CHAPTER V

SUMMARY AND CONCLUSIONS
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India's pluralism is astonishing. From the snow capped mountains to the tropical jungles, with eighteen major languages and 22,000 district "dialects" inhabited by a billion individuals of every ethnic extraction known to humanity. With diversity emerging from its geography and inscribed in its history, India was made for pluralism. The idea of India is not based on language, not on geography, not on ethnicity and not on religion. The idea of India is of one land embracing many.

But today, the rising trend of communalism in India and the accompanying violence has created a feeling of insecurity among the religious minorities and ethnic groups. Communalism, especially involving the Hindu-Muslim group is the single largest threat to the secular ideals that our Constitution emphasizes.

The Hindu-Muslim antagonism can be ascribed to a complex set of factors. These are:

1. The lingering memories of the traumatic partition.

2. The existence of an aggressively hostile Pakistan, which stirs up Hindu chauvinism and thereby attracts the unfavourable attention of the Muslim community.

3. The much talked of Hindu tolerance of other religions is basically an indifference, and even contempt for others. The touch-me-not attitude of Hindus hurts the pride of Muslims. While Islam a proselytizing religion like
Christianity, derives its strength and inspiration from its holier-than-thou attitude. Thus both Hinduism and Islam make their adherents believe, in their heart of hearts, that they are, in fact, superior to other religions, even though they should be tolerant to other religions to coexist with them as a social necessity.

4. Greater economic prosperity among Muslims has increased economic competition between them and Hindus.

5. Muslim invasions in which the invaders looted the property and constructed mosques over or near Hindu temples.

6. British encouragement of Muslim separatism for their own ends during their imperial rule.

7. The behaviour of some of the Muslims in India after partition who hoisted Pakistani flags when the Pakistani team won the cricket match and observed the national Independence day as a 'black day' after a call given by some Muslim leaders created a feeling among the majority community that these Muslims were not patriotic.

8. The stereotype image of a Muslim, which is entrenched in the Indian psyche, is that of a bigoted, inward-looking outcaste. A Muslim similarly looks upon a Hindu as a conniving, all-powerful opportunist and he views himself as victimized by him and alienated from the mainstream of society.
9. Reports about some Muslim extremists obtaining 'foreign money', turning into
'foreign agents', indulging in a well-designed plan to soil the secular ideal of
the country, and attempting to incite Indian Muslims.

10. Large sections of Muslims who feel alienated due to neglect by the
government. While the Hindus feel that the government pampers the Muslims.

These factors have widened the rift that exists between Hindus and Muslims
causing regular communal violence.

Social scientists have tried to see the 'latent' meaning of communalism. Ahl
(1999) is of the opinion that communal violence is instigated by religious fanati
initiated by anti-social elements, supported by political activists, financed by vested
interests and spread by the callousness of the police and the administrators. Ba
(1989) writes that communalism is not all that it appears to be, the 'killing of a co
or a 'minor scuffle between two neighbours belonging to different communitie
beneath such events lie a power game.

The present study has also concluded on almost the same lines. Christians and
Muslims have perceived each other positively and also perceived Hindus positive
But Hindus have perceived Muslims negatively.

This study was conducted with the objective of understanding the perceptions
three religio-cultural groups in terms of their in-group, out-group and inter religic
perceptions. The data was statistically analysed and following conclusions were
drawn:
The three religious groups, Christians, Hindus and Muslims, perceive their in-group more positively compared to the out-groups.

Though lower than their in-group Christian’s perception of the Hindus is positive.

Though lower than their in-group Christian’s perception of the Muslims is positive.

Christians as a group has perceived the Hindus more positively compared to the Muslims.

Christian’s perception of Hindu’s perception of Christians is positive.

Christian’s perception of Muslim’s perception of Christians is positive.

Though lower than their in-group Hindu’s perception of the Christians is positive.

Hindu’s perception of the Muslims is negative.

Hindu’s perception of Christian’s perception of Hindus is positive.

Hindu’s perception of Muslim’s perception of Hindus is positive.

Though lower than their in-group Muslim’s perception of the Christians is positive.

Though lower than their in-group Muslim’s perception of the Hindus is positive.

Muslims as group has perceived the Christians more positively compared to the Hindus.

Muslim’s perception of Christian’s perception of Muslims is positive.
15. Muslim's perception of Hindu's perception of Muslims is positive.

16. There are significant differences in the perceptions of the groups on income, sex, domicile and the nature of occupation of mother.

SUGGESTIONS FOR FURTHER RESEARCH

1. As the present study is confined to the Hubli-Dharwad region, the generalisability of its conclusions is limited. Hence the study be conducted in other parts of the state and in other states also.

2. The majority of the sample consisted of graduates. Therefore, there is a need for studying the population not exposed to higher education for comparative purposes.

3. There is a need for increasing our understanding of the bases of negative perceptions and positive perceptions by making a further study of these groups in terms of their personality and inter groups experiences, as also their economic status.

4. As the present study did not cover the personal aspect of the subjects in terms of their ritualistic adherence to their religion, a study of perceptions on subjects classified on the scale of ritualistic adherence be made.