PART IV

SUMMARY, FINDINGS
AND
SUGGESTIONS
This part consists of only one chapter with three sections. In the 'Summary of the Study', the study in its broad essentials—its objectives, the scales and other procedures used, its samples—is sketched. The 'Findings' gives a summary of results on each of the objectives set forth as well as the findings on the intracultural variables. In the 'Suggestions for Further Research', some of the areas of investigation suggested by the present research are listed.
Chapter XIII

SUMMARY, FINDINGS AND SUGGESTIONS

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Chapter XIII

SUMMARY, FINDINGS AND SUGGESTIONS

(1) Summary of the Study

Of some practical importance, perhaps, in the multi-cultural context of the Indian society is the knowledge of value orientations of different religio-cultural groups as well as their value-oriented compatibility and incompatibility in social interactive contexts towards their ingroups and outgroups. Therefore, the research reported here was directed to obtain the knowledge of value orientations of college students with particular emphasis on identifying the cultural differences and similarities in conceived values to cultural ideologies as well as the conceived values in interactive contexts, among the three religio-cultural
groups—Hindus, Muslims, and Christians; and also, to obtain the knowledge of potential ingroup and outgroup value Compatibility, as exhibited by each of the groups stated above, in a specified set of social interactional situations.

The "Ways to Live" Scale of Morris, revised by Dempsey and Dukes (1966), which describes 17 Ways-of-Life, was used in obtaining the conceived values to broad cultural ideologies. Utilizing Morris' concepts of three basic value orientations—Hedonism, Conformity, and Detachment—two rating scales were developed: the Desirability Scale to measure the conceived values in social interactional contexts and the Attributability Scale to obtain the characterization of each group in terms of value orientations as perceived by different groups.

A Methodological framework called the 'Compatibility Model'—which permitted the measurement indirectly of potential value-harmony and value-conflict existing in the social interactional situations through the independently obtained ratings on the Desirability and Attributability Scales—was evolved and put to use in the present investigation.
Through the data obtained from a preliminary study (N=89), the validity of the Desirability Scale, the Attributability Scale, and the Compatibility Model was established. Also, the data of the preliminary study were used to establish the reliability of the Scales.

The final study was conducted on a sample of 461 college male students (Hindus 311, Muslims 59, and Christians 91) studying in the final year of B.A., and B.Sc., degree classes. The Questionnaire containing the "Ways to Live," the Desirability Scale, the Attributability Scale, and a few items of personal data, was administered. The responses obtained were analysed and discussed, and the findings reported.
(ii) Findings

(I) Value Orientations

(a) Conceived Values to Cultural Ideologies

1. The value orientation of college students in general seems to be predominantly characterized by 'social restraint and self-control' closely followed by 'enjoyment and progress in action'. 'Self-indulgence' is rejected.

2. Hindu, Muslim, and Christian students have each emphasized the 'social restraint and self-control' and to a lesser extent 'enjoyment and progress in action'; but the latter factor appears to have a slightly higher appeal to Christian students. Further, 'self-indulgence' appears to be more actively rejected by Christian than by Hindu or Muslim students. 'Sympathetic concern for others' has been differentially emphasized, with Christian students favouring it most, followed by Hindu and Muslim students in that order. Somewhat striking is the differential appeal of 'admission of diversity': while Hindu and Muslim students show indifference towards it, Christian students have shown a high degree of liking. 'Meditation on inner life' appears to be almost central.
to both Hindu and Muslim students, while it is only peripheral to Christian students.

3. Hindu and Muslim students appear to be nearer to each other in their conceived values to cultural ideologies.

(b) Conceived Values to Three Basic Value Orientations in Interactional Contexts

1. For Hindu students the appraisal of Receptivity orientation is positive in all the relationships, while that of Detachment is also positive except in 'co-worker'. Dominance orientation is negatively appraised except in 'intimate friend'.

2. Muslim students have expressed positive appraisal in varying degrees towards all the three value orientations in all the interactional contexts.

3. Christian students have expressed positive appraisal towards Receptivity in varying degrees except in 'close kin'. Dominance orientation is highly negatively appraised in all the interactional contexts. Detachment is considered as desirable in 'neighbour' and 'undesirable
in 'Close kin'. In other relationships, indifference is accorded to it.

