjoy all social privileges etc.

Secondary school

For the present study secondary school means the level of education which comes in 8th, 9th and 10th years of schooling

Objectives

- To study the extent of religious tolerance among students of government secondary schools for the total sample and sub samples based on gender and locale of the institution.

- To study the extent of religious tolerance among students of secondary schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.
- To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution

Methodology

Variable, sample, tool and statistical techniques used for the study are briefly described below.

Variable

The only variable involved in the study is "religious tolerance" of the pupils.

Sample

The sample of the study will be 615 secondary school students in Malappuram and Kozhikode districts in Kerala state by giving equal weightage to sub samples.

Tool used for study

The investigator developed a tool "Religious Tolerance Scale (2017)" in collaboration with his supervising teacher. A general data sheet is also used to get the preliminary informations regarding the pupils.

Administration of tool

After the selection of the sample, the investigator contacted the heads of institutions for obtaining permission for data collection. After getting the due permission, the investigator collected data from the students by giving general instructions about the purpose of the study and distributed each tool among the students. After that the investigator scored the data. The scores obtained then consolidated and tabulated for further analysis.

Statistical techniques

Percentile analysis

To know the extent of religious tolerance among students of government secondary schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

T-test

To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

Scope and Limitations

The present study is an attempt to find out the effect of different factors such as sex of the pupils, type of schools and locale of the schools on religious tolerance of 8th, 9th and 10th standard pupils of Kerala. Since the sample is taken from two districts Malappuram and Kozhikode. The findings of the study generalised to the Kerala state.

The investigator hopes the tool "Religious Tolerance Scale (2017)" will have wide applicability in this area of religious toleration studies.

Though considerable efforts have been made to make the study generalizable and precise there are certain limitations, some of them are given below.

Even though the present study is a state wide study, the sample selected for the study was confined to two districts only in order to complete the study within the prescribed time.

The study was limited to the sample from 8th and 9th standard pupils, though the population comprises all the pupil studying in government and school managed by religious organizations. The characteristics of other age groups are not suitable with the items in the tool. It would have been better if the study is meant for other groups also.

It is widely accepted that there are so many factors influencing the religious tolerance. For practical reasons only selected factors are considered.

In spite of the above limitation in the study, the investigator hopes that this may throw light in the area of religious tolerance development. The investigator also hope that the findings of present study can open new frontiers in the field of tolerance education which is now imparting only through indirect methods in the Kerala state.

Organization of the Report

This report is organized into five chapters

Chapter I presents a brief introduction of the problem, needs and significant of the study, statement of the problem, definition of the key terms, objectives, methodology, scope and limitations of the study.

Chapter II presents the theoretical overview of the variable and summary of the related studies

Chapter III presents the methodology of the study, the tool used selection of the sample, data collection and scoring procedure and statistical techniques used for analysis.

Chapter IV presents the detailed statistical analysis interpretation and discussion of result.

Chapter V presents concluding chapter gives a clear picture of the major findings, educational implication of the study and suggestions for the further research.

REVIEW OF RELATED LITERATURE

- **Theoretical overview of Religious Tolerance**
- **Studies related to Religious Tolerance**
- **Conclusion**

REVIEW OF RELATED LITERATURE

Review of related literature is an important aspects of any investigation. A proper study of related literature should enable the investigator to locate and go deep into the problem. According to Moulton "the survey of related literature is a crucial aspect of planning of the study and the time spent in such a survey is invariably a wise investment". It is a valuable guide in defining the problem recognizing its significance, suggesting appropriate study design and source of data.

The intention of the present study is to assess the religious tolerance among secondary school students of Kerala and to the significance different between the gender, locale of school. In this section, the investigator discussed the theoretical aspect of the variable religious tolerance among secondary school students. The review of literature has been presented under the following heads.

- Theoretical overview of religious tolerance
- Studies related religious tolerance

Theoretical overview of religious tolerance

Religious tolerance

Historically, religious tolerance has been the most important aspects of tolerance, since the misconception of religions tend to be intolerant of each other, and religious intolerance had lead innumerable wars, purges and atrocities.

The philosophers and writers of the enlightenment, especially Voltaire and Lessing prompted religious tolerance and their influence is strongly felt in western society. Nonetheless, the lack of religious tolerance causes problems in many regions of the world today.

Locke (1689) was one of the inspiration for the libertarian beliefs in the American revolution. Lock wrote about religious tolerance following the European wars of religion. He believed that trying to enforce a single religion was counter productive and would lead to in intended social disorder. At the time, this belief was considered controversial and far more forward thinking than the status.

Locke, (1689) is conventionally interpreted as arguing for religious tolerance on the grounds that religious persecution is ineffective and is there for irrational. In arguing the way, Locke assumes that the main point of religious persecution is to instill particular beliefs in peace rather than to

change their practices, since the letter can surely be achieved via persecution. However, his claim that coercion cannot be effective in changing religious beliefs is simply an assertion that is not explicitly based on relevant psychological evidence, and has been strongly challenged by Waldron (1991). But even if Waldron is wrong, and one can coerce a devout believer to change her religious beliefs, one can surely use effective coercion to prevent her from proselytizing on behalf of her religion and from effectively transmitting religious practices to future generations, and this may be enough of a victory for the opponent of religious tolerance. However, Locke (1689) is sometimes interpreted as making a different point on Stanton (2006) reading of Locke, coercion is ineffective not only because of a theological assumption, and those who do not share it will not be moved by Stanton's interpretation of Locke so the price of accepting this, perhaps a more plausible reading of Locke is that Locke's argument will be able to influence fewer people.

Philosophical Dictionary (1764), Voltaire's claim is that toleration follows from human frailty and error. Since none of us has perfect knowledge, and since we are all weak, inconsistent, liable to fickleness and error, we should pardon one another for our failings. Voltaire's approach focuses on tolerance at the level of personal interaction and risks slipping toward moral skepticism and relativism: like his contemporary Hume (1711-1777), Voltaire presented a skeptical challenge to orthodox belief.

The most straight forward way of justifying tolerance is pragmatic, and on of tolerance are in the good philosophical company David Hume (1778). Our community may not approve of the practices of some or other religions and collectively, we may be able to prevent these from taking place .However, if we act to suppressed such practices, then we may provoke civil unrest and this may lead to violent confrontation or perhaps even war between rival religious groups. Recognizing this danger, we may decide that it is, all things considered, in our interest to tolerate the religions practices of our rival group, even though we continue to do disapprove of these.

In the 19th century and in to the early 20th century, religious toleration was also a subject of consideration for thinkers such as Kierkegaard (1813 - 1855), Waldo (1803 - 1882), and James (1842 - 1910), who emphasized the subjective nature of religious faith. For example, in his varieties of religious experience was diverse and not subject to a definitive interpretation. Although this fits with James's larger metaphysical commitment to pluralism, his point is that religious commitment is personal - a matter of what he calls in another essay, "the will to believe". It is up to each individual to decide for himself what he will believe: if we properly understand the nature of religious belief, we should respect the religious liberty of others and learn to tolerate our differences.

The history of 20th century has led many to believe that tolerance is needed to end political and religious violence. Tolerance has been defended by liberal philosophers and political theorists such as Dewey, Berlin, Popper, Waltzer, Dawkins and Rawls. It has criticised by Marcuse and others such as Iris Young who worry that toleration and its ideal of state neutrality is merely another hegemonic western ideology. In the U.S, First Amendment Law has developed to allow for broad idea of freedom of speech, freedom of press, and freedom of religion.

Conscience Oxford dictionary, (1960) defines religious tolerance as, in part recognition of right of private judgement in religious matters, liberty to uphold one's religious opinion and forms of worship, or to enjoy all social privileges etc. Without regard religious differences. This definition views religious toleration as human rights issue. A person might believe that their own faith is the only valid religion - the fully approved of and created by a particular God. They might consider all other religions as profoundly evil

According to Mendoza "for much of the 20th century, political philosophers too believed that religious tolerance was a 'done deal', a completed chapter in the history of western liberal democracies " (2007) she cites leading political philosophers Rawls, (1993) and Waltzer, (1997) as holding this view. But it now seems implausible to think of religious tolerance as a 'done deal'.

An act of tolerance is an agent's intentional and principled refraining from interfering with an opposed other (or their behaviour, etc.) In situation of diversity, where the agent believes she has the power the agent believes she has the power to interfere.

According to the Merriam - Webster dictionary, (2012) "tolerance" can mean any of the following one 1. The capacity to endure pain or hardship endurance, fortitude, stamina, 2. Sympathy or indulgence to beliefs or practices differing from or conflicting with one's own (<http://www.merriam-webster.com/dictionary/tolerance>)

Studies related to Religious Tolerance

Kitchen, (1992) study on the determination of Canadian charitable giving by using an updated 2010 data set. They identified potential factors that could have affected the amount of monetary donations to religious, non religious and all charities. The studies found that a change in the household size will significantly affect non religious giving while not in religious giving. It was also found that Atlantic Canadians contribute comparatively less in both religious and non religious giving than the rest of the country.

Raja (1997) conducted study about moral judgment ability of missionary and non missionary school pupils of Kerala. Moral judgment is the evaluation of one's own or someone else's behavior with respect to social norms and values considered to be virtuous by a culture and subculture, such

as not stealing or being an honest citizen. The objective of the study was to find out the moral judgement ability among missionary and non missionary school students. This study conducted in 1400 students in Malappuram, Kozhikode, Palakkad, and Thrissur districts. Test for comparing means and preliminary analysis were used as statistical techniques in this study for analyze the data. Study found that there is a significant different in moral judgment between the sub samples, gender locale and type of management.

Hatzler and Jennifer (1998) together conducted a study on negative religious coping and emotional distress among college students: exploring influences of religiousness, fading affect and neuroticism .A growing body of research has documented the influence of negative religious coping on indicators of emotional distress. To extend this line of research, researchers examined whether neuroticism, fading effect, and religiousness could influence the relationship between negative religious coping and two forms emotional distress (depressed mood and negative affective state) in a sample of 116 college students. Results of this exploratory study indicate that neuroticism did not act as confounding variable for the relationship between negative religious coping and emotional distress. However, fading affect emerged as a partial media for while religiosity as found to be a moderating variable in the relationship between negative religious coping and emotional distress. Difference were also found between religious and non religious life events.

