CHAPTER VI

SAMATHUVAPURAM AND COMMUNAL HARMONY

Yesterday Samathuvapurams was in theory. Today it has entered the pages of history. Tomorrow they will be studied as a historical event. Yesterday’s politics is today’s history. So Samathuvapurams create history and a study today is more relevant to highlight and suggest ways for the betterment of the scheme by applying the redressal mechanism. The scheme aims at creating a casteless society and nurturing communal harmony. Chief Minister M.Karunanidhi’s focus is that people of various religions and castes / sections of society should live in harmony, sinking all their differences. To achieve cent percent communal harmony is rather impossible in a caste-biased and religion-based society. It is well known that all earlier attempts by renowned persons could not bring about that amount of change. Even at present, an attempt to enumerate the Census of India without a caste bias was thwarted and a caste-based Census would be enumerated very shortly as done in 1931. This is what political parties behave. We wonder, under such a situation, how could a casteless society be created? However, it is not wrong to take steps to create a casteless society. So in this chapter, an attempt is made to examine how far the aim creating communal harmony and achieving equality among the various castes has been achieved.

Here, the major focus is on: i) to find out the association between the socio-economic factors of the respondents and communal harmony, for which the Chi-square test was applied; and ii) to find out the variables that influence the perception of the respondents towards communal harmony and equality in which Factor Analysis was applied.
The socio-economic factors identified for this study are gender, age, religion, community, educational qualification, occupation, income, marital status, number of family members and area.

I. Association between Gender of the Respondents and Communal Harmony

Table - 6.1
Association between gender of the respondents and communal harmony

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Gender</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1.</td>
<td>Male</td>
<td>119</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(22.58)</td>
<td>(50.47)</td>
</tr>
<tr>
<td>2.</td>
<td>Female</td>
<td>126</td>
<td>457</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(15.31)</td>
<td>(55.53)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>245</td>
<td>723</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.15)</td>
<td>(53.56)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value = 11.45

Table value at 1 percent level = 9.21

Degrees of freedom = 2

The medium and high scorers of both male and female respondents have attributed more importance to communal harmony.

The Chi-square test is applied to find out the association between gender and communal harmony.

H<sub>0</sub> : There is no significant association between the gender of the respondents and communal harmony.

H<sub>a</sub> : There is significant association between the gender of the respondents and communal harmony.

The calculated Chi-square value 11.45 is significant at 1 per cent level. So the null hypothesis is rejected. A clear association between gender and communal harmony emerges on the basis of this table.
This may be due to the introduction of various welfare measures introduced by the Government for the development of the society, especially the Self - Help Groups and Mahalir Thittam, which facilitate them to associate and work with different castes and communities people in their respective areas.

### Association between Age of the Respondents and Communal Harmony

#### Table - 6.2
Association between age of the respondents and communal harmony

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1.</td>
<td>Upto 30</td>
<td>45</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(15.57)</td>
<td>(52.94)</td>
</tr>
<tr>
<td>2.</td>
<td>31-60</td>
<td>188</td>
<td>526</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(19.20)</td>
<td>(53.73)</td>
</tr>
<tr>
<td>3.</td>
<td>Above 60</td>
<td>12</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(14.63)</td>
<td>(53.66)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>245</td>
<td>723</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(18.15)</td>
<td>(53.56)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value $= 4.14$

Table value at 5 percent level $= 9.49$

Degrees of freedom $= 4$

The analysis of the above table reveals that the respondents in the age groups of upto 30 and above 60 years have a higher percentage of medium and high scorers compared to the age group of 31 to 60 years. Moreover, the respondents in the age group of 31 to 60 years have the higher percentage of low scorers than the other two age groups. The Chi-square test is applied to test the hypothesis.

$H_0 :$ There is no significant association between the age of the respondents and communal harmony.

$H_a :$ There is significant association between the age of the respondents and communal harmony.
The **Chi-square** value 4.14 is not significant at 5 percent level. So the null hypothesis is accepted.