4. In general, Hindu and Muslim students and to some extent Christian students have accorded positive appraisal to Receptivity orientation. Hindu and Christian students have shown predominantly a negative appraisal of Dominance orientation, while Muslim students have shown a positive appraisal. Detachment has been accorded generally a positive appraisal by Hindu and Muslim students, while Christian students tend to appraise it negatively to some extent.

5. Hindu and Muslim students are, by and large, closer to each other in their conceived values to social interactional contexts.

(II) Descriptions of Groups in Terms of Value Orientations

(a) Description of Hindus

The ingroup perception of Hindu students reveals that Hindus are predominantly Detachment- and Receptivity-oriented and to a lesser extent Dominance-oriented. According to Muslim and Christian students,
Hindus are predominantly Detachment-oriented and to a lesser extent Receptivity-oriented. Dominance is perceived to be attributable to a small degree.

(b) Description of Muslims

The ingroup perception of Muslim students places Muslims as predominantly Detachment-oriented and to a lesser extent Receptivity- and Dominance-oriented. In the Hindu students' perception, Muslims are predominantly Dominance-oriented and lack in Receptivity and Detachment. Christian students perceive Muslims to be predominantly Dominance-oriented and secondarily Detachment-oriented and negligibly Receptivity-oriented.

(c) Description of Christians

In the Christian students' perception, Christians are predominantly Dominance-oriented and secondarily to a little extent Receptivity- and Detachment-oriented. Hindu students perceive Christians to be primarily Dominance-oriented and to a lesser degree Receptivity-oriented and lacking in Detachment-orientation. According to Muslim students, Christians are primarily Receptivity- and Dominance-oriented and somewhat lacking in Detachment-orientation.
(d) Comparison of Ingroup
and Outgroup Perception

It appears that the patterns of ingroup description by Hindu and Christian students are, by and large, similar to those held by the outgroups. On the other hand, the ingroup description of Muslim students varies considerably from the description of Muslims by the outgroup.

(III) Value Compatibility

(a) Ingroup and Outgroup Compatibility of Hindu Students

Hindu students find themselves highly compatible with their ingroup. A pronounced degree of incompatibility is exhibited towards Muslims in 'Close Kin', 'Intimate friend', and 'Room-mate'—all involving intimate interaction. With Christians, on the other hand, Hindu students are compatible to a considerable degree in 'Co-employee' and to a small degree in 'Intimate friend', and in no relationship significantly incompatible. So Hindu students their ingroup is generally much more acceptable than either Muslims or Christians; but the trend to find Christians generally more acceptable than Muslims is apparent though significant only in 'Intimate friend'.
(b) Ingroup and Outgroup Compatibility of Muslim Students

Muslim students find themselves highly compatible with their ingroup as well as with Hindus. With Christians also they are highly compatible except in 'Close kin'. To Muslim students the differential acceptability of groups varies within the range of compatibility only. They are likely to find themselves considerably more compatible with their ingroup than with Hindus in 'Close kin', while they appear to be a little more compatible with Hindus than with their ingroup in 'Co-employee'. On the other hand, they find themselves far more compatible with their ingroup than with Christians in 'Close kin' and 'Intimate friend'. Further it appears that Muslim students are more compatible with Hindus than with Christians to a considerable degree in 'Close kin' and 'Intimate friend'.

(c) Ingroup and Outgroup Compatibility of Christian Students

Compatible with the ingroup in most of the relationships, Christian students find themselves significantly compatible only in 'Intimate friend' and 'Neighbour'. With Hindus they are highly compatible in all the relationships.
On the other hand, they are somewhat compatible with Muslims in 'Close kin' and 'Intimate friend' and to a small degree incompatible in other relationships.

To Christian students, Hindus are more acceptable than their ingroup in all the relationships except in 'Intimate friend', and significantly more acceptable in 'Co-employee' and 'Room-mate'. On the other hand, Muslim students find their ingroup more acceptable than Muslims in all the relationships and highly more acceptable in 'Neighbour' and 'Intimate friend'. Hindus are more acceptable than Muslims in all the relationships and, except in 'Close kin', highly more acceptable.

