CHAPTER V
SUMMARY AND CONCLUSIONS
CONCLUSIONS

Intra-group Perception of the Three Religio-cultural Groups:
A Comparative Perspective

Hindus and Muslims

1) The Hindu intra-group perception is significantly less positive than
   the intra-group perception of the Muslims.

Hindus and Christians

2) The intra-group perception of the Hindus is significantly less positive
   than the intra-group perception of the Christians.

Muslims and Christians

3) The intra-group perception of Muslims and Christians is very
   positive and on the same level of positivity.

Intra- and Inter-group Perception of Hindus: A Comparative
Perspective

4) The intra-group perception of Hindus is significantly more positive
   than the Hindu Perception of Muslims.

5) The Hindu intra-group Perception is not significantly different from
   the Hindu perception of Christians.
Inter-group Perception of Hindus: A Comparative Perspective on Muslims and Christians

6) The Hindus have significantly more positive perception of Christians than they have of Muslims. As a matter of fact the Hindus have a very weak positive streak in their perception of Muslims whereas the Christians are perceived with a very high degree of positivity.

Intra- and Inter group Perception of Muslims: A Comparative Perspective

7) The intra-group perception of Muslims is significantly more positive than their perception of Hindus.

8) The intra-group perception of Muslims is significantly more positive than their perception of Christians.

Inter-group Perception of Muslims: A Comparative Perspective on Hindus and Christians

9) In the Muslims’ perception both the Hindus and Christians possess a considerable degree of positive qualities, with a little higher degree of positivity in Christians.
Intra- and Inter group Perception of Christians:
A Comparative Perspective

10) The intra-group perception of Christians is significantly more positive than the Christians' perception of Muslims. As a matter of fact the Christians' perception of Muslims places the Muslims in a negative frame.

11) The intra-group perception of Christians is highly positive and the Christians' perception of Hindus is also very positive though a little lower than their intra-group perception.

Inter-group Perception of Christians: Hindus and Muslims

12) In the Christians' perception the Hindus are accorded a very positive place while the Muslims are accorded a negative point.

Intra-group Perception and the Reflectively Perceived Image of the Self-group: (i.e. Image of the Self-group as perceived by the Out-groups)

Hindus:

13) The Hindus perceive their own group in a significantly more positive framework than what they reflectively perceive as Hindus being perceived by Christians.

14) The Hindus' intra-group perception is significantly more positive than in the Hindus' reflective perspective the Muslim Perception of Hindus.
15) In the reflective perspective of Hindus the Christians’ Perception of Hindus is significantly more positive than the Muslim Perception of Hindus.

Muslims: Intra-group Perception and the Reflectively Perceived Images of the Self-group.

16) The intra-group perception of the Muslims is significantly more positive than the self-image of the Muslim in their reflective perspective as perceived by the Christians.

17) The intra-group perception of the Muslims is significantly more positive than their image, in their reflective perspective, as perceived by the Hindus.

18) In the Muslims’ reflective perspective the Christians’ perception of Muslims is significantly more positive than the Hindu Perception of Muslims.

Christians: Intra-group Perception and the Self-group Images in their Reflective Perspective.

19) The intra-group perception of the Christians is significantly more positive than, in their reflective perspective, their self-group image as perceived by the Muslims.
20) The Christians' intra-group Perception is significantly more positive than their self-image, in their reflective perspective, as perceived by the Hindus.

21) In the reflective perspective of Christians, the self-images emerging in the perception of Muslims and the Hindus are equally positive.
Between L-EQ and H-EQ

Hindus: Intra
22) The Hindu intragroup perception is of a high positive degree for both the L-EQ and H-EQ categories, with H-EQ occupying a little higher degree though not significant.

- Hindus: Inter: Perception of Muslims
23) In the Hindu intergroup perception the Muslims are attributed with a small degree of positivity, just above the neutral point by both the L-EQ and H-EQ categories.

- Hindus: Inter: Perception of Christians
24) Both the L-EQ and H-EQ Hindus have perceived the Christians with a perceptible degree of positivity, differing a little from each other.

Between L-EQ and H-EQ

Muslims: Intra
25) Both the L-EQ and H-EQ Muslims have perceived their ingroup with a very high degree of positivity, with H-EQ Muslims positively elevating their ingroup significantly over and above that of the L-EQ.

- Muslims: Inter: Muslim Perception of Hindus
26) Both L-EQ and H-EQ Muslims have attributed considerably high positive qualities to the Hindus. Both of them are more or less on the same positive level.
Muslims: Inter: Muslim Perception of Christians.

27) The L-EQ and H-EQ Muslims have perceived the Christians with a considerably high degree of positivity with H-EQ Muslims attributing them a higher degree of positivity than the L-EQ Muslims, though the difference is not significant.

Between L-EQ and H-EQ

Christians: Intra

28) The L-EQ and H-EQ Christians' intra-group perception is very high; also the intra-group perception of H-EQ category is more positive than that of the L-EQ category, though not statistically significant.

Christians: Inter:

Christian Perception of Hindus:

29) Both the L-EQ and H-EQ Christians have attributed a considerably high degree of positivity, with the H-EQ Christians attributing a higher degree of positivity, though not statistically significant.