Srivtsava (2004) conducted study about school activities promoting values inherent in fundamental duties mentioned in the Indian constitution". This study found that mornig assembly, games ,sports celebration of national days and cultural programmms are activities common to all the schools of Raipur, chhattisgarh while government aided school Lucknow find their place of bottom. Irrespective of type of institution, taking the entire sample together the total duty awareness is found to be highest for Chhattisgarh state and lowest for Delhi state.

Kuru (2009) distinguish between assertive and positive secularisms represented, for instant, by France and Turkey, on the one side, and by the united States on the other. Overall, however , the literature of secularism does not distinguish institutional separation systematically from the accompanying ideologies. Accordingly, secularism is often viewed primarily from the perspective of the critique of ideology.

Cady and Hurd (2010) suggested that in recent years, empirical analyzes have been increasingly shifting towards comparisons between "secularism" i.e. the institutionalized relationships between politics and religion. In the case of Europe, for example a distinction is made between formal establishment combined with pluralism (as in great Britain) , a cooperation model (as in Germany), and strict separation (as in the case of France).

Cour and Hvdit (2010) conducted a study about meaning-making healthy Secular society: Secular, spiritual and religious existential orientations. This study proposes a framework of concepts for the field of existential meaning-making in secular cultures such as those of Northern Europe. Seeking an operational approach, they have narrowed the field's component down to a number of basic domains and dimensions that provide a more authentic cultural basis for research in secular society.

Devi (2010) conducted a study "an evolution of the realism of moral, secular and democratic values in the text book content in Telugu language at primary, and secondary school level in Andrapradesh". Study found that of three values there is more emphasize on moral values especially at secondary than primary level. The emphasize given to democratic value is found to be little more than the average, comparatively there is less emphasize on secular value with almost a negligible emphasize at primary level.

Neena Varghees (2010) studied about the frustration tolerance among secondary school students of Kerala. Frustration tolerance is the capacity for putting up with passing or lasting depreciation of satisfaction of motives. The objective of the study is only to find out the difference in frustration tolerance among secondary school students based on gender, locale and type of management. The study was conducted on a sample of 555 students of ninth standard from 15 schools at Thrissur, Malappuram and Kozhikode districts.

The sample of this study was selected through stratified random sampling technique. The investigator used the scale of frustration tolerance as the tool for collecting data. Preliminary analysis and T-test are used as the statistical techniques for analysing the data. The study found that there is a significant difference of frustration tolerance between the male and female secondary school students. There is no significant difference of frustration tolerance between the urban and rural secondary school students. But the study shows significant difference of frustration tolerance between government and aided secondary school students.

Saeed (2010) his study topic to analyse the factors enhancing among university students. The study is due to the wide spread intolerance and inability to accept opinions varied from one's own, in recent years they have witnessed a deciding of flexibility in attitudes and the ability to obey the people seems to have taken a firm hold of the society in large and the universities specially as witnessed by the increasing number of targeted killings. The objective of the study was to substantiate the sensitive agent advanced towards focusing upon the areas which may be scrutinized by future researches in identifying the modes of action to be taken by students, teachers, parents and society as whole to promote, peace democracy, justice and social security through good implications in society.

Ashababy (2012) studied about the relationship between frustration tolerance and organizational conflict among higher secondary school

principals of Kerala. Success or failure of any institution greatly depends on the efficiency of the Head of the institution. They are expected to discharge their duties effectively to attain the ultimate goals. The present study is an attempt to analyze the relationship between the frustration tolerance and organizational conflict among higher secondary school principals in Kerala. This study was conducted on 250 higher secondary school principals in Malappuram, Kozhikode and Palakkad districts. Stratified random sampling technique was used for this study. Correlation and T-test are used as the statistical techniques to analyze the data of this study. This study found that there is a positive relationship between the frustration tolerance and organizational conflict among higher secondary school principals of Kerala. This study shows that there is significant difference of frustration tolerance and Organisational conflict between the male and female principals.

Hannah (2012) conducted a study in Promoting peaceful coexistence and religious tolerance through supplementary readers and reading comprehension passages in basic education curriculum. The paper discusses ways of promoting peaceful coexistence and religious tolerance through literacy in basic education. The paper also highlights ways the tenets of peaceful coexistence and religions tolerance can be included in titles of supplementary reading materials and reading comprehension passages of the reading component of the English language curriculum for basic education. The paper suggests that school should adopt a holistic and integral approach

in promoting Peaceful coexistence and religious tolerance by encouraging students to engage in meaningful activities such as dramatization, miming, singing, projects and exchanges to heighten local, national and global of individual, cultural and religious differences. The more children are exposed to reading materials that promote positive images of other people's culture, religion, uniqueness, social identity etc.the less they are likely to find faults with one another and the more they are able to live and work together (as future adult) for the benefits of mankind and for the good of society

Muslim and Noor (2013) studied about ethnic tolerance among the students of public higher learning institutes (IPTA) in Malaysia. This study seeks to examine ethnic tolerance among the students of public higher learning institution in Malaysia. It involved 6,580 respondents selected by ten institutes. The study data was obtained through the questionnaire analysed using the SPSS software. The descriptive statistics like the frequency, percentage, mean and cross tabulation had been adopted to explain about the respondents background and the perceptions of the students on ethnic tolerance in Malaysia. The findings demonstrate that the tolerance among the students has been very good. All the dimensions built have demonstrate that the answers supplied by the respondents were very satisfactory. They were found to have admitted and acknowledge the diversity of languages, cultures and religions that they were comfortable with differences and are proud with these diversities. There are several statements that have been found to

strengthen the relationships and integration of the ethnic groups on campus. The Muslims especially the Malay and Bumputera were rather sensitive with some religious consideration especially in terms of food, clothing, symbols and mixed marriage. As yield from findings obtained.

Nishara (2013) conducted a study about peace awareness among secondary school students in Kerala. Peace education gives culturally rich inputs to every students. That would generate respect towards the world. Eradication of social problems and advancement towards a well developed society would be possible only through peace education. The objective of the study was to find out the effect of subject of study on peace awareness of secondary school students for total sample and sub sample based on gender, locale and type of management. The study conducted on 864 higher secondary school students of Malappuram, Kozhikode, Kannur and Wayanad districts. This study used statistical techniques as preliminary analysis, T-test and ANOVA for analyse the data. This study found that the peace awareness among higher secondary school students is in moderate level. There exist a significant difference in peace awareness among higher secondary school students based on total sub sample gender, locale, and type of management.

Krishna Kumar (2014) Conducted a study about secular values among secondary school students in Kerala. Secular values refers to the declining influence of religion and religious values within a given culture. The objective

of the study was to find out whether secondary school students differ in the perception of secular based on type of management, locality and gender. This study followed stratified sampling technique. The study was conducted on 600 secondary school students in Kerala. Secular value inventory used as a tool for collecting data. Preliminary analysis and test of significance of difference between means are used as the statistical techniques for analyse the data. The study resulted the secular values among secondary school students of Kerala is not satisfactory level

Widmalm and Oskarsson (2014) studied in personality and political tolerance, evidence from India and Pakistan. This study inspired by recent studies on personality and politics attitudes and behaviour. The used big five approach to assess the influence of a comprehensive set of personality traits on political tolerance. This study is based on surveys in Bhopal in India and Lahore in Pakistan. This study found that all big five traits - openness, conscientiousness, extraversion agreeableness, and neuroticism - are significantly related to individuals' willingness to grant political rights to groups they dislike in one or both countries. As one of only a few studies examining the political attitude and behaviour outside a Western context, these findings demonstrate the importance of paying attention to personality traits when studying contexts where situational factors such as political violence, poverty, and sever inequalities might be expected to be the main influence on individual behaviour.

Aten, Hook, Farrel, Johnson, Davis, and Tongeren (2015). Studied in Intellectual humility and religious tolerance. This study examined, with regard to one's knowledge would be predictive of pro social values. Consistent with hypothesis, intellectual humility was associated with higher level of empathy and gratitude as mediators between intellectual humility and pro social values. These findings leave open the possibility that intellectual humility may be a precursor to links empathy gratitude and social outcomes. Characteristics of intellectual humility such as recognizing one's cognitive limits , having a non - defensive stance toward one's beliefs, and respecting other's viewpoints may put one In a unique position to experience empathy and gratitude, and by extension, a host of pro social values. Future research would be required to examine whether intellectual humility is a possible point of intervention for promoting positively social interaction.

Malliga, and Arunkumar (2015) together conducted a study about religious tolerance among the primary school teachers in Coimbatore district. The present study tries to find out the level of religious tolerance, among the primary school teachers. Descriptive survey method is adopted for this research study. The investigators have chosen 117 sample for this study. This study further tries to find out whether there is any significant difference in religious tolerance among primary school teachers based on some demographical variables. This study found that the religious tolerance primary school teachers is moderate level. Hence it is recommended that the

government, religion leaders, social workers and everyone should identified the weaker areas of religious tolerance and take some necessary steps to promote religious harmony and eradicate religious intolerance in Indian society.

Bahree (2016) reported that religious tolerance is deteriorating in India. In this report religious tolerance deteriorated and religion freedom violations increased in India. Minority communities, especially Christians, Muslims and sikhs, experienced numerous incidents of intimidation, harassment and violence, largely at the hands of Hindu nationalist groups members of ruling party facility supported these groups and used religiously- divisive language to further inflame tensions. These issues combined a pervasive climate of climate of impunity, where religious motivated crimes occurs.

Bindu (2016) studied about the level of understanding and practices of peace education at secondary school level. Education is the key to waiting nation s, bringing human beings closely together. A culture of peace and nonviolence goes to the substance of fundamental human rights, social Justice, democracy, literacy, respect and dignity for all, international solidarity, respect for workers rights and children rights equality and diversity. The present study intends find out the understanding and practice of peace education at secondary school level. For the study a questionnaire was prepared to fin out the understanding and practice of peace education at

secondary school level. The study was conducted on a representative sample selected from kannur district. The sample for the present study included 222 secondary school students. The study revealed that the level of understanding of peace education among secondary school students is high. The school provided activities related to peace education to a great extent. Peace education encompasses the key concepts of educational and peace.

