CHAPTER VI

ANOMIC POLITICAL BEHAVIOUR AND POLITICAL SOCIALIZATION

Anomic behaviour is concerned with an abnormal behavioural atmosphere. Anomy means disregard of law or a state of lawlessness. When political behaviour is found to manifest in a dispersed, disintegrative, lawless manner and mostly violent, then such type of behaviour is designated as anomic political behaviour. Such type of behaviour is often connected with violence, riot, assassination, physical demonstration, destruction of private and public properties, forceful gherao, arson, open street quarrelling and fighting, stone-throwing, looting, bombing and shooting.

Anomic political behaviour either in the form of political rites or deviant political behaviour has given birth to violence in every political system.

Manifestation of anomic behaviour is an established fact and it is regarded as a means of interest articulation. Almond and Powell have regarded that 'anomic behaviour is really the use of unconventional or violent means by organized groups'.

We must acknowledge the fact that all people and for all times do not resort to anomic way of expressing their behaviour in any political system. Some political systems may be marked by a high frequency of anomic behaviour, while others may have a less frequency.

Many factors are responsible for causing anomic behaviour. Let us mention a few of them.
Anomic behaviour may arise out of political discontent. While the origin of political discontent, according to Almond and Verba, "is the acceptance of the norms of participation coupled with the belief that one cannot fact participate".  

On the contrary, Angus Stewart is of opinion that "the faster the tempo of modernization is, the more severe the discontinuities. This uneveness creates anomic in the classical sense, for it generates disharmony between life experiences and the normative framework which regulates them".

The effects of modernization and urbanization may seriously disrupt the old traditional values and bonds which hit at the psychological set up of the masses. Thus the various ethnic and religious groups are found to manifest anomic behaviour as the ultimate way of maintaining their tradition-bound interest. On the contrary, various socio-economic groups may be found to express such deviant behaviour.

The various socio-economic reforms, as for example, Land Reforms, may cause severe unrest within the rural areas. The physio-psychological tension and conflict during plantation and harvest revolving round the disputed lands in the rural areas between the landlords and the poor peasants usually cause to express anomic behaviour. During transitional period, anomic behaviour is found to occur mostly. In this period, land reforms movement usually leads to anomic behaviour through four specific objectives like recovering and redistributing surplus lands from the landlords, establishing the rights of the poor
peasants over such distributed vested lands, protecting the
erights of the share-croppers, increasing the wage of the agri-
cultural labourers. On the contrary, in urban areas due to
industrial revolution some sort of social disorganisation may
take place and these may lead to riots, strikes, revolts, etc.,
and cause the expression of anomic behaviour. Moreover, the
uneven distribution of the gains from industry and agriculture
is the prime cause of social disturbance and may lead to the
manifestation of anomic behaviour in almost all developing and
underdeveloped countries.

Henry Bienen is of the opinion that in the transitional
societies, "if there are disjunctive socialization processes
between basic socialization and political socialization, it is
hard for individuals to find identities and insecurity results,
there is a confusion of personal complaints and political causes
of personal authority and national unity". Thus we may say
that this value gap process may lead to political anomy.

However we assume that the main sources of anomic
behaviour are the lack of confidence in the prospective future
of the nation, grave economic crisis, unemployment, regional
disparities, impotent government incapable of promoting harmony
among different ethnic groups, absence of moral senses and values,
etc. Above all, a long time refusal of equal socio-economic,
politico-cultural and religious status to all sections of the
people may cause to occur anomic action on the part of the
deprived section. Moreover, politicalization of ethnic or reli-
gious disputes may cause grave political disturbance and anomy.
Arthur G. Neal argues that "the dialectic between an established social order and those engaged in agitational forms of violence, such as riots, demonstrations, and acts of terrorism, not only derives from a conflict of interest but also from a conflict of morality and the turning of the values of society upon itself."  

However, it is generally contended that anomic behaviour is a menace to the established social order and civilization and it is a disruptive as well as destructive force which tends to cause the annihilation and misuse of private and public property and resources as well as the heinous killings of the statesmen. As a matter of fact, this leads to the criminalization of politics and the demolition of every democratic institution.

