Chapter IV

STATEMENT OF THE PROBLEM
The present investigation is primarily concerned with identifying:

1. The conceived values of college students to some cultural ideologies formulated in Morris' "Ways to Live" document;

2. The cultural differences and similarities in conceived values of college students belonging to three religio-cultural groups—Hindus, Muslims, and Christians—towards the cultural ideologies depicted in Morris' "Ways to Live" document;

3. The conceived values of the students belonging to the three religio-cultural groups to a set of social interactional
contexts within the framework of Receptivity, Dominance, and Detachment—the three basic value categories which are embedded in Morris' "Ways to Live" document;

4. The descriptions of the three religio-cultural groups as evident from ingroup and outgroup perception of each group in terms of the three basic value categories—Receptivity, Dominance, and Detachment; and

5. The value compatibility and value incompatibility that each of the three religio-cultural groups is likely to experience towards its ingroup and towards the two outgroups in a set of social interactional contexts within the framework of the three basic value categories—Receptivity, Dominance, and Detachment.

The investigation on the objectives set forth above, would be of immense use to the educationist, the research worker interested in the study of social problems, and to those interested in promoting intercultural harmony in the Indian cultural context.
The data on the value orientations of students can be profitably made use of by those in charge of guiding the students. The students themselves might gain a clearer view of their value directions so essential in promoting their self-understanding.

The second objective would give a comparative understanding of the values of different cultural groups towards the cultural ideologies. Persons interested in promoting intercultural understanding may advantageously use this information. The third objective, while enabling us to have a knowledge of conceived values of different cultural groups operating in specific interactional contexts, furthers our understanding of similarities and differences in conceived values between the cultural groups in the Indian cultural context.

The fourth objective, while enabling us to have description of each group in terms of value orientations as perceived by the members of ingroup and two outgroups, underscores the importance accorded here to intergroup perception in understanding intergroup behaviour.

Lastly, the fifth objective identifies the degree
of value-oriented compatibility and incompatibility that may exist in each of the three religio-cultural groups in its ingroup and outgroup interactional contexts. This should be of help to those interested in the dynamics of intergroup behaviour.

In general the knowledge gained from this investigation could be of critical importance insofar as such knowledge could be used in bringing about some kind of integration among the different cultural groups in India.