

**Socio - Cultural Correlates of Environmental  
Degradation in Urban Settlements - a Study  
Conducted in Calicut City**

**Thesis Submitted to  
the University of Calicut  
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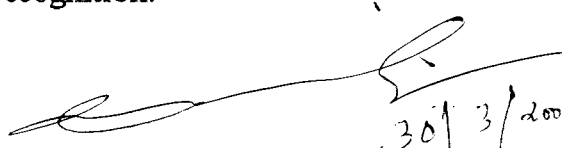
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**DECLARATION**

I hereby declare that this thesis on “**Socio Cultural Correlates of Environmental Degradation in Urban Settlements – A Study Conducted in Calicut City**” is a bonafide record of research work done by me and that no part of it has been presented earlier for the award of any degree, diploma or similar title of any other University.

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## PREFACE

The environment of modern urban settlement with high density of population and intensive human activities is facing fast degradation. The physical environment is polluted by wastes produced by human activities oriented towards creating wealth and material comforts. Population increase by natural growth and migration enhance the problem further.

The socio-cultural environment of modern city community is characterised by indifferences and callousness of its members. The impersonal atmosphere of city life makes inhabitants increasingly self centred and inert to social issues. In fact, urban dwellers socio-cultural inertia is the major cause for the prevailing crisis in the values and ethics of modern urban society.

The socio-cultural backgrounds of urban population have profound influence on the degradation of urban environment. There is no dearth of studies on environmental degradation. However, very little attention is given by researchers to the role played by socio-cultural characteristics of urban dwellers in deteriorating the quality of the environment. This study is primarily aimed at finding out the relationship between the socio-cultural characteristics of the community and the nature and extent of degradation happening in the physical socio cultural and social psychological environments of urban settlements with special reference to Calicut City.

K.C,Jayasree

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K.C.Jayasree

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## **CHAPTER 1**

### **INTRODUCTION**

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#### **THE PROBLEM**

The term environment indicates all those things, which directly or indirectly influence human life and activity. It includes not only the areas of air, water, plants and animals but also other natural and man - modified features which constitute the totality of our surroundings (Jain, 1981:2).

The total environment may be differentiated into many components such as physical, biological socio-cultural and social-psychological. The environment of modern urban settlements is facing a quality crisis as it is a place of population concentration and brisk human activities. The physical environment is polluted by various types of waste produced during human activities which are aimed at attaining material comforts. Population increase by natural growth and migration aggravate the problems.

#### **SOCIOLOGICAL PERSPECTIVES ON ENVIRONMENT**

"The system model in sociology postulates that the social system selectively exploits the ecological system. Simultaneously the ecological

system adapts itself to society and sustains it and its technological needs" (Pawar and Patel, 1998: 78). The social system takes the inputs from the eco system, but do not often pay back what is taken. This ecological borrowing is the root of environmental crisis.

The eco system model points out that human beings are to play a significant role in keeping the balance between organism and their environment, otherwise severe natural disasters are indicated.

The functionalist model sees the environmental problems of today as the latent dysfunctions of industrialisation. The economic changes that helped to create a modern industrial society also threw the environment out of balance. "The environmental deterioration is attributed to urbanization, industrialization, depletion of traditional resources of energy and raw materials constant populations growth disruption of natural ecological balances, disruption of various animals and plant species for economic ends etc." (Pawar and Patel, 1998:158)

"Modern science is projected as a universal value-free system of knowledge, which has displaced all other belief and knowledge systems by its

universality and value neutrality and the logic of its method to arrive at objective claims about nature“(Shiva,1988: 5).

The conflict model looks at exploitation of the environment as one more result of social exploitation. According to conflict theorists, the wealthy nations are using their power to rob the poor nations of their natural resources. In due course the rich nations become richer and the poor nations poorer. In modern times, when the poor nations try to industrialize themselves, find that the cheap energy and raw materials which helped to develop the wealthy nations are exhausted.

Social Psychologists on the other hand, are of the view that learned attitudes, values and ideologies are the founding stones of the environmental crisis. They identify three attitudes that lead directly to environmental problem the first is an attitude of quantitative exploitation,. We see the environment in terms of production statistics, not in terms of its contribution to human life. Second, the attitude favoring 'bigness', consumption and individualism that leads to environmental exploitation, third, the attitude of urbanism - an attitude of indifference to environmental problems. Such attitudes are learned and if we are to deal effectively with our environmental problems they must be unlearned by an entire generation of citizens. (Black.C.E, 1975:.203-213).

“In the reductionist paradigm a forest is reduced to commercial wood and wood is reduced to cellulose fibre for the pulp and paper industry. The living and diverse ecosystem is thus violated and destroyed by 'scientific' forestry and forestry 'development'. In this way reductionist science is at the root of the growing ecological crises, because it entails a transformation of nature such that its organic processes and regularities and regenerative capacities are destroyed” - (Shiva,1988:24). The ultimate reductionism is achieved when nature is linked with a view of economic activity in which money is the only measure of value. The view of reductionist scientific knowledge as a purely factual description of nature is ecologically unfounded.

“Much of the disturbance between relatively friendly relationship between society and environment has ensued from mindless pursuit of scientific and technological goals during the last three centuries due to industrial revolution and the rise of mercantile and industrial capital.

The modern city community creates an impersonal socio-cultural environment to it's members. There is an atmosphere of indifference and callousness in modern urban settlement. People belonging to diverse socio

cultural and economic background settle down temporarily or permanently there. Apart from them daily committees also constitute a sufficiently large proportion of urban population. As a result, the competitive atmosphere of city life creates inhabitants progressively self centered that one is least concerned about people around him/her. In addition, to all these the dwellers inertia is profound to analyse the prevailing crisis in the values and ethics of modern urban society.

Group tension, insecurity feeling, lack of communication between members etc. are increasing in urban settlements and as such they present an unpalatable social-psychological environment to their inhabitants. City population is socio-culturally plural and the plurality should definitely have an influence on the degradation of environment of urban settlements. There have been various enquires into the problems of environmental degradation and it is fairly well established that the environmental degradation, especially degradation of physical component, is happening at an alarming rate. However, scant attention has been given by researchers to the role played by socio-cultural characteristics of urban dwellers in deteriorating the quality of the environment. This study is primarily aimed at finding out the relationship between the socio-cultural characteristics of the population of urban

settlements and the nature and extent of degradation happening in the physical, socio-cultural and social-psychological environments of an urban settlement namely, Calicut city.

This thesis is presented in ten chapters. The first chapter presents the problem of research in a very brief manner indicating the relevance and importance of the study. The second chapter analyzes the literature available on the topic. The third chapter gives a brief account of the research setting, namely, Calicut city. In this chapter a brief account of the history of the city, physical features, population composition and the socio-cultural background of the population are given. The fourth chapter describes the methodology of the study and a broad outline of the scheme of analysis of the data collected. The fifth chapter describes the urban dwellers perceptions on the urban environment. The sixth chapter focuses on the interaction of the urbanites with physical environment. The seventh chapter describes the nature of interaction with the socio-cultural environment. The eighth chapter deals with the interaction with the socio-psychological environment. The ninth chapter deals with attitude towards future of the environment. The tenth, the concluding chapter gives the summary, the important findings and suggestions of the study. The tool used (interview schedule) and details about the

construction of the Likert scale for collecting empirical data are given in the appendix.

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## CHAPTER 2

# SURVEY OF RELATED LITERATURE

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### HUMAN ENVIRONMENT

Environment is the least well conceptualised of the variables constituting the ecological complex. It has been broadly defined as all phenomena including other social systems that are external to and have influence upon the population under study (Berry and Kasarada,1970:8). Consisting of both natural and manmade factors environment is difficult to characterise. Due to it's many attributes or elements and because of the complex interrelationships and changes among them urban environment constitute an ecological complex. All lists of environmental attributes are a short hand method for focusing on important characteristics of the environment. Due to the complex nature it should be recognised that any such listing is limited. The term "environment is defined as the surroundings in which man lives, works and plays. It encompasses the air he breathes, the water he drinks, the food he consumes and the shelter for his protection. The social attributes like social justice, peace, love are also important. (Pawar and Patil, 1998:158).

Therefore a very large proportion of the resources of any society is spent upon the creation, development and maintenance of the environment in which it lives. These resources are spent in order to achieve certain social goals - goals which can best be achieved by providing an appropriate environment for human activities. Until we can develop a scientific understanding of our interactions with the physical environment, many of the resources spent on physical surroundings will be wasted (Canter and Stringer,1975:8).

## **URBAN ENVIRONMENT**

It is equally difficult to define 'urban' owing to it's multi-dimensional structure - demographic, social, economic, physical geographical and political/administrative (Rao,1983:2). The division of human environment into urban and rural is based on certain attributes of population of the habitat. The Indian census rationale for defining an urban area is as follows.

- a) any place with a municipality, corporation or contonment or notified town area; or
- b) any other place which satisfied all the following criteria;
  - i) a minimum population of 5,000

- ii) at least 75 percent of the male working population in non-agricultural and
- iii) a population density of at least 400 per square kilometer (i.e. 1000 persons per square mile).

“The urban environment is not a natural environment, it is completely man-made. The urban environment even conceptually can not be designed to bring nature into the urban human settlement” (Chand,1989:9).

#### **ENVIRONMENTAL DEGRADATION IN URBAN SETTLEMENTS**

“Ever since man first appeared on the earth, he has been polluting his environment. As soon as he acquired tools and discovered fire he became more than just another element of the natural order. He began to change his environment to control it, to dominate it-for better and for worse” (Hawkins and Vinton, 1973:4). With the rapid growth of population the overall urban environment has become sickening on account of various kinds of pollution. In his thought provoking exposition on 'People and Nature', H.R.H. the Duke of Edinburgh, International President of the World Wide Fund for Nature, argues that the rapid increase in human numbers has become the root cause of the degradation of the natural environment. “Unchecked population growth

would have consequences more devastating than any nuclear holocaust” (Pawar and Patel,1998:88). The rapid population growth along with industrial pollution are doing increasing damage to the environment and if both continue to grow unchecked the effects could be dangerous.

“Poverty and a rapid increase in population go hand in hand and have consequences on the national resources. This may be in terms of increased exploitation of the resources by the massive population leaving high levels of population and also resulting in increased migration of poor people to urban areas due to lack of work in the villages for their survival: (Pawar and Patel, 1998:257).

Thus population increase puts pressure on existing natural resources and creates heavy pollution. It also adds social conflicts within the society. The world population, however, cannot deny the fact that natural resources are degrading and deteriorating due to human activities. The major problem is that too many people are using most of the scarce natural resources wastefully.

Environmental consciousness is growing rapidly in many parts of the world. It is just too obvious that environmental degradation and increasing

poverty go hand in hand. Thus environmental issues attain greater significance as matters of life and death. On the other hand the malaise of an impoverished urban environment has brought about an awareness of cultural gap, lack of contact with nature and unhappy disparities in our urban areas. The unhygienic conditions along with the high cost of using pollution control devices will bring the paradoxical trap of poverty and pollution. A growing concentration of population leads to competitions for space. In order to adjust oneself to the circumstances the people in urban areas violently disturbs the environment with its structures and the system of transportation. As a result human activities introduce into the environment natural agents such as bodily wastes and also detergents, pesticides, gases and a host of man made synthetic substances. This human intrusion on the natural environment have thrown major segments of our ecosystem out of balance. Today it is more and more evident that urban areas are slowly decaying in quality of life.

#### **DEGRADATION OF PHYSICAL ENVIRONMENT**

As Hawkins and Vinton point out, "man cannot be separated from the earth's ecosystem for he is the only conscious manipulator of the environment and his manipulation must be directed toward enhancing the environment" (Hawkins and Vinton, 1973:23). The over whelming growth of metropolitan areas in the 20<sup>th</sup> century has wiped out much of the farm and open land that

once surrounded the cities. We may anticipate that human spatial responses are the most environmentally determined of all. The intricacies of human spatial behavior have important implications for the consideration of all aspects of people's interaction with their environments. If we understand the fact that spatial behavior is not simply a function of the space available then we will come to know much about the degrees for environmental determinancy in other areas like socio-cultural and social psychological activities of man.

“Cultural norms personal characteristics roles and interpersonal relationships together clarify the important features involved in the spatial behavior of man. Large individual differences confine with large sub cultural variations could easily find two people using similar spatial distances in quite different ways. Since cultural differences are not sufficient criteria to predict the variations of which people are capable, some more characteristics like age and sex” may be chosen (Hawkins and Vinton, 1973:139).

“The land is the most valuable item for any urban area and if it bears certain land use as per the approved master plan than to retain it's sanctity for proper use becomes all the more important. The slums are found mostly close to the area of commercial or industrial and uses (Mohan, 1992:58). It is every

one's responsibility to work with the authorities and to plan carefully for the future. Yet land is finite enough to suffer deliterious modification through environmental contamination. Now it has began to suffer serious soil contamination from increasing use of pestisides, fertilizers industrial waste, saline waters and also from more permanent and less readily recognised pollutants, such as concrete, iron, tin, aluminum and polyethylene. Now men have become numerous enough to over crowd many of the urban areas. Our industries, agriculture, mining and cities have expanded until their outputs and wastes are polluting the long unpolluted land area of the earlier days. It has been depleted, by and large, due to the improper and dehumanizing use of man. Man's socio-cultural activities may have negative or positive repercussions of varying magnitude on the urban environment. It is significant because "rapid population growth, unbalanced urbanization and the deteriorating human environment form a trilogy of problems which the third world is facing today and these together seem to negate all natural planning and development efforts aiming at improving the quality of human life" (Rangaswamy, 1993:53)

"Sometimes land is laid waste through desertification at other times through ill-conceived land use which destroys the fertility of fragile tropical soils with the destruction of forests, water and land, we are losing our life

support systems. This destruction is taking place in the name of development and progress, but there must be something seriously wrong with a concept of progress that threatens survival itself (Shiva,1988:4).

## **DEGRADATION OF LAND**

“City dwellers consume larger share of resources and produce enormous amount of waste. The level of pollution in air, water and noise is progressively increasing. The growing distances the urbanites are required to commute together with pollution erode the quality of life” (Chand,1989:14). Solid waste disposal has been a problem since ancient times. Today the problem is made worse by increasing population. “Our current problem is compound because we have so many more things to discard and our whole way of life has changed. Now a days we manufacture products for obsolescence, when they breakdown we throw them out. Unfortunately when we discard our means of disposal damage the environment (Giorno and Tessair, 1975:213). “Solid waste arise from natural biological processes, the residues of food preparation and processing of unwanted paper, glass and metal containers, from worn out and broken household articles and clothing and from combustion of solid fuels (Portious et al.,1976:191).

In many instances the disposal of Solid Waste is an uncontrolled process. Dumped waste may be occupying land that will have value in other uses is interfering with visual amenity and may be causing offensive odours. If incineration is adopted then again the effluent from the incinerator it self may be a form of pollution which will affect the environment.

“Solid waste disposal is a far more local problem when compared to either air pollution or water pollution since the solid wastes are for the most part confined within the locality in which they are generated” (Portious et.al., 1976:194). But now a days “it is unfair to classify solid waste as being deleterious to a single part of the environment rather solid waste problems transcend traditional environmental boundaries and contribute to air and water pollution as well as land pollution” (Purdon, 1971:289).

“Open burning of household waste is potentially a large source of airborne dioxin and furan emissions in the US particularly as EPA standards force major reductions in emissions from municipal and medical waste incinerators” (The Hindu, 2000:25). This particular study conducted by researchers from the US Environmental Protection Agency and the Newyork State Department of Health, found that under test conditions more

polychlorinated compounds were emitted from household burning than from municipal incinerators because of lower incineration temperature and poor combustion conditions.

Improperly stored and collected solid wastes can cause health hazards and nuisance conditions both at the disposal site and the home storage area. The most typical problems are the attraction of flies and rats and the emission of foul odours. In summary these wastes if improperly handled endanger man's life supporting system" (Pundon, 1971:8).

## **WATER POLLUTION**

Water of high quality is essential to human life and water of acceptable quality is essential for agriculture, domestic and commercial uses. Therefore, major activities have potential effects on the surface water are certain to be of appreciable concern to the consumers and taxpayers who support these activities. "Increased population with its accompanying increases in homes has brought with it a problem of water contamination due to sewage disposal. Human excreta contains both pathogenic and non-pathogenic bacteria which can enter our water supply through the discharge effluent from sewage treatment plants or by leaching through the soil where private wells and septic systems are used (Giorno and Tissair, 1975: 87).

“The domestic user makes use of water in disposing of domestic sewage, and detergents, dirt disinfectants and bacteria are all added as a result of human action (Portious, 1976 :190).