If a peaceful understanding and a legitimate process can solve a dispute between the contending forces, then anomic behaviour is never justified. But in certain cases its utility is no doubt visible, as for example, in the colonial process where independence movement is going on for several years and where the ruler is too much authoritarian, dogmatic, and blood sucker. However, it is not true that every kind of movement inevitably presupposes animosity. Peaceful political movement may also have a great effect on the amicable settlement of any dispute or articulation of interests. But in such peaceful democratic political process, anomic behaviour is totally discourageable and is regarded as the disintegrative force in the system's persistence.
In the democratic regimes, the phenomena of strike, demonstration, non-co-operation and above all movements are the legal and democratic methods. But at present in almost all democratic societies (as we have already pointed out) the people are found to express anomic behaviour while taking recourse to any of such legal methods for the articulation of interests. As for example, it is being found very obviously that if a political party proclaims a Bandh Day observation, anomic activities like arson, looting, bombing etc. are found to take place illegally or threatening to cause such activities if a spontaneous response is not to be found. On the contrary, during a procession with slogans, demonstration and gherao etc., private and public properties are found to be misused or destroyed by the participants with animosity. India is an example in this respect.

We know that a transitional society which is vulnerable to several socio-economic changes will have to face the risk of annihilation of democratic norms and institutions. Can we recognize such inevitability to such extent which is likely to bring about a total jeopardy of the democratic political process leading to a state of complete political disturbance, anomy and immorality?

A state of political anomy cannot make the change fast. Violent attitudes, behaviours are useless for fundamental change in the democratic set up. Bienen is of opinion that "Most social and political change, including some of the most fundamental change, does not result from violent revolution."
Large-scale violence may change nothing, violence often represents a watershed in a slower, more prolonged, and deeper process of transformation, although such watersheds need not be violent.

Animosity, however, is unavoidably found both within and outside of any political system. Animosity in external violence or aggression is a more furious and crucial form of human political behaviour. As a consequence we can say that man is aggressive by his nature. So anomic behaviour is an inevitable phenomenon in the political society of this world. But though apparently we can say so, yet it is not a fact in practice, as B. Malinowski that "... aggression is a derived impulse. It arises from the thwarting of one or the other of the basic psychological drives. ... or culturally determined interests, appetites or desires when sex, hunger, ambition or wealth are threatened, aggression occurs.".

Thus this derived impulse can be checked up through socialization, that is, man's aggressiveness can be rooted out only through effective and proper socialization. A. Montagu is of opinion that "when the full range of human behaviour is considered, from the most loving to the most murderous, is that humans are creatures potentially capable of any form of behaviour, depending largely upon the socialization the conditioning, which they have undergone from infancy.".
The case of West Bengal

A society can maintain its order not only through laws and regulations but also through its various norms and values which reflect society's culture and moral standard of living. Society's capability for effective running depends upon the soundness of these laws, rules and regulations, norms and values but when these are broken down then anomy arises leading to deviant as well as violent behaviour.

We have already pointed out that West Bengal is a multidimensional problem-ridden state. This indirectly hints that West Bengal is also a violence-oriented state. This is evidenced when it was found to take special measure to maintain law and order in some sensitive areas during 1984, Lok Sabha Poll. In the issue of Statesman, December 6, 1984, it was found that some vulnerable pockets in different districts of West Bengal have been identified for special precautionary measures for the parliamentary election ... Government sources said that Midnapore, Malda, Nadia, and some areas in Cooch Behar and some tea-garden pockets in North Bengal had been marked as trouble prone ..... The Director General of Police said that the problem of law and order that might arise during the prepoll period, on the election day and during harvesting were discussed at the meeting with the S.P. Vulnerable Pockets in each district were identified. 9

So the question of chaotic disorder which is the forerunner of anomic behaviour can not be totally ruled out. So
from this standpoint, we can say that anomic behaviour in West Bengal is ever present since the independence era and this will be reflected in our following discussion.

During independence movement in India, three distinctive features were found in West Bengal, i.e., (i) Bengal had its own nationalist leaders, (ii) the seeds of socialist ideology were implanted in the society, (iii) attraction to terrorism on the part of a group of activists.

In the pre-independence era, anomic behaviour had originated through non-co-operation, civil disobedience and its ultimate manifestation was found against the British authority through terroristic activities in Bengal. But that pattern of anomic behaviour has not been rooted out by our post-independence administration. As a matter of fact, anomic behaviour which is expressed in our society, at present, is, to some extent, a legacy of the past.

