CHAPTER - V

FINDINGS, CONCLUSION AND DISCUSSIONS
Findings and conclusions:-

The main conclusions of the present study are as under :-

1. Socio-economic status is one of the main factors which determine the development of secular attitudes. The view has already been supported by the studies made earlier by (Mehta, 1975; Nandy, 1975; Roy, 1971) in Nandy's study (1975), allegiance to political norms appeared as sensitive to sense of economic norms.

The prediction that children of lower economic class will experience more frustration and personality problems has been verified by Drucker and Reummers (1952). Greater attention has been given in recent years, to the theory that economic frustrations lie at the root of hostile attitudes Hovland and Sears (1940). This has been seen in this investigation either.

2. The degree of secular attitudes vary from one socio-economic strata to the other.

3. The study shows that upper and upper middle socio-economic
strata carry high degree of secular attitudes while other groups exhibit low degree on the whole. The study is supported by the studies made earlier that the weaker sections of the population tend to show low efficacy and high isolation (Mehta 1975, Nandy 1975) found dissatisfaction with the government because of the economic reasons negatively associated with images of authority.

Attitude towards tolerance:

On this attitude SES groups showed significant difference between SESG and SESG₄; SESG₂ and SESG₃ (Cₚ = 1.4 P < .01); SESG₂ and SESG₃ (Cₚ = 10.8 P < .01); the study reveals that high socio-economic groups exhibit high degree of tolerance. The study is in conformity with the studies made by Sears (1940) and Holland (1940).

Attitudes towards Modernity:

The comparison of the groups on this attitude showed significant difference in case of SESG, and SESG₂ (Cₚ = 0.7 P < .05); SESG₂ and SESG₃ (Cₚ = 9.22 P < .01); SESG₃
and SESG_4 (CR = 3.14 P < .01); the comparison shows that the upper two socio-economic status groups show favourable attitude towards modernity. and the two other groups have emerged less conscious about modernity. The study is in conformity with the study made earlier by Muthaya (1971). He studied 101 farmers from the Rajendra Nagar block of Hyderabad and found that the group with high level of aspiration had favourable economic attributes compared to other groups.

Attitude Towards Awareness of Fundamental Rights:

So far as awareness of fundamental rights is concerned it is evident that much are to be enjoyed and utilised by the higher socio-economic strata awareness among the low socio-economic status groups is marginal. On this attitude different SES groups showed significant difference. The difference between SESG_1 and SESG_3 (CR = P < .01); SESG_1 and SESG_4 (CR = 17.4 P < .01); SESG_2 and SESG_3 (CR = 11.9 P < .01);

The difference between the upper two groups was found insignificant. The study makes it evident that the upper
two groups have favourable attitude towards fundamental rights and the finding is in conformity with the studies made by Joshi (1973) who found that political powers rested in the hands of palidars who were economically very sound and took interest in various activities. Studies have repeatedly pointed out very significant relationship between citizens level of education and their sense of political efficacy (Roy 1975, Mehta 1975).

Attitude towards respect for each others religion:

On this attitude the comparison of the groups showed significant difference between SESG₁, SESG₄, SESG₂ and SESG₄. The difference between SESG₁ and SESG₂ (CR = 0.55, P < .01) SESG₂ and SESG₃ (CR = 0.30, P < .01). While other groups showed significant differences. The two middle groups SESG₂ and SESG₃ showed favourable attitude towards respect for each others religion.

Attitude towards spirituality:

The comparison on this attitude insignificant difference difference between SESG₁ and SESG₂ (CR = 0.39, P < .01) but and
SESG$_3$ (CR = 0.60 P < .01) but significant difference between other groups. All the four groups are equally having an attitude towards spirituality.

Attitude towards Empathy:

The comparison on this attitude shows that there is no significant difference between SESG$_1$ and SESG$_3$ (CR = 0.060 P < .01) other groups have showed significant difference between each other. The results reveal that lower classes are more empathic compared to upper classes. Perhaps the lower class who have less chances to get acquainted with modern trends are still believing in human relations. Vafpayi (1971) found that cosmopoliteness was not highly correlated with empathy.

Attitude towards patriotism:

The comparison of groups on this attitude showed the significant difference between SESG$_1$ and SESG$_2$, SESG$_1$ and SESG$_4$, SESG$_1$ and SESG$_2$ (CR = 0.46 P < .01). The result show that the middle groups have more favourable attitude
Attitude towards sociability:

The comparison on this attitude shows that there is no significant difference between SESG\(_1\) and SESG\(_2\) (CR = .13, \(P < .01\)) while other groups have significant difference between each other.