It is understood that the youth in the age group of upto 30, would have developed liberal attitudes towards the society, due to their contact with different groups of people in their educational institutions, or work place. Like this, the seniors, that is the respondents in the age group of above 60 would have been fed up with the results of the caste and communal affinities or conflicts.

**Association between Religion of the Respondents and Communal Harmony**

**Table - 6.3**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Religion</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low (%)</td>
<td>Medium (%)</td>
</tr>
<tr>
<td>1.</td>
<td>Hindu</td>
<td>226 (18.04)</td>
<td>677 (54.03)</td>
</tr>
<tr>
<td>2.</td>
<td>Christian</td>
<td>9 (23.68)</td>
<td>19 (50.00)</td>
</tr>
<tr>
<td>3.</td>
<td>Muslims</td>
<td>10 (16.95)</td>
<td>27 (45.76)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>245 (18.15)</td>
<td>723 (53.56)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value = 3.31

Table value at 5 percent level = 9.49

Degrees of freedom = 4

From the above table it is inferred that the Hindu and the Muslim communities have higher percentage of medium and high scorers i.e. 82 percent and 83 percent respectively, whereas the Christian community comparatively has the higher percentage.
of (23.68 percent) of low scorers. The **Chi-square test** was applied to test the hypothesis.

\[ 
H_0 : \text{There is no significant association between the religion of the respondents and communal harmony.} \\
H_a : \text{There is significant association between the religion of the respondents and communal harmony.} 
\]

The **Chi-square** value 3.31 is statistically not significant at 5 percent level. Hence the null hypothesis is accepted.

**Association between Community of the Respondents and Communal Harmony**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Community</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1.</td>
<td>SC/ST</td>
<td>116 (23.29)</td>
<td>252 (50.60)</td>
</tr>
<tr>
<td>2.</td>
<td>MBC</td>
<td>45 (13.64)</td>
<td>171 (51.81)</td>
</tr>
<tr>
<td>3.</td>
<td>BC</td>
<td>55 (13.72)</td>
<td>234 (58.35)</td>
</tr>
<tr>
<td>4.</td>
<td>Others</td>
<td>29 (23.97)</td>
<td>66 (54.55)</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>245 (18.15)</strong></td>
<td><strong>723 (53.56)</strong></td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value $= 27.71$

Table value at 1 percent level $= 14.8$

Degrees of freedom $= 6$
There is a close association between community and communal harmony. The people born and brought up in different communities may follow their traditional ideals which have instilled in them the feeling of either superiority or inferiority complex. This feeling works as an obstacle in the promotion of equality and communal harmony.

The above table reveals that nearly 82 percent (medium and high scorers of all the communities) respondents offered better opinion in favour of communal harmony. Only 18 percent, a very negligible percentage, offered low opinion towards communal harmony.

The **Chi-square test** was applied to test the hypothesis.

\[ H_0 : \text{There is no significant association between the community of the respondents and communal harmony.} \]

\[ H_a : \text{There is significant association between the community of the respondents and communal harmony.} \]

The **Chi-square** value 27.71 is statistically significant at 1 percent level. Hence the null hypothesis is rejected.

It is inferred from the data that the objective of the establishment of **Samathuvapuram** is justified. Majority of the people have attributed to the prevalence of better living and peaceful communal atmosphere. This itself is an indication of a model settlement that is to be followed by those who are not anywhere near communal harmony.
Association between Marital Status of the Respondents and Communal Harmony

**Table - 6.5**
Association between Marital Status of the respondents and communal harmony

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Marital status</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low ( % )</td>
<td>Medium ( % )</td>
</tr>
<tr>
<td>1.</td>
<td>Married / Widow Widower</td>
<td>232 (17.52)</td>
<td>712 (53.77)</td>
</tr>
<tr>
<td>2.</td>
<td>Unmarried</td>
<td>13 (50)</td>
<td>11 (42.31)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>245 (18.15)</td>
<td>723 (53.56)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value $= 19.42$

Table value at 1 percent level $= 9.21$

Degrees of freedom $= 2$

Marriage makes a man or woman more responsible in the family and society. Though marriage is a contract between two opposite sexes, it helps to bind two different bodies and minds together. Understanding and adjustments are the two hallmarks of happy family. Happy family is happy society. This increased responsibility may play a vital role in developing tolerance, patience and other positive characteristics to have a harmonious living.