The democratic values of obedience to the laws, rules and regulations of the government as well as norms and values of the society have not been properly inculcated in the post independence era. Thus this value gap factor has led to the anomic reactions which lead to the neurotic tension and physical sufferings of the people.

Moreover in the post independence era, the arrival of refugees from East Pakistan (now Bangladesh) had made the already existing problems of poverty, illiteracy, etc., more complicated.
From the standpoint of ideological clash West Bengal bears a special identity with Kerala and Tripura in Indian political environment. The prevalence of left ideology and its clash with the right has caused to increase anomie behaviour to a great extent. The clash of left ideals with the right as well as feudal and reactionary forces causes a serious problem as it gives rise to anomie attitude in rural West Bengal.

"West Bengal is said to be the most conscious and politically sensible Atate. In consistence with the modern trend in developing nations or areas, West Bengal serves as the sample of justifying direct relationship of modernization and social tension. The disturbing events during first part of the sixties that ultimately tended to revolutionize the power relationship in post '67 period".10

The seeds of socialist ideology, the policy of land reforms, the impact of industrialization and modernization as well as acculturation in the rural areas turned down the feudalistic attitude. The transformation from the conservative view to the socialistic sentiments stirred all the rural scene revolving round only land and land. The emergence of left-led-governments during March-November 1967 and 1969-1970 respectively and the sudden upsurge of the Naxalites with peasant movement at Naxalbari in 1967 aggravated the land dispute to a significant scale and created greater socio-political anomy. Some terrorist and violent activities took a deep root in some portions of the rural areas in that period and it is continuing till now.
in some forms of party clashes relating to ideology or group clashes which ultimately lead to personal rivalries in the rural areas.

Party clashes revolving round the plantation and harvest in disputed land are the most common phenomenon in rural West Bengal at present. As for example, we can cite one or two incidents which will be helpful to understand the nature of anomic violence which takes place in the interior rural areas of West Bengal.

In the Statesman, December 2, 1984, it was reported that "5 persons were killed, 4 belonging to the Congress (I) and one to the C.P.I.(M), when rival party supporters clashed at Matha Bhanga in Cooch Behar ... Prohibitory orders under section 144 Cr. P.C. were imposed on the areas following clash ... Mr. Rathin Sengupta, Home Secretary to the State Government described it as a harvesting clash. The dead C.P.I.(M) supporter was the LocaL Anchal Pradhan ... after the Anchal Pradhan was killed, the local C.P.I.(M) office was ransacked and set on fire. The four Congress(I) supporters were killed as a sequel to this incident. Many houses were set on fire during the clash the Home Secretary said, senior officials, including the District Magistrate and Police Superintendent went to the spot ... 80 odd houses and the office of a political party were gutted. The border security was called out to restore peace ... The situation was described as tense."

In the same issue another harvest clash at Santiniketan of Birbhum district also was found. According to the report of
The analysis of these two incidents only will show us that the murder, loot, arson, terror —— that is, the very elements of anomic behaviour are present in our rural society.

In the political process of Nadia district the naxalites play the most controversial role which exerts an enormous influence upon the rural poor and illiterate youth. But no political party declares anything clear-cut about the Naxalite activities because each suffers from fear psychosis. 10-12 Naxalite factions, such as Second Central Committee, Anchalik Bureau, Krishsa Samity C.P.I.(M-L), Krishsa Sangram Samity, Gana Front, Biplabi Yuba League, communist unity centre, etc., are found at present in Nadia district.

Except the first two all are found to function openly and trying to come back in democratic movement. The factions which still cling to policy of assassination and annihilation have no clear cut political ideology. Moreover, the anti-socials and hooligans, under the indulgence and slogans of the naxalites are found to conduct their operations through terror, violence, arson, loot, etc., and thereby to create an anomic state of disorder in the rural as well as urban areas of this district.
The naxalite bases are found at Santipur, Nakashipara, Hanskhali, Ranaghat, Krishnanagar in this district. The naxalites are most active to occupy and distribute the newly awakened land from the river, vested land, etc., and to conduct the agricultural wage increase movement. However, the terror and violence are ever present in this district from which the common people suffer. Inspite of that we have to confess that the people of this district are politically sensitive and believe in the democratic process of voting. This has been evidenced by the 1984 Lok Sabha Poll because in this district where the Naxalites had called for a poll boycott, a large number of voters lined up at the booths, ignoring the call.13

The chaotic situations are found very frequently due to the extreme negligence, irresponsibility on the part of the administrative authority to fulfil people's demands. The disruption in communication and in the supply of essential commodities have led the ordinary people to resort to anomy, as if, it is the ultimate measure to solve the problem of insufficiency, inefficiency and corruption. The people are loosing their normal temperament because of the insufficient supply of the essential commodities and other facilities through local governmental organisation in the rural areas.

