

BROAD CONCLUSIONS

In addition to the limitations already mentioned in preceding analysis of data, the study suffered from the time constraint -> only six weeks.

It was further affected by two other limitations. First, the political dimensions of the situations affecting the minority psychology -- in itself a separate area of enquiry -- could not be covered. Through my discussions with people of some acumen, as well as my readings on the subject, I do feel that a study of political undercurrents affecting the relationship-pattern between the two communities would be amply rewarding. Second constraint was that the sample was confined, for obvious reasons, to men only. In spite of all these limitations some broad tentative conclusions can, however, be drawn.

In post-Partition India Muslim Minority was faced with the basic problem of a search for identity which still continues. This search, in turn, was and is inter-twined with our national search for a secular identity. "Secularism" is one of those terms which are hard to define. All the same it does not mean a mere peaceful co-existence of mutually exclusive groups - *camouflaged under oft-quoted platitude 'Unity in Diversity'*

In the post-Partition search for identity on the part of Muslim minority in secular India, the main factor appears to be an acute feeling of economic deprivation coupled with a sense of being discriminated against in job and business opportunities. This feeling of economic <sup>deprivation</sup> ~~deprivation~~ is of even greater relevance and significance than the reality of relative economic backwardness of the minority ; the perceived economic deprivation is brought out clearly in the



study with the application of Cantril scale on hopes, fears and aspirations.

Socially, the relationships between the members of the two communities at personal level appear to be satisfactory. But the twin factors of segregated living and economic backwardness (limiting the scope of contacts to mainly business ones) restrict the range of personal intermingling. However, on the positive side, there are a number of social situations (pattern of Moharum festival, pilgrimage to Dargahs, Akharas etc.) - which are conducive to better interaction between the two communities. Such situations, if carefully identified and managed, provide a social basis to promote harmonious relations and set into motion a process of gradual acculturation.

On the community level, a sense of insecurity is felt by the Minority Community. Potential tension between the two communities -- occasionally erupting in the form of violent clashes -- appears to be an additional factor contributing to the Muslim dilemma. The social insecurity and fear of communal riots, the study findings show, are both wide spread and deep-rooted. However, there exists a great deal of confidence in the capability of Administration to cope with the malaise. <sup>us</sup> Then these communal tensions and their violent manifestations can and should be controlled by effective administrative action.

The Muslim psychology in this context appears to be one of a strong in-group feeling. This in-group feeling, however, appears to have turned inwards and taken the form of revivalist tendencies. Mental reservations concerning social change, for instance changes in Personal Law and custom of Purdah, <sup>and are</sup>



reflective of this phenomenon. Apart from historical factors this is perhaps the natural response of an insecure minority as a defence mechanism.

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