Conclusion

The review of related literature helped the investigator to have a wider perspective on concept like religious tolerance. Review enable the investigator to get an idea of what has been already covered in the area under investigation. From the review the investigator could understand that the most of the studies focus on the religious tolerance of students. Only few studies related to religious tolerance of different countries. Some of the study indicates frustration tolerance of school students. The studies find that the religious tolerance or tolerance is high in urban and low in rural. Some study found that religious tolerance positively effect related variables I the studies.

METHODOLOGY

- **Variables of the study**
- **Objectives of the study**
- **Design of the study**
- **Sample selected for the study**
- **Tools used for data collection**
- **Data collection procedure**
- **Scoring and consolidation of data**
- **Statistical techniques used for analysis**

METHODOLOGY

Present study is an attempt to measure the religious tolerance among secondary school students. This chapter presents a detailed description of tools, sample and statistical technique for analyzing data along with objectives of the study under the following heads.

- Variable
- Objectives
- Tools used for data collection
- Sample
- Data collection procedure,
- Scoring and consolidation of data
- Statistical technique used for analysis

The details of each given below

Variable

The only one variable in the study is "Religious tolerance"

Objectives

Objectives of the present study are following

- To study the extent of religious tolerance among students of government secondary schools for the total sample and sub samples based on gender and locale of the institution.
- To study the extent of religious tolerance among students of secondary schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.
- To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

Tools used for data collection

The selection of the appropriate instruments or devices required to collect data is the first step in an investigation. Valid and reliable measurement of a selected variable had to be assured by selecting or constructing the appropriate tool for the reference population, government and missionary (managed by religious organization) school students of Kerala. At present no standardized tool is available for testing religious tolerance. Hence the investigator along with his supervising teacher constructed a tool namely

"Religious Tolerance Scale (2017)" for the measurement of religious tolerance of 8th, 9th and 10th standard students of Kerala in consultation with expert in the field. The investigator also prepared a respond sheet in order to collect the preliminary information regarding the students.

The description about tool is discussed under the following heads:

- Religious Tolerance Scale
- Responds Sheet

Religious tolerance inventory

The constructive description about the Religious Tolerance Scale (2017) is briefly discussed under the following heads:

- Selection of items
- Scoring scheme
- Selection of items
- Item analysis

It is an universal law -intolerance is the first sign of an inadequate education. An ill - educated person behaves with arrogant impatience, where as truly profound education breeds humility (Alexander Solzhenitsyn, 1914). While selecting tool the investigator consider different values related religious tolerance. Major works in area of religious tolerance couldn't find in Kerala by the investigator.

The present tool is envisaged to measure the religious tolerance among secondary school students of Kerala.

According to NCERT, "the specific values which schools should transmit derive from universalistic perceptions and also from contemporary social and national concerns. Example of these values and value concerns are democracy, social justice, social cohesion and national unity, scientific temper, our cultural heritage, environment, secularism, population and quality of life and place.

Many philosophers strongly supports by and based on ethical principles. It has many salient values relating to our codes and conduct. These ethical have been depicted in the scriptures of religious tolerance. A list of such values relating our code of conduct prepared from different sources such ad religion and philosophical literatures. Apart from this, teachers elderly persons and experts in the religious fields were also consulted. A list of 10 values are thus prepared. The humility. Tolerance, empathy, understanding, religious-freedom, belief, humanity, ignorance and prejudice.

These items are presented as narrations of simple but common incidents mainly from school, social and home situations. Each item contains a religious tolerance which is expected to be judged on the basis of a particular value. Each narration is followed five responses among which the student is required to choose the most correct one as he feels.

The investigator prepared a pool of forty three items referring to related literature, by studying other tools and in consultation with supervising teacher and experts. Nineteen items were deleted after standardisation of tool with the help of experts and remaining twenty four items were finally selected.

The total item were selected based on nine different values they are.

Humility

The quality of having a modest or low view of one's importance. If you feel humility in front of someone, you feel small in the scheme of things - that you are just a simple, insignificant person. Some one who spends his life taking care of others shows humility.

Eg: I am happy to visiting houses of persons who belongs to other religion and understanding and being the part of their difficulties with respect to their family background

Tolerance

Tolerance can be defined as a fair and objective attitude towards those whose lifestyle differs from others. It is the ability to deal with something unpleasant at annoying, or to continue existing despite bad or difficult conditions. It is sympathy or indulgence for beliefs or practices differing from or conflicting with ones own

Eg: If I select as a leader of my school I celebrate all the festival irrespective of all religion.

Humanity

Humanity can be defined as quality of being human; the peculiar nature of man, by which he is distinguished from other beings. Being human does not mean that an individual posses humanity. Humanity means caring for and helping others whenever and wherever possible.

Eg: I am ready to help all the people from different religion who suffer severely in their life.

Belief

Belief is the state of mind in which a person thinks something to be the case, With or without there being empirical evidence to prove that something is the case with factual certainty. Another way of defining belief sees it as a mental representation of an attitude positively oriented towards the likelihood of something being true.

Eg: I am interest to being with only my religion and its beliefs.

Empathy

The action of understanding, being aware of being sensitive to and vicariously experiencing the feelings, thoughts, and experience of another of

either the past or present without having the feeling, thoughts and experience fully communicated in an objectively explicit manner.

Eg: I am happy to visiting houses of persons who belongs to other religion and understanding and being the part of their difficulties with respect to their family background:

Religious - freedom

Religious freedom is a principle that supports the freedom of an individual or community, in public or private, to manifest religion or belief in teaching, practice, worship, and observance. It practice, worship and observance. It also includes the freedom to change one's religion or beliefs.

Eg: I believe that all people have right select their own religion and live independently in this world.

Understanding

The knowledge and ability to judge a particular situation or subject - usually an informal agreement. Understanding means that our belief about something based on what you heard, read etc.

Eg: I believe that universal truth are including in all religion

Ignorance

Ignorance is lack of knowledge. The word ignorant is an adjective describing a person in the state of unaware and is often in correctly used to describe individual who deliberately disregard important information or fact.

Eg: My life and happiness is depends only on my religion no body else have any role in it.

Prejudice

It is an unfair and in reasonable opinion or feeling, especially when formed without enough thought or knowledge. That means someone or something that prejudices influences you unfairly so that you form an unreasonable opinion about something.

Eg: I believe that all other religions and their beliefs are meaningless and useless thing.

Scoring procedure

Religious tolerance Assessment scale

Scoring was done in accordance with the consideration of positive and negative statements. A score of 4,3,2,1, and 0 was given for the responses 'strongly agree', 'agree', 'no response', 'dis agree', 'strongly disagree'. Scoring

scheme is reversed for negative statements. The scores on all the items are added to get the total score on religious tolerance

Sample

A sample may be defined as finite number of observations or cases selected from all area in particular universe often assumed to be representative of the total group or universe of which is a part (Good, 1973).

The population of the present study is secondary school students. The sample for the present study is 615 secondary school students from Kozhikode and Malappuram districts.

As the population of the present study is Secondary school students, a heterogeneous group, stratified sampling technique was used.

The different strata in the population are

- Gender
- Locale of school
- Management of school (Government and missionary)

Gender

Gender has great influence on the findings of the research. Since it has the investigator decided to give due weight age to male and female students.

Locale of the school

Since the number of schools in rural area were more than the numbers of schools in Urban area, the investigator decided to give due weightage to the locale of the school.

Management of school

Management has great influence on the findings of the research. Since it has been found that different management like government school and missionary school (Christian, muslim, Hindu). The number of government schools were more than the number of missionary schools, the investigator decided to give the weightage to the type of management of the school.

Data collection procedures and scoring procedure

Administration of the tool

For the collection of data, the investigator prepared a time schedule to visit the schools. In accordance with it, the investigator approached the heads of the institutions for obtaining permission for data collection. After getting the permission the investigator met the students and explained the purpose and ensured their co-operation to make the study as successful as possible. After that copies of the tools and response sheets were distributed and collected back after they completed the work.

Scoring and consolidation of data

The response sheets were scored according to the scoring procedure and were consolidated and tabulated for further statistical analysis. While scoring, incomplete response sheets were rejected and the final sample size reduced from 700 to 615. The break up of the final sample is given in Figure 1.

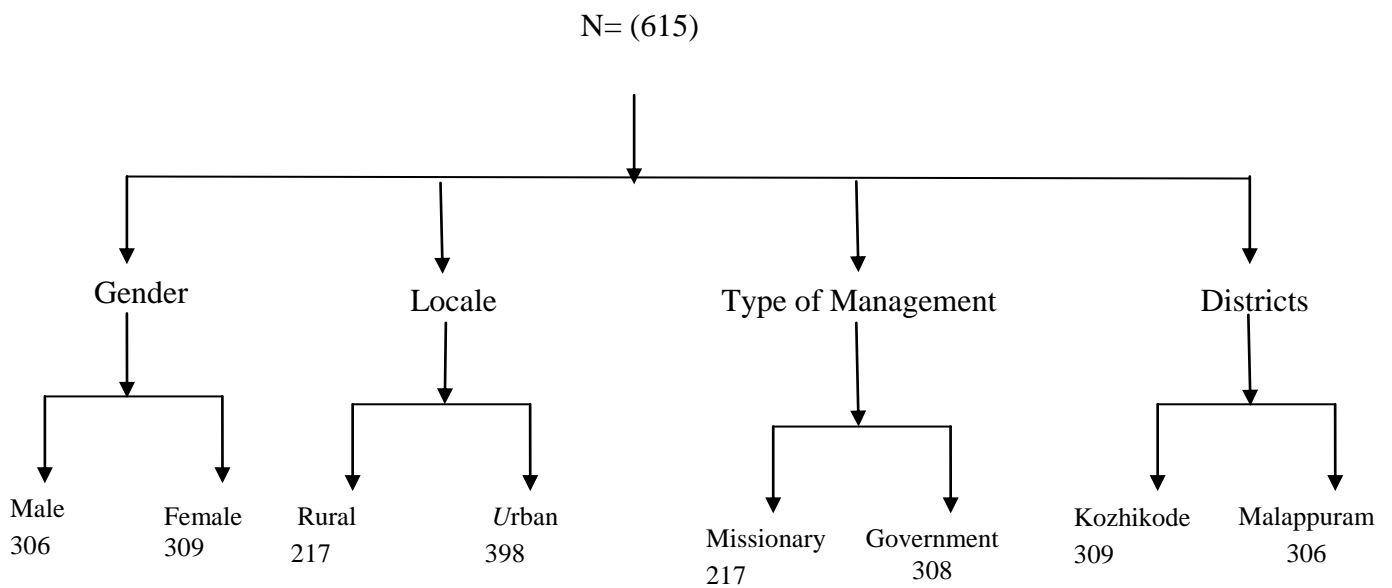


Figure 1: Details of the Final sample

Statistical techniques used for analysis

For the present study the investigator used the following statistical techniques for analysing data.