“Water pollution is caused due to the presence of virus and other diseases in water which is harmful for the human beings. Even with regular drinking water pipes many time sullage also gets mixed. Usually slum people are ignorant and use water from ponds, lakes and standing rain water sources which are full with germs and odd bacteria (Mohan, 1992:98).

“It is also possible that if man continues to contaminate our water resources without realizing the potential danger of polluting fresh water areas and also of filling the oceans with sewage, garbage and radio active wastes, there will not only be a lack of water to drink, but we will have destroyed the most productive breeding grounds for potential good and oxygen production in this planet this water problem is international” (Giorno and Tissair, 1975:17).

Since water is a basic human need essential to life, it is necessary to plan and conserve water on an environmentally sound basis. "Our water

resources are limited and due to the intense pressure of growing population and the multipurpose utilities of water, the water reserves are slowly reducing to fulfil only the minimum requirement of drinking water” (Singh and Miraj, 1990:185)

## **AIR POLLUTION**

“When assessing the primary resources that are needed to sustain life, one must consider air, as being one of the most critical resource” (Jain and Stacey, 1981:37). One must recognise the factors responsible for air pollution problems. Air quality is intimately connected to population growth, expansion of industry and technology and urbanization. “Today clean uncontaminated air is a rare commodity much of the solid material found in the air such as soot, ash and dust comes from the incineration of refuse, fires, dust and other toxic exhausts which are a result of human activity. If every one did his part air pollution could be greatly reduced” (Giorno and Tissair, 1975:51).

“All the ills of the cities and all our environmental problems are caused by nothing more than too many people in competition for too little food, too few goods, too little space and unconsciously too for a limited amount of

natural resources of which air and water are of prime importance (Tissair, 1975:233). Sometimes, "a single source may pollute the air with smoke and chemicals, the land with solid wastes and a river or lake with chemicals and other wastes. Control of air pollution may produce more solid wastes, which then pollute the land or water: control of water polluting effluent may convert it into solid wastes which must be disposed of on land (Hawkins and Vinton, 1973:9).

Most of the work done on human aspects of environmental pollution has been in the form of public opinion surveys, and has tended not to incorporate much in the way of socio-cultural and psychological interest. Further, one finding replicated in many studies is that few people say spontaneously that they are concerned about air pollution, even if they live in an area where it is known to be high. At the same time people may say they are bothered by air pollution without acknowledging its presence, In this case it is possible that their attitudes are derived from the mass media rather than through actual sensitivity to the problem (Canter and Stringer, 1975:297).

The apparent contradictions revealed by these surveys go further. "People may be intensely concerned about pollution and recognise its existence and yet do nothing about it even in terms of complaining. This may be because

they see pollution as an aesthetic rather than an health issue" (Canter and Stringer, 1975:298) casual observation suggests that air quality is poor in many urban centres. Even domestic processes like burning of leaves and unwanted solid refuse, and the absolute increase of firewood for fuel may cause serious problems for the environment. Often air pollution is caused by too many people living on too small a land area. "Air quality is intimately connected to population growth, expansion of industry and technology and urbanization since energy use and air pollution are very strongly correlated it seems imperative that we, as a society examine each of our everyday activities in light of its potential impact on the environment" (Jain and Stacey, 1987:39).

As our cities grew we neglect to consider air pollution and other environmental factors. By crowding too many people and too much industry into too small an area, air pollution is created by the things people and by their demands for industrial products and electricity. People suffer from air pollution as evidenced by damage to human and animal health and to vegetation and to deterioration of material objects. "But large scale air pollution is a relatively recent development due to accelerated industrial activity. The effect may appear small on global level, but is quite severe locally. It has often been observed that we know much more about the sources

movement and effect of pollutants than we do about their fact. In short a great deal of air pollution is man made and it is a product of wrong values and unconcern for the environment and other people (Chand, 1989:55)

In fact “air and water pollution solid wastes and less available space for comfortable living are more expensive problems in cities than in areas with low density population. Today’s cities also produce stresses of noise, crowding, inconvenience and disunion from natural environments that combine in a unique threat to personal. mental and physical health. The inner city poor bear the greatest brunt of the effects of the urban environmental crisis, for they are more crowded and their dwelling units are less sound” (Hawkins and Vinton, 1973:57)

## **NOISE POLLUTION**

“A general definition of noise would be an unwanted signal present in a transmission channel and as such is not specific to any particular transmission mode. But noise affects both indoor and out door activities, work places, schools, hospitals, recreation and the enjoyment of the country side, but probably it’s most serious effect is on homes” (Porteous et al, 1976:167).

Noise is one of the most pervasive environmental problems. Since noise is a by-product of human activity, the area of exposure increases as a function of population growth, mobility and such activities as power generation (Moore, 1975:5).

“A variety of sources produce noise potentially hazardous to hearing depending upon the intensity and duration of exposure. These include transportation system, construction, equipment, industrial activities and many common appliances. In addition speech communication interference problems are common in the environment and community annoyance is increasingly precipitated by noise generating activities particularly in thickly populated areas” (Jain and Stancey, 1981:55).

“Damage associated with noise exposure to physical objects is another important consideration. Many natural and man-made features in the environment have become increasingly vulnerable to an ever expanding technology, of which noise is a by-product” (Jain and Stancey, 1981:55).

“Every one needs peace and quiet a time to think to listen to one's inner self and nature. It can cause people to become nervous and tense,

irritable and frustrated, when noise interferes with sleep some individuals have developed ulcers or high blood pressure, and loss of peace of mind has brought on heart attacks” (Giorno and Tessair, 1975:22). The general level of environmental noise is not occurring at a level likely to induce deafness and other functional effect, but it can frequently produce a general psychological effect easy to recognise and apprehend but less easy to define neatly which has become known as annoyance” (Canter and Stringer, 1975:67).

“Even though people may put up with having to keep their windows closed whether because of some external noise or may alter in some other way their pattern of living indoors to mitigate the effects of the noise, and may do these things without making any official complaint or protest about the noise and they are nevertheless suffering annoyance as a result of it” (Canter and Stringer, 1975:67).

Noise pollution has become a serious threat in urban settlements particularly the noise emerging from the loud speakers of political, religious and other public meetings is a health hazard. “The problem of noise is such that it can only be tackled by city dwellers through, self discipline and education campaign through media” (Chand, 1989:17).

“Unlike water and air pollution noise pollution an offshoot of growing urbanization has not received the attention it deserves. In metropolitan industrial cities the human ear is assaulted by variety of noises. This sources of excessive noise are many such as heavy traffic, horns of vehicles, industrial establishments, aeroplanes and of course, loud speakers especially during the festival seasons” (Ramans,1977).

As in other areas of life noise makers just do not care. For them it is a pleasure to make noise as long as others were willing to suffer. It is a stark example of man's inhumanity to man in most of our cities. "The noise of the children's shouting and the inmates quarrels is itself very intensive and irksome. Daily there is fighting among people. The ladies do not remain behind. The TV's and radios sounds are at peak for which there is no say. The children can't study in such noisy environment. The sound of high speed vehicles and speeding trains create ear troubles (Mohan, 1992:97).

“Unlike water and solid waste pollution, noise cannot be collected or dealt with in a centralised fashion. Like air pollution it is all pervading and

has to be stopped at source, or ameliorated at the reception site" (Porteous, 1970:195).

Though noise is mostly unwanted sound sometimes, "one man's noise may be another man's music. The roar of a sports car engine may exhilarate some, infuriate others. A small amount of noise may be intolerable to a person in poor health yet hardly noticed by others. Thus any sound may be a noise if it is the wrong sound in the wrong place at the wrong time" (Gresswell, 1971:176). It is mainly this individual reaction which makes it a complex problem.

However, more studies are needed in degradation of urban environment because it is a fact that to most people today the word environment now evokes nightmares the toxic effects of pollution, the pathological consequences of exposure to intense and unnatural stimuli, the behavioral disturbances caused by overcrowding and automated work and a host of evils of environmental crisis.

## **DEGRADATION OF SOCIO CULTURAL ENVIRONMENT**

Social environment consists of human beings and their products, their property, groups their influence and heritage. The student of social environment unlike student of physical environment is concerned with the

conditions and resources of the earth - water air and climate, only to an extent that people have come to value them, use them and require them.

“The social environment consists of all rules of human behavior, implicit and explicit. Thus all rules, structures such as institutions legal codes, organisations we assume that most of these rules are created for the purpose of regulating man's interactions with all his other environments” (Hawkins and Vinton, 1973:9).

Culture reflects the total image of the environment in which a group of persons live. It can be defined as a very complex pattern round a group of men and their environment. To be more precise “culture could be interpreted as a complex pattern formed by language of communication philosophy of life as adopted by science and technology dance, music, art, architecture etc., of a group of people forming a composite community establishing a common cultural identity very much influenced by the natural surroundings.

Depending on one's cultural background human potential corresponding to various environmental stimuli is extremely varied. Cultural

environment consists in terms of man's belief or learned behavioral systems. It induce changes in human interaction with urban environment.

"Socio cultural environment covers both the social and the cultural aspects of human life. "It includes customarily agreed upon, institutionalized solution which influence most individuals to behave in a predictable manner. The socio-cultural environment also includes a variety of rules and statuses whose patterns for behaviour are complementary. They are not endless duplicates of a basic prototype. (Spindler, 1963:5). So the concept of social alone is inadequate. Thus socio-cultural environment includes cultural patterns for behaviour social interaction and individual adaptation.

"The city is a melting pot of people with diverse ethic linguistic and religious background. Seen in this light, urbanization is a socio-cultural process of transformation of folk, peasant as feudal village societies (Ramachandran, 1989:76). India has continuous history of urbanization through which different cultural influences have shaped the character of it's urban societies. Three major socio-cultural processes have had an overwhelming significance in our urban areas are Arianization, Persianisation and Westernization.

“The Aryans developed an advanced religion mystical culture dominated by the Brahmanas whose ritualistic interpretations of life held the population together. The transformation of this rural society into an urban society took place around 600 B.C. with the rise of the secular power of Kshatriyas. But the Bhrahmans retained the highest ritualistic rank for themselves in the Varna system. Out of this compromise emerged the great Aryan tradition which spread to different parts of India. Thus urbanization was influenced by and at the same time shaped the Aryan tradition” (Ramachandran, 1989:78).

A second major social and cultural influence on the Indian urban scene was brought about by Muslim rulers from the 10<sup>th</sup> century A.D. until the advent of the British in A.D.1800. The urban centres acquired a new social and cultural character. The urban centres acquired a new social and cultural character. Indian cities during this period became Islamic and its architecture and society reflected Islamic traditions (Ramachandran, 1989:79).

The last but not the least important socio-cultural influence on Indian cities came from the British who ruled over India for nearly 150 years “westernization is clearly visible in various aspects of city life today - in

administration, in education and in language social interaction of the city people and their dress and mannerisms (Ramachandran, 1989:80).

"In India, as in many other older civilizations there is a long historical tradition governing the relations between human beings and nature. This tradition is preserved from generation to generation through social and religious customs and cultural practices " (Pawar and Patel, 1998:3).  
Worship of trees and animals abstinence from cutting green branches from trees and catching fish from ponds are some examples of people's restrained approach towards nature and respect for ecological balance.

"In the real world however, where ideas and beliefs act as guides to action and play a transformative as well as an interpretive role, too rapid a change in belief systems at times becomes a sign of irrationality and irresponsibility rather than rationality and a critical spirit. The most glaring example of such irrationality and irresponsibility is the situation of contemporary ecological crisis (Shiva, 1988:33).

The urban personality of today is a mixture of western and Indian values and modes of behaviour. This complexity and confusion of values is

the major source of urban chaos of today. The western influence which is secular rather than religious led to the decline of traditional values of India. "In India we have always been careful not to harm anyone in our efforts to achieve material progress, (Banwari, 1992:12).

"The changes in our life style have been adversely affecting the harmony between our life and nature. Our day today life is changing, the quality of fresh and natural food is decreasing in our diet. Our houses, buildings, and towns and cities are gradually moving away from nature. The industries and factories being set up are destroyed the natural environment around them. The harmful chemicals being used in industries are polluting the air, water and soil (Banwari, 1992:2).

The importance of material goods are increasing in our life and we start building a new infra-structure. In fact urbanization has resulted in a haphazard growth of human needs can be met only by a blind exploitation of natural resources.

This changed understanding of our people is due to the influence of modern science. Modern science dismisses all attempts to deal with the

phenomena beyond the given physical world by calling them metaphysical quest of speculation. This conception of knowledge of modern science has distorted our understanding of the world and made it superficial and shallow. This superficial relationship with the world around us lead, to a consumeristic world view. As a result we determine the significance of all objects and living beings only as the basis of their utility in meeting our just or unjust needs. Such a view point makes us forget the values of our life (Banwari, 1992:2).

In building modern urban culture ecological balance was disturbed, societies were plundered and destroyed by creating turmoil in civilized systems. In today's development man is becoming so self-centered that he is not bothered about his environment and fellow beings.

“What goes by the name of development is a mal development process, a source of violence to nature throughout the world. Ecological breakdown and social inequality are intrinsically related to the dominant development paradigm which put a man against and above nature” ( Shiva, 1988:40,48).

Changes in socio-cultural environment is too obvious in urban areas. It consists of alterations in dress, food habits, rituals, vocabulary, mode of travel

and conveyance and customs. In urban areas the pressure of urban life itself as Prof. Srinivas says make people adopt new schedules of work, personnel habits and motivate them to use modern media of transport, communication and leisure. "In a depersonalised technological order it is difficult to keep the social environment for the individual secure and meaningful" (Spindler, 1963:55). During urbanization process the old moral orders are shaken or destroyed. But there is rebuilding of moral orders on new levels which results from the thinking of many different kinds of people. It is in urban environment that intellectuals can construct new and contradictory theories about social order. Most of the socio cultural systems of today are affected by changing social values and the identity conflicts and problems of people.

"When rapid and significant changes are introduced no two elements of a society adapt themselves at the same rate and the disorder may become so complete that widespread violence breaks out, large numbers of people emigrate and normal government becomes impossible all of which has happened frequently in modern times" (Black, 1972:27). Never before has human life been disposed of so lightly as the price for immediate goals. Systems of knowledge based on tradition has been undermined and individuals in the modern world have found no other basis of orientation than

immediate needs and goals. "The desire to be modern has often led to the glorification of the transitory and to the frequent rejection of fundamental values as expressed in traditional institutional forms" (Black, 1972:28).

This disintegration of traditional values is apparent in the many forms of pathology that characterise modern societies. It is generally believed, although it is difficult to prove that all categories of social disorganisation increase as societies become more modern. "Learned men in their monasteries, libraries and laboratories are always, turning up new ideas that call into question, accepted beliefs" (Black, 1972:59). In fact "the social environment is so much problematic in its results that it create far reaching results in allied aspects" (Sathyamurthy, 1975:32).

"The explosive industrialization and urbanization, characteristic of the recent economic transition in India are associated with alarming personal and social disorganization in various forms in her towns and cities" (Mukerjee, 1968:2). Rapid increase of population quick change of location, employment and occupation and of economic and social status and a rapid tempo of life reveal problems of social and personal disorganisation. "In urban communities human relations tend to become transitory segmental and superficial and rational - contractual standards regulate behaviour leaving

limited scope for personal and emotional expressions. Thus moral and social disorganisation becomes a normal feature” (Mukerjee 1968:7). No age has been characterised by such lack of socio cultural integrity as the present. Indian form of individualism often “binds the individuals to small groups of family caste and locality without developing any strong sense of responsibility for the larger society” (Prem Kripal, 1976:15). Traditional values are discarded without any new standards of conduct taking their place. In such a state alienation and protest naturally arise.

The alienation of personalities also arises from urban social relationships. "Man is a social animal, but in the advanced, industrialised rich societies his is a lonely existence. Families, relations, friends, neighbours acquaintances all are transitory relationships. The task of looking old people is passing in to the hands of local government and charitable institutions. Teenage children leave home and parents as they grow up or get moved. Middle aged married couples stay together as a habit rather than for any common interest or purpose” (Ghosh, 1972:137).

“At the heart of alienation is the impersonality of the societies in which the entire life of an individuals work, home, nourishment, health, communication, recreation is managed by a variety of bureaucratic

organizations, that tend to treat individuals as numbers, bodies or abstract numbers. People may live in apartment houses where they do not know their neighbours, work in offices or factories where their colleagues change every few months, prepare food purchased from or delivered by unknown persons, eat among strangers in restaurants, enjoy entertainment either transmitted by electric devices or seen in theaters or stadiums filled with persons one has never seen before, worship in churches where, ceremony, clergymen and congregation are unfamiliar and grow up as children without close relations with parents and in environments where danger lurks in the street" (Black, 1972:32).