Christians: Inter:

Christian Perception of Muslims

30) While the H-EQ Christians have attributed Muslims a slight degree of positivity, the L-EQ Christians have perceived Muslims in the negative framework. The difference is significant. There is no positive space in the perceptual field of Christians for Muslims.
Hindus: L-EQ: Inter:

Perception of Christians and Muslims.

31) The L-EQ Hindus have attributed a high degree of positivity to the Christians while placing Muslims just above the neutral point thereby conveying that positive dimension is absent in their perceptual space for Muslims.

Hindus: H-EQ: Inter:

Perception of Christians and Muslims.

32) In the H-EQ Hindus’ perception, the Christians have a high degree of positivity while the Muslims have crossed the neutral space by a few points, thereby suggesting that the positive dimension is almost non-operative in the H-EQ Hindus’ perception of Muslims.

Muslims: L-EQ: Inter:

Perception of Christians and Hindus.

33) The L-EQ Muslims’ perception of both the Christians and Hindus is positive to a considerable degree with their perception of Muslims a little higher than that of Hindus, though not significant.

Muslims: H-EQ: Inter:

Perception of Christians and Hindus.

34) There is a considerable degree of positivity in the H-EQ Muslims’ perception of both the Christians and Hindus; though the Christians
are placed a little higher on the positive dimension, it is not significant.

Christians: L-EQ- Inter:

Perception of Hindus and Muslims

35) In the L-EQ Christians' perceptual space the Hindus have occupied a very high positive plane while the Muslims have occupied a very negative plane far below the neutral point.

Christians: H-EQ: Inter:

Perception of Hindus and Muslims.

36) The H-EQ Christians perceive Hindus with a very high degree of positivity while they perceive Muslims with a very low degree of positivity, just a little above the neutral point.

Reflective Perspective

L-EQ Hindus: As perceived by Christians and Muslims.

37) In the reflective perspective of L-EQ Hindus: The Christians perceive them with a significantly higher degree of positivity than the Muslims.

H-EQ Hindus: As perceived by Christians and Muslims

38) In the reflective perspective of H-EQ Hindus: Both the Christians and Muslims have a positive perception of Hindus, with a significantly higher degree of positivity in the perception of Christians.
L-EQ Muslims: As Perceived by Christians and Hindus

39) In the reflective perspective of L-EQ Muslims: Though both the Christians and Hindus perceive them with a considerable degree of positivity, the Christians have a significantly higher degree of positive perception.

H-EQ Muslims: As Perceived by Christians and Hindus

40) In the reflective perspective of H-EQ Muslims, both the Christians and Hindus perceive them with a high degree of positivity; however, the Christians perceive them with a significantly higher degree of positivity than the Hindus.

L-EQ Christians: As Perceived by Hindus and Muslims

41) In the reflective perspective of L-EQ Christians, the Hindus have attributed the Christians with a significantly higher degree of positive qualities than the Muslims; also the Christian is perceived by the Muslim as just above the neutral point.

H-EQ Christians: As Perceived by Hindus and Muslims

42) In the reflective perspective of H-EQ Christians, the Christians perceive both Hindus and Muslims as perceiving them very positively; the Muslims have perceived them with a higher degree of positivity than the Hindus, though not significant.
GENERAL CONCLUSION

The dynamics of socio-cultural interaction among the three religio-cultural groups the Hindus, Muslims and Christians: While all the three groups have their intra-group perception significantly more positive than their perception of outgroups, the intra-group perception of the Muslims and Christians is significantly more positive than the intra-group perception of the Hindus.

The Hindus and Muslims and Christians have their social-perceptual processes towards each other so structured as to express a higher degree of social distance between Hindus and Muslims than between Hindus and Christians. While Muslims perceive Christians with a high degree of positivity, the Christians have not reciprocated that positivity.

The EQ categories have expressed intra-group and inter group perceptions with some minor modifications on the lines of their cultural group as a whole. While, for example, Hindus as a cultural group have their intra-group perception significantly more positive than their perception of Christians, the L-EQ-Hindus' perception is on par with their perception of Christians.

However, there are differences in the intra- and inter group perceptions in terms of EQ categories from the social perception of the
cultural groups as a whole, though not significant.

Again in the context of the perspective of reflective perception (how each group perceives how it is perceived by the outgroup): while in the reflective perspective of the Muslim, the Muslims are perceived with a considerable degree of positivity by both Hindus and Christians, though the Christians have a negative perception. However, in the reflective perspective of Christians, the Christians are perceived by the Muslims with a high degree of positivity.

To theoretically explain the results obtained, especially probable conditions necessary for the activation of EQ in shaping the social perception of the socio-cultural groups in practical interaction: Since the perception in the context of intra-group and intergroup is mostly guided by the operative stereotypes and prejudices pertaining to a group under consideration as a whole, the role of EQ is likely to be marginalized especially when there is a history of conflict as it is true in case of Hindus and Muslims. Moreover the degree of activation of EQ to influence the social perceptual process might depend upon the specificity of the stimulus as for EI to operate to influence perception there should be scope for empathizing with the stimulus, whereas, the cultural whole which forms the stimulus in the present context of inter-religious social perception is a whole with diversified, contradictory contents. Hence the
operation of the EI is likely to be marginalized as the operative prejudices, stereotypes between the groups are likely to occupy the central role. Moreover, in the active process of social perception, the existing reinforcing socio-cultural agencies, such as for example, religion, are likely to assume the prime role.