PART ONE

NATURE AND SCOPE
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With a brief reference made to the role of values in shaping the behaviour of individuals, the Chapter I, 'Introduction', proceeds to show the importance of studying the value orientations as well as the value-oriented intercultural compatibility and incompatibility in the Indian cultural context. The framework in which the intercultural compatibility and incompatibility should be studied is also outlined. The Chapter II, 'Terminology', attempts to point out the complex of meanings associated with the term 'value' and also the perspective in which the values are studied in the present investigation. The meanings of the other terms utilized in the present study have also been clarified. Next,
in the chapter on 'A Review of Previous Studies',
the studies dealing with the values of modern secular
societies conducted predominantly in the socio-
psychological framework have been reviewed. The
need for the present investigation in the perspective
of earlier studies of value orientations on Indian
college students is indicated. Some methodological
differences between the present and the earlier studies
with respect to studying the intergroup acceptability
are also referred to. In the 'Statement of the Problem',
what is being investigated here is presented in the
form of a number of objectives together with the utility
of obtaining data on each of them.
Chapter I

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Varied interpretations are associated with the term 'value'. In social science literature, however, there is a general recognition that values are one of the central elements in the 'way of life' of an individual or a group or a culture. Further, the role of values in patternning the behaviour of individuals is also recognized.

From the role accorded to values in shaping the behaviour of individuals, it follows that some reference to them is necessary in understanding the interpersonal and intergroup behaviour also. Conflict and co-operative exhibited in the contexts of interpersonal and intergroup
behaviour should, at least partially, be interpretable in terms of the value orientations of individuals or groups involved in such interactions. Further, the acceptability of individuals for various social relationships is believed to be dependent upon the value-orientations between the parties (Rokeach, 1961; Triandis, 1971; Triandis and Davis, 1965; Stein, et al., 1970; and Dukes, 1955).

The Indian society is multi-lingual, multi-religious, and multi-cultural. It is composed of such culturally diverse groups as Hindus, Muslims, and Christians—mention only three. These three groups are defined as culturally different insofar as each derives its outlook on life from the religious, philosophical, and ethical teachings of the respective group. It is also true that between these groups, one notices differences in customs, traditions, habits of worship, language, dress etc.

In such a multi-cultural context of the Indian society, a knowledge of the value orientations of different groups might be of great use. Further, the problem of promoting active co-operation between the
culturally diverse groups is associated with the identification of values that different groups hold. The Hindus and Muslims, for example, form two major religio-cultural groups, and although they have co-existed for centuries, no lasting harmony is evident in their intergroup interactions. The studies bearing on intercultural contact in India also reveal that Hindus, Muslims, and Christians maintain with each other various degrees of social distance (Harpay, 1963; Nataraj, 1965b).

It cannot be denied, however, that in a multicultural context various factors such as power position, economic roles and relations, typical modes of family life, and a wide variety of other social patterns are likely to form bases of intercultural interaction. Though values, per se, may not form a distinct basis of intercultural interaction, they are likely to be compounded with other factors mentioned above and thus come to constitute a powerful determinant of intercultural behaviour.

Essential to an understanding of the intercultural behaviour patterns might be the studies of general value
orientations as well as value orientations in specific interactional contests like neighbourly relation, friendship etc. Similarities and differences between the groups might emerge at both the levels. A knowledge of such similarities and differences would however constitute only part of the relevant data required in understanding the intercultural behaviour.

Observed similarities and differences, per se, do not permit an understanding of intergroup behaviour. The acceptability of an outgroup to a given group, for example, depends on the qualities of the outgroup as perceived by the given group. Similarly, if one wants to know the acceptability of one group to another in terms of values of two groups, an understanding of what the values of each group are as perceived by the other group is necessary. Therefore, if intergroup behavioural implications of the values that different groups hold are to be understood, then the values of groups as evident in intergroup perception will also have to be studied.

Clearly then, the intergroup perceptions should also be taken into consideration while understanding
whether two groups would experience compatibility or incompatibility in a given interactional context. It is contended here that an answer to the problem of understanding whether a given group would experience compatibility or incompatibility with another group in an interactional context, would involve a study of the following two factors: (i) what the values of a given group are in that interactional context and (ii) whether the given group perceives such values to be present or absent in the other group with which it is to interact. The necessity for obtaining the latter type of data which is directly connected with intergroup perception is based on the following reasoning: Given the knowledge of values of group X in a specific interactional context, and if on that basis, one wants to know how group X is likely to react to group Y in that interactional context, it is necessary to know what the group Y's values are in the perception of group X, rather than what the group Y's values are, independent of their perception by group X. This is because the reaction of X towards Y depends on the value qualities of Y as perceived by X.

Thus, the understanding of value-oriented intergroup behaviour is complex requiring identification of
values as well as analysis of values in the context of intergroup perception.

Within the multi-cultural context of the Indian society, many problems might be identified and studied. Whether, for example, the three religio-cultural groups—Hindus, Muslims, and Christians—are different in their value orientations. What are the social interactional areas in which they are likely to experience value compatibility and value incompatibility? What is the degree of such compatibility or incompatibility in different interactional areas? These are some of the major questions that can be raised.

The present investigation is intended to focus attention on the value orientations of college students with particular emphasis on identifying the cultural similarities and differences in the value orientations of students belonging to three religio-cultural groups—Hindus, Muslims, and Christians. The study is also directed to obtain data on the role played by value orientations in different interactional situations in producing compatibility or incompatibility within the framework of attribution of values in the ingroup and outgroup contexts.
An investigation of this type, therefore, might be classified under investigations concerned with 'culture and values', or more specifically, 'the influence of culture on values'; but at the same time, extending beyond mere identification of cultural similarities and differences, it would seek to understand the potential role played by values in creating compatibility and incompatibility in inter-cultural interaction.