"In spite of some rapid changes stimulated by new technological advancement changes in the socio-economic structure of most countries were very slow often the transition from traditional to technological society itself was a very slow and painful process. In India often "economic factors compel an individual of high familial status to accept an occupation which was previously considered to be fit for low status families (Lal, 1975:75).

"The emphasis on cash and part-time jobs has grown" (Spindler, 1963,69). But "the direct participation of many members in the productive activity of the society diminished gradually calling for a vital sociological

defect in the promotion of economic inequality" (Murthy, 1976:11). "Even sure of the most developed among the more developed countries find themselves personally facing the problems of cycles of economic recession soaring inflation and growing unemployment. Their inability to resolve infra society, contradiction disharmony and imbalance is pathetic (Dube, 1988:10).

"As population become industrialised occupation and professions multiply, and this again reacts on both mobility and social distance. But the interdependence of occupations introduces in-stability which is closely associated with division of labour and specialization. Thus mobility, distance and unstability are accentuated by the same process in machine technology, which remains alien and even hostile to the bulk of urban population. Urban persons not only move casually from place to place and from vocation to vocation but such movements are directed by quick increase and decrease in wealth and reversal in social position" (Mukerje, 1968:84-85).

"In urban society each individual finds himself in a struggle or status, a persisting effort to maintain his social distance as well as his own self respect. From this constant struggle for his position, group and associates with whom each individual is bound to live, the rational contractual standard

emerges as the norm of man's relation to fellow men" (Mukerjee, 1968:87). In the city physical and social mobility accounts for quick production and accumulation of wealth. But predatory economic relationships and antisocial modes of acquisition and use of wealth are equally discernible.

"The dominance of the business zone, where control and coordination are centralised where brains and ability concentrate, where community is most alive, is the result of inevitable process of division of labour and segregation" (Mukerjee, 1968:139). At the same time increasing interaction in the urban industrial complex result chaos and inefficiency unless there is an ordering for the individuals into specialized tasks, vocations and professions.

"The demands for higher wages and better conditions of life are often unreasonable, taking into consideration the present stage of development in India" (Ghosh, 1972:p.60). "Nevertheless a tension grows which reduces the efficiency of the workers through fatigue, apathy, restlessness, absence and enfeeblement and through industrial friction and strike" (Mukerjee, 1968:167). In fact "modern machine technology speeds up mobility and tempo of work to an extent unfavorable for physical and mental health; it creates social distances, unfavourable for democratic culture and contributes

towards the divorce of toil and leisure from some of the major satisfactions of life and supremacy of the rational, calculating and contractual life of the market involves every aspect of life (Mukerjee, 1968:170).

In a developing country like India "the economy fail to generate sufficient employment and frustrate the hopes and expectations of people. "Even the educated middle classes in India are poor and find life a bitter struggle for survival" (Ghosh, 1972:128). "Often the culture of the poor is less materialistic in outlook and operational values are more vigorous and vital in its stamina and sustaining power largely immunal from the direct and dominating influence of the west, genuine and natural in practice of tradition, ethics and morality less afflicted by gap between thought and action and of course deeply involved in the process of manual work" (Kripal, 1976:21).

"Environmental stress and deterioration is often the outcome of rapid growth of population extreme poverty and lack of overall economic and social development. Environmental deterioration further implies a lowering of the potential for development" (Smith, 1965:178). The environment problem in the developing countries consists in a poverty situation a human degradation with unemployment, starvation, malnutrition, insanitation and stagnation and

a poverty based erosion of several resources affecting the very base of their food, fodder, fuel and shelter (Smith, 1965:181).

“The quality of life can not be enhanced without economic progress ensuring the provision of food and essential services in areas with generally high rates of population growth”(IBID , 1965:183)

There are inconsistencies in the growth of secularism in India. Despite claims made for religious neutrality, the state in Indian has often intervened in the religious matters; this particularly holds in case of management of temples religious institutions such as monasteries and monastic heads” (Singh, 1986:116).

“Religious practices used to awake the man to shun with social differences and do the needful by meeting the needs of the hour. The same religious practices when acquire political significance became a sore of disunity among the people (Murthy, 1976:17). Religion is said to be the background of any culture. “The ideals like truthfulness, humanity morality and the like promoted by religious practices are very much essential for the wellbeing of the individual in any society” (Murthy, 1976:18).

Religion dominated the Indian scene, but never to that extent which can be identified to have been eclipsing the other system of life. The Indian religious system is a manifold unit of Hindu and non Hindu religions of distinctive object "The fanatic attitude provoked fundamental social differences which in turn caused the religious issues. Religion when considered as a social factor, never promoted unity but functioning actively (Murthy, 1976:186).

"Indian society suffers from chronic illnesses, the most grievous are being poverty, closely followed by uneasy Hindu - Muslim communal relations" (Ghosh, 1972:78). "The distrustful and hostile Hindu-Muslim relationship in the cities among the middle class politically minded entrepreneurs is the source of communalism" (Ghosh, 1972:82). It is clearly a political struggle for power, on the basis of the difference in economic and cultural situations of the communities.

"In spite of the pressures of modern life people educated in the humanities acquire general information about the new developments in science and technology. But the scientists and technologists remain ignorant of almost everything out side their respective disciplines. The situation is that

the society is split into “two cultures by specialist education” (Ghosh, 1972:141). It is as Bergel state “Books are not read, works of art not understood by the less educated but discrimination is keenly felt but the illiterate as well as by intellectual and common fate keeps the group together” (Bergel, 1955:285).

“Indian education continues to be pale and lifeless imitation of the British system which has itself changed beyond recognition. Modern India has added little of abiding value to the great tradition of culture inherited from the past (Kripal, 1976:19).

Thus “Indian reality lies in the poverty, illiteracy, poor health and other gross deficiencies for a decent life. It also rests on the apparent lack of purpose in the administration lack of divine in the economy and its planning, multiplicity of political parties and factionalism and the over whelming powerlessness and helplessness of the people” (Gosh, 1972:14).

#### **DEGRADATION OF SOCIO-PSYCHOLOGICAL ENVIRONMENT**

“The manner in which an individual adapts to his environment is a result of the conditioning received in early years of life in the home setting

and also of influences in later life that may be sufficiently powerful to affect the firmly set patterns established in childhood" (Black, 1975:24). "The new family patterns are far from being ideal, they have solved some problems but they have created new difficulties" (Bergel, 1955:304). "The modern environment tends to atomize society depriving its members of the sense of community and belonging without which individual fulfillment cannot be satisfactorily achieved. Many regard personal insecurity and anxiety as the hallmarks of the modern age" (Black, 1975:31).

Often an individual in an industrial urban centre is "left to find his way alone among the large and impersonal public and private organization that provide him with his employment, medical care; medical welfare and pension. It is under this circumstances that loneliness, insecurity and the weakening of close human relationships deprive the individual of an environment of psychological stability" (Black, 1975:82). "If people do not become neurotic for this reason, they may constantly fret, become irritable and nervous and although they are not mentally ill their resistance is weakened they are potential neurotics", (Bergel, 1955:387).

"In modern societies individuals are brought into contact to the urban context with a wide variety of unfamiliar people" (Black, 1975:86). "The city

teems with single persons who are unable to make more than fleeting contacts and in the last analysis are without emotional ties.....Some are isolated because they are unable to get along with people; they have quarreled with their families their associates and their neighbours (Bergel, 1955:378). The institutions of advanced societies are not yet understood completely and the means of controlling individual in the interest of social stability are yet to formulate. Thus violence in many forms will be difficult to avoid.

The imitative propensities of children are well known. They can be expected to copy what they see "More subtly, when heroes right wrongs by violent means, children are taught that violence is an acceptable way of settling disputes and that aggressiveness is a desirable feature of the male role (Black, 1975:142). "No one can have the remotest chance of becoming good unless his actions are good. But most men instead of acting rightly, take refuge in discussing virtue and fancy that they are being philosophers and that this will make them good men. They are invalids, who listen attentively to their doctors but do not carry out any of their prescriptions" (Smith, 1965:83).

In urban areas the decline of the home was created tremendous psychological insecurity for children the decline of the community life has aggravated this insecurity the growth of neurosis and psychosis has occurred

because of the erosion of personal relations and as a result of broken homes (Smith, 1965:167). In fact "changes in individual personality and thought process had to changes in the social system, its orientations and emphases" (Dube, 1988:20).

Now-a-days "the masses in the third world generally has constricted mental horizons and low achievement motivation. The belief that society could and should be transformed and that change was desirable and necessary had not taken roots in their minds (Dube, 1988:23). More over, "In the urban community, mobility enables the individuals to pass through a succession of status in the differentiated social groups and engenders a feeling of instability and insecurity which dominates the psychic patterns. Fear and uncertainty along with enterprise dominate the urban community" (Mukerjee, 1968:89). "Psychologically speaking urbanism is a system of ideas, attitudes and ideals marked by formal, objective standards which fit into the machine technology and rapid tempo of life, but leave little room for personal and emotional self-expression and hence it accompanies individual and social irritation, excitement and strife: (Mukerjee, 1968:93).

Further, in a modern city there are tensions arising due to "many physical irritations such as excessive noise, the constant cacophony of

mechanical sounds, incessant visual attacks on the eyes by glaring changing multi colored lights mass congestion in public conveyances, restaurants, department stores and amusement places the strain caused by daily commuting (Bergel, 1955:377).

“The entire trend of social and economic forces in India is bringing about both social and individual crisis in our cities and industrial towns where disintegration of family, caste and community habits has made it more and more difficult for many individuals to construct a new life” (Mukerjee, 1968:130). Moreover “excessive mobility means anomity and license for the individual who easily escapes from the traditional social disciplinary forces, while at the same time is exposed to intense stimulations adventure and excitement. It increases the eat-drink-and be-merry-attitude and puts a premium on coarse relaxation such as drinking gambling and sensual enjoyment (Mukerjee, 1968:113).

The sensitive, cultivated minds everywhere are worried by the present urban situation. But, “the weight of prejudice and ignorance deposited over a long period on people's mind cannot be easily and quickly removed” (Ghosh, 1972:31). At the same time, it is a fact that “in determining and directing one's course of action the sense of insecurity and risk have a vital role to play. Also

a closely connected element is that of frustration which follows when one gets suffocated under the pressure of insecurity and risk and is thus not in a position to try what one ordinarily is keen to do" (Mann, 1987:80). The pressure of insecurity and risk can be attributed to the nature of socio-economic living cultural constraints, community pressure, fear of alien and personal inclinations.

"Friendship is a sadly neglected aspect of modern life. For many people there are few opportunities to form friendships. They come to offices and workshops from various directions and dispose homewards as soon as the work day ends. There is always a lack of time, that is, leisure, money and occasions to foster incipient friendships to maturity (Mann, 1987:139). Often competition and rivalries are so great that no sincere friendliness is possible. "The city breeds people who like to fight and who enjoy life as an endless series of competitions. The loser may blame his failure on himself and develop an inferiority complex or he may blame the situation on other persons which should have other unpleasant effects, in either case the result is frustration, a major cause of mental disorders (Bergel, 1955:378).

The quality of friendship among the Indian people is indeed very poor. An extreme but almost ubiquitous example is the husband-wife relationship in

India. They ought to be the great of friends with much to say to each other, but they hardly ever do (Ghosh, 1972:140). Women from nuclear families are more likely to be helped by their husbands in washing, feeding and telling stories to their children than women from the joint families (Lal, 1979:40).

The gadgets and apparent affluence of the urban world are especially appealing. In many cases changes will mean a loss of prestige and status for women. "She doesn't have to work as hard or as long but she is no longer essential to the household, excepting as a child care centre, sexual partner and housekeeper. She is socially isolated in her apartment or single family house in a non-community of other uprooted people. She is no longer working closely with her husband on tasks that although demanding, carried with the man rewards (Spindler, 1963:110). In their new situation as urbanite women are separate and unequal. They are bored and restless as their potential as contributing members of the system is impaired. In fact both males and females experience emotional difficulty from conflict which arose when an individual was committed to change his or her identity without an accompanying knowledge of the appropriate roles to play.

The feeling of personal freedom is inherent in every human being. It may however, not be proportionate one may realize for it more forcefully than

the other. It is likely to vary in accordance with age-grades to which the individuals belong (Mann, 1987:86). The present day social scientists are prejudiced against cities and put forward two hypotheses (1) city life is conducive to mental illness and delinquency and (2) the urban context impoverishes social relations and develops a lack of civility and indifference towards others (Leboyer, 1982:90). The emotional and social isolation is increasing in urban centres. This is the result of "lacking a new work of involvements with peers of some sort be they fellow workers, kinfolk, neighbours, fellow, hobbyists, or friends.

In modern cities often one finds feeling of hatred, fear, superiority or inferiority facilitated by one communal group for the other. One comes across mutual distrust and hatred between various religious groups and even between higher and lower sub groups of the same caste. In a country like India, despite their co-existence for hundreds of years the morals, ideals and view points show marked differences. When supplemented by same psychological factors communal differences leads to tension in urban areas.

Kretch and Crutchfield have recognised physical, psychological and social causes of tensions. Many prejudices beliefs and attitudes together tend to accelerate the normal rate of growth of group tensions.

Injury to one's self respect normally leads people to have hatred for the group that is responsible for this injury. The tension between various groups is further increased by the sense of self expression. Groups that fear each other are naturally always on the lookout for opportunities in which they may inflict injury upon the hated group. Thus psychological causes are the root causes of group tensions we come across in urban centres (young,1972 :170)

In addition to the physical conditions there are many psychological conditions that influence the worker in modern city. The factors like the behavior of those in authority, mutual relationships among the workers their respective family lives, incentives to work influences ones work.

Most of the lack of interest we come across in our urban environment have emotional maladjustment at their roots. The mental symptoms of fatigue are exhaustion, lack of a desire to work emotional instability, lack of concentration in work and a desire to rest. In a modern city all these psychological conditions together deteriorate the physical and mental work efficiency of the people. As result urban life of today is often pictured as deterioration in interest, memory imagination, mental decision, emotional analysis and power of reasoning.

In a modern city every individual stands in need of mental health. People who experience difficulty in adjusting to new urban circumstances which lead to mental complications and difficulties with deteriorating mental health. In old age energy is on the decrease and income is blocked some or the other minor ailment of the body is always present, hence mental health is challenged the most. Some adults in the prime of life also require mental hygiene when their mental balance is disturbed for some or the other reason. They are mentally diseased persons who stands as potential threats to the mental health of urban society in general, In short mental hygiene is of great value for young, old, men, women, children of our dynamic urban setup. "In modern city, the requirement of mental hygiene in every sphere of human life, home, school, play ground, office, profession factory has it's value. Several studies have shown that people in high density conditions have a tendency to be more aggressive and less co-operative. The thermal environment and noise act as source of environmental stress. Again, limited urban space is also having psychological dimension" (Canter and Stringer,1975:68).

"The increasing conflict itself might be a symptom of mental derangement, for many of them are only actuated by the quarrelsome,

aggressive characters of the persons involve. The conflicts which cause mental anguish can arise from all possible situations but they usually have their roots in personal antagonism and inability to get along with others" (Bergel, 1955:378)

However, men perceive the environmental crisis in different ways and acts on the basis of what they perceive. "The reality-perceptions relationship is influenced by social-psychological attributes of the individuals. Similarly, the direct exposure and personal experience with various environmental situations also have a significant role in the individual's perception" (Pawar and Patel, 1988:160). Hence, prejudice, bias, taste, motivation, mentality of the issue and the individuals' needs have an influence on their attitude towards the environment.

#### **SOCIO-CULTURAL CHARACTERISTICS OF URBAN POPULATION AND ENVIRONMENTAL DEGRADATION.**

The activities of man which are influenced by their socio-cultural characteristics have impacts of various types on the physical, socio-cultural and social psychological environment of urban areas. Educational attainment must play a vital role in the inculcation of knowledge about what is good for

one's own surroundings. In this respect education along with other factors play a significant role in deciding the behaviour of humans.

Along with education, income is another factor which influence our approach of environmental issues. People of higher socio-economic strata are more likely to have better knowledge about environmental problems. However, their activities need not be conducive for the preservation of the environmental quality. In fact, their excessive activities for maintaining a luxurious life may degrade the environment more. In an urban area where decaying centers and polluted particularly, industrial zones will be occupied by those of lower socio-economic level. They need not be far behind the high socio-economic status group in polluting the urban environment as poverty itself has become a polluting agent.

Similarly age status might have, in every possibility, a say in the environmental degradation induced by human activities. This is because the awareness of the aged and young about environmental degradation and hence their contribution to the phenomenon may differ considerably.

We all preceive our environment from the perspective of different sets of values; for example, the religious ethics of different groups prompt them to

interact with the environment in different ways, certain groups have conservationist outlook while certain others have extreme exploitative mentality.