(d) Intercultural Compatibility

Hindus and Muslims Towards Each Other

Generally incompatible with Muslims, Hindu students find themselves significantly incompatible with them in 'Close kin', 'Intimate friend', and 'Room-mate'; whereas Muslim students find themselves highly compatible with Hindus in all the relationships.
Hindus and Christians Towards Each Other

While Hindu students have some measure of both compatibility and incompatibility towards Christians, Christian students find themselves highly compatible with Hindus in all the relationships.

Muslims and Christians Towards Each Other

Muslim students find themselves generally highly compatible with Christians in interactional contexts, while Christian students have some measure of both compatibility and incompatibility towards Muslims.

Intercultural Acceptability

To generalize on the value-oriented intergroup acceptability patterns: Hindu students, while maintaining a large degree of difference between the ingroup and outgroup acceptability, have placed nearer to themselves Christians relative to Muslims; whereas Christian and Muslim students, while placing the outgroup near their ingroups, have each placed Hindus nearer to themselves.
(IV) Intracultural Variables

(a) Intracultural Variables in Relation to Cultural Ideologies

The appreciation of 'admission of diversity' and 'stoic control of the self' seems to be influenced by the early religious and social environment, by the educational level of the parents, as well as by the income level of the parents.

(b) Intracultural Variables in Relation to Value Compatibility

In determining the pattern of ingroup and outgroup value Compatibility, the role of cultural membership of the respondents seems to be a basic consideration operating over and above the intracultural variations in such factors as the early religious and social environment, the educational level of the respondents' parents as well as the economic status of the parents. Within the framework of the Compatibility of the cultural group as a whole, the intracultural variables cause only some minor variations.
A General Conclusion

The findings of the present investigation have brought to focus the similarities and differences in the conceived values of three religio-cultural groups of India. Among these three groups, the value orientations of Hindus and Muslims appear to exhibit a greater degree of similarity. Deviating from these groups, the value orientation of Christians seems to exhibit the influence of western culture to a recognizable degree. However, the cultural similarities and differences between groups in the conceived values seem to be non-relevant from the standpoint of understanding the value-oriented intercultural acceptability pattern. The history of intergroup relations appears to be closely associated with value-conflict or value-harmony between the groups.
(iii) Suggestions for Further Research

1. The 'Compatibility Model' using Morris' concepts of basic value orientations—Receptivity, Dominance, and Detachment—in the forms of Desirability Scale and Attributability Scale has enabled an understanding of intercultural acceptability pattern existing among the three religio-cultural groups in the Indian context. It would be interesting to put this Model together with the Scales to test in other cultural contexts—particularly in U.S.A., where a number of religio-cultural groups operate.

2. Research directed towards obtaining information on the applicability of the 'Compatibility Model' and the Scales to identify the potential acceptability existing in the interactions between peoples of different nations could also be profitably carried out.

3. In such studies of intergroup behaviour in which the respondents are likely to distort the responses consciously, the 'Compatibility Model' may be used, as it minimizes the wilful distortion by respondents and permits the measurement of intergroup acceptability indirectly.
4. The value orientations and the intercultural value compatibility and incompatibility of the College students are the focus of the present study. Studies of other samples such as those differing in education, age, sex, occupation and other factors would enable a more comprehensive understanding of the intercultural value compatibility and incompatibility obtaining in the Indian cultural context. Other religio-cultural groups such as Jains and Buddhists might also be included.

5. It is found in the present investigation that variations in such factors as economic status, early religious and social background, parental educational level do not affect the overall ingroup and outgroup Compatibility pattern. But within the framework of the Compatibility pattern of the cultural group as a whole, the intracultural variables cause some minor changes. The trends that are noticed in this context may be verified employing larger samples. Some other intracultural variables (e.g., the degree of involvement of the respondents in religio-cultural practices) may also be included.

6. There have been a number of formulations of basic value orientations (e.g., Ruth Benedict, 1934; and
Florence Kluckhohn and Fred Strodtbeck, 1961) which might be used in place of Morris' concepts and the intercultural value compatibility and incompatibility be derived through the 'Compatibility Model'.