Corruption and ineffectiveness of administration is so obvious that the people, especially belonging to middle and low income groups, sometimes lose faith in administration and undertake the administration in their own hands to punish the criminals in the names 'Gana-dholai' and 'Gana-adalat'.
Patience, tolerance and the sense of obligation – the fundamental creeds of democracy – are going to be abolished in our democra
tive set-up day by day although the values of democracy are being stressed incessantly to be inculcated among people since the post-independence era. Political impatience, intolerance are found not only among the rural people but also in city politics, as in almost every session of the legislative assembly in West Bengal. Moreover, pre-poll and post-poll violence and clashes among political parties are causing to spread anomic political behaviour in their rural areas of West Bengal. This does not mean that all people for all times take recourse to violent political attitude and deviant political behaviour as the means of redressing grievances in West Bengal, instead they are found to boycott polling stations as the symbol of protest. This may be evidenced by the fact of 1984 Lok Sabha poll when the voters totally boycotted their 22 polling stations – nine at Coopers’ Camp and thirteen at Ranaghat – in Nadia district out of 48 West Bengal boycotted booths in West Bengal.14 This may be called the process of manifesting political sensitiveness on the part of the people.

However, the lack of effective and fruitful administration, the prevalence of severe socio-economic problems, constant clashes of two diametrically opposite political ideologies (Right and Left), defects in the functional process of socio-economic organisations, and above all poverty, illiteracy, ignorance, immorality from which the people of low income group suffer most and lastly the defects in the mechanisms of the socialization
process to remove immoral, cynical, conservative and narrow attitudes — all these have helped the violence to be institutionalized affecting democratic institutions and norms. At present, it is found that anomic attitudes have taken a deep root among certain sections of the rural political psychology. Consequently, this has led them, especially the people belonging to middle and low income groups, to think as if violence and chaotic situation can usher in social change instead of peaceful democratic movements to which the wealthy section inclines the most.

From aforesaid discussion we can prepare the following hypothesis.

(1) Mostly the people belonging to high income group believe in the peaceful democratic process of interest articulation.

To test this hypothesis we asked the following question to the rural people of Nadia.

Do you believe in the effectiveness of articulation of interests in a peaceful democratic process? Yes/No

Table 8.1

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<th>H I G</th>
<th>M I G</th>
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<td>118</td>
<td>74</td>
<td>72</td>
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<tr>
<td>No</td>
<td>7</td>
<td>51</td>
<td>178</td>
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<tr>
<td>Total</td>
<td>125</td>
<td>125</td>
<td>250</td>
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We take three cases to test the hypothesis-1.
Case I

\[ H_0 : p_H = .9 \text{ Vs. } H_1 : p_H > .9 \]

Here our null hypothesis is that the proportion of people belonging to high income group is equal to .9 against the alternative hypothesis that the proportion of people belonging to high income group is greater than .9 in respect of expressing their belief in the effectiveness of articulation of interests in a peaceful democratic process.

Here our test statistic is

\[ T = \frac{\hat{p}_H - p_H}{\sqrt{\frac{p_H (1 - p_H)}{n_H}}} \]

and we get \( T = 1.64 \)

Thus we accept the null hypothesis at 5% level as our calculated value of \( T \) (1.64) is less than the tabulated value of \( T_{0.05} \) (1.645).

Hence we can say that 90% people belonging to high income group express their belief in the effectiveness of interest articulation in the peaceful democratic process.

Case II

\[ H_0 : p_M = .55 \text{ Vs. } H_1 : p_M > .55 \]

Here our null hypothesis is that the proportion of people belonging to middle income group is equal to .55 against the alternative hypothesis that the proportion of people belonging to middle
income group is greater than .55 in relation to expressing their belief in the effectiveness of interest articulation in the peaceful democratic process.

Here our test statistic is

\[ T = \frac{\hat{p}_M - p_M}{\sqrt{\frac{p_M(1 - p_M)}{n_M}}} \]

and we get \( T = .944 \)

Thus we accept the null hypothesis at 5% level as our calculated value of \( T (.944) \) is less than the tabulated value of \( T_{.05} (.645) \).

This result indicates that 55% people of middle income group express their belief in the effectiveness of interest articulation in the peaceful democratic process.

Case III

\[ H_0 : p_L = .25 \text{ vs. } H_1 : p_L > .25 \]

Here our null hypothesis is that the people belonging to low income group is equal to .25 against the alternative hypothesis that the proportion of people of low income group is greater than .25 in respect of expressing their belief in the effectiveness of interest articulation in the peaceful democratic process.

Here our test statistic is
and we get \( T = 1.388 \)

Thus we accept the null hypothesis at 5\% level as our calculated value of \( T (1.388) \) is less than the tabulated value of \( T_{0.05} (1.645) \).

So this finding indicates that the 25\% people belonging to low income group in the rural areas express their belief in the effectiveness of interest articulation in the peaceful democratic process.

**Summary:**

\[
P_H = .9 \\
P_M = .55 \\
P_L = .25
\]

Thus from this statistical analysis we can indicate that 90\% people belonging to high income group prefer the peaceful democratic process of interest articulation (the most), in comparison to 55\% and 25\% of middle income group and low income group respectively.

Hence this finding approves our hypothesis-1.

The reason is that even after 41 years of India's independence, Indian democracy has failed to uplift the socio-economic position of the down-trodden sections and they are
gradually losing faith in the peaceful democratic process of interest articulation.

They have rather come to realize that administrative machineries are sensitive to undemocratic process of interest articulation and at present, prefer to adopt the revolutionary process for the drastic change of the socio-economic order of the society.

The poverty-striken people are gradually realizing the fact that in the name of the maintenance of peaceful social order and political democracy, the people of high income group is reaping the harvest of the socio-economic resources of the society. On the other hand, it may be argued that the people, middle income group always try to maintain a balance between the peaceful and non-peaceful situations of the society.

Besides the violent attitudes and activities of the militant movements of the Bengalees in the pre-independence era, the 1967, 1969, and 1973 and 1974 movements in the post independence period organized by the left forces including the naxalites, also infused violent attitudes as well as impatience among the masses which afterwards have helped to spread the seeds of anomic behaviour in the political sub-system of West Bengal.

As a matter of fact, the legal political process is seriously being attacked by the politically antagonistic behaviour and action in practice. This is due to lack of better understanding of political ideologies. This has resulted in the origin of moral bankruptcy in the political process and
thereafter giving rise to animosity in the political behaviour. Sometimes efforts are made to politicize the anti-social activities like looting, street fighting, arson etc. (especially in the village areas), in terms of mass political agitation. In West Bengal, at present, what is most condemnable is the growing intra and inter-party organisational conflicts, especially in the rural areas.

However the very senses of indiscipline, disobedience, intolerance, negligence, violent revolutionary attitude as well as agitational mood towards the British government and its laws, rules, customs and values have been transferred to the next generations. To remove this defective part of social heritage, what we need today is the cultural and moral revolution as well as effective inculcation of indigenous political values, beliefs and ideals. The real meanings and values of different political ideologies should be injected.

The devolution of political power through Panchayati Raj Institutions has made the rural political elites to execute various ideology, policy and programme in the rural society. When they fail to administer these for the interest of the poor masses of the villages then a hiatus arises in the society leading anomic behaviour. If the rural elites are found to promote their personal interest instead of public, then this injustice causes to grow anomy in the society.

However the acts of injustice should be eradicated. On the other hand, the development of moral quality of both the
ruler and the ruled is the most essential phenomenon for the effective political socialization repelling anomy. Not only that what seems essential is the inculcation of exact and pure values of politics and political ideologies. The political elites themselves should be inducted soundly into their respective political values and then they should play the role of the socializing agents of the people.

Thus at present the eradication of anomic attitudes on the part of a section of people is of utmost importance. That is only possible through the process of proper political socialization in order to run our democratic set-up in a smooth as well as sound fashion to which most of the people would have a deep regard and faith and its necessity is manifestly beyond doubt.

In relation to this discussion we did draw the following hypothesis to seek the opinion of the rural people about it.

(2) Anomic behaviour can only be removed through fruitful political socialization process in rural West Bengal.

To test this hypothesis we asked the following question to the rural people of Nadia district.