Romanticism experienced in the surroundings by man and woman might be quite distinct from each other. Naturally, their attachment to and pattern of appropriation of environmental facilities differ considerably.

These sorts of reasoning reveal that for getting meaningful insights into the problem of environmental degradation in urban settlements, the phenomenon is to be studied in relation to the characteristics of the population. However, the review of literature gives us the impression that no serious enquiries have been made in this area. Hence the study is proposed with objectives stated in the next chapter on methodology.

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## **CHAPTER 3**

# **METHODOLOGY**

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One of the major threats to modern society is the increasing environmental degradation. This is more felt in urban centres. This research project is a humble attempt to analyse the relationship between socio-cultural background of urban population and environmental degradation with special reference to Calicut city.

### **1. MAJOR OBJECTIVES OF THE STUDY**

The Major objectives of the study are :

- 1) to find out the level of awareness of the urban population about the environmental influence on their life and variations in the awareness according to the socio-cultural backgrounds of the people.
  
- 2) to find out the nature of environmental degradation caused by human action in the urban settlement and the role played by the socio-cultural backgrounds of the population in it.

- 3) to analyse the attitude of the urban population towards the future of its environmental quality and assess the variations in the attitude according to the socio-cultural background of the urbanites.
- 4) to analyse the relationship between the urbanite's attitude towards future environment and actions causing environmental degradation and variation in the relationship according to the socio-cultural background of the people.

### **Major Hypotheses**

This study is based on the following hypotheses.

- 1) The urbanites have very good awareness about the influence of the three components of their environment (Physical, Socio-cultural and Socio Psychological) on their life and the awareness is determined by their demographic and socio-cultural characteristics, namely, age, gender, religious affiliation, education, income and occupation
- 2) The urbanites follow interaction patterns with their environment which are detrimental to the maintenance of its quality and the interaction patterns are depending on their demographic and socio-cultural backgrounds

- 3) The urban people are highly pessimistic about the quality of their environment in the future and the attitude is the same for all the socio-cultural and demographic groups.
- 4) The attitude of the urban people towards the future of their environment is a determinant of environmental degradation caused by them.

## 2. EXPLANATION OF MAIN CONCEPTS

Urban environment has been identified in terms of three components

- a) Physical Environment: - Physical environment refers to the material surroundings of man in the city. We refer to physical environment in its present state, as modified or degraded by man. It is constantly undergoing changes however, exhausted, depleted, polluted with which present man interacts
- b) Socio-Cultural Environment: - Socio-cultural environment is a term that covers both the social and the cultural aspects of human life. It includes customarily agreed upon, institutionalized solutions, which influences most individuals to behave in a predictable manner. The socio-cultural system also includes a variety of rules and statuses whose patterns for behaviour are complementary, they are not endless duplicates of a basic prototype. So the

concept 'Social' is inadequate. Thus socio cultural environment includes cultural patterns for behaviour, social interaction and individual adaptation.

- c) Social-Psychological Environment: - In addition to the physical conditions there are many psychological conditions that influence man in a modern city. The term covers both the social and psychological aspects of human life. It is constituted by emotional and sentimental relationships which offer security feeling and feeling of friendliness in a very informal manner.
- d) Environmental Degradation: - Environmental degradation of urban settlement, therefore, in this study, means changes that are taking place in the three components of it's environment, namely, physical, socio-cultural and social psychological that are adverse to human living.
- e) Socio-Cultural correlates: - The concept indicates socio-cultural characteristics of the people which are related in a cause effect manner or otherwise to environmental degradation. The major socio-cultural characteristics chosen in the study are gender difference, age status, religious affiliation, educational status, occupational status, income status and attitude towards the future of urban environment.

### **3. EXPLANATION AND MEASUREMENT OF VARIABLES**

The independent and dependent variables considered in the study are operationally defined in the ensuing sections.

**A. Independent variables :** The major independent variables are

- 1) **Age:** Age means the number of years the respondent has completed at the time of interview since birth. Age categories are formed by dividing the sample into four. Below 30 years, 30 to 45 years, 45 to 60 years and 60 years and above..
- 2) **Gender:** If the sex of a person is biologically determined the gender of a person is culturally and socially constructed. Gender differentiation refer to the process in which biological difference between males and females are assigned social significance and are used as a means of social classifications. In some cultures, the biological difference between sexes may be exaggerated and in others minimized. Thus biological difference between the sexes cannot be regarded as having inherent or universal meaning. In this study the gender differences is indicated by male and female.
- 3) **Religious affiliation:** It is used to denote the respondents membership in religious groups and observances of the faiths and practices of the

respective groups. The major religious groups of the city are Hindu, Muslim and Christian. These three religious groups are focused in the study.

- 4) **Educational Status:** It refers to the number of years of formal schooling the respondents have had. The total sample is divided into three divisions namely Primary, Secondary and College.
- 5) **Occupational Status:** Occupation refers to the main economic activity undertaken by the individual which provides regular income. In the present study we divided occupations into manual, business, white collar employment and professional groups.
- 6) **Attitude Towards Future of the Environment:** It refers to the predisposition of the urbanites about the quality of their future environment. In this study it is measured in terms of scores on a Likert scale constructed to measure the attitude towards the environmental quality. The range of scores was divided into three, namely, -30 to -10, -10 to +10, +10 to +30. The details of the scale are given in Appendix II.

**B) Dependant Variables:** - The dependant variables of the study are;

- 1) **Awareness about the influence of the physical, socio-cultural and social psychological environments on human life**

The awareness was graded into three categories, low, medium and high.

**2) Degradation caused to physical, socio cultural and social psychological environment,**

**The indices chosen for analyzing the degradation caused to:**

**1) Physical environment were ;**

- a) method of solid waste disposal**
- b) method of liquid waste disposal**
- c) generating fumes and gases**
- d) disturbing the tranquility of the neighbourhood during nighttime**
- e) reaction towards increasing vehicle population**
- f) reaction towards the population growth in the city**
- g) reaction towards expanding slums**

**2) Socio-cultural environment were;**

- a) preference for members of own religion as neighbours**
- b) habit of supporting the fairs and festivals of other religious groups**
- c) interest in attending the get-togethers conducted by neighbours**
- d) participation in religious movements**
- e) participation in neighbourhood organizations**

- f) orientation towards equal status for women
3. Social psychological environment were -
- a) patterns of communication taking place with neighbours
  - b) supporting attainment of group goals
  - c) anxiety experienced about the security of family members
  - d) reaction towards increasing rate of suicides
  - e) reaction towards the increasing tendency of atomization

In one set of analyses the attitude towards future of the environment was considered as a dependent variable. The analyses were meant to find out the influence of the background variables namely, age, gender, religious affiliation education, occupation and income on the attitude.

## **POPULATION**

This study was conducted in Calicut City, the head quarter of Kozhikode District of Kerala State. Households of the city, represented by their heads constitute the population of the study.

## **SAMPLE AND SAMPLE SELECTION**

Our Sample size was fixed as 300 households. They were selected by multistage random sampling method. From the 39 revenue wards of the city, 4

(10% of the wards) were selected randomly in the first stage of sampling. List of households of each the wards were collected from the corporation office. The uninhabited houses were left out and the final list in respect of each was developed. In the second stage, from the selected four wards 75 households each were chosen by using random sampling method. The heads of these households were the respondents of the study.

### **DATA FOR THE RESEARCH**

The major source of primary data was interview of the respondents using a carefully prepared questionnaire. Informal discussions were conducted with respondents who were experts in environmental conservation and interested in such discussions. The information supplemented the data collected in the formal way using the questionnaire.

Secondary data for the study was collected from published materials and interacting with persons who have sufficient knowledge in the matter.

### **TOOLS OF DATA COLLECTION AND THEIR CONSTRUCTION**

The main tools used for data collection were a structured interview questionnaire and a Likert Scale. For the construction of the instruments

extensive survey of literature and experience survey were conducted. Familiarity with the geographical, socio-cultural and social-psychological space of empirical study was first attained and the space specific issues were identified by pilot enquiries.

The interview questionnaire was developed in such a way that it enquired into the level of awareness about the influence of the physical socio-cultural and social psychological components of the environment on human life. Further it also investigated to the degradation caused to the environment by the urbanite's interaction with it. Orientation of the urbanites towards certain degradations happening in the environment was also enquired into by the tool developed. These were in addition to the background variables except attitude towards the future of the environments called for in the tool. It was pre-tested in a non-sampling area among 15 heads of households. Modifications in the instrument were made on the basis of the pre-testing. The final version of the questionnaire is given in Appendix No.I

For the construction of Likert Scale to measure the attitude of the urbanites towards the future of their environment, statements following the principles of item selection were first identified. The responses to the items were given on a

five point scale. The responses were ranging from strongly disagree to strongly agree. In between them agree, neutral and disagree were given in that order. Both negative and positive scores were given to the responses. The validity of individual item was established through Correlation Analysis described by Seltiz and Jahoda (Seltiz et.al.: 1977; 366). In the final version of the scale there were 25 items included with showed highest correlation. The reliability of the scale was established by the Split Halves Method. The details of the scale construction are given in Appendix No II.

## **FIELD AND FIELD WORK**

The Field of the study is Calicut City. A detailed description of the city is given in Chapter III. Being a resident of Calicut city the researcher had no problem in establishing rapport with the respondents. Thus the interviews were found to be enjoyable by both the researcher and the respondents as the issues dealt with were familiar problems that tell upon the quality of the environment. It took about 40 to 60 minutes to finish an interview. The interviews were conducted at the residences of the respondents and according to their conveniences. The data was thoroughly scrutinized. Necessary editing and coding were done and they were fed into a computer.

## **ANALYSIS OF DATA**

Analyses of data were carried out to test the hypotheses formulated. Frequency and two way tables were generated. Gender, age status, religious affiliation, educational status, occupational status, income status and attitude towards the future of urban environment were the major parameters used for the analyses of data.

Association between the variables stated in the various hypotheses were tested using Chi Square test of independence and for comparisons percentages were used. The levels of significance for the acceptance of the association were 0.05 and 0.01. Wherever Chi-Square test was seen to be insufficient to support our argument, other non-parametric tests like Kruskal-Wallis test were applied (kindly refer to Appendix III).

Analyses in which association between variables is revealed are thoroughly discussed in the report. Wherever the results are in the other way round such elaborate discussion with tables are not made. However, such results are mentioned in the respective contexts. Since the rim conditions of the tables are known those who are interested can easily generate the distribution.

Results were interpreted and their practical implications were explained. Suggestions for improving the existing environmental condition are given in the report.

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## **CHAPTER 4**

### **CALICUT CITY - THE RESEARCH SETTING**

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Urban population is increasing at an alarming rate. However, the facilities of urban areas do not increase proportionately resulting in a quality crisis of urban life. This quality crisis is one of the major problems of Calicut city as the case anywhere else in the world. The quality of urban life may be explained in terms of the extent of physical, social and psychological comforts that the city can offer to its population..

#### **THE CITY OF CALICUT**

The city is believed to have been established by a commercialist called Ambaresan Chetty in the 11<sup>th</sup> century A.D. It rose to prominence when Musris port was destroyed in 1341 by a disastrous flood. The commercial importance of the city was enhanced with the arrival of the foreigners like the Dutch, the Portuguese the French and the British. The Arabs and the Danish also had contributed much to the development of Calicut. The Zamorins, the then rulers of Malabar gave security to all merchant communities who came to Calicut. The commercial connections of the city with foreigners made it famous. The spices

were the chief source of attraction for the foreigners. Even today Calicut is famous for hill produces and spices.

The prosperity of Calicut depended on many factors. In the first place, it was the capital of an expanding empire. Secondly, it commanded the waterway that gave access to the 'pepper country'. Thirdly the Arabi traders preferred this port to any other in the west coast to take their cargo from. Further the liberal approach of the Zamorins to other religions also attracted people from different parts of the world. The people enjoyed absolute freedom for practicing religion. (Krishna Iyer, 1938; 83-84).

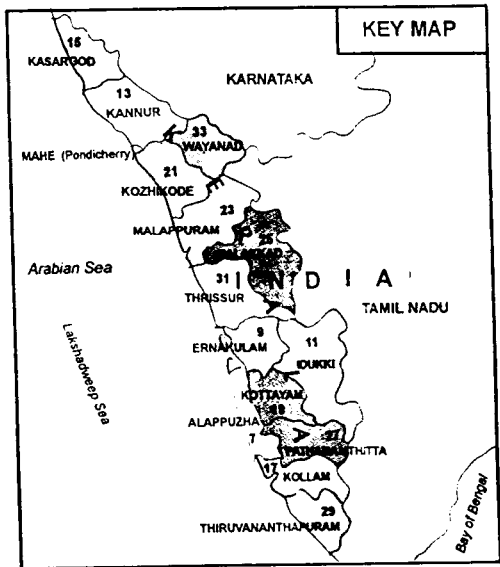
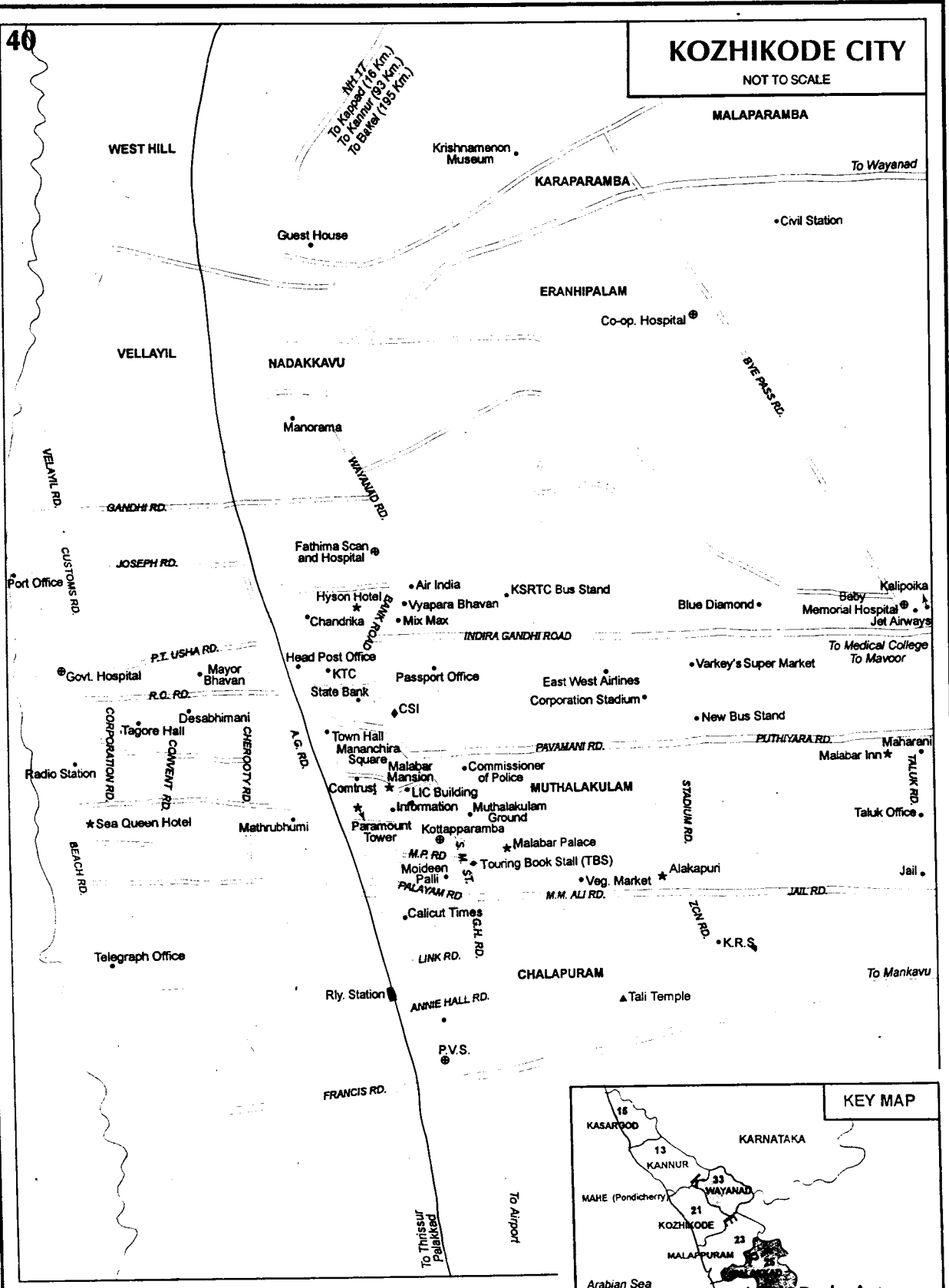
The city of Calicut has been the head quarters of Malabar District since 1800 AD. Malabar was unified with the state of Kerala in 1956. From 1965 the city was growing into a municipal town and then to a municipal corporation.