The study shows that upper two classes have favourable attitude towards sociability compared to other groups.

Perhaps weak economic condition of other groups make them to meet only their own ends and due to certain other factors as emerged due to the weakest condition of economy which makes them less sociable.

Relationship:

It is seen that there exist significant relationship between SESG\(_1\) and SESG\(_2\) (RHO = 0.91, \(P < .01\)) the relationships were found insignificant in other cases. In most of the cases relationship were found insignificant.
Thus the findings reject the null hypotheses that there is no significant difference among the groups at different SES tends that the various groups have no significant relationships so far as secular attitudes are concerned.
We have seen that hardly any sincere effort has yet been made for investigating into favourable attitude development towards secularism in the country.

So far as sociologists are concerned they have of course, concentrated on non-economic factors. They have claimed that in industrialised societies people are evaluated on the basis of what they can do; whereas in traditional societies people are evaluated in terms of who they are. Sociologists have not yet tried to discover how a characteristic of social structure like stress on "achieved" status rather than "ascribed" status will effect the attitudes of the people of the society. Sociologists do not test whether these attitude are really present in a society when they are theoretically assumed to be present and what factors influence attitude development. Basically, economic development stands for securing productivity all round and this primarily depends upon the technological advance of the community is able to made the problem of economic development is not merely of
adopting and applying the process ... the pace of economic development depends upon a variety of factors which constitute the psychological and sociological setting within which the economy operates.

The real core of development process is what happens in man's minds, especially in their habits and organisation for working together," As Robert Garner states "Development is a state of mind people have to develop themselves before they can change in their physical environment and this is a slow process ... it involves changes in relation between classes and races, it requires improvement of Government organisation and operations in the extension of social institutions, schools, courts and health services. There is a direct and intimate relationship between the social institutions and economic development of country. Studies of Macelland and others have shown that for changing and modernising the people's attitude. The fastest way is to go for rapid economical development. We see that socio-economic status has to play a vital role in attitude building. Horland sears (1940) found evidence that
the rate of lynching of negroes in the southern states was related to the value of cotton crop prior to World War II; in good years there were fewer such murders, in years of economic hardships for the white farmers lynching increased. The assumption was that economic frustration evoked aggression which having no rational target was focussed on to the helpless minority group.

If the country aspires for harmony among different sections of people, it has to eradicate the gulf existing among such sections. Daris (1946) has pointed out in his perceptive article on the psychology of the underprivileged worker, these economic reforms could safely be expected to bring about major changes in the personalities of many individuals.

The marginal worker has learnt not to accept the goals of our culture.

Economic security would give him protection and make possible the acceptance of the goals approved by the society.

This piece of research has also provided us with an evidence
that the principles to which we are committed have been adopted by the individual belonging to high socio-economic status group and there is significant difference among the different socio-economic groups so far as secular attitude are concerned.

Franket-Brinswik and Sanford (1945) conclude that overt anti-semitic activity is likely to be set off by economic worries.

Fromm points out that there may be a variety of institutional forms through which a society (same society) could be achieved. What is important is that we set up such a goal and seek for plans by which it can be attained. It is futile to talk about mature society in which the psychologically adjusted man is the ideal without considering. The economic aspect of such a society. Fromm emphasises upon economical development. He clearly indicates that economic status of a person is one of the essential factors to be considered, if we wish to see a mature personality for mature society.
It has become evident that socio-economic status is a very significant referent of attitude development and relationships among various groups.

Suggestions

In view of the above findings some suggestions can be like the following can be made:

The economic situation of an individual has a role to play in the development of secular attitude. The economically backward can not show proveness to such a sophistication when hunger and disease are predominant. Social backwardness is a crippling force and becomes an impediment in fretarnising. Political unawareness is determinant to the development of healthy attitude like secularity.

There is an important factor in absence of facility of education that prevents unblinding qualities of secularity.

It would be pertinent to observe that if an economically sound society, is society aware group and politically
mature nation, with sufficient of mass education productive ends in the type of a multicultured and multireligious country, development of healthy secular attitudes is possible.

Suggestions of further research

1. The secular attitude scale used in the investigation could be used on large samples for validity. The relationship between Education and Secularity could also be attempted.