Do you agree with the view that anomic behaviour can be eradicated through proper as well as effective political teachings? Yes/No.

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<th>HIG</th>
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<tbody>
<tr>
<td>Yes</td>
<td>89</td>
<td>29</td>
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</tr>
<tr>
<td>No</td>
<td>36</td>
<td>96</td>
<td>192</td>
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<tr>
<td>Total</td>
<td>125</td>
<td>125</td>
<td>250</td>
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Following three cases are to be tested:
Case I

\[ H_0 : p_H = 0.7 \quad \text{Vs.} \quad H_1 : p_H > 0.7 \]

That is our null hypothesis is that the proportion of people belonging to high income group is equal to 0.7 against the alternative hypothesis that the proportion of people belonging to high income group is greater than 0.7 in respect of expressing their faith that the anomic behaviour can be eradicated through proper as well as effective political teachings.

Here our test statistic is

\[ T = \frac{\hat{p}_H - p_H}{\sqrt{\frac{p_H(1 - p_H)}{n_H}}} \]

and we get \( T = 2.93 \).

Hence we accept the null hypothesis at 5% level of significance as our calculated values of \( T (2.93) \) is less than the tabulated value of \( T_{0.05} (1.645) \).

Thus we can say that 70% people belonging to high income group are of the opinion that the anomic behaviour can be eradicated through proper as well as effective political teachings.

Case II

\[ H_0 : p_M = 0.2 \quad \text{Vs.} \quad H_1 : p_M > 0.2 \]

Here our null hypothesis is that the proportion of people belonging to middle income group is equal to 0.2 against the
alternative hypothesis that the proportion of people belonging to middle income group is greater than .2 in relation to expressing their faith that anomic behaviour can be removed through effective and fruitful political teachings.

Here our test statistic is

$$T = \frac{\hat{p}_M - p_M}{\sqrt{\frac{p_M(1 - p_M)}{n_M}}}$$

and we get $T = .894$

Thus we accept the null hypothesis ($p_M = .2$) at 5% level of significance.

So we can say that only 20% people belonging to middle income group express their belief that anomic behaviour can be removed through effective and fruitful political teachings.

Case 'III'

$H_0 : p_L = .2$ vs. $H_1 : p_L > .2$

Here our null hypothesis is that the proportion of people belonging to low income group is equal to .2 against the alternative hypothesis that the proportion of people belonging to low income group is greater than .2 in respect of expressing their faith that the anomic behaviour can be removed through effective and fruitful political teachings.

Here our test statistic is
\[ T = \frac{\hat{p}_L - p_L}{\sqrt{\frac{p_L(1 - p_L)}{n_L}}} \]

and we get \( T = 1.265 \)

Thus we accept the null hypothesis \( (p_L = .2) \) on the basis of the sample at 5% level.

Therefore we can indicate that in the rural areas of West Bengal only 20% people belonging to low income group express their faith that the anomic behaviour can be removed through political teachings.

Summary:

\[ p_H = .7 \]
\[ p_M = .2 \]
\[ p_L = .2 \]

Hence we can argue that most of the rural people (except people belonging to high income group) are of opinion that fruitful and effective political teaching alone is not sufficient to eradicate anomic political behaviour.

They have rather suggested in course of conversation during survey work that along with the effective and fruitful political teaching, other steps should also be taken such as: drastic socio-economic change to remove the vast socio-economic disparity, large-scale spread of general education, measures taken to grow and develop moral sense, application of democratic
norms in the broad sense of the term, fraternity, benevolent attitude of both the rulers and the ruled, common welfare programme to meet the basic amenities of life, establishment of a free and fearless society, strict administration if situation requires, eradication programme of the evil senses like exploitation, selfishness, etc., steps taken to develop the sense of unity and integrity.

So roots of anomie lie embedded on economic grounds mostly and political socialization alone cannot remove them.

Thus we can say that our hypothesis-2 has partly been approved. Because although majority of the rural people of middle and low income groups have rejected it, it has got the support of the people of high income group (70%) and of 20% people of both middle and low income groups respectively.

Lastly we can say that if other measures are taken along with proper political teachings to remove anomic behaviour from the political system, then the system persistence would be materialized which is essential in the present era. Almost all the under-developed and developing political systems lack these features and therefore, these face excessive and disastrous strains within the system's framework which are absent in the developed political systems.
REFERENCES