### **PHYSICAL CHARACTERSTICS**

Calicut city stretches out in 84.23 Sq.km. on the west coast in Kerala State. It is the head quarters of the district of Kozhikode, which is bounded by Kannur, Wynad, Malappuram districts and Arabian sea.

# KOZHIKODE CITY

NOT TO SCALE



Calicut corporation is situated between 11 10' -11 15' north latitude and 75 C 45' - 75 52' east longitude in the northern part of Kerala state. As per the 1990-91 census the population of the corporation is 4195531 persons. The sex ration of the city is 1028 females per1000 males.

The total length of the road in the city is 459.049 km and the length of the railway line is approximately 15km. The streets of the city is narrow and unclean. A considerable portion of the people believe that land used for roads is an unnecessary waste hence widening of streets in the city is a difficult task.

The commercial culture of the city also comes in the way of street development. Often construction of new roads is stopped for awaiting property loss to the business community. The already congested roads are further strained by the temporary expansion of the shops. During busy daytime the shops stretch out to the footpath.

Kerala water authority is in charge of the supply of water in the corporation area. There are two filtering plants in the corporation area and their capacities are 4.5 MLD and 36MLD. But the total requirement is estimated at 90 MLD.

Majority of the city population depends on private wells and bore wells and public taps for potable water. Economic backwardness of the people and water scarcity of the public distributing system are the major hindrances for releasing house connections to all city households.

Hygiene management system is under the control of the corporation Health office. There are Health Circle Offices and each office is under the charge of a health inspector. These health offices are undertaking the collection of solid wastes. There are nine collecting depots of waste materials. The total strength of workers employed under these circle offices is 212 sweepers, 87 drain cleaners and 128 sanitation works. For removing the waste materials there are 120 cart men and 67 mazdoors. The wastes are transported to the trenching ground, converted into fertilizers and sold out through auction. There are 25 mazdoors in charge of the trenching ground at Nallalam, a place 8Km from the city core. The arrangement seems to be functioning unsatisfactorily as indicate by wastes dumps at every nook and corner of the city.

## **SOCIO-CULTURAL FEATURES**

The quality of city life in Calicut has been deteriorating due to the decay of the physical, social and psychological environments. The socio-cultural characteristics of the city population speed up the decay.

The city population of Calicut shows some special traits which are not seen in other cities of Kerala. The religious combination is one among them. The city has a sizable Muslim population which is not in very good social harmony with the Hindus. The divide between the communities had widened especially when both communities began to organise themselves. The responsibility of this development may be, to certain extent, attributed to political parties. The cold war between the two major religious groups affects the social environment of the city.

The city life often reflects the traits of familism but with out its merit. Even in highly formal organisations the people interact in an informal way. Familism seen in impersonal relationships adversely affect the proper functioning of the formal organisations.

The cultural environment of the city is remaining relatively stagnant, Though comparatively big in size the city has no proper library facilities. The socio-cultural environment of the city is getting polluted by the business culture of the city. The younger generation of the city is becoming an easy prey to consumerism.

In the city often traffic jams are occurred not only by the poor conditions of the roads but also by the socio-cultural practices of the people. Large religious and socio-cultural processions take place in the city very often and they contribute much to the agony of the traffic systems..

In the residential areas of the city the streets are smeared with domestic wastes. Further, some unhygienic practices of the people, like spitting on the streets endanger the health and comfort of the population.

The social and cultural atmosphere of the city is getting polluted by the drug trade which is promoted by the business culture of the city. This menace has become a matter of great concern of the city population which aspires for a good future generation.

The social and physical conditions of certain areas of the city are conducive for the growth of slums. In many areas slum conditions exist though they are not identified as slums. Increasing sound pollution disturbs the peaceful life of the people. The cultural practices of the urbanites like pouring out devotional songs from places of worship further worsen the situation.

## **SOCIAL PSYCHOLOGICAL FEATURES**

Socio-cultural differences prevent the formation of a healthy social mind in the urban settlement. Pseudo solidarity in work and other social situations is experienced. A whole hearted commitment to the collective task is not seen among the people. Accountability of individuals and groups is ignored whichever it is to be practiced

It is under these circumstances that people feel insecurity and helplessness. Suicide, a product of social psychological insecurity is increasing in the city.

On the whole Calicut city of today has become a typical example of any modern city with large, dense, heterogeneous and anonymous population, and deteriorated physical, socio-cultural and social psychological environments

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## **CHAPTER 5**

# **ENVIRONMENTAL INFLUENCE ON HUMAN LIFE**

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Awareness about the various components of our environment and the evil consequences of their degradation is the very basis of actions for conservation of the environmental qualities. As urban settlements are places of population concentration and brisk economic activities the urbanites are to be more conscious about the matter than their rural counterparts are.

This study enquired into the awareness of the urban population about the influence of physical, socio-cultural and social psychological components of the environment on their life.

### **5.1. THE PHYSICAL ENVIRONMENT**

The existence of human life depends on the quality of physical environment. This means that the influence of physical environment on human life is very strong. This study probed, whether the urbanities are aware of the influence or not.

**Table 5.1.1 Awareness About the Influence of Physical Environment on Human Life.**

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
<b>Physical Environment Influences Human life</b>	<b>286</b>	<b>95.33</b>
<b>Physical environment does not Influences Human life</b>	<b>14</b>	<b>04.67</b>
<b>Total</b>	<b>300</b>	<b>100.00</b>

95.33% of the respondents are well aware about the influence of the physical environment. However it is interesting that 4.67% of the respondents are not aware about the matter. The analysis shows that an overwhelming portion of the respondents are aware about the importance of the physical environment in their life. This analysis tends to conclude that the city population, are by and large, thoroughly conscious about the influence of their physical environment on their life.

As revealed in the analysis only 4.67% are unaware of the importance of physical environment in their life. Hence cross analysis to find out the influence of the background variables on the awareness will not be very fruitful and hence such attempts were not done.

## **5.2. THE SOCIO-CULTURAL ENVIRONMENT**

Where there is group life there arises socio-cultural environment, a product of human interaction. This dimension of human environment is responsible for cultural reproduction. As everybody knows, both the processes of material and cultural reproductions are interdependent. Hence a social being worth its name can exist only if the socio-cultural environment upholds the required quality.

In urban centres a very delicate and sensitive socio-cultural environment exists. The characteristics of the environment are more complex than those of rural area since the members of the community have heterogeneous backgrounds and their interactions are, by and large, formally patterned. To hook up oneself properly to the environment he/she has to be aware about the quality and influence of it on his/her life.

In this study the awareness of the city dwellers about the influence of the socio-cultural environment on their life was analysed.

Analysis of the awareness of the sample (Refer to Table 5.2.1) shows that 88% of them are aware about the existence and influence of the socio-cultural environment on them. However 12% of them are not aware about the fact. It is

interesting to note that on a comparison between analysis 5.1.1 and 5.2.1, the ignorance about the influence of socio-cultural environment is more than that about the physical environment. This is quite natural because the physical environment and its products are tangible and hence more perceptible.

### **5.2.1. GENDER DIFFERENCE AND THE AWARENES**

Gender difference is a strong characteristic which affects the awareness of people about various factors which act upon them. In this background it was assumed that the background variable gender difference, is associated with the awareness level of the urbanites about the existence of a socio-cultural environment which influences them.

Accordingly analysis as shown in Table 5.2.1 was carried out to test the validity of the premise in an inductive manner.

The analysis shows that 85.31% of the males are aware about the environment and its influence in their life. However, the corresponding portion of the females is 94.38%. The difference in the strength is not a random variation, the Chi Square test reveals. Therefore, it is to be concluded that there is association between gender difference and the awareness.

**Table No:5.2.1.Gender Difference and the Awareness**

Gender	Social environment Influence	Social environment does not influence	Total
Male	180 (85.31%)	31 (14.69%)	211 (100%)
Female	84 (94.38%)	05 (05.69%)	89 (100%)
Total	264 (86.00%)	36 (12.00%)	300 (100%)

Chi Square = 5.55, Table Value =3.84 df=1 p<=0.05  
The association is significant

The analysis shows that the females have better awareness. However, as we know, in our community the females have only passive role in public and even in personal matters. Therefore, their better awareness may not be as useful as that of the males in the up-keeping of a salubrious social environment. Empowerment of females is a method for maintaining better social environment - the result indicates.

### **5.2.2. RELIGIOUS AFFILIATION AND THE AWARENESS**

Indian society is a meeting place of different religions. From birth to death an average Indian interacts intensively with religion irrespective of whether he/she is an urbanite or a ruralite. Therefore, his/her awareness about the

influence of the socio-cultural environment is much determined by the member's religious affiliation,

An analysis as shown in Table 5.2.2 was carried out to test the validity of the assumption.

**Table No.5.2.2. Religious Affiliation and The Awareness**

Religious Affiliation	Social Environment Influences	Social Environment does not influence	Total
Hindu	193 (89.35%)	23 (10.65%)	216 (100%)
Muslim	34 (75.56%)	11 (24.44%)	45 (100%)
Christian	37 (94.87%)	02 (05.13%)	39 (100%)
Total	264 (88.00%)	36 (12.00%)	300 (100%)

Chi Square=32.07, Table Value=9.210, df=2, p=0.01  
The association is significant

The analysis in Table 5.2.2 shows that the Christians are more aware about the influence of the socio-cultural environment on human life than the Hindus and the Muslims are. The Muslims are least aware of the influence. The Chi Square test reveals that the awareness is associated with the religious background of the respondents.

In brief, the two semitic religions, Christianity and Islam, have rigorous faith in god and social organizations and they should have similar awareness about social environment. As we know, Hinduism till very recently, had been embracing individual freedom in the domain of religious beliefs and practices. It had no social frame worth to strengthen religious life. Hence further problem is required to give a rational interpretation of the results.

### **5.2.3. EDUCATION AND THE AWARENESS**

Education, above all other sociological factors, plays a vital role in inculcating knowledge about the importance of proper socio-cultural environment. More over, it can change human behaviour in the right direction for protecting the environment. With this insight an attempt was made to see whether the awareness of the urbanites is associated with their educational status, accordingly, the data collected was analysed as shown in Table 5.2.3.

The analysis reveals that 96.48% of the college-educated respondents are aware that the social environment of an urban settlement has high influence on the citizen's life. The awareness decreases as we move to the primary educated group through the secondary educated category. Only 57.14% of the primary

educated are aware about the environmental role. The figure in respect of the secondary educated is 76.71%.

**Table 5.2.3 Educational Status and The Awareness**

<b>Educational Status</b>	<b>Social Environment Influences</b>	<b>Social Environment does not influence</b>	<b>Total</b>
Primary	16 (57.14%)	12 (42.86%)	28 (100%)
Secondary	56 (76.71%)	17 (23.29%)	73 (100%)
College	192 (96.48%)	07 (03.52%)	199 (100%)
Total	264 (88.00%)	36 (12.00%)	300 (100%)

Chi Square=47.61, Table Value=9.210, df=2,  $p \leq 0.01$   
The association is significant

Hence it is very clear from the analysis that the higher the level of education the greater the awareness of the respondents. Chi square test shows the relationship between education and awareness of the respondents is significant. Therefore, without any doubt we can conclude that educational status of the city dwellers and their awareness about the influence of the socio cultural milieu on them are associated.

This highlights the fact that one of the measures to maintain a better socio-cultural environment in urban settlement is to improve the educational attainment of its citizens.

#### **5.2.4. OCCUPATIONAL STATUS AND AWARENESS**

Occupation is a determinant of one's awareness, attitude and action since it facilitates contact with vast amount of information on various matters. It also helps to interact with various types of environments. These rationales prompt us to postulate that the awareness of city dwellers about the influence of the socio-cultural environment on their life is associated with their occupational background.

The analysis indicates that all occupational groups except manual workers constitute one group in this respect. The businessmen, white-collar employees and professionals are well aware about the influence of the social environment of the urban settlement on their life. However, in the case of manual workers the aware of group is a minority. Only 44.88% of them come under the category while the corresponding figure in respect of other occupational groups swings around 92%. The chi-square values indicate the association between the variables. Thus the analysis supports the formulated hypothesis.

**Table No. 5.2.4. Occupational Status And The Awareness**

<b>Occupational Status</b>	<b>Social Environment Influences</b>	<b>Social Environment does not influence</b>	<b>Total</b>
<b>Manual labour</b>	13 (44.38%)	16 (55.17%)	29 (100%)
<b>Business</b>	36 (90.00%)	04 (10.00%)	40 (100%)
<b>White collar Employment</b>	153 (92.73%)	12 (07.27%)	165 (100%)
<b>Professionals</b>	62 (93.94%)	04 (06.06%)	66 (100%)
<b>Total</b>	264 (88.00%)	36 (12.00%)	300 (100%)

Chi Square=57.03, Table Value=11.345, df=3,  $p \leq 0.01$

The association is significant

Manual labourers are, by and large, lower educated and are eking out a life through their body strength and not through intellectual capacity. Intellectual maturity which is attained through knowledge is necessary to grasp the importance of issues like the one under consideration. However as manual workers constitute a considerable portion of urban population they are to be made aware of the necessity for a healthy social environment for the calm and

productive life of humans in urban areas. Measures targeted particularly on the group are to be taken to generate conservationist ideologies in them.

#### **5.2.5. INCOME STATUS AND THE AWARENESS**

Not only Marx but a host of other philosophers uphold the view that class status primarily determines one's socio-cultural ideologies and perspectives. That is, the income status is a factor which affects one's outlook including those on his/her socio-cultural surroundings. In this study, on the basis of this insight, it was assumed that the awareness about the influence of the socio-cultural environment on the urban dwellers is associated with their income status.

Accordingly an analysis of the empirical data was carried out to test the validity of the assumption.

Table 5.2.5 shows that all of the respondents belonging to the highest income group (Rs.12,000 and above) are aware about the influence of socio-cultural environment on human life in urban settlements. This awareness gradually decreases as income status decreases and when it comes to the lowest income group (Rs. below 3000) only 70.24% of them are aware about the influence of the socio-cultural environment. This comparison points out that there is intimate relationship between the variables. Those who find it difficult to

make both ends meet with have no time to think about their socio-cultural environment. Therefore, economic development especially of the poor is a pre requisite for generating and maintaining a healthy socio-cultural environment in urban areas, nay, everywhere.

**Table No. 5.2.5. Income Status and The Awareness**

Income (Monthly in Rs.)	Social Environment Influences	Social Environment does not influence	Total
Below 3000	59 (70.24%)	25 (29.76%)	84 (100%)
3000-6000	81 (90.00%)	09 (10.00%)	90 (100%)
6000-9000	52 (98.11%)	01 (01.89%)	53 (100%)
9000-12000	41 (98.00%)	01 (02.38%)	66 (100%)
12000 & above	31 (100%)	0 (0.00%)	31 (100%)
<b>Total</b>	<b>264 (88.00%)</b>	<b>36 (12.00%)</b>	<b>300 (100%)</b>

Note : As frequencies of certain cells are very low Chi square test is not applied

### **5.3. THE SOCIAL PSYCHOLOGICAL ENVIRONMENT**

A third dimension of the environment of human beings is the social psychological component. This is, in fact, made up of emotions, sentiments and feeling of oneness among the members of the community and is projected through interaction between members and groups. Constructive communication, mutual understanding and help, security feeling among members etc., are indicative of a better social -psychological environment existing in the community.

This dimension is very important in urban settlements as people live there in large numbers. At the same time there exists no primary ties among them.

In this study, awareness of the urban community about the existence of the environment was enquired into. The respondents were asked whether they are aware about the existence of a social psychological dimension of their environment which influences them.

Analysis of the data (Table 5.3.1) reveals that 80% of the respondents are aware about the influence of the social-psychological environment and the remaining portion (20%) are not.

On a comparison between the awareness levels about the physical, socio-cultural and social-psychological dimensions, awareness about the present component is rather low. When we refer to Tables 5.1.1., 5.2.1, and 5.3.1 awareness of the respondents about the influence of the physical environment is the highest (95% are aware about the influence) and that about the social psychological is the lowest. The awareness about the socio-cultural component comes in between the other two (88% of the respondents are aware about the influence of the socio-cultural environment). It is very interesting to note that the more the environmental component perceivable to the people the higher is their awareness about the existence and influence of it. This is perfectly in concurrence with the principles of understanding phenomena. So in the case of inculcating strong awareness about socio-cultural and social-psychological components more strengthly stimuli are necessary.

### **5.3.1. GENDER DIFFERENCE AND THE AWARENESS**

How an individual perceives, the world and how he/she thinks about it are found to be affected by his/her gender, religion, education, occupation and income.