The above table shows that the 82.47 percent of married are medium and high scorers along with 17.52 percent of low scorers. Whereas, 50 percent of the unmarried (26) were low scorers along with 42.31 percent (11) of medium achievers.

The **Chi-square test** was applied to test the hypothesis.

$H_0$ : There is no significant association between the marital status of the respondents and communal harmony.

$H_a$ : There is significant association between the marital status of the respondents and communal harmony.
The calculated **Chi-square** value 19.43 is statistically significant at 1 per cent level. Hence the null hypothesis is rejected and found that the marital status of the respondents has association with communal harmony.

The reason may be that the married ones are shouldering responsibilities like running the family, bringing up the children, protecting the elders and keeping the home in good condition, and also they may feel a settled life. Not only this they acquire some status and they have a say in social matters.

**Association between number of Family Members and Communal Harmony**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>No. of family members</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low (% )</td>
<td>Medium (% )</td>
</tr>
<tr>
<td>1. Upto 2</td>
<td>50 (27.93)</td>
<td>94 (52.51)</td>
<td>35 (19.55)</td>
</tr>
<tr>
<td>2. 3-5</td>
<td>153 (16.52)</td>
<td>506 (54.64)</td>
<td>267 (28.83)</td>
</tr>
<tr>
<td>3. Above 5</td>
<td>42 (17.14)</td>
<td>123 (50.20)</td>
<td>80 (32.65)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>245 (18.15)</strong></td>
<td><strong>723 (53.56)</strong></td>
<td><strong>382 (28.30)</strong></td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value $= 18.26$

Table value at 5 percent level $= 13.3$

Degrees of freedom $= 4$

The medium and high scorers of the families with 3 to 5 and above 5 members are the same compared to the families with upto 2 members. Moreover, the families with members upto 2, have the higher percentage of (27.93 percent ) low scorers. The **Chi-square test** was applied to test the hypothesis.
H₀ : There is no significant association between the number of family members and communal harmony.

Hₐ : There is significant association between the number of family members and communal harmony.

The **Chi-square** value 18.26 is significant at 1 percent level. Hence the null hypothesis is rejected and found that the number of family members has influenced communal harmony.

It is a natural phenomenon that the members of larger family will have the advantage of having adjustment and sharing with the other members of the family which is extended to the other members of the society too. This results in the development of communal harmony. Above all, each member of the new settlement gets an opportunity of knowing the other very closely, customs, conventions, practices, rites and rituals prevalent in each community. There is a large scope for practising them or discarding, them altogether and follow the needed ones.

**Association between Education of the Respondents and Communal Harmony**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Level of education</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low (%)</td>
<td>Medium (%)</td>
</tr>
<tr>
<td>1.</td>
<td>Illiterate</td>
<td>19 (34.55)</td>
<td>29 (52.72)</td>
</tr>
<tr>
<td>2.</td>
<td>Below SSLC</td>
<td>174 (16.00)</td>
<td>585 (53.82)</td>
</tr>
<tr>
<td>3.</td>
<td>SSLC</td>
<td>31 (21.83)</td>
<td>77 (54.15)</td>
</tr>
<tr>
<td>4.</td>
<td>H.Sc.</td>
<td>11 (31.42)</td>
<td>16 (45.71)</td>
</tr>
<tr>
<td>5.</td>
<td>Degree / Technical Education</td>
<td>10 (32.25)</td>
<td>16 (51.61)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>245 (18.15)</strong></td>
<td><strong>723 (53.56)</strong></td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)
Calculated $\chi^2$ value $= 28.22$

Table value at 5 percent level $= 20.1$

Degrees of freedom $= 8$

It is well known that Indian Society is steeped in caste and communal consciousness, dominant and the marginalized. The hegemonic class enjoyed the benefits of education for centuries, which was denied to the marginalized. Since our independence, education has been considered as the main instrument of social change, which helps to eradicate untouchability and to strengthen equality and communal harmony.