Preliminary Analysis of Test scores

As the first step of analysis important statistical constants of the variable under study such as mean, median, and standard deviation were presented in Table 1.

Table 1

Descriptive Statistics of the variable religious tolerance of the secondary school students of Kerala

Variable	N	Mean	Median	Mode	SD	Skewness	Kurtosis
Religious Tolerance	615	114	118	108	22.50	-.506	-.383

To know the nature of distribution, the important statistical constants of the selected variable for the total samples were analyzed. Table shows that mean, median, mode and standard deviation values are 114, 118, 108 and 22.50 respectively. It found that the measures of central tendency viz mean, median, mode are approximately equal for religious tolerance. The value of skewness (-.506) and kurtosis (-.383) indicate that distribution is negatively skewed and leptokurtic.

T- test

To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}}$$

Where:

\bar{X}_1 = Mean of sample 1

\bar{X}_2 = Mean of sample 2

N_1 = Number of subjects in sample 1

N_2 = Number of subjects in sample 2

σ_1 = Standard Deviation of sample 1

σ_2 = Standard Deviation of sample 2.

Percentile analysis

To know the extent of religious tolerance among students of government secondary schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

Item analysis

The investigator used to measure items as Likert scale so after collection of data the investigator analyse the item using the T-test. Total sample formulate in to two groups one with high scores on the scale (top 27% of the group) and other with low scores (bottom 27%) then applied T-test

between these two groups for each items with significant t values will be accepted. While those not significant 't' value will be rejected.

Here investigator used 370 samples for item analysis. From the 370 answers were arranged in the ascending order of their total scores. The top 27 percent (100 from top) and bottom 27 percent (100 from bottom) were selected. Then applied T-test between these two groups for each items. Those which the result with significant 't' values will be accepted while those not significant 't' value will be rejected.

The significant level of each item calculated using the formula

$$t = \frac{\bar{X}_1 - \bar{X}_2}{\sqrt{\frac{\sigma_1^2}{N_1} + \frac{\sigma_2^2}{N_2}}}$$

Where:

\bar{X}_1 = mean of sample 1

\bar{X}_2 = mean of sample 2

N_1 = number of subjects in sample 1

N_2 = number of subjects in sample 2

σ_1 = Standard Deviation of sample 1

σ_2 = Standard Deviation of sample 2.

Table 2

The Significant level showed for the Item A

Item No.	t-value	Level of significance	Status of Items
1	2.27	.001	accepted
2	9.21	NS	rejected
3.	2.40	0.01	accepted
4	5.33	NS	rejected
5	5.86	NS	rejected
6	8.59	NS	rejected
7	9.92	NS	rejected
8	1.48	0.05	accepted
9	3.84	NS	rejected
10	8.70	NS	rejected
11	1.70	0.05	accepted
12	2.48	0.01	accepted
13	1.90	0.05	accepted
14	1.94	0.05	accepted
15	7.82	NS	rejected
16	1.60	0.05	accepted
17	1.87	0.05	accepted
18	5.36	NS	rejected
19	2.00	0.01	accepted
20	11.70	NS	rejected
21	2.12	0.01	accepted
22	1.90	0.05	accepted

Item No.	t-value	Level of significance	Status of Items
23	8.03	NS	rejected
24	1.51	0.05	accepted
25	4.98	NS	rejected
26	3.19	NS	rejected
27	8.70	NS	rejected
28	13.2.	NS	rejected
29	8.36	NS	rejected
30	1.20	0.05	accepted
31	1.80	0.05	accepted
32	1.70	0.05	accepted
33	6.09	NS	rejected
34	8.42	NS	rejected
35	5.95	NS	rejected
36	2.30	0.01	accepted
37	2.00	0.01	accepted
38	1.40.	0.05	accepted
39	2.30	0.01	accepted
40	2.10	0.01	accepted
41	2.42	0.01	accepted
42	1.36	0.05	accepted
43	1.89	0.05	accepted

Selection of the item

Item selected on the basis of significant level. Generally the items having the significant level between 0.01 ('t' value 2.58) and 0.05 ('t' value 1.96) accepted. Item which above the 't' value 2.58 (significant level 0.01) were rejected. From the 43 items nineteen items were rejected and 24 items were account.

ANALYSIS AND INTERPRETATION

- **Objectives of the study**
- **Variables of the study**
- **Preliminary analysis**
- **Major analysis**

ANALYSIS AND INTERPRETATION

Analysis of the collected data helps the researcher to test the objectives formulated and arrive at conclusions. The present study is to find out the religious tolerance among secondary school students of Kerala. To have a clear picture of the study the objectives are set up for the study are restated below.

Objectives

Following are the objectives of the study:

- To study the extent of religious tolerance among students of government secondary schools for the total sample and sub samples based on gender and locale of the institution.
- To study the extent of religious tolerance among students of secondary schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.
- To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.

Major Analysis

This chapter deals with the analysis and interpretation of data. This is done under following Heads.

- Preliminary analysis
- The comparison of mean score of religious tolerance between male and female students of government secondary schools
- The comparison of mean score of religious tolerance between Urban and rural students of government secondary schools
- The comparison of mean score of religious tolerance between male and female students of missionary secondary schools
- The comparison of mean score of religious tolerance between urban and rural students of missionary secondary school
- The comparison of mean scores of religious tolerance between government and missionary secondary school students
- The comparison of mean scores of religious tolerance between male and female secondary school students of Kerala
- The comparison of mean scores of religious tolerance between urban and rural secondary school students of Kerala
- The comparison of mean scores of religious tolerance of secondary school students between Kozhikode and Malappuram districts

Preliminary analysis of test of scores

The important statistical properties of the scores under study were analysed as a preliminary step. The mean, median, mode, standard deviation, skewness and kurtosis were computed for the whole sample. The details of the statistics are presented Table 3.

Table. 3

Descriptive Statistics of the variable religious tolerance of the secondary school students of Kerala

Variable	N	Mean	Median	Mode	SD	Skewness	Kurtosis
Religious Tolerance	615	114	118	108	22.50	-.506	-.383

To know the nature of distribution, the important statistical constants of the selected variable for the total samples were analyzed. Table shows that mean, median, mode and standard deviation values are 114, 118, 108 and 22.50 respectively. It found that the measures of central tendency viz mean, median, mode are approximately equal for religious tolerance. The value of skewness (-.506) and kurtosis (-.383) indicate that distribution is negatively skewed and leptokurtic.

The comparison of mean scores of religious tolerance between Male and female government secondary school students

In order to find out the Mean scores of religious tolerance between male and female government secondary school students, the investigator used to techniques of 't'-test. The details of the statistics are presented in Table 4.

Table 4

Data and Result of the Test of significance of difference in religious tolerance between male and female government secondary school students

Category	N	Mean	SD	t-value	Level of significance
Male	170	118	22.45	1.04	0.05
Female	159	120.3	19		

From the Table it is clear that the mean scores of religious tolerance for male and female students are 118 and 120.3 respectively. The standard Deviation obtained is and 22.45 and 19 respectively. Here the 't' value is 1.04 which is less than the table value of 't' (1.96) at 0.05 significant level. Since the obtained 't' value is less than the table value, it can be inferred that there is a no significant difference in religious tolerance between male and female government secondary school students.

The above result shows that there is no significant difference in religious tolerance between male and female of government secondary school

students. The mean score of female secondary school students is almost equal to mean scores of male secondary school students.

Comparison of mean score of religious tolerance between urban and rural government secondary school students

In order to find out the mean scores of religious tolerance between urban and rural government secondary school students, the investigator used the technique of 't'- test. The details of the statistics are presented in the Table 5.

Table 5

Data and Results of the Test of significance of Difference in religious tolerance between urban and rural government secondary school students

Category	N	Mean	SD	t-value	Level of significance
Urban	173	124.6	17	5.6	NS
Rural	159	120.3	19		

The table shows that the mean scores of religious tolerance for urban rural government secondary school students are 124.6 respectively. The Standard Deviation obtained are 17 and 23.4 respectively. The calculated 't' value is 5.6 which is greater than the tabled value of 't' (2.58) at 0.01 significant level. Since 't' value is greater than the table value, it can be inferred that there is a significant difference between rural and urban government secondary school students.

The above result shows that there is significant difference in religious tolerance between urban and rural government secondary school students. The mean scores of secondary school students who are studying in government school which is located in urban area is (124.6) greater than the means scores of secondary school students who are studying in government school which is located in rural area is (111.8). It means that religious tolerance of urban area government secondary school students is higher than the rural area government secondary school students.

The comparison of mean score of religious tolerance between male and female missionary secondary school students

In order to find out the mean scores of religious tolerance between male and female missionary secondary school students, the investigator used the technique of 't'-test. The details of the statistics are presented in Table 6.

Table 6

Data and Results of the Test of significance of Difference in religious tolerance between male and female missionary secondary school students

Category	N	Mean	SD	t-value	Level of significance
Male	136	108.3	24.2	0.33	0.05
Female	151	107.4	22.2		

From Table 6 reveals that the mean scores of religious tolerance of male and female government secondary school students are 108.3 and 107.4

respectively. The Standard Deviation obtained are 24.3 and 22.2 respectively. The calculated 't' value is 0.33 which is less the tabled value of 't' (1.96) at 0.05 significant level. Since 't' value is less than the table value, it can be inferred that there is no significant difference between male and female government secondary school students.

The above result shows that there is no significant difference in religious tolerance between male and female missionary secondary school students. The mean score of female missionary secondary school students is (108.3) almost equal to the mean score of (107.4) missionary secondary school students.

The comparison of mean score of religious tolerance between urban and rural students of missionary school

In order to find out the mean scores of religious tolerance between urban and rural missionary secondary school students, the investigator used the technique of 't'-test. The details of the statistics are presented in the Table 7.

Table 7

Data and Results of the Test of significance of Difference in religious tolerance between urban and rural missionary secondary school students

Category	N	Mean	SD	t-value	Level of significance
Urban	197	118	20.53	13.06	NS
Rural	90	88.80	23.26		

The table shows that the mean scores of religious tolerance between urban and rural missionary secondary school students are 118 and 88.80 respectively. The Standard Deviation obtained are 20.53 and 13.26 respectively. The calculated 't' value is 13.06 which is greater than the tabled value of 't' (2.58) at 0.01 significant level. Since 't' value is less than the table value, it can be inferred that there is a significant difference between rural and urban missionary secondary school students

The above result shows that there is significant difference in religious tolerance between urban and rural missionary secondary school students. The mean score of secondary school students who are studying in missionary schools which is located in urban area is (118) is higher than that mean score of secondary school students who are studying in missionary schools which is located in rural area is (88.80). It means that the religious tolerance of urban missionary secondary school students are higher than the rural missionary secondary school students.

The comparison of mean scores of religious tolerance between government and missionary school students

In order to find out the mean scores of religious tolerance between urban and rural missionary secondary school students, the investigator used the technique of 't'-test. The details of the statistics are presented in the Table 8.

Table 8

Data and Results of the Test of significance of Difference in religious tolerance between secondary school students of Kerala

Category	N	Mean	SD	t-value	Level of significance
Government	328	71.07	15	6.56	NS
Missionary	287	63.67	13		

The table shows that the mean scores of religious tolerance for secondary school students of Kerala are 71.07 and 63.67 respectively. The Standard Deviation obtained are 15 and 13 respectively. The calculated 't' value is 6.56 which is greater the tabled value of 't' (2.58) at 0.01 significant level. Since 't' value is greater than the table value, it can be inferred that there is a significant difference between the government and missionary secondary school students government.

The above result shows that there is significant difference in religious tolerance between government and missionary secondary school students. The means scores of government secondary school students is (71.07) higher than the mean score of missionary secondary school students (63.6). That means the religious tolerance of missionary secondary school students is less than the government secondary school students.

The comparison of mean scores of religious tolerance between male and female secondary school students in Kerala

In order to find out the mean scores of religious tolerance between male and female missionary secondary school students of Kerala, the investigator used the technique of 't'-test. The details of the statistics are presented in the Table 9.

Table. 9

Data and Results of the Test of significance of Difference in religious tolerance between male and female secondary school students of Kerala

Category	N	Mean	SD	t-value	Level of significance
Male	306	67.49	14.4	.213	0.05
Female	309	67.7	14.4		

The table shows that the mean scores of religious tolerance for male and female secondary school students of Kerala are 67.5 and 67.7 respectively. The Standard Deviation obtained are 14.4 and 14.4 respectively.

The calculated 't' value is .213 which is less than the tabled value of 't' (1.96) at 0.05 significant level. Since 't' value is less than the table value, it can be inferred that there is no significant difference between male and female secondary school students of Kerala.

The above result shows that there is no significant difference in religious tolerance between male and female of secondary school students of Kerala. The mean score of female secondary school students is (67.49) equal to the mean scores male secondary school students of Kerala (67.7). That means the religious tolerance of male secondary school students of Kerala is equal to female secondary school students of Kerala.

The comparison of mean scores of religious tolerance between urban and rural secondary school students of Kerala

In order to find out the mean scores of religious tolerance between urban and rural government secondary school students, the investigator used the technique of 't'-test. The details of the statistics are presented in the Table 10.

Table 10

Data and Results of the Test of significance of Difference in religious tolerance between urban and rural secondary school students of Kerala

Category	N	Mean	SD	t-value	Level of significance
Urban	398	72.6	12	9.9	NS
Rural	217	60.3	15.7		

The table shows that the mean scores of religious tolerance for urban rural secondary school students of Kerala are 72.6 and 60.3 respectively. The Standard Deviation obtained are 12 and 15.7 respectively. The calculated 't' value is 9.9 which is greater than the tabled value of 't' (2.58) at 0.01 significant level. Since 't' value is greater than the table value, it can be inferred that there is a significant difference between rural and urban secondary school students of Kerala.

The above result shows that there is significant difference in religious tolerance between secondary school students of Kerala. The means scores of secondary school students of Kerala which is located in urban area is (71.07) higher than the means score of rural secondary school students of Kerala (63.6). That means the religious tolerance of urban secondary school students is less than the rural secondary school students of Kerala.

The comparison of mean scores of religious tolerance between Kozhikode and Malappuram districts

In order to find out the mean scores of religious tolerance between Kozhikode and Malappuram secondary school students, the investigator used the technique of t'-test. The details of the statistics are presented in the Table 11.

Table 11

Data and Results of the Test of significance of Difference in religious tolerance between Kozhikode and Malappuram secondary school students

Category	N	Mean	SD	t-value	Level of significance
Kozhikode	307	116.2	23	2.9	NS
Malappuram	308	112.2	21.8		

The table shows that the mean scores of religious tolerance for Kozhikode and Malappuram secondary school students are 116.8 and 112.2 respectively. The Standard Deviation obtained are 23 and 21.8 respectively. The calculated 't' value is 2.9 which is greater than the tabled value of 't' (2.58) at 0.01 significant level. Since 't' value is greater than the table value, it can be inferred that there is a significant difference between Kozhikode and Malappuram secondary school students.

The above result shows that there is significant difference in religious tolerance between Kozhikode and Malappuram districts secondary school

students. The means score of Kozhikoder district is 116.2 that is higher than the means score of Malappuram district 112.2. That means the religious tolerance of Kozhikode secondary school students are higher than the Malappuram secondary school students

Percentile Analysis

Percentiles P10, P20, P30, P40, p50, P60, P70, P80, P90, were computed for total sample. The values are presented in Table 13.

Table.13

Percentile norms and attitude of religious tolerance among secondary school students of Malappuram and Kozhikode districts

Percentile	Scores
P10	48
P20	54
P30	60
P40	65
P50	70
P60	73
P70	76
P80	81
P90	86

The Table 13 shows that the percentile scores for the total sample. The 10th percentile of the score of secondary school students of Kerala towards religious tolerance is 48. It means that only 20 percent of secondary school

students lies below the scores between 48 and 90 percentile above the scores. The 50th percentile of the score of secondary school students towards religious tolerance is 70 an equal number of students lie similarly we can interpret all other percentile for the total sample from the table.

**SUMMARY, FINDINGS AND
SUGGESTIONS**

- **Study In Retrospect**
- **Variables of the study**
- **Objectives of the study**
- **Methodology of the study**
- **Major Findings**
- **Conclusions**
- **Educational Implication**
- **Suggestions for Further
Research**

SUMMARY, FINDINGS AND SUGGESTIONS

This chapter conducted the summary of the procedure, important findings of the study, educational implications and suggestions for further research. This chapter highlights the significant aspects of the various stages of the study.

Study in retrospect

The various aspects related to the study are Variable, Objectives and methodology are following in brief.

Restatement of the problem

The present study was entitled as "RELIGIOUS TOLERANCE AMONG SECONDARY SCHOOL STUDENTS OF KERALA".

Variable

As the intension of the investigation is to find out the religious tolerance among secondary school students of Kerala. There are only one independent variable. The title of the study itself suggests that the independent variable is religious tolerance.

Objectives

- To study the extent of religious tolerance among students of government secondary schools for the total sample and sub samples based on gender and locale of the institution.
- To study the extent of religious tolerance among students of secondary schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution.
- To compare the religious tolerance of secondary school students of government schools and schools managed by religious organisations for the total sample and sub samples based on gender and locale of the institution

Methodology

It deals with the precise description of sample used for the study, tool and statistical techniques.

Sample

The study was conducted on a sample of 615 secondary school students belonging to various government and missionary secondary schools in Kozhikode and Malappuram districts, drawn by stratified random sampling technique giving due representation based on gender, locale of school and educational qualification.

Tools

Religious tolerance scale used as tool to collect data

The following statistical techniques are used.

- Preliminary analysis
- T-test
- Percentile analysis

Major findings of the study

Following are the major findings obtained after analysis of collected data.

- Comparison of mean scores of religious tolerance for male and female government secondary school students reveals that there is no significant difference in religious tolerance between the male and female government secondary school students at 0.05 level ($CR=1.04$). It means that the means scores of female government secondary school students is (118) is almost equal to male's mean score of female government secondary school students is (120.3),
- Comparison of mean scores of religious tolerance for urban and rural government secondary school students reveals that there is a significant difference in religious tolerance between the urban and rural government secondary school students at 0.01 level ($CR=5.6$).The mean scores of

urban government secondary school students is (71.07) higher than the mean scores of rural government secondary school student (63.6). That means the religious tolerance of urban government secondary school students is less than the rural government secondary school students.

- Comparison of mean scores of religious tolerance for male and female missionary secondary school students it reveals that there is no significant difference in religious tolerance between the male and female government secondary school students at 0.05 level (CR=0.33). The means scores of female missionary secondary school students is (108.3) almost equal to the means scores of male missionary secondary school students is (107.4). It shows the religious tolerance of male and female missionary secondary school students are equal
- Comparison of mean scores of religious tolerance for urban and rural missionary secondary school students reveals that there is a significant difference in religious tolerance between the urban and rural government secondary school students at 0.01 level (CR=13.06).The mean scores of urban secondary school students are (118) almost higher than the mean scores of rural secondary missionary school students (88.80). It means that the religious tolerance of urban missionary secondary school students are higher than the rural missionary secondary school students.

- Comparison of mean scores of religious tolerance for government and missionary secondary school students it reveals that there is a significant difference in religious tolerance between the government and missionary secondary school students at 0.01 level (CR=6.5). The means scores of government secondary school students (71.07) higher than the means scores of missionary secondary school students (63.6). That means the religious tolerance of missionary secondary school students is less than the government secondary school students.
- Comparison of mean scores of religious tolerance for male and female secondary school students of Kerala, it reveals that there is no significant difference in religious tolerance between the male and female secondary school students Kerala at 0.05 level (CR=.956). The mean scores female secondary school students of Kerala is (108.3) almost equal to the mean score of male secondary school students of Kerala (107.4). It shows the religious tolerance of male and female secondary school students of Kerala are equal.
- Comparison of mean scores of religious tolerance for urban and rural secondary school students of Kerala, it reveals that there is a significant difference in religious tolerance between the urban and rural secondary school students at 0.01 level (CR=9). The mean scores of urban secondary school students of Kerala is (118) is higher than the mean scores of rural

secondary school students of Kerala (88.80). It means that the religious tolerance of urban secondary school students of Kerala is higher than the secondary school students of Kerala.

- Comparison of mean scores of religious tolerance of Kozhikode and Malappuram secondary school students, it reveals that there is no significant difference in religious tolerance between the Kozhikode and Malappuram secondary school students at 0.01 level ($CR=2.9$). The mean scores of Kozhikode district secondary school students are (116) higher than the mean scores of Malappuram district secondary school students are (112.2). That means the religious tolerance of Kozhikode district secondary school students are higher than the Malappuram district secondary school students.
- The 10th percentile of the score of secondary school students of Kerala towards religious tolerance is 48. It means that only 20 percent of secondary school students lies below the score 48 and 90 percentile above the scores. The 50th percentile of the score of secondary school students towards religious tolerance is 70. From 10th percentile score to 50th secondary percentile other score of secondary school students towards religious tolerance is lies between 48 and 70. The 60th percentile score of secondary school students of Kerala towards religious tolerance is 73. It means that the 50 percent of secondary school students lies below the

score 73. The 90th percentile of the score of secondary school students of Kerala towards religious tolerance is 86. The study found that From 60th percentile score to 90th percentile score of secondary school students towards religious tolerance is lies between 73 and 86. The 60th percentile score of secondary school students of Kerala.

Educational implications

The main aim of the present study is to find out the religious tolerance among secondary school students of Kerala. The result shows that there is no significant difference of religious tolerance between the male and female students and there is a significant difference of religious tolerance between the urban and rural area also the study shows there is a significant difference between the government and missionary school students. Religious tolerance influences the educational institutions and locale of the Kerala.

Based on the findings of the study the investigator put forward the following suggestions to improve the religious tolerance and there by improve the religious tolerance among school students for healthy future.

- School follows that the religious diversity must be dealt with in the curriculum for to learn to live together.
- The school teachers must be encourage the students to understand other religions across the country.

- The teachers should concentrate on nurturing tolerance by celebrating national festivals of different religions along with their students and parents.
- All students from different locality must give opportunity to study the great secularist leaders of our nation and promote their thoughts in class room.
- Urban and rural students should give a chance to study about religious tolerance put forward by our constitution
- Each teacher should understand how intolerance affects our national diversity.
- Create a chance to interact with all religious students in school environment.
- Education should inculcate in student's humanity truthfulness, tolerance, honesty, courtesy, sympathy and spiritual values.
- Education should give a wider vision among the students about religion.
- The various programmes which increase the tolerance like debates, discussions, seminars should include in schools and training institutions activities.

Conclusion

The result shows that there is no significant difference of religious tolerance between the male and female secondary government and missionary school students of Kerala. It means that gender is not influencing the religious tolerance in secondary school students of Kerala. But in the case of locale, there is a significant difference of religious tolerance between urban and rural government and missionary secondary school students of Kerala. It means that the locale are influencing religious tolerance.

The study shows that there is a significance difference of religious tolerance between the different type of management like missionary and government secondary school students of Kerala. It shows that the type of management influencing the religious tolerance.

Suggestions for further research

- The study can be conducted in all districts of Kerala
- The same study can replicable on higher education level
- The use study can be conducted on teacher educators and B.Ed students.
- The same study conducted on higher secondary school students in boarding and residential school.

- The same study can be extended to Hindu, Christian and Muslim secondary school students of Kerala.

- The same study can be conducted among the parents of primary and secondary school students.

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APPENDICES

APPENDIX I
FAROOK TRAINING COLLEGE
RELIGIOUS TOLERANCE SCALE (English Version)
(Draft)

Dr.Jouhar Munavvir. T
Asst. Professor (Supervising Teacher)
Farook Training College

Aseena. K. V
M.Ed Student
Farook Training College

INSTRUCTIONS

Some statement related to your life is given below read each statement carefully. A separate response sheet will be provided to make your responses like strongly agree, agree, no comments, disagree and strongly disagree are given to each statement. By using the symbol (✓). You have to mark the response which is most suitable to you in the response sheet.

1. I am not worried about others, what they are doing and thinking.
2. I am only thinking about my religion
3. My life and happiness depends only on my religion nobody else have any role in it.
4. I like to keep friendship with others. But I feel disappointed about others approach towards me.
5. I like to follow the values which can share with all peoples in my society.
6. I believe that values do not compare with any religion.
7. I believe those values are other religion's are meaningless.
8. I will select the values those do not depends on one religion.
9. All persons have freedom to live with their religion and culture, that are not influence me
10. I believe that all other religions and their beliefs are meaningless and useless, only my religion is true.
11. I feel that, the culture, beliefs and festival of other religion are time lost and meaningless

12. I don't like to interact with people in other religion.
13. I like to keep friendship only with the people in my religion.
14. I am not agree with connect my friendship and religion.
15. I am interested to know about festivals of other religions.
16. I like to participate all celebrations of different religion's festivals.
17. I will be a part in all festivals of different religion which are conduct in my school.
18. I am not interested with other religion, culture and festivals.
19. I am interested to being only in my religion and it's beliefs.
19. I believe that universal truth are include in all religion.
20. I believe the values of my religion is the fact and other religious values are not true.
21. The universal truth are included in all religion
22. I feel that value are equal in all religion.
23. I am ready to help all the people from different religion who suffer difficult in their life.
24. I am happy to visiting houses of person who belongs to other religion understanding and being part of their difficulties with respect to their family background.
25. I believe that all people have right to select.
26. I am ready to help only the peoples from my religion.
27. I feel curious and interest to know activities of other religion.
28. I didn't give a head to activities of other religion.
29. I didn't feel difficult about the way of prayer of other religion.
30. I feel that the way of pray of other religion become difficult to other people.
31. I wish to spread my religion all over the world.
32. I like to joint in an educational institution which are given more important for my religion.

33. I believed that a healthy and peaceful world will happened only through unity of all religion.
34. I just want to obey the rules and regulations only within my religion.
35. I believe the religion have no influence for the development of the world
36. My opinion is no need educational institutions based on various religion.
37. I am interested in educational institution which are given in equal preference in all religious values.
38. I like to joint in an educational institution which are given more important for my religion.
39. I don't like to joint the educational institution those agree with other religious values and practicing all religious values in curriculum.
40. If I select as leader of my school I celebrate all the festival irrespective of all religion.
41. I believe that the only people become safe those who are beliefs in my religion.
42. I believe that the god is living in heart of all good persons only that people achieve success in their life.
43. I believe that all people should live only based on truth not based on any religion.

RESPONSE SHEET

Name of the School:

Locale:

Gender :

Religion:

Sl. NO.	Strongly Agree	Agree	No response	Disagree	Strongly disagree
1					
2					
3					
4					
5					
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7					
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22					

Sl. NO.	Strongly Agree	Agree	No response	Disagree	Strongly disagree
23					
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APPENDIX II
FAROOK TRAINING COLLEGE
RELIGIOUS TOLERANCE SCALE

Jouhar Munavvir. T
Asst. Professor (Supervising Teacher)

Aseena K.V
M.Ed Student

നിർദ്ദേശങ്ങൾ

താഴെ കൊടുത്തിരിക്കുന്ന പ്രസ്താവനകൾ വായിച്ച് നിങ്ങളുടെ അഭിപ്രായം തന്നിരിക്കുന്ന ഷീറ്റിൽ കൃത്യമായി ശരി (✓) അടയാളത്തിൽ രേഖപ്പെടുത്തുക. ചോദ്യപേപ്പറിൽ ഒന്നും തന്നെ എഴുതുവാനോ രേഖപ്പെടുത്തുവാനോ പാടുള്ളതല്ല.

- 1. മറ്റുള്ളവർ ചിന്തിക്കുന്നതും പ്രവർത്തിക്കുന്നതും എന്നിൽ വിഷമം സൃഷ്ടിക്കുന്നില്ല.
2. ഞാൻ മിക്കപ്പോഴും എന്റെ വിശ്വാസത്തെക്കുറിച്ചും മതത്തെക്കുറിച്ചും മാത്രം ചിന്തിക്കുന്നു.
3. എന്റെ ജീവിതവും സന്തോഷവും എന്റെ മതത്തിന്റെ മാത്രമാണ്. മറ്റുള്ളവരിൽ നിന്ന് ഒന്നും പ്രതീക്ഷിക്കുന്നില്ല.
4. ഞാൻ മറ്റുള്ളവരുമായി സൗഹാർദത്തിൽ ഇടപെടാൻ ഇഷ്ടപ്പെടുന്നുവെങ്കിലും അവരുടെ സമീപനത്തിൽ അത്യപ്തിയുണ്ട്.
5. എല്ലാവർക്കും പങ്കുവെക്കാവുന്ന ഒരു കൂട്ടം മൂല്യങ്ങൾ പിന്തുടർന്ന് ജീവിക്കാൻ ഞാൻ താല്പര്യപ്പെടുന്നു.
6. എല്ലാ മൂല്യങ്ങളും പ്രവർത്തികളും ഒരു മതവുമായി മാത്രം ബന്ധപ്പെടുത്തേണ്ടതല്ല എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
7. എന്റെ മതത്തിൽ നിന്നോ ജീവിത വീക്ഷണത്തിൽ നിന്നോ വരാത്ത ഒരു മൂല്യവും ജീവിതത്തിനുള്ള മാർഗ്ഗനിർദ്ദേശമെന്ന നിലയിൽ ഉപയോഗശൂന്യമാണ്.
8. മതത്തിന്റെ സ്വാധീനമില്ലാതെ മൂല്യങ്ങൾ തിരഞ്ഞെടുക്കാൻ ഞാൻ ഇഷ്ടപ്പെടുന്നു.
9. മറ്റുള്ളവർക്ക് അവരുടെ മതവിശ്വാസത്തിനനുസരിച്ച് ജീവിക്കാനുള്ള സ്വാതന്ത്ര്യമുണ്ട്. മറ്റുള്ളവരുടെ മൂല്യങ്ങൾ എന്നെ ബാധിക്കാറില്ല.
10. മറ്റുള്ളവരുടെ മതവിശ്വാസങ്ങൾ അടിസ്ഥാനരഹിതമാണെന്ന് പലപ്പോഴും എനിക്ക് തോന്നാറുണ്ട്.
11. മറ്റു മതക്കാരുടെ വിശ്വാസങ്ങളും ആചാരങ്ങളും അടിസ്ഥാനരഹിതവും, ബുദ്ധിശൂന്യവുമാണെന്ന് പലപ്പോഴും എനിക്ക് തോന്നിയിട്ടുണ്ട്.
12. മറ്റ് മതസ്ഥരുമായി ഇടപഴകുന്നത് എനിക്ക് പ്രയാസം സൃഷ്ടിക്കാറുണ്ട്.

13. മറ്റു മതക്കാരുമായുള്ള സൗഹൃദത്തേക്കാൾ എനിക്ക് എന്റെ മതക്കാരുമായുള്ള സൗഹൃദബന്ധങ്ങളോടാണ് കൂടുതൽ താല്പര്യം.
14. എന്റെ സൗഹൃദത്തെ എന്റെ മതവുമായി ബന്ധപ്പെടുത്തുന്നതിനോട് ഞാൻ യോജിക്കുന്നില്ല.
15. മറ്റു മതക്കാരുടെ മതപരമായ ആഘോഷങ്ങളെക്കുറിച്ചറിയാൻ എനിക്ക് താല്പര്യമാണ്.
16. മറ്റു മതക്കാരുടെ മതപരമായ ആഘോഷങ്ങളിൽ പങ്കെടുക്കുന്നതിൽ എനിക്ക് താല്പര്യമാണ്.
17. എന്റെ വിദ്യാലയങ്ങളിൽ നടക്കുന്ന എല്ലാ മതക്കാരുടെയും വിവിധ ആഘോഷ പരിപാടിയിൽ പങ്കെടുക്കുന്നതിൽ എനിക്ക് താല്പര്യമുണ്ട്.
18. മറ്റുള്ള മതക്കാരുടെ ആചാരങ്ങൾ, വിശ്വാസങ്ങൾ പങ്കുവെക്കുന്നതിലും ഉൾക്കൊള്ളുന്നതിലും എനിക്ക് താല്പര്യമില്ല.
19. എന്റെ മതവുമായി ബന്ധപ്പെട്ട ആചാരങ്ങളിലും ആഘോഷങ്ങളിലും മാത്രമാണ് എനിക്ക് താല്പര്യം.
20. മറ്റു മതവിശ്വാസങ്ങളിൽ നിന്ന് വ്യത്യസ്തവും തികച്ചും യാഥാർത്ഥ്യവും സവീകാര്യവുമായ വസ്തുതകളാണ് എന്റെ മതത്തിനുള്ളത്.
21. എല്ലാ മതങ്ങളിലും വ്യത്യസ്തമായ രീതിയിൽ പ്രപഞ്ചസത്യങ്ങൾ ഉൾക്കൊള്ളുന്നു.
22. എല്ലാ മതങ്ങളിലെയും മൂല്യങ്ങൾ ഏകദേശം ഒരേപോലെയായിട്ടാണ് എനിക്ക് തോന്നിയിട്ടുള്ളത്.
23. മറ്റു മതക്കാരുടെ വീടുകൾ സന്ദർശിക്കുന്നതിലും അവരുടെ കുടുംബ പശ്ചാത്തലം മനസ്സിലാക്കി അവരുടെ പ്രയാസങ്ങളിൽ പങ്കുചേരുന്നതിലും എനിക്ക് താല്പര്യമാണ്.
24. പ്രയാസം അനുഭവിക്കുന്ന എല്ലാ മതത്തിൽപ്പെട്ടവരെയും സഹായിക്കാൻ ഞാൻ തയ്യാറാണ്.
25. എന്റെ മതത്തിൽപ്പെട്ടവരുടെ പ്രശ്നങ്ങൾ അറിയാനും അവരെ സഹായിക്കാനും മാത്രമേ എനിക്ക് താല്പര്യമുള്ളൂ.
26. മറ്റു മതക്കാരുടെ ആരാധനാലയങ്ങളിലെ കർമ്മങ്ങളും പ്രാർത്ഥനാമുറകളും എന്നിൽ കൗതുകവും അവ അടുത്തറിയാനുള്ള താല്പര്യവും ജനിപ്പിക്കാറുണ്ട്.
27. മറ്റു മതക്കാരെ ആരാധനാലയങ്ങളോ പ്രാർത്ഥനമുറകളോ ഞാൻ ശ്രദ്ധിക്കാറില്ല.
28. മറ്റു മതക്കാരുടെ പ്രാർത്ഥനാലയങ്ങളും പ്രവർത്തനങ്ങളും എന്നിൽ യാതൊരു മാനസിക പ്രയാസങ്ങളും സൃഷ്ടിക്കാറില്ല.
29. മറ്റു മതക്കാരുടെ ആരാധനാലയങ്ങളിലെ പ്രാർത്ഥനാ രീതികൾ മറ്റുള്ളവർക്ക് ബുദ്ധിമുട്ട് സൃഷ്ടിക്കുന്നതാണെന്ന് എനിക്ക് തോന്നാറുണ്ട്.
30. എന്റെ മതം മാത്രമേ സത്യമായുള്ളൂ അത് ഈ ലോകം മുഴുവൻ വ്യാപിക്കണമെന്ന് ഞാൻ ആഗ്രഹിക്കുന്നു.

31. എല്ലാ മതക്കാർക്കും അവരുടെ മതവിശ്വാസവുമായി മുന്നോട്ടു പോകാനും ഈ ലോകത്ത് സ്വതന്ത്ര്യമായി ജീവിക്കാനും അവകാശമുണ്ട്.
32. ഈ ലോകത്തിന്റെ നിലനിൽപ്പിന് എല്ലാമതക്കാരുടെയും സൗഹാർദ്ദ ഇടപെടൽ ആവശ്യമാണെന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
33. പ്രപഞ്ച വികസനം എന്നത് മതത്തിലധിഷ്ഠിതമല്ല എന്നാണ് എന്റെ അഭിപ്രായം.
34. വ്യത്യസ്ത മതവുമായി ബന്ധപ്പെടുത്തി പ്രത്യേകമായ വിദ്യാഭ്യാസ സ്ഥാപനങ്ങൾ വേണമെന്ന അഭിപ്രായമെനിക്കില്ല.
35. എല്ലാ മതക്കാർക്കും തുല്യമായ പ്രാധാന്യം നൽകി നടത്തുന്ന വിദ്യാഭ്യാസ സ്ഥാപനങ്ങളോടാണ് എനിക്ക് താല്പര്യം.
36. എന്റെ മതത്തിന് മാത്രം കൂടുതൽ പ്രാധാന്യം നൽകുന്ന വിദ്യാഭ്യാസ സ്ഥാപനത്തിനോടാണ് എനിക്ക് താല്പര്യം.
37. അന്യമതക്കാരുടെ വിശ്വാസങ്ങൾ അംഗീകരിക്കുകയും എല്ലാ മതക്കാരുടെയും മൂല്യങ്ങൾ പഠിപ്പിക്കുകയും ചെയ്യുന്ന വിദ്യാഭ്യാസ സ്ഥാപനങ്ങളെ ഞാൻ അംഗീകരിക്കുന്നില്ല.
38. എന്റെ വിദ്യാലയത്തിലെ ലീഡറായി എന്നെ തിരഞ്ഞെടുക്കുകയാണെങ്കിൽ എല്ലാ മതക്കാരുടെയും ആഘോഷപരിപാടികൾ സംഘടിപ്പിക്കാൻ ഞാൻ ശ്രമിക്കും.
39. എന്റെ വിദ്യാലയത്തിൽ നിന്ന് വിനോദയാത്ര പോകുമ്പോൾ മറ്റുമതക്കാരുടെ ആരാധനാലയങ്ങൾ സന്ദർശിക്കുകയും ചെയ്യും.
40. എന്റെ മതഗ്രന്ഥത്തിലുള്ള നിയമങ്ങളും മര്യാദകളുമാണ് സമൂഹം പാലിക്കേണ്ടത് എന്ന അഭിപ്രായമാണ് എനിക്കുള്ളത്.
41. ഈ ലോകത്ത് രക്ഷിക്കപ്പെടേണ്ടവർ എന്റെ മതവിശ്വാസികൾ മാത്രമാണ് എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
42. നന്മയുള്ള എല്ലാ മനുഷ്യരിലും ദൈവമുണ്ട് അവർ എന്നും വിജയികളായിരിക്കും എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
43. ഞാൻ വിശ്വസിക്കുന്നത് എല്ലാ വ്യക്തികളും ജീവിക്കേണ്ടത് നന്മയുടെ അടിസ്ഥാനത്തിലാണ് അല്ലാതെ ഒരു പ്രത്യേക മതത്തിന്റെയോ വിശ്വാസത്തിന്റെയോ അടിസ്ഥാനത്തിലല്ല.

RESPONSE SHEET

Name of the School:

Locale:

Gender :

Religion:

ക്രമനമ്പർ	പുർണ്ണമായും യോജിക്കുന്നു	യോജിക്കുന്നു	തീരുമാനമില്ല	വിയോജിക്കുന്നു	പുർണ്ണമായും വിയോജിക്കുന്നു.
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ക്രമനമ്പർ	പുർണ്ണമായും യോജിക്കുന്നു	യോജിക്കുന്നു	തീരുമാനമില്ല	വിയോജിക്കുന്നു	പുർണ്ണമായും വിയോജിക്കുന്നു.
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APPENDIX III
FAROOK TRAINING COLLEGE
RELIGIOUS TOLERANCE SCALE
(Final)

Dr. Jouhar Munavvir. T
Asst. Professor (Supervising Teacher)
Farook Training College

Aseena. K. V
M.Ed Student
Farook Training College

INSTRUCTIONS

Some statement related to your life is given below read each statement carefully. A separate response sheet will be provided to make your responses like strongly agree, agree, no comments, disagree and strongly disagree are given to each statement. By using the symbol (□). You have to mark the response which is most suitable to you in the response sheet.