In this study gender difference is considered as a strong characteristic which affects the awareness of the urbanites about the existence and influence of a social psychological environment on them.

To establish the validity of the presumption the collected data was subjected to inferential statistics as shown in Table 5.3.1.

Table No. 5.3.1. Gender Difference and The Awareness

Gender	Social Psychological Environment influence	Social Psychological environment does not influence	Total
Male	162 (76.78%)	49 (23.22%)	211 (100%)
Female	78 (87.64%)	11 (12.36%)	89 (100%)
Total	240 (80.00%)	60 (20.00%)	300 (100%)

Chi Square 4.62, Table Value=3.84 , df=1,  $p \leq 0.05$ .  
The association is significant

About the existence of a psychological environment which influences them, the analysis shows that, 76.78% of the males are aware of it. However, the corresponding portion of the females is 87.64%. The difference in the perspectives due to the influence of the background variable is statistically significant as revealed by the Chi Square test.

This implies that in our community the females are more environment conscious than the males are though they occupy only a passive role in both personal and social lives. An enhanced awareness of the male members is more beneficial to our society. It is, by and large, the male members who decide how their environment is to be dealt with.

### **5.3.2 RELIGIOUS AFFILIATION AND THE AWARENESS**

Religious principles and ways of life cast their shadow on the psychological make-up of a person. In this context it was assumed that religious affiliation is associated with the awareness of the city dwellers about the existence of a social psychological environment which influences human life.

Analysis of the data (Table No. 5.3.2.) shows that the Christians have higher degree of awareness about the influence of social psychological environment (92.31%). They are followed by the Hindus (80.56%). Much difference is seen between the awareness of Muslim community and that of the other two groups. In the case of Muslims the awareness is only for 66.70%.

**Table No. 5.3.2. Religious Affiliation and the Awareness**

Religious Affiliation	Social Psychological Environment influence	Social Psychological environment does not influence	Total
Hindu	174 (80.56%)	42 (19.44%)	216 (100%)
Muslim	30 (66.67%)	18 (33.33%)	45 (100%)
Christian	36 (92.31%)	03 (07.69%)	39 (100%)
Total	240 (80.00%)	60 (20.00%)	300 (100%)

Chi Square 8.73, Table Value=5.991 , df=2,  $p \leq 0.05$ .  
The association is significant

This implies that, religious background of members of the urban settlement has influence on their awareness about the social psychological milieu and it's influence on them.

### **5.3.3. EDUCATIONAL STATUS AND THE AWARENESS**

As education determines much of the social behaviours of individuals it was assumed that educational attainment of the population is related to the awareness.

To test the assumption analysis of the data as shown in Table No.5.3.3 was carried out.

**Table No. 5.3.3. Educational Status and The Awareness**

<b>Educational Status</b>	<b>Social Psychological Environment influence</b>	<b>Social Psychological environment does not influence</b>	<b>Total</b>
Primary	12 (42.86%)	16 (57.14%)	28 (100%)
Secondary	51 (69.86%)	22 (30.14%)	73 (100%)
College	177 (88.94%)	22 (11.06%)	199 (100%)
Total	240 (80.00%)	60 (20.00%)	300 (100%)

Chi Square 38, Table Value=9.210 , df=2,  $p \leq 0.01$ .  
The association is significant

The analysis shows that the higher the level of education of the respondents the greater will be their degree of awareness about the matter. Among the college educated group the awareness is 88.94% while among the primary educated group the awareness is only for 42.86%. That is, majority of them, (the primary educated group) are unaware of the influence of the social psychological environment. 69.86% of the Secondary educated respondents are also aware about the influence.

The results of the analysis support the assumption on the basis of which it was started. They also underline the importance of expanding education for better conservation of our social psychological environment.

#### 5.3.4. OCCUPATIONAL STATUS AND THE AWARENESS

In analysis 5.1.4 and 5.2.4, it was revealed that the environmental awareness is related to their vocations. On the basis of the rationale behind the above analyses in this context also the data was analysed by taking occupational status as the independent variable.

Table No. 5.3.4. Occupational Status and The Awareness

Occupational Status	Social Psychological Environment influences	Social Psychological environment does not influence	Total
Manual labour	12 (41.38%)	17 (58.62%)	29 (100%)
Business	34 (85.00%)	06 (15.00%)	40 (100%)
White collar Employment	135 (81.82%)	30 (18.18%)	165 (100%)
Professionals	59 (89.39%)	07 (10.61%)	66 (100%)
Total	240 (80.00%)	60 (20.00%)	300 (100%)

Chi Square 31.64, Table Value=11.345 , df=3,  $p \leq 0.01$ .  
The association is significant

The analysis shows that the awareness of the manual labourers is far below that of the other occupational groups (only 41.32% of them are aware and the majority are unaware). Among the other groups the Professional are a bit ahead of the Business-men and the White collar employees. Association between occupational status and the awareness was testified by the Chi-Square test.

The truism that Indian manual labourers are lacking education, both theoretical and vocational, cannot be ignored. The Government have been trying to educate them through the Worker's Education Programme. In this programme environmental education should be a major thrust area.

### **5.3.5 INCOME STATUS AND THE AWARENESS**

As revealed in various previous analyses income background of the individuals strongly influence their awareness about environmental influence on their life. In the case of awareness about the social psychological environment also this relationship would be true.

Accordingly to test the sustainability of the assumption the collected data was analysed.

Table No.5.3.5, reveals the relationship between Income status of the respondents and their awareness of the matter.

Table No. 5.3.5. Income Status and The Awareness

Income (Monthly in Rs.)	Social Psychological Environment influences	Social Psychological environment does not influence	Total
Below 3000 (1)	52 (61.90%)	32 (38.10%)	84 (100%)
3000-6000 (2)	73 (81.11%)	17 (18.89%)	90 (100%)
6000-9000 (3)	49 (92.45%)	04 (07.55%)	53 (100%)
9000-12000 (4)	35 (83.33%)	07 (16.67%)	42 (100%)
12000 & above (5)	31 (100.%)	0 (00.00%)	31 (100%)
Total	240 (80.00%)	60 (20.00%)	300 (100%)

Chi Square 30.44, Table Value=11.345 , df=3,  $p < 0.01$ .

The association is significant

Note: Rows 4 and 5 were combined together to calculate Chi-square value.

All those who belong to the highest income group (Rs.12000 and above) are aware about the influence of the social psychological environment on them

(when data are pooled as mentioned in the foot note the aware of group comes to 88%). The awareness gradually descends to 61.90% when we take into account the lowest income group (Rs.3000 and below). An exception to this general pattern is also seen in the case of the Income group Rs.6000-9000. This category has a better awareness than the next higher income group viz.Rs.9000-12000 (this is true also when the data are pooled). This may be due to the influence of identified factors on the group. The Chi-square test shows that income status is definitely associated with the awareness.

In an industrial urban society the type of education and occupation one gets in life are based on the economic status. People without sufficient income can never grow properly in their knowledge about various matters. This might be the implication of the result of the analysis.

Analyses were also conducted to understand the influence of age, status the awareness of the urbanites about the three dimensions of the environment. They revealed that there exists no association between the background variable and the awareness. The details of the analyses are, therefore, not given here. The reason for the lack of association between the variables might be that the threat posed of urban dwellers from environmental degradation is of relatively recent origin. The

awareness inculcation efforts also started recently. Therefore, all the urban dwellers irrespective of their age status are equally exposed to the issue.

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## CHAPTER 6

### DEGRADATION OF PHYSICAL ENVIRONMENT

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Physical environment is the most important component of human ecology in the sense that it facilitates the survival of human beings when they are considered as a living species. From Another point of view also this dimension is very important. It is the meeting place of all other components of human environment. Therefore, degradation of physical environment totally upset the very existences of human species. This is especially so in urban settlements as they are places of population concentration and hence rapid economic activities. The people of urban areas should be highly conscientious to act upon urban physical environment, so that minimum degradation to it is brought about.

In this chapter, certain activities of the urban population are analysed to see how they are detrimental to the conservation of quality of the physical component of the urban environment. The enquiries are primarily concerned with the ways in which solid, liquid and gaseous wastes are handled by the people. As we know, in urban areas agricultural activities like ploughing, digging, application of fertilizers etc., are practically absent. A conservationist

need not be worried about such behaviours of the people of urban Settlements. The settlements are, by and large, degraded by the mishandling of the types of waste mentioned above.

## **6.1 SOLID WASTE MANAGEMENT**

Large quantity of solid wastes are generated in the urban settlement under investigation. A statistics of the Corporation of Calicut revealed that approximately 150 Tones of solid wastes are generated daily in the city area. If the wastes are not properly handled, it can create irreparable harm to the environment and the inhabitants.

In this study an enquiry was made in to the way in which the wastes are disposed off by the respondents. The analysis shows that 50.33% of the respondents have made appropriate arrangements for disposing of the solid waste safely in their courtyards. 23.33 % of the respondents dump the wastes in the nearby corporation receptacles. However there is a sizeable portion of the respondents who throw the waste indiscriminately on the road side (refer to Table No.6.1.1)

It is our experience in Calicut city that, due to improper attendance to the waste removing activities from the corporation receptacles, they are usually

over-flown and become stinky. These receptacles are not only creating health hazards but also make movements on the road a difficult effort. Foul smell emanating from the overflowing waste collectors is a usual experience of the pedestrians in the city. Needless to say, the ordeals the pedestraians have to undergo by the waste heaped on the road sides. More over, during rainy season these garbage on the road side are slipped into whatever drainage channels existing. Consolidating all these facts it is to be inferred that the people are not paying proper heed to handle the solid wastes generated in harmless manner. It is a contenting fact that at least 50% of them are conscious about proper handling of wastes generated in their households and establishments.

#### **6.1.1. GENDER DIFFERENCE AND THE WASTE DISPOSAL PATTERN**

In order to understand the influence of gender difference on the solid waste disposal patterns an analysis as shown in table 6.1.1 was carried out.

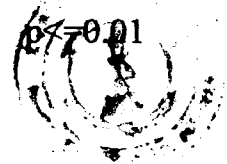
It is interesting to note that the households which are headed by the females are more careful to dispose off solid wastes generated in their households in a more harmless manner. It can be seen that while 65.17% of the females have their own arrangements for solid waste disposal, only 44.08% of the males have made such a disposal system. Majority of the males have no hesitation to dispose off the waste either in the Corporation receptacles or on the

road sides. The association between the variables are confirmed by the chi-square test of independence.

Table No.6.1.1 Gender Difference and the Waste Disposal Patterns

Gender	Arrangements made in the courtyard	In the corporation receptacle	On the road side	Total
Male	93 (44.08%)	50 (23.70%)	68 (32.23%)	211 (100%)
Female	58 (65.17%)	20 (22.47%)	11 (12.36%)	89 (100%)
Total	151 (50.33%)	70 (23.33%)	79 (26.33%)	300 (100%)

Chi Square value =14.96. Table value =9.210. df=2  $p < 0.01$   
The association of the variables is significant



This result does not give us any sort of contentment as we know, majority of the households in the city are headed by male members. Therefore, an indifference on their part to dispose off the wastes in a safe manner has serious consequences. Attempts are to be made to make the city dwellers especially the male members aware of the necessity for arranging appropriate waste disposal arrangements.

## 6.1.2. RELIGIOUS AFFILIATION AND THE WASTE DISPOSAL PATTERNS

Religion is a very strong component of human culture which influences attitudes, aspirations and practices of individuals. In this background it will be highly rewarding to enquire into the influence of religion on the waste disposal patterns. Accordingly, an analysis was conducted, the details of which are given in Table 6.1.2.

**Table No.6.1.2 Religious Affiliation and the Waste Disposal Patterns**

Religious Affiliation	Arrangements made in the courtyard	In the corporation receptacle	On the road side	Total
Hindu	125 (57.87%)	49 (22.69%)	42 (19.44%)	216 (100%)
Muslim	10 (22.22%)	10 (22.22%)	25 (55.56%)	45 (100%)
Christian	16 (41.03%)	11 (28.21%)	12 (30.77%)	39 (100%)
Total	151 (50.33%)	70 (23.33%)	79 (26.33%)	300 (100%)

Chi Square value =29.41. Table value =13.277 df=4 p<=0.01  
The association of the variables is significant

The Table reveals that 57.87% of the Hindus 22.22% of the Muslims and 41.03% of the Christians have developed some type of arrangement for the waste disposal in their own premises. The rest of these groups are dumping the waste, either in the public disposal system or on the sides of roads. It is very pertinent to point out that only a minority of the Muslims are interested to dispose off the wastes in their own courtyard. Majority of them are resorting to the practice of throwing away the wastes on the road sides. 30.77% of the Christians also practice this method of disposal. However, only a minority of the Hindus (19.44%) adopt this method of solid waste disposal. The test of association applied using Chi Square distribution reveals that there is significant association between the independent and dependent variables.

It is to be inferred that Hindus being the traditional group might be having sufficiently large premises to make appropriate arrangements for disposal of the wastes on their own. The households of other groups may not be having sufficiently large holdings which necessitate the disposal of solid waste in the receptacles or on the road. It is observed that the Christians by and large are dwellers of housing colonies whose units are assigned only few cents of land within this limited land holding, they may not be in a position to make arrangements for the disposal of the wastes.

This analysis highlights the importance of removing wastes by the corporation authorities promptly. They are to properly attend to the disposal work of solid wastes, as for one reason or the other, 50% of the dwellers of the settlement are depending on the Corporation receptacles or public road for disposing their domestic wastes.

### **6.1.3 OCCUPATIONAL STATUS AND THE WASTE DISPOSAL PATTERNS**

In order to understand the influences of occupational status on the solid waste disposal patterns an analysis as shown in Table 6.1.3. was carried out.

It is seen that 62.12% of the professionals, 44.83% of the manual labourers and 25% of the white collar employees have developed arrangements in their own courtyards for safely disposing off the solid wastes generated in their domestic environment. It is interesting to note that only a minority of the white collar employees who are generally well educated are taking pain for disposing off the waste in their own land. The professionals seem to be more careful to handle the wastes in the most appropriate manner. The table reveals another interesting fact, majority of the manual labourers dump their domestic wastes in the open space on the road side, 40% of the white collar employees

also follow suit of the manual labourers 35% of them however, dump the wastes in the Corporation basin provided. There is significant association between the patterns of solid wastes disposal with the background variable

**Table No.6.1.3 Occupational Status and the Waste Disposal Patterns**

Gender	Arrangements made in the courtyard	In the corporation receptacle	On the road side	Total
Manual labour	13 (44.83%)	01 (03.45%)	15 (51.72%)	29 (100%)
Business	10 (25.00%)	14 (35.00%)	16 (40.00%)	40 (100%)
White collar Employment	87 (52.73%)	38 (23.03%)	40 (24.24%)	169 (100%)
Professionals	41 (62.12%)	17 (25.76%)	08 (12.12%)	66 (100%)
Total	151 (50.33%)	70 (23.33%)	79 (26.33%)	300 (100%)

Chi Square value =29.98. Table value =16.812 df=6 p<=0.01  
The association of the variables is significant

An important fact which is to be interpreted in this analysis is the behaviour of the white collar employees. The question is, why do they show so much of indifference in the safe handling of their wastes? The researcher feels that the only explanation for their behaviour is their life in flat type and colony

type residential arrangements. More of the white collar employees, it is believed, are residing in the form of residential arrangements mentioned above which are not equipped with their own facilities for the disposal of solid wastes independently. Therefore, their occupancy in such residential units might be compelling them to follow the defective wastes disposal habit

#### **6.1.4. INCOME STATUS AND THE WASTE DISPOSAL PATTERNS**

In order to understand whether there exists any relationship between income status of the urban population and their method of disposing off solid wastes an analysis was carried out (Table NO 6.1.4) using the empirical data collected.

The analysis shows that 58.33% of the below Rs.3000/- category have their own arrangement for safely disposing of the waste in their own courtyard. Almost an equal portion (60%) of the Rs.3000-6000 category also dispose off their waste in the arrangement made for the purpose in their own premises. Coming to the higher income groups, their behaviour shows a different pattern as revealed in Table No.6.1.4. 45.28% of the Rs 6000-9000, 38.10 % of the Rs.9000-12000 categories dispose of the wastes generated in the domestic environment in their own courtyard, In the case of Rs.12000 and above this figure is still higher (25.81%). That is, the lower the income level of the

respondents the higher their tendency to dispose of the waste in their own premises.