The above table shows that the illiterate group has comparatively more percentage (34.55) of low scorers. Whereas, a low percentage (16 percent) of low scorers is found in the below SSLC group.

The **Chi-square test** was applied to test the hypothesis.

$H_0$ : There is no significant association between the level of education of the respondents and communal harmony.

$H_a$ : There is significant association between the level of education of the respondents and communal harmony.

The **Chi-square** value 28.22 is significant at 1 percent level and hence the null hypothesis is rejected and found that education has its impact on the promotion of communal harmony.
Association between Occupation of the Respondents and Communal Harmony

Table - 6.8
Association between occupation of the respondents and communal harmony

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Occupation</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low (%)</td>
<td>Medium (%)</td>
</tr>
<tr>
<td>1.</td>
<td>Labour</td>
<td>68 (17.22)</td>
<td>226 (57.22)</td>
</tr>
<tr>
<td>2.</td>
<td>Agricultural labour</td>
<td>110 (19.54)</td>
<td>289 (51.33)</td>
</tr>
<tr>
<td>3.</td>
<td>Self employed</td>
<td>67 (17.09)</td>
<td>208 (53.06)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>245 (18.15)</strong></td>
<td><strong>723 (53.56)</strong></td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value $= 4.06$

Table value at 5 percent level $= 9.49$

Degrees of freedom $= 4$

From the above table 6.8 it is understood that the medium and high scorers of the self-employed, comparatively have high percentage (82.91 percent) of communal harmony, whereas the agricultural labourers group has the high percentage of (19.54) low scorers.

The **Chi-square test** was applied to test the hypothesis.

$H_0$ : There is no significant association between the occupation of the respondents and communal harmony.

$H_a$ : There is significant association between the occupation of the respondents and communal harmony.

The **Chi-square** value 4.06 is not significant. Hence the null hypothesis is accepted.
Association between Family Income of the Respondents and Communal Harmony

Income of a family has great impact on social and communal harmony. It is assumed in rural areas and that higher the family income, the more liberal minded the members are likely to be and support more communal harmony. However, vested interests, when they lose their traditional income either through land or professions, mar communal harmony.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Income of the family</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1.</td>
<td>Below Rs.1000</td>
<td>187 (16.33)</td>
<td>623 (54.49)</td>
</tr>
<tr>
<td>2.</td>
<td>Rs.1001-2000</td>
<td>48 (28.07)</td>
<td>82 (47.95)</td>
</tr>
<tr>
<td>3.</td>
<td>Above 2000</td>
<td>10 (29.41)</td>
<td>17 (50)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>245 (18.15)</td>
<td>723 (53.56)</td>
</tr>
</tbody>
</table>

(Figures in parenthesis represent percentage)

Calculated $\chi^2$ value = 17.1571

Table value at 1 percent level = 13.3

Degrees of freedom = 4

The above table 6.9 indicates that the low family income group (below Rs.1000) has comparatively high percentage of medium (54.49 percent) and high (29.17 percent) scores. Whereas the medium and high family income `.1001-2000 and `.2001 and above) groups have more or less equally high percentage of low scores 28.07 and 29.41 percentage respectively.
To test the association between the family income of the respondents and communal harmony the Chi-square test was applied.

\[ H_0 : \text{There is no significant association between the family income of the respondents and communal harmony.} \]

\[ H_a : \text{There is significant association between the family income of the respondents and communal harmony.} \]

The Chi-square value 17.16 is statistically significant at 1 percent level. Hence the null hypothesis is rejected. It means that there is significant association between family income and communal harmony.