1. I am not worried about others, what they are doing and thinking
2. My life and happiness depends only on my religion nobody else have any role in it.
3. I will select the values those do not depends on one religion.
4. I believe that all other religions and their beliefs are meaningless and useless only my religion is true.
5. I don't like to interact with people in other religion.
6. I like to keep friendship only with the people in my religion.
7. I am not agree with connect my friendship and religion.
8. I like to participate all celebrations of different religion's festivals.
9. I will be a part in all festivals of different religion which are conduct in my school.
10. I am interested to being only in my religion and it's beliefs.
11. I believe that universal truth are include in all religion.
12. I feel that value are equal in all religion.

13. I am ready to help all the people from different religion who suffer difficult in their life.
14. I wish to spread my religion all over the world.
15. I believe that all people have right to select.
16. I believed that a healthy and peaceful world will happened only through unity of all religion.
17. I like to joint in an educational institution which are given more important for my religion.
18. If I select as leader of my school I celebrate all the festival irrespective of all religion.
19. I just want to obey the rules and regulations only within my religion.
20. I don't like to joint the educational institution those agree with other religious values and practicing all religious values in curriculum.
21. I believe that the only people become safe those who are beliefs in my religion.
22. I am happy to visiting houses of person who belongs to other religion understanding and being part of their difficulties with respect to their family background.
23. I believe that the god is living in heart of all good persons only that people achieve success in their life.
24. I believe that all people should live only based on truth not based on any religion.

RESPONSE SHEET

Name of the School:

Locale:

Gender :

Religion:

Sl. NO.	Strongly Agree	Agree	No response	Disagree	Strongly disagree
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Sl. NO.	Strongly Agree	Agree	No response	Disagree	Strongly disagree
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APPENDIX IV
FAROOK TRAINING COLLEGE
RELIGIOUS TOLERANCE SCALE (Malayalam Version)
(Final)

Jouhar Munavvir. T
Asst. Professor (Supervising Teacher)

Aseena K.V
M.Ed Student

നിർദ്ദേശങ്ങൾ

താഴെ കൊടുത്തിരിക്കുന്ന പ്രസ്താവനകൾ വായിച്ച് നിങ്ങളുടെ അഭിപ്രായം തന്നിരിക്കുന്ന ഷീറ്റിൽ കൃത്യമായി ശരി (✓) അടയാളത്തിൽ രേഖപ്പെടുത്തുക. ചോദ്യപേപ്പറിൽ ഒന്നും തന്നെ എഴുതുവാനോ രേഖപ്പെടുത്തുവാനോ പാടുള്ളതല്ല.

1. മറ്റുള്ളവർ ചിന്തിക്കുന്നതും പ്രവർത്തിക്കുന്നതും എന്നിൽ വിഷമം സൃഷ്ടിക്കുന്നില്ല.
2. എന്റെ ജീവിതവും സന്തോഷവും എന്റെ മതത്തിന്റെ മാത്രമാണ്. മറ്റുള്ളവരിൽ നിന്ന് ഒന്നും പ്രതീക്ഷിക്കുന്നില്ല.
3. മതത്തിന്റെ സ്വാധീനമില്ലാതെ മൂല്യങ്ങൾ തിരഞ്ഞെടുക്കാൻ ഞാൻ ഇഷ്ടപ്പെടുന്നു.
4. മറ്റു മതക്കാരുടെ വിശ്വാസങ്ങളും ആചാരങ്ങളും അടിസ്ഥാനരഹിതവും, ബുദ്ധിശൂന്യവുമാണെന്ന് പലപ്പോഴും എനിക്ക് തോന്നിയിട്ടുണ്ട്.
5. മറ്റ് മതസ്ഥരുമായി ഇടപഴകുന്നത് എനിക്ക് പ്രയാസം സൃഷ്ടിക്കാറുണ്ട്.
6. മറ്റു മതക്കാരുമായുള്ള സൗഹൃദത്തേക്കാൾ എനിക്ക് എന്റെ മതക്കാരുമായുള്ള സൗഹൃദബന്ധങ്ങളോടാണ് കൂടുതൽ താല്പര്യം.
7. എന്റെ സൗഹൃദത്തെ എന്റെ മതവുമായി ബന്ധപ്പെടുത്തുന്നതിനോട് ഞാൻ യോജിക്കുന്നില്ല.
8. മറ്റു മതക്കാരുടെ മതപരമായ ആഘോഷങ്ങളിൽ പങ്കെടുക്കുന്നതിൽ എനിക്ക് താല്പര്യമാണ്.
9. എന്റെ വിദ്യാലയങ്ങളിൽ നടക്കുന്ന എല്ലാ മതക്കാരുടെയും വിവിധ ആഘോഷ പരിപാടിയിൽ പങ്കെടുക്കുന്നതിൽ എനിക്ക് താല്പര്യമുണ്ട്.
10. എന്റെ മതവുമായി ബന്ധപ്പെട്ട ആചാരങ്ങളിലും ആഘോഷങ്ങളിലും മാത്രമാണ് എനിക്ക് താല്പര്യം.
11. എല്ലാ മതങ്ങളിലും വ്യത്യസ്തമായ രീതിയിൽ പ്രപഞ്ചസത്യങ്ങൾ ഉൾക്കൊള്ളുന്നു.
12. എല്ലാ മതങ്ങളിലെയും മൂല്യങ്ങൾ ഏകദേശം ഒരേപോലെയായിട്ടാണ് എനിക്ക് തോന്നിയിട്ടുള്ളത്.
13. പ്രയാസം അനുഭവിക്കുന്ന എല്ലാ മതത്തിൽപ്പെട്ടവരെയും സഹായിക്കാൻ ഞാൻ തയ്യാറാണ്.

14. എന്റെ മതം മാത്രമേ സത്യമായുള്ളൂ അത് ഈ ലോകം മുഴുവൻ വ്യാപിക്കണമെന്ന് ഞാൻ ആഗ്രഹിക്കുന്നു.
15. എല്ലാ മതക്കാർക്കും അവരുടെ മതവിശ്വാസവുമായി മുന്നോട്ടു പോകാനും ഈ ലോകത്ത് സ്വതന്ത്ര്യമായി ജീവിക്കാനും അവകാശമുണ്ട്.
16. ഈ ലോകത്തിന്റെ നിലനിൽപ്പിന് എല്ലാമതക്കാരുടെയും സൗഹാർദ ഇടപെടൽ ആവശ്യമാണെന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
17. എന്റെ മതത്തിന് മാത്രം കൂടുതൽ പ്രാധാന്യം നൽകുന്ന വിദ്യാഭ്യാസ സ്ഥാപനത്തിനോടാണ് എനിക്ക് താല്പര്യം.
18. അന്യമതക്കാരുടെ വിശ്വാസങ്ങൾ അംഗീകരിക്കുകയും എല്ലാ മതക്കാരുടെയും മൂല്യങ്ങൾ പഠിപ്പിക്കുകയും ചെയ്യുന്ന വിദ്യാഭ്യാസ സ്ഥാപനങ്ങളെ ഞാൻ അംഗീകരിക്കുന്നില്ല.
19. എന്റെ വിദ്യാലയത്തിലെ ലീഡറായി എന്നെ തിരഞ്ഞെടുക്കുകയാണെങ്കിൽ എല്ലാ മതക്കാരുടെയും ആഘോഷപരിപാടികൾ സംഘടിപ്പിക്കാൻ ഞാൻ ശ്രമിക്കും.
20. എന്റെ വിദ്യാലയത്തിൽ നിന്ന് വിനോദയാത്ര പോകുമ്പോൾ മറ്റുമതക്കാരുടെ ആരാധനാലയങ്ങൾ സന്ദർശിക്കുകയും ചെയ്യും.
21. എന്റെ മതഗ്രന്ഥത്തിലുള്ള നിയമങ്ങളും മര്യാദകളുമാണ് സമൂഹം പാലിക്കേണ്ടത് എന്ന അഭിപ്രായമാണ് എനിക്കുള്ളത്.
22. ഈ ലോകത്ത് രക്ഷിക്കപ്പെടേണ്ടവർ എന്റെ മതവിശ്വാസികൾ മാത്രമാണ് എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
23. നന്മയുള്ള എല്ലാ മനുഷ്യരിലും ദൈവമുണ്ട് അവർ എന്നും വിജയികളായിരിക്കും എന്ന് ഞാൻ വിശ്വസിക്കുന്നു.
24. ഞാൻ വിശ്വസിക്കുന്നത് എല്ലാ വ്യക്തികളും ജീവിക്കേണ്ടത് നന്മയുടെ അടിസ്ഥാനത്തിലാണ് അല്ലാതെ ഒരു പ്രത്യേക മതത്തിന്റെയോ വിശ്വാസത്തിന്റെയോ അടിസ്ഥാനത്തിലല്ല.

RESPONSE SHEET

Name of the School:

Locale:

Gender :

Religion:

ക്രമനമ്പർ	പൂർണ്ണമായും യോജിക്കുന്നു	യോജിക്കുന്നു	തീരുമാനമില്ല	വായോജിക്കുന്നു	പൂർണ്ണമായും വിയോജിക്കുന്നു.
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ക്രമനമ്പർ	പൂർണ്ണമായും യോജിക്കുന്നു	യോജിക്കുന്നു	തീരുമാനമില്ല	വിയോജിക്കുന്നു	പൂർണ്ണമായും വിയോജിക്കുന്നു.
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APPENDIX. V
FAROOK TRAINING COLLEGE

LIST OF SCHOOLS

1. Peace inter national school .
2. St. Francis H.S. Kundayithodu.
3. NSS.H.S.S. Meenchanda.
4. G. V. H. S. S. Cheruvannur.
5. Model. H. S. S. Calicut.
6. Nadakavu girls G. V. H. S. S.
7. Maadin. H. S . Malappuram
8. Arunodaya Vidya Nikethan H. S Malappuram.
9. St Paul's English medium H. S. S . Thenjipalam
10. Calicut University Campus G. M. H. S. S
11. Komdoty G. V. H. S. S Malappuram
12. Chullikod G. H. S. Malappuram.