CHAPTER VII
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Finally it could be asserted that the investigator attempted to arouse awareness on ethnocentrism and its related issues by focusing on different communal flare-ups and ethnic violence.

Historical glimpses of ethnocentric exposures were given. Present day ramifications of ethnocentrism all over the world particularly of the north eastern region of India were also presented.

Emergence of the problem was discussed. Statement of the problem was given. The key terms in the problem were interpreted with particular emphasis on ethnocentrism.

Related works were discussed and reviewed for conceptual clarity and knowledge for construction of a new ethnocentric
attitude scale. Rationales of the items were discussed. Techniques of scale construction were also explained. Appropriate steps for construction and standardisation of an attitude scale were followed.

Items were prepared to construct an attitude scale to measure ethnocentric attitudes of post graduate students representing various ethnic groups and following different religions.

In the formulation of items 10 popular cultural traits were taken into consideration. Items pertaining to these popular traits were written down and opinions were of experienced teachers were invited.

After a number of refinement 40 items based on 10 cultural traits were selected after these were subjected to item-remainder coefficient calculation.

Pilot testing was done and procedures for standardisation of an attitude scale were followed. After successful completion of the procedures the scale was prepared for application to a larger sample.

In the attempt to compare institutional, gender, ethnic and religious groups on the basis of opinions, the same attitude scale was employed to survey and compare attitudes of the respondents.
Briefly speaking normative survey method of research was followed in the study.

It could be concluded that all the objectives of the study were fulfilled. A new ethnocentrism scale was constructed and standardized. With the present scale ethnocentrism of the postgraduate students of the universities was measured. With the scoring of responses of students their scores could be compared with the scale norms and ascertained degrees of ethnocentrism. Institutional, Gender, Religious and Ethnic groups were compared. Vulnerability could be attached with high ethnocentrism. Failure of present system of education in the sublimation of ethnocentrism was reaffirmed. And lastly, recommendation of proper curriculum for management of ethnocentrism would be made in the section for suggestion.

From the findings of the present work and discussions thereon it can be concluded that majority of men are ethnocentric in different degrees and education cannot make man completely free from ethnocentrism. The research worker is in line with Professor Satish K. Sharma's assertion, "The biggest challenge, thus faced by the human society today is the rising ethnocentrism, ethnic consciousness and identity assertion (through coercive means) by the majority wielding economic and political power on the one hand and the relentless efforts of the ethnic, racial and immigrant minorities to resist the onslaught of majority by voicing
their demand for autonomy and right to self-determination on the other."}

A number of postulates can be put forward in connection with the present research work. Firstly, it can be postulated that ethnocentrism has psychological basis since man has gregarious instinct. Secondly it demands a poly-group environment, large or small. Thirdly, its evolution comes parallel to the birth of a group primary or secondary and primitive or otherwise. Fourthly, it is given to birth as and when a group comes to know and interact with a different group. Fifthly, it has both positive and negative sides. Lastly, it has at the root of any group conflict. It is, thus, a psycho-socio-cultural phenomenon that can be sublimated.

It can be said inferentially that our education system cannot satisfactorily sublimate ethnocentrism. In the light of the present study vis-à-vis enliven ethnic crises all over the world and India a few suggestions are presented.

SUGGESTIONS:

Firstly, a number of research works has to be undertaken since there is a dearth of research work in this area though it was begun in the year 1944 in the USA, the most advanced country of the world.

Secondly, ethnocentrism management mechanism has to be evolved. It is a thing to be managed especially in a country like India. Positive aspects of ethnocentrism must be harnessed and negative aspects must be controlled. Positive hand of ethnocentrism is to be strengthened for maintaining its predominance over the negative hand.

Thirdly, ethnocentrism cannot be wiped out from the mind of man. If so, sublimation must be mooted. With this logic ethnocentrism management mechanism through education is suggested. Present curriculum is to be modified in such a way that inherence of difference in nature and inevitable monotony in the absence of variety can be inculcated. Students of formative years should be educated lest difference should be taken as a thing of despise. Instead, it should be made a thing of respect and honour.

Fourthly, objective judgement and parallelism in dealing with and tackling individuals and groups of different group or groups. The notion of cultural relativism must be made well conversant through education.

Fifthly, competition should not be encouraged without limitation. Neighbouring or distant groups, primary or secondary with unhealthy relations should not be involved in competition as far as possible.
Sixthly, committed intra-group policies must be made for building eternal healthy intergroup relations. It is hard rather unfruitful to placate individuals or groups by individuals or groups of different interests, attitudes or outlooks. However, it is easy rather fruitful to placate the individuals or groups by individuals or groups of similar interests, attitudes or outlooks. This is a universal psychological phenomenon. Social deviants of a group must be controlled by the group itself lest their activities should affect individuals of different group or groups. If the social deviant is assaulted by individuals of a different group, members of the social deviant’s group feel more touchy than do by others. A thing pardonable for an ingroup member is a thing punishable for an outgroup member. This must be a national pledge. In a sense this must be a national pledge for each and every individual.

Seventhly, National integration via intragroup policies can be promoted. Macro and micro cultures of every Indian ethnic groups (Macro and Micro) must be made known to every Indian. Side by side the inevitable difference vis-à-vis the inevitable monotony in the absence of variety must be made convinced. This must be included in the curriculum of students of formative years.

Eighthly, interstates and inter-regions educational tours and excursions can be organised to fulfil the objectives. *Atithi Seva* concept of Indian culture must be reinvigorated. Every Indian may
be a guest for every other Indian someday or the other. So, this cherished value must be developed.

Lastly, it can be suggested that the present E-Scale is not an end in itself. It can be modified and improved by removing the inherent defects. Human beings have limitations.