Nearly 82 (81.86 percent) percent of the medium and high scores of the respondents are in favour of communal harmony. This may be due to the shelter provided to them at free of cost and the availability of all infrastructure and other facilities in Samathuvapurams, which are lacking in other rural areas. This would have made them have a contented life which influences them to have harmonious living.

**Association between Area of the Respondents and Communal Harmony**

Caste conflicts which have occurred in different parts of Tamil Nadu especially in South Tamil Nadu during 1997s disrupted communal harmony. Disruptions and ruptures happen in a society where dominant castes would not tolerate the upward mobility of the marginalized. When the so-called underprivileged and the unprivileged come to possess land, have occupation and earning, education and employment and marital status their jealous incharged minds and the intolerable minds which lost their privileges lead to ruptures. The table 6.10 given below shows the association between area of Tamil Nadu and communal harmony.
Table - 6.10
Association between area of the respondents and communal harmony

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Area</th>
<th>Level of Attitude</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1.</td>
<td>North Tamil Nadu</td>
<td>132 (18.70)</td>
<td>336 (47.59)</td>
</tr>
<tr>
<td>2.</td>
<td>South Tamil Nadu</td>
<td>113 (17.55)</td>
<td>387 (60.09)</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>245 (18.15)</strong></td>
<td><strong>723 (53.56)</strong></td>
</tr>
</tbody>
</table>

(Figures in parenthesis indicate the percentage)

Calculated $\chi^2$ value = 25.41

Table value at 1 percent level = 9.21

Degrees of freedom = 2

The analysis of the above table 6.10 reveals that the medium and high scores of north Tamil Nadu and south Tamil Nadu have higher positive perception towards communal harmony than the low scorers.

To test the association between the area of the respondents and communal harmony the Chi-square test was applied.

$H_0$ : There is no significant association between the area of the respondents and communal harmony.

$H_a$ : There is significant association between the area of the respondents and communal harmony.

The calculated Chi-square value 25.41 is statistically significant at 1 percent level. Hence the null hypothesis is rejected.
It is a welcoming feature that only a minimum number of respondents of North Tamil Nadu (18.70 percent) and South Tamil Nadu (17.55 percent) have low perception towards communal harmony.

It is inferred that a good majority of the respondents of Samathuvapurams would have felt the need for a happy living or perhaps the period of living in Samathuvapurams would have changed their attitudes in favour of peaceful and harmonious living.

II. Perception of the Respondents towards Communal Harmony

Many variables have influenced the perception of the respondents of this study, who have come forward to lead a harmonious living in Samathuvapurams. The perception varies from one respondent to another respondent. While one respondent is concerned with the cordial relations with others, another prefers a calm and peaceful living. In fact, a few respondents are interested in communal work and some accept and encourage inter-caste and inter-religious marriage. The difference in the perception depends on the individual’s personal character, attitude towards the society, expectations and possibilities and impossibilities and so on. Hence the relationship between the variables and the identified factors of perception is studied.

Identification of Perception of Factors

In this study, 27 perception variables, which may influence the perception of the respondents of Samathuvapuram are identified and they are quantified by using Likert’s Four Point Scale.\(^1\) The four point scale consists of Always, Mostly, Sometimes and Never. The scores given are four, three, two and one respectively.

The following are the identified variables.

---

\(^1\) Likert’s scale is an ordinal scale constructed to indicate the extent of respondents’ attitude towards an object related to the problems of survey to which they agree or disagree with a series of mental belief or feeling. It is named after its inventor, psychologist Rensis Likert. Agarwal B.L., *Op.cit.*, p.213.
1. Residents of **Samathuvapuram** help each other.

2. Cordial with each other.

3. Feel at ease while talking with others.

4. Unity among all in uplifting the community.

5. Lead a peaceful and calm life in **Samathuvapuram**.

6. Get the support of others when in trouble.

7. Involvement in common cause /or task.

8. Could move amicably with others irrespective of caste and creed.

9. Inter-caste married couple leads a happy life.

10. Inter-caste married couple gets recognition.

11. Residents of **Samathuvapuram** support inter-caste marriage.

12. Doing work without any impediment.


14. Easy to mingle with the people of different characters.

15. Enjoy the freedom of thought.

**16.** Feel proud to be identified as a member of **Samathuvapuram**.

17. Feel free to approach their neighbours.

18. Members have spare time to listen to others.

19. Irrespective of caste and creed everybody is participating in other members’ happy and sad occasions.

20. All the functions are conducted in the community hall.

21. Interdinning is common.

22. All the residents use common cremation site as well as burial ground.

23. All the community people attend the funeral of all people.

24. Children of inter-caste married couple are not neglected.
25. Cordial relations exist with neighbouring villages.

26. There is no occurrence of caste conflict in Samathuvapurams.

27. Every individual is recognized by all.

28. Set aside all personal work for common cause.

29. Proud of being a resident of Samathuvapuram.

30. Elder members put restrictions on moving with others.

31. Every individual is treated as low born by others.

32. Invitation extended to every one to attend the family functions.

The Analytical Frame Work

The technique adopted to identify and analyze the respondent’s perception towards communal harmony is the Factor Analysis.

Factor Analysis is a multivariable statistical technique that explains the inter relationship among the total set of observed variables. Factor Analysis is a way of grouping of variables based on the criteria of common characteristics, which would serve as a common denominator for such a classification. It is an analytical tool, which can help in the preliminary investigation and in the interpretation of the relationship among a large number of inter-related and inter-dependent variables.

The primary purpose of Factor Analysis is the resolution of a set of observed variables in terms of view categories called factors. Factor Analysis may be useful for any one of the following functions:

1. To point out the latest factors or dimensions those determine the relationship among a set of observed or manifest values.

2. It is useful in grouping the relative things.

3. It can be used for empirical clustering of observation.
Accordingly, in this study, factor analysis is employed to reduce a set of 32 inter-
dependent variables to a smaller set of more meaningful and more nearly unidentified 
factors.

In order to see whether all the 32 variables are responsible for the perception of 
the respondents and if so whether they are positively or negatively influencing the 
perception, Factor Analysis is employed. In Factor Analysis each variable is assigned a 
factor loading. The correlation coefficient between a variable and the underlying factor is 
called factor loading. There are several methods available for Factor Analysis.

But the principal factor method with Orthogonal Varimax Rotation is mostly 
used and widely available in Factor Analytic computer programme. One of the final 
outcomes of Factor Analysis is called Rotated Factor Matrix, a table of coefficients 
that express the ratios between the variable and the factors have been prepared. The sum 
of squares of the factor loadings of a variable is called Communalities ($h^2$). The 
Communality of a Factor is its common factor variance.

The factors with factor loadings of 0.50 or greater are considered as significant 
factors. This limit is chosen because it had been judged that factors with less than 0.50 
percent variation with rotated factor pattern are too weak to report.

In this present study, the principal Factor Analysis method of Orthogonal 
Varimax Rotation is used to identify the significant set of respondent’s perception. The 
estimated results are given in table.

Results and Discussion

2. Fred N. Kerlinger, Methods of Factor Analysis Foundations of Behavioural Research , Holt 
3. Henry Felix Kaiser suggested this. It is a popular scheme for orthogonal rotation which cleans up the 
factors as follows: “for each factor, high loadings correlations will result for a few variables, the rest will 
be near zero”. Varimax rotation is often used in surveys to see how groupings of questions items 
measure the same concept.
4. Ibid..p.470
The rotated factor loadings received by the factors F1, F2,….. F8 are presented in the table. By applying **Rotation Factor Matrix**, 27 variables related to the perception of the respondents have been loaded in eight factors and a suitable title or term is assigned.
Table 6.2.1 represents the **Matrix of Common Factor Co-efficient** or factor loadings. The number of factors extracted is eight. The ratios which have the highest loadings (>0.50) and lowest loadings (<0.50) in each factor are grouped, that is, the ratios, which are closely related to a particular factor, are boxed. The last column in the table is communality ($h^2$) that is the variance explained by the factor.

**Factor 1**

The first factor accounts for a variation of 15.81 percent in the total variable set. In this factor eight variables are positively loaded. The eight variables include that, the residents of **Samathuvapuram**, help each other are cordial with each other, feel at ease while talking with others, unity among all in uplifting the community, lead a peaceful life in **Samathuvapuram**, get the support of the others when one gets into troubles, involve themselves for common cause in **Samathuvapuram** and could move amicably with others irrespective of caste and creed.

The correlation coefficient of the above variables is 0.828, 0.762, 0.760, 0.679, 0.666, 0.662, 0.623 and 0.620. Since the above variables relate to harmonious living in **Samathuvapuram**, factor 1 is characterized as “Socio-Economic Amity”.

From the analysis it is understood that all the above eight variables in Factor I, positively influence the perception of the respondents of **Samathuvapuram** towards
socio-economic cooperation. This kind of cooperation weakens the caste structure and promotes equality\(^5\).

**Factor 2**

The second factor accounts for the variation of 8.716 percent in the total variable set. The three variables are positively loaded in this factor. The three positively loaded variables are inter-caste married couple lead a happy life in *Samathuvapuram*, inter-caste married couple get recognition in *Samathuvapuram* and the residents of *Samathuvapuram* support inter-caste marriage.

The correlation co-efficient of the above three variables are 0.951, 0.940 and 0.909. As the above three variables relate to the recognition and support to inter-caste marriage, since inter-caste marriages lead to social integration, factor 2 is termed as ‘Social Integration / Non-Casteism’.

It is inferred from this that these variables influence the residents of *Samathuvapuram* to shed their communal and caste feelings and to develop the feeling of oneness and also influence them to march towards a casteless society.\(^6\)

**Factor 3**

The third factor accounts for the variation of 8.264 percent in the total variable set. Four variables are positively loaded. They are: doing the work without any impediments, freedom of expression of views, easy to mingle with the people of different characters and enjoy the freedom of thought.

---

5. But the very recent demand for caste based census and its acceptance by the government of India weakens the fabric of castelessness and communal harmony. *The Hindu, Madurai, August 19, 2010.*

6. But the communal polarization of parties / splinter groups for vote banks and their support for individual or group caste causes / even in the cases of honour killings’ in the outside areas weakens the concept in practical life (A father in Madurai killed his 18 years, old daughter for having too many boy friends, *The Hindu 27, 2010.* )
The correlation coefficient of the above variables is 0.778, 0.759, 0.716 and 0.692. Since all the variables are related to individual’s personal characters, emotions and behaviour, it is named as ‘Social Relationship / Social Right’.

In a stratified society like India social relationship and social rights play a vital role in shaping the personality of an individual which helps to strengthen harmony.\(^{7}\)

### Factor 4

The fourth factor accounts for 6.12 percent of the total variable set. The three variables, positively loaded in this factor are, feeling proud to be identified as a member of Samathuvapuram, feel free to approach the neighbours and members spare time to listen to others.

The correlation coefficient of the above three variables are 0.655, 0.633 and 0.607. Since the above three variables are related to the attitude of individuals towards others it is termed as ‘Personal Ideal’.

The analysis shows that a healthy personal ideal is very essential for promoting communal harmony and leading a harmonious living amidst the people in a caste-based society\(^{8}\).

### Factor 5

The fifth factor accounts for 5.79 percent of the total variable set. The positively loaded three variables in this factor are irrespective of caste and creed everybody is

---

7. Sometimes the view expressed by the affected parties are not heard / heard in the wilderness / heard but not heeded to / threatened as the one at Uttapuram. It may appear to be a solitary incident. But what happened in some Panchayats in the Madurai and Viruthunagar Districts in the recent past serve as good examples of political / bureaucratic interference and suppression of rights (. P.Kavitha Kumar, Uttapurankalum Sathiyathin Anthapurankalum, (TI), Madurai, 2010.)

8. Sometimes free expression and movement work against the harmony of settlements. It is said that free movement and revealing of personal identity end in danger. It helps anti-social elements to penetrate in to the settlement and harm the peaceful living Interview with Thiru S.Sankaran, Azhagiapandiypuram Samathuvapuram, September 09, 2008.
participating in other members happy and or sad occasions, all the functions are conducted in the community hall and inter-dining is common.

The correlation coefficient of the above three variables are 0.683, 0.645 and 0.632. All the three variables are related to the interpersonal relationship among residents of *Samathuvapuram*. So this factor is named as ‘Inter Personal Relationship / Inter-Mix / Inter-Personal Mingling’.

Inter-Mix and Inter-Personal Mingling help the people shed down their caste feelings and to promote social harmony among the residents. This feeling leads to the avoidance of caste dominance and conflict.

**Factor 6**

The sixth factor accounts for 4.69 percent of the total variable set. In this factor the variables i.e. all residents are using a common cremation site and or burial ground and all the community people attend the funeral procession. These two variables are positively loaded, one variable, the children of inter-caste marriage couple are not neglected is negatively loaded.

The correlation coefficients of these variables are 0.726, 0.702, -0.591. Since all the variables are identified as the variables which develop the feeling of oneness, this factor is termed as ‘Social Adjustment’.

The analysis reveals that the development of social adjustment enhances the feeling of equality and weakens communal and caste affinity.

**Factor 7**

The seventh factor accounts for 4.62 percent of the total variable set. Two variables are positively loaded in this factor. They are cordial relations with the neighbouring villages and no occurrence of caste conflict in this *Samathuvapuram*. 
The correlation coefficients of these two variables are 0.677 and 0.512. All these variables are related to peaceful living of the residents of Samathuvapurams. This factor is characterized as ‘Peaceful Coexistence’.

It is understood from the analysis that the peaceful coexistence develops harmonious living in the society.

**Factor 8**

The eighth factor accounts for 3.96 percent of the total variable set. Only one variable is positively loaded in this factor, i.e ‘recognized by all’.

The correlation coefficient of these variables is 0.588. As the variable is related to the acceptance or recognition of an individual by other residents, it is termed as ‘Social / Societal Recognition’.

Social or Societal recognition enhances one’s responsibility towards social harmony.

Five variables, ‘set aside all personal works for common cause’, ‘proud of being a resident of Samathuvapuram’, ‘elder members put restrictions on moving with others’, ‘treated as low born by others’ and ‘invitations are extended to everyone to attend the family functions’, are loaded with correlation coefficient of less than 0.50.

Thus, it may be understood from the above analysis that the following are the important factors which influence the respondent’s perception towards the communal harmony and thereby towards equality:

1. Socio-Economic Amity;
2. Social Integration / Non – Casteism;
3. Social Relationship / Social Rights;
4. Personal Ideal;
5. Inter-Mix / Inter - Personal Relationship;
6. Social Adjustment;

7. Peaceful Coexistence; and

8. Social Recognition.

These are aimed at in all **Samathuvapurams**. Since the scheme is a government sponsored one, much care has been taken in achieving them. Bureaucrats and Politicians work in union to enter into the good books of the Chief Minister, Deputy Chief Minister and the Minister concerned. The beneficiaries are also careful in their dealings since any unexpected development will be given unprecedented importance in the newspapers, Television channels and other publications. Opposition parties may look into some small leaks in the structure of **Samathuvapuram** to fish in the troubled waters. It all depends mainly upon the psyche of the beneficiaries for the larger good / and long good of the society. Even if any anti-party activity enters into the **Samathuvapuram** to create trouble and demolish the high ideal of equality, it is the duty of the inhabitants to take united action against that force or take integrated steps to get needed redressal from the government.”United we stand; divided we fall”. “Unity in Diversity” is the cementing force of Indian Culture and that unity prevails in **Samathuvapurams** should prevail in them for the common good.