**Table No. 6.1.4 Income Status and the Waste Disposal Patterns**

Monthly Income (in Rs.)	Arrangements made in the courtyard	In the corporation receptacle	On the road side	Total
Below 3000	49 (58.33%)	10 (11.90%)	25 (29.76%)	84 (100%)
3000-6000	54 (60.00%)	24 (26.67%)	12 (13.33%)	90 (100%)
6000-9000	24 (45.28%)	13 (24.53%)	16 (30.19%)	53 (100%)
9000-12000	16 (38.10%)	12 (28.57%)	14 (33.33%)	42 (100%)
12000 and above	08 (25.81%)	11 (35.48%)	12 (38.77%)	31 (100%)
Total	151 (50.33%)	70 (23.33%)	79 (26.33%)	300 (100%)

Chi Square value =24.62. Table value =15.592 df=8 p<=0.05  
The association of the variables is significant

Further it is interesting to see that a considerable segment of the higher income categories are throwing their wastes in the open space on the side of the roads. 38.71% of the highest income group (Rs.12000 and above), 33.33% of the Rs.9000-12000 group and 30.19% of the Rs.6000-9000 come under the

category of the respondents who use roadside to dump the waste. From the analysis it is revealed that the behaviour of the lower income group is more favourable for preventing environmental degradation. However, we do not know whether it is a conscious activity of the groups or the behaviour is facilitated by some other reasons. May be they utilise the wastes as manure for the coconut trees or plants grown in their kitchen garden. The higher income groups may not be interested to spend their time for segregating the useful components of the wastes and converting them into manure for the vegetation. They may be disposing off the wastes by themselves or causing to dispose of them in the least tiresome manner throwing on the road.

The solid waste disposal patterns are not associated with other background variables namely age, education and attitude towards future environment. Hence the details of the analyses are not given here.

## **6.2. PATTERNS OF DISPOSING OFF LIQUID WASTES**

Increasing quantity of liquid wastes produced in households and other units is another problem for the protection of urban environment. Much of this waste is toxic and polluting the water bodies. Further there are possibilities for the mixing up of this liquid waste with the fresh water supplied in city areas through pipe system causing severe health problems for the citizens.

In this background this study enquired into the patterns of liquid waste disposal by the urban households in the study area. Analysis of relevant data shows that the urban dwellers adopt three methods for disposing off the wastes produced in the domestic environment. Some of them have arranged special ditches with absorbing materials in their own courtyard. Another group of urban dwellers resort to pushing the waste liquid to the open in their own courtyard. A third category causes to drain the waste to the public road.

Among the samples of the study 52.33% come under the first category, 21% under the second category and 26.66% under the third category. Though majority of the respondents are taking sincere efforts to dispose of the waste in a careful manner there is almost an equally strong portion who handle the waste without proper care. Even though 21% of the respondents are pushing the waste in the open on their courtyard it cannot be considered as a safe method of disposing of the waste. Needless to say about those who cause the waste to spread on the public road. This analysis tends to conclude that by and large waste disposal behaviour of the city dwellers is not environment friendly.

## 6.2.1 GENDER DIFFERENCE AND THE WASTE DISPOSAL PATTERNS

Gender difference is assumed to be associated with the wastes disposal patterns of the city population. Accordingly, an analysis was conducted as shown in Table 6.2.1. to test the assumption.

Table no. 6.2.1 Gender Difference and the Waste Disposal Patterns

Gender	Arrangements made in the courtyard	To the courtyard openly	To the public road	Total
Male	90 (42.65%)	56 (26.54%)	65 (30.18%)	211 (100%)
Female	67 (75.28%)	07 (07.87%)	15 (16.85%)	89 (100%)
Total	157 (52.33%)	63 (21.00%)	80 (26.66%)	300 (100%)

Chi Square value =27.70. Table value =9.210 df=2 p<=0.01  
The association of the variables is significant

The analysis reveals that 75.28% of the females headed households have their own arrangements to utilise the waste in their own courtyard. The figure in respect of the male headed households is only 42.65%, 26.54% of the male headed households dispose, in the open courtyard and the rest (30.81%) push the liquid to the public road. In the case of female headed families these two

categories are comparatively very low (7.87% and 16.85% respectively). Chi Square test showed that the variables are associated supporting the premise with which the analysis was started. This analysis obviously indicates that in urban settlements the behaviour of the females is more environment friendly.

### **6.2.2 RELIGIOUS AFFILIATION AND THE WASTE DISPOSAL PATTERNS**

As religion being a component of culture it is capable of modulating behavioural patterns of individuals. This structuring effect of religious background may be true in this context. Accordingly, analysis as shown in Table 6.2.2 was conducted to test the assumption that religious affiliation is a determinant of the method of disposing off liquid waste by the city dwellers.

The Table reveals that majority of Hindus (59.26%) dispose off the waste in a prearranged manner in their own courtyard. The corresponding figures in respect of Muslims and Christians are 26.67% and 43.59% respectively. Almost an equal proportion of the Hindus and Christians (26.30% and 25.64% respectively) push the liquid waste to the public road. An important fact which is to be specially mentioned is that majority of the Muslims dispose off the waste on the public road. The Chi-square test indicates that the variables are significantly associated. The analysis implies that the behaviour of the Muslims

in handling the liquid wastes is not at all conducive for the protection of environmental quality. It seems that the Hindus are more conscious about the necessity of handling the waste safely.

**Table No. 6.2.2 Religious Affiliation and the Waste Disposal Patterns**

Religious Affiliation	Arrangements made in the courtyard	To the courtyard openly	To the public road	Total
Hindu	128 (59.26%)	42 (19.44%)	46 (26.30%)	216 (100%)
Muslim	12 (26.67%)	09 (20.00%)	24 (53.33%)	45 (100%)
Christian	17 (43.59%)	12 (30.77%)	10 (25.64%)	39 (100%)
Total	157 (52.33%)	63 (21.00%)	80 (26.66%)	300 (100%)

Chi Square value =24.61. Table value =13.277 df=4 p<=0.01  
The association of the variables is significant

### 6.2.3 EDUCATION AND THE WASTE DISPOSAL PATTERNS

As everybody knows, education widens the vista of knowledge on various matters. This knowledge will be conducive for the emergence of behavioural patterns in individuals which are favourable for the comfortable life of themselves others as well as protection of the environment. On the basis of this

insight it was hypothesized that there is association between the educational level of the city dwellers and their method of disposing off the waste.

Analysis of the data as shown in Table No.6.2.3 was carried out to test the validity of the hypothesis formulated.

**Table no. 6.2.3 Educational Status and the Waste Disposal Patterns**

<b>Educational Status</b>	<b>Arrangements made in the courtyard</b>	<b>To the courtyard openly</b>	<b>To the public road</b>	<b>Total</b>
Primary	07 (25.00%)	11 (39.29%)	10 (35.71%)	28 (100%)
Secondary	26 (35.62%)	30 (41.10%)	17 (23.29%)	73 (100%)
College	124 (62.31%)	22 (11.06%)	53 (26.63%)	199 (100%)
<b>Total</b>	<b>157 (52.33%)</b>	<b>63 (21.00%)</b>	<b>80 (26.66%)</b>	<b>300 (100%)</b>

Chi Square value =40.72. Table value =9.210 df=2 p<=0.01  
The association of the variables is significant

The analysis reveals that as the educational level increases their behaviour of disposing off the wastes in their own premises in a safe manner becomes strengthly (25.00% of the primary educated, 35.62% of the secondary educated and 62.31% of the college educated respondents have made arrangements in

their own courtyard to dispose off the liquid wastes). One significant behaviour of the secondary educated respondents which is to be noticed is that only 23.29% of this group resort to the practice of pushing the waste on the road. The corresponding figure in respect of the college and primary educated respondents are respectively 26.63% and 35.71%.

#### **6.2.4 INCOME STATUS AND THE WASTE DISPOSAL PATTERNS**

For the lower income group it is essential to generate income from whatever source possible. Therefore, the waste materials will be disposed off by them in a return making manner. Most probably, Calicut city being a place where Coconut trees are grown in every courtyard, the waste may be used as nutrients for the trees and other plants which give additional income for them. The higher income group may not be so judicious in this matter. Therefore the assumption on which analysis was carried in 6.2.4 was that income status of the city population and their patterns of the waste disposal are associated.

The results show that there is sustenance to the assumption with which the analysis was attempted.

**Table no. 6.2.4 Income Status and the Waste Disposal Patterns**

Monthly Income in Rs	Arrangements made in the courtyard	To the courtyard openly	To the public road	Total
Below 3000	43 (51.19%)	26 (30.95%)	15 (17.86%)	84 (100%)
3000-6000	58 (64.44%)	16 (17.78%)	16 (17.78%)	90 (100%)
6000-9000	26 (49.06%)	08 (15.09%)	19 (35.85%)	53 (100%)
9000-12000	20 (47.62%)	09 (21.43%)	13 (30.95%)	42 (100%)
12000 and Above	10 (32.26%)	04 (12.90%)	17 (54.84%)	31 (100%)
Total	157 (52.33%)	63 (21.00%)	80 (26.66%)	300 (100%)

Chi Square value =27.78. Table value =15.507 df=8 p<=0.05  
The association of the variables is significant

The pattern showed in Table 6.2.4 reveals that the lower income categories have a tendency to dispose off the waste in their own courtyard. The opposite tendency is shown by the higher income groups. They push the liquid waste to the public road or drains. Therefore, in this matter the practice of the economically better off respondents is more harmful. These categories may be feeling that it is the duty of the municipal authorities to drain the waste liquid in

a safe manner. They are not the persons to worry about the liquid waste spread out all over the road due to lack of or defective drainage system.

Analyses revealed that age and attitude towards future of the environment are not associated with the behaviour. Since the results have no practical implications, they are not discussed in details.

### **6.3 GENERATION OF HAZARDOUS GASES**

Healthy air is an important component of human environment. Many diseases and disorders of human beings and other species are caused by the presence of hazardous gases in air in dangerous proportions. In urban areas many substances which are not at all degradable such as plastic are heaping up in households. As a convenient method of destroying them it is the general practice of the households to burn the waste materials. However, it has been established that burning these materials generate toxic fumes and gases which pollute air.

In this study the behaviour of burning such materials was scrutinised. The respondents were asked, 'Are they in the habit of burning plastic and such other materials?' Analysis of the responses reveals (Table 6.3.1) that 51% of the

respondents usually eliminate such biologically un-degradable materials by burning them out. The rest, that is 49% do not burn such materials as they are aware about the adverse effect of the activity. The results show that almost an equal proportion of the respondents come under the two categories.

The habit of 51% of the population of the city, if we generalise on the basis of the habit of the sample, can cause alarming degradations to the air column of the area. Therefore, appropriate methods for the prevention of this behaviour of producing harmful fumes and gases are to be resorted to.

### **6.3.1. RELIGIOUS AFFILIATION AND THE HABIT OF GENERATING HAZARDOUS GASES**

In this study an enquiry was also carried out to see whether the habit is associated with the religious affiliation of the city population. An analysis as shown in 6.3.1 was carried out.

The analysis indicates that Hindus are more conscious about the adverse effect of burning undegradable material. While 61.54% of the Christians and 75.56% of the Muslims eliminate the wastes by burning them out only 55.09% of them follow method. In this context it is to be pointed out that the behaviour of no religious group gives optimism about the future of the city environment

and this analysis indicates the necessity for disseminating information about the adverse consequences of burning undegradable materials, among the city dwellers.

**Table 6.3.1. Religious Affiliation and the Habit of Generating Hazardous Gases.**

Religious Affiliation	Burn un-degradable substances (plastic etc.,)	Do not burn undegradable substances	Total
Hindu	119 (55.09%)	97 (44.91%)	216 (100%)
Muslim	34 (75.56%)	11 (24.44%)	45 (100%)
Christian	24 (61.54%)	15 (38.46%)	39 (100%)
Total	177 (59.00%)	123 (41.00%)	300 (100%)
Chi square-6.57, Table value=5.991, df=2, p<=0.05 Association of the variables is significant			

### **6.3.2. EDUCATIONAL STATUS AND THE HABIT OF GENERATING HAZARDOUS GASES**

As everybody knows, education is an important determinant of the behavioural patterns of an individual. This is particularly true in the case of behaviours affecting health care practices. In this context the practice of burning

biologically harmful materials was analysed by taking education as the independent variable.

Table 6.3.2. Educational Status and the Habit of Generating Hazardous Gases.

Educational Status	Burn undegradable substances	Do not burn undegradable Substances	Total
Primary	24 (85.71%)	04 (14.29%)	28 (100%)
Secondary	49 (67.12%)	24 (32.88%)	73 (100%)
College	104 (52.26%)	95 (47.74%)	199 (100%)
Total	177 (59.00%)	123 (41.00%)	300 (100%)
Chi square = 13.99, Table value=9.210, df=2, p<=0.01 Association of the variables is significant			

The analysis reveals that the educational attainment of the respondents is inextricably related to the practice. 52.26% of the college educated respondents dispose off the wastes by burning them out. The figure in respect of secondary educated is 67.12% and primary educated is 85.71%. The Chi Square test confirms the association between the behavioural patterns and the independent variable.

It is interesting to note that even the college educated people are not much cautious about burning such materials which create hazardous fumes. Needless to say, about the primary educated people. This indicates the necessity for inculcating proper awareness in the city people about the adverse impact they create on the urban ecology .by their wreckless activities.

### **6.3.3. OCCUPATIONAL STATUS AND THE HABIT OF GENERATING HAZARDOUS GASES**

In order to find out the influence of occupational status of the respondents on their practice of disposing off the wastes an analysis was carried out. The details of the analysis are shown in Table 6.3.3.

The analysis reveals that the professionals are much cautious to prevent generating harmful fumes by burning materials which produce it. The manual labourers and the business people are least careful in this matter. As seen in the Table, while only 40.91% of the professionals burn out the materials, 79.31% of the manual labourers and 72.50% of the business persons resort to this method of disposing off the wastes. The portion of white collar employees who dispose of the waste by burning them out is also high (59.39%) The analysis indicates that

occupational status of the respondents is a strong influencing factor of their behaviour

**Table 6.3.3. Occupational Status and the Habit of Generating Hazardous Gases.**

Occupational Status	Burn undegradable substances	Do not burn undegradable Substances	Total
Manual Labour	23 (79.31%)	06 (20.69%)	29 (100%)
Business	29 (72.50%)	11 (27.50%)	40 (100%)
White collar Employment	98 (59.39%)	67 (40.61%)	165 (100%)
Professional	27 (40.91%)	39 (59.09%)	66 (100%)
Total	177 (59.00%)	123 (41.00%)	300 (100%)
Chi square = 16.90, Table value=11.435, df=2, p<=0.01 Association of the variables is significant			

The patterns of behaviour followed by the occupational groups are not unexpected ones. The manual labourers and the business persons may not be much aware of the adverse impact of generating toxic fumes. The other two groups, namely, white collar employees and the professionals may have better

understanding about the after effects of this practice of burning out undegradable wastes such as plastic and hence their behaviour

#### **6.3.4. INCOME STATUS AND THE PRACTICE OF CREATING HAZARDOUS GASES**

As we know, income is a strong influencing factor of the behavioural patterns of the people. Much of the defective behaviours are actually related to their poor income status. On the basis of this perspective it was assumed in this study that the practice of burning out undigestable materials and by thus creating harmful gaseous wastes is related to the income status of the people of the city. To test the validity of this presumption the collected data was analysed by taking the income status of the respondents as the independent variable. The analysis is given in Table No.6.3.4.

The Table reveals certain interesting facts. It is seen that the lowest and highest income groups (below Rs.3000 and 9000-12000 and Rs.12000 and above) follow the wreckless act of burning out such waste materials. The other groups, namely, Rs.3000-6000 and Rs.6000 – 9000 show more concern about the harmful effect of such method of waste disposal. Only 37.78% of the Rs.3000-6000 and 52.83% of the Rs.6000-9000 income groups dispose off the

waste by burning them out. But in the case of the below Rs.3000 income category the figure is a mammoth one (77.38 %). The two higher income groups (Rs.9000 –12000 and Rs.12000 and above) follow suit of the lowest income category. The chi square test in undisputable terms establishes association between variables.

**Table 6.3.4. Income Status and the Habit of Generating Hazardous Gases.**

Monthly Income In Rs.	Burn undegradable substances	Do not burn undegradable Substances	Total
Below 3000	65 (77.38%)	19 (22.62%)	84 (100%)
3000-6000	34 (37.78%)	56 (62.22%)	90 (100%)
6000-9000	28 (52.83%)	25 (47.17%)	53 (100%)
9000-12000	29 (69.05%)	13 (30.95%)	42 (100%)
12000 & Above	21 (67.74%)	10 (32.26%)	31 (100%)
Total	177 (59.00%)	123 (41.00%)	300 (100%)
Chi square = 32.06, Table value=13.277, Association of the variables is significant			df=4, p<=0.01

We could understand the behaviour of the lowest income group in this regard. But the behaviour of the higher income groups is quite a disheartening one. The practice of these groups is the product of their lack of concern about others and the necessity for conserving the environment.

The background variables, namely, gender difference, age status and attitude towards future of the environment were found to have no association with the habit. Therefore details of the analyses are not given here.

#### **6.4. SOUND POLLUTION**

As city becomes more crowded the problem of sound pollution attains alarming proportion. Innovations in household appliances taking place very quickly producing various types of gadgets which produce unpleasant and nerve racking noise. These noise becomes now-a-days more irritating to the city dweller than the noise produced by humans. Among these gadgets mixer/grinder has been identified as a highly disturbing equipment. As we know, the intensity of sound produced by mixer/grinder is very high and hence unpleasant. It is seen that this gadget is widely used in urban households for various purposes. It usually happens that working women have to operate these gadgets even at night time as many of them reach their dwelling units after their outside employment

late in the evening. This study identified the use of this gadget late in the night as an index of sound polluting.

The respondents were asked how often they operate mixer/wet grinder after 10 o' clock in the night. Respondents were grouped into two categories, namely, very often use them and never use them. It was seen that the greater chunk of the residents (70%) operate the equipment even after 10 o'clock in the night. That is, when usually people go to sleep. However, the rest of the respondents (30%) are cautious not to disturb the tranquility of the sleeping time of the neighbours and the members of their own households. As we know, the disturbance produced to sound sleep by this instrument even if it is operated for a short time are quite irksome.

In this analysis it is revealed that the peace and tranquility of sleeping time is quite disturbed in the city. It may be due to the inevitability that these instruments are used. However, the inevitability cannot be considered as an excuse for the disturbances produced to others. The solution to this problem is only to train oneself to use these types of instruments during specific time which does not create disturbances to the entire neighbourhood. Observance of this

principle becomes increasingly significant as the density of the households in our urban areas is increasing rapidly.

#### **6.4.1 AGE STATUS AND THE PRACTICE OF USING MIXER/WET GRINDER DURING NIGHT TIME**

Quite often it so happens that even without understanding the various aspects of modern gadgets such as intensity of sound produced, people use them as innovations are pouring into the market at a very high rate. The younger generation cope with these innovations very soon and they try to understand the various dimensions of them before handling. However, the older generations may not get such an understanding due to various biological, psychological and social reasons. Therefore, the patterns of using modern household gadgets such as mixer/wet grinder may vary. In this study it was assumed that the practice of using mixer/grinder during late in the night is associated with the age status of the urbanites. An analysis to establish the sustainability of this assumption was made (Table NO.6.4.1.)

It is seen that the younger age groups are by and large more cautious not to create unwelcome noise by operating gadgets like Mixer/Wet Grinder during night time. 50% of the below 30 years age group never operate such

equipments during the sleeping time of others. The rest of them are not so cautious not to use such gadgets during late in the night. In the case of the 45-60 years age group these figures are respectively 34.45% and 65.55%. The portion among the oldest age group (60 years and above) who use the appliance is still higher (73.08%). However, the 30-45 years age group shows a deviant tendency in this matter. Their behaviour in this matter is more harmful than the other age groups considered. 77.95% of them are in the habit of using the machine during late hours.

**Table No.6.4.1. Age Status and the Practice of Using Mixer/Wet Grinder During Night Time.**

Age (in Years)	Never use Mixer/ Wet Grinder during Night-time	Often use Mixer/ Wet Grinder during Night-time	Total
Below 30	14 (50.00%)	14 (50.00%)	28 (100%)
30 - 45	28 (22.05%)	99 (77.95%)	127 (100%)
45 -60	41 (34.45%)	78 (65.55%)	119 (100%)
60 & above	07 (26.92%)	19 (73.08%)	26 (100%)
Total	90 (30.00%)	210 (70.00%)	300 (100%)

Chi Square=10.40, Table Value 7.815, df=3, p<=0.05  
Association of the variables is significant

As mentioned at the outset of this analysis, the younger age groups may be more familiar with the different aspects of using gadgets like Mixer/Wet Grinder. This awareness may be restraining them to judiciously use the innovations so that others are not disturbed. In the case of the older age groups, lack of proper acquaintance with the equipments and physical infirmities may be causing their defective practice of using them and creating disturbance to others. The behaviour of the 30-45 years age group is not coming under the pattern seen in the case of other groups. Further probing is required in their case.

#### **6.4.2. INCOME STATUS AND THE PRACTICE OF USING MIXER/ WET GRINDER DURING NIGHT TIME**

Analysis was also carried out to establish relationships between income status of the urban people and their practice of using Mixer/Wet Grinder during late in the night. The details of the analysis are given in Table No.6.4.2.

**Table No.6.4.2. Income Status and the Practice of Using Mixer/ Wet Grinder during Night time.**

<b>Income (in Rs.)</b>	<b>Never use Mixer/ Grinder during Night-time</b>	<b>Often use Mixer/ Grinder during Night-time</b>	<b>Total</b>
Below 3000	38 (45.24%)	46 (54.76%)	84 (100%)
3000-6000	23 (25.26%)	67 (74.44%)	90 (100%)
6000-9000	10 (18.87%)	43 (81.13%)	53 (100%)
9000-12000	11 (26.19%)	31 (73.81%)	42 (100%)
12000 & above	08 (25.81%)	23 (74.19%)	31 (100%)
<b>Total</b>	<b>90 (30.00%)</b>	<b>210 (70.00%)</b>	<b>300 (100%)</b>

Chi Square=13.81, Table Value = 13.277, df=4, p<=0.01  
Association of the variables is significant

It can be seen from the analysis that the highest portion (81.13%) among the different groups which use the gadgets during night time belongs to the Rs.6000-9000 category. A diametrically opposite trend, (that is the lowest (54.76%) among those who use the appliances late in the night) is shown by the lowest income category (Rs. below 3000). About 75% of the other categories are in the habit of using such intense sound producing appliances during night

time. The Chi Square value indicates that there is significant relationship between the two variables. The lowest income group may be engaging itself in various day time employment to generate sustainable income. Both the males and the females may be working outside their domestic premises till the dusk of the day. Naturally, this income category is expected to use these gadgets even during night causing disturbances to their neighbours. But contrary to the expectation it is seen that they are quite conscious not to produce disturbances to others during their sleeping time. This conscience is not shown by other higher income groups. They, by and large, irresponsibly use the gadget.

Other sociological variables like gender difference, religious affiliations, educational status, occupational status and attitude towards future of the environment showed lack of association. Hence details of the analyses are not given.

## **6.5. HABIT OF OPERATING SOUND PRODUCING ELECTRONIC GADGETS**

Music Systems, television and radio sets are widely used both in urban and rural areas at present. In fact there has been taking place a revolution in the use of especially Television sets after 1984 when the national telecasting system was

expanded in a way which brought about 75% of population under television coverage. It is also to be mentioned that around 95% of Indian population have been brought under radio coverage. In addition to these national net works, Satellite Communication system also has been developed to boost the use of Television and radio sets. Moreover, Cable Television systems are supplementing use of the electronic media. Needless to say, that the use of these electronic gadgets is higher in urban centers.

No one can dispute that the use of these electronic appliances is conducive for the development of the society. There are equally strong arguments to project the adverse impact of them. This study is not interested in this impact of the media and sound systems but intends to enquire into the way in which these sound producing equipments are used. To be specific, this study enquired into whether the time and method of operating these gadgets become nuisance to the neighbours in the urban settlement. To assess the problem the respondents were asked how louder they operate the media and sound systems usually. Responses were categorised into three, namely, operate at a low sound, medium sound and high sound. The responses and frequencies against each of them are show in Table 6.5.1.

**Table No.6.5.1. Table Showing the Level of Sound Produced by Operating Electronic Gadgets.**

Response	Frequency	Percentage
Low level	158	52.66%
Medium	124	41.33%
High	18	06.00%
Total	300	100.00%

As revealed in the table 52.66% of the respondents operate these gadget at a minimum sound. 41.33% stated that they operate these equipments at medium volume of sound. The rest (6%) operate them at a very high volume. The analysis indicates that the respondents are in the habit of producing tolerable levels of sound when operating these media and systems. Therefore it is to be understood that behaviour of the respondents in this regard is quite sensible and showing civic responsibilities. Inductively we conclude that in the urban area under study the gadgets are not a source of severe sound pollution.

Subsidiary analyses were conducted to identify which all independent variables are influencing the habit of operating these equipments at unbearable levels of sound. It was revealed in the analyses that none of the independent variables is associated with the dependent variables, namely, the habit of

producing unbearable sound using the gadgets. Therefore the details of the analysis are not given in this section. Various studies have revealed that the person operating the types of electronic gadgets mentioned above, most probably, may not be aware about the severity of the sound produced by them. Therefore, in this study also, the problem may arise and hence the conclusion stated in the previous paragraph shall not be considered as unchallengeable. Deep analysis using sophisticated techniques may identify opposite results.

#### **6.6.CONCERN ABOUT INCREASING NUMBER OF VEHICLES**

As the number of vehicles flowing on the road increases environmental pollution increase. The wastes produced by the vehicles degrade soil, water, air and also tranquility of urban areas. A sensible person who is very much concerned about conservation of urban environment, naturally, will be anxious about the increasing vehicle population In this background another index namely anxiety towards increasing vehicle population was selected for analysis in this study.

To a question: "how far you are worried about the increasing vehicle population?"; three types of responses were elicited. They were very much worried, somewhat worried and not at all worried. The data collected was

analysed as shown in Table No.6.6.1. It is seen that a major portion of the respondents (46.66%) are much worried about the increasing vehicle population of the city. 34.33% are not that much worried as the first group is. Interestingly, 19% of the respondents are not at all anxious about the consequences of alarmingly increasing vehicle population of the city. The analysis indicates that the major chunk of the sample are highly concerned about the increasing number of vehicles and the consequences of the phenomenon, to the urban environment.

This analysis tends to conclude that the city dwellers under consideration are moderately or severely concerned about the increasing number of vehicles in the city and the various consequences of the phenomenon.

#### **6.6.1. GENDER DIFFERENCE AND CONCERN ABOUT INCREASING VEHICLE POPULATION**

For the reasons analysed under section 6.6.1. it was assumed that the gender difference and anxiety towards the increasing number of vehicles and hence its adverse effect on the environment are associated. To test the postulate the data relating to this matter was analysed by taking gender difference as independent variable.

**Table No.6.6.1. Gender Difference and Concern about Increasing Vehicle Population**

Gender	Very much concerned about increasing vehicle population	Somewhat concerned about increasing vehicle population	Not concerned about increasing vehicle population	Total
Male	105 (49.76%)	75 (35.55%)	31 (14.69%)	211 (100%)
Female	35 (39.33%)	28 (31.46%)	26 (29.21%)	89 (100%)
Total	140 (46.66%)	103 (34.33%)	57 (19.00%)	300 (100%)

Chi Square Value=8.71 df=2 Table Value=5.991  $p < 0.05$   
 Association of the variables is significant

The analysis shows the influence of gender difference on the anxiety about the increasing vehicle population is highly significant. It is interesting to see that the males are more worried about the increasing vehicle population and hence the increasing environmental pollution 49.76% of the males are very much worried about the increasing number of motor vehicles. The corresponding figure in respect of the females is only 39.33%. The threats of the increase are manifold. Environmental pollution and threat to human safety are important among them. These are the causes of worry of the population.

The finding of this analysis is contradictory to the result got in the analyses no 6.1.1 and 6.2.1. which reveal that the females are more concerned about the degradation producing agencies. In this section, females go in the opposite direction. This might be due to the fact that in Calicut city only very few females drive vehicles and hence major portion of the female population may not have first hand information about the polluting processes of motor vehicles. This makes them complacent about the negative impact of increasing vehicle population.

#### **6.6.2 AGE STATUS AND CONCERN ABOUT INCREASING VEHICLE POPULATION**

In order to test the assumption that the anxiety created by increasing vehicle population is associated with the age status, the collected data was analysed as shown in Table.No.6.6.2

A very interesting pattern in the responses can be seen in the analysis, namely, the higher the age status the greater the intensity of worry about the alarming rate of growth of vehicle population in the city.

**Table No.6.6.2. Age Status and Concern About Increasing Vehicle Population**

Age in Years	Very much worried about the increasing vehicle population	Somewhat worried about the increasing vehicle population	Not worried about the increasing vehicle population	Total
Below 30	07 (25.00%)	15 (53.57%)	06 (21.43%)	28 (100%)
30 - 45	56 (44.09%)	47 (37.01%)	24 (18.90%)	127 (100%)
45 -60	62 (52.10%)	31 (26.05%)	26 (21.85%)	119 (100%)
60 & above	15 (57.69%)	10 (38.46%)	01 (03.85%)	26 (100%)
Total	140 (46.66%)	103 (34.33%)	57 (19.00%)	300 (100%)

Chi Square 13.96 Table Value =12.592 df=6  $p \leq 0.05$   
 Association of the variables is significant

The younger generations may be requiring vehicle to a greater extend for executing their occupational, domestic and other responsibilities promptly. Further, the younger members (sons and daughters) of the urban population are crazy for speed for which they depend on two wheelers. These younger persons may be inculcating in their middle aged parents an attitude in favour of acquiring

speedy vehicles. This process naturally alleviate the anxiety of the lower age groups towards increasing vehicle population of the city.

### **6.6.3. INCOME STATUS AND CONCERN ABOUT INCREASING VEHICLE POPULATION**

A third analysis of the data was conducted on the assumption that there is relationship between income status of the people and their concern about the increasing vehicle population in the city, The details of the analysis are give in Table No.6.6.3.

The analysis reveals that there is significant association between the two variables as indicated by the Chi Square test. It can be seen that as the income status increases the concern about increasing vehicle population also increase. However, there is one income group, namely the Rs.3000-6000 category which is more worried about the increasing vehicle population than the income slab Rs.6000-9000. All other groups follow the pattern identified and stated earlier.

The higher income group may be using vehicles to greater extend and hence exposed to the adversities of the vehicle concentration, that is increasing

pollution of city environment by exhaust gases from the vehicles and the threats to human safety.

**Table No.6.6.3. Income Status and Concern about Increasing Vehicle Population**

Monthly Income (in Rs.)	Very much concerned about increasing vehicle population	Somewhat concerned about increasing vehicle population	Not concerned about increasing vehicle population	Total
Below 3000	25 (29.76%)	36 (42.86%)	23 (27.38%)	84 (100%)
3000-6000	43 (47.78%)	28 (31.11%)	19 (21.11%)	90 (100%)
6000-9000	21 (39.62%)	25 (47.17%)	7 (13.21%)	53 (100%)
9000-12000	27 (64.29%)	10 (23.81%)	5 (11.90%)	42 (100%)
12000 & above	24 (77.42%)	4 (12.90%)	3 (09.68%)	31 (100%)
Total	140 (46.66%)	103 (34.33%)	57 (19.00%)	300 (100%)

Chi Square Value=31.69 df=8 Table Value=20.090  $p \leq 0.01$   
 Association of the variables is significant

Other background variables viz, religion, education, occupation, and attitude towards future of the environment were not significantly related to the dependent variable, namely, the concern about increasing vehicle population.

#### **6.7. ANXIETY ABOUT THE POPULATION GROWTH**

It is an ubiquitous phenomenon that the city population is increasing at an alarming rate due to natural growth and migration. This phenomenon is felt very badly in cities of third world countries. Calicut city is not an exception to this general trend seen. It has been seen that the city gives asylum for not only people migrated from rural areas of the district but also for migrants from other states, namely, Tamil Nadu, Andhra Pradesh and Karnataka. As everybody knows the threat to physical, social and psychological environments of the city area is very high due to this increasing population. Scarcities of basic material resources, social problems like crime drug addiction and psychological disorders like lack of communications between neighbours, fear due to presence of anonymous population etc., increase as the inevitable after effects of this alarming population growth.

A person who is concerned about this deterioration can be considered as a conservationist (as environmental friendly person). On the basis of this logic

another index taken for identifying the impact of sociological variables on the environmental degradation was the concern about the alarming rate of city population growth.

Three major responses were elicited for a question put forth before the respondents, namely, "how far you are worried about the alarming growth in the city population". The responses were; very much worried somewhat worried and not at all worried. The division of the respondents among these responses is shown in Table 6.7.1. It is seen that the major chunk of the respondents (64%) is highly worried about the growth. Another 28.66% are somewhat worried about this matter. A minority of 7.33% is not concerned about this matter. That is, on the whole, the city population feel the phenomenon a burning problem which threatens the urban settlement in various ways.

Table No.6.7.1. Concern About the Alarming Rate of Population Growth

Response	Frequency	Percentage
Very much worried about the Population growth	192	64
Some-what worried about the Population growth	86	28.66
Not worried about the Population growth	22	07.33
Total	300	100

A distinguishing result of this analysis is that all the respondents irrespective of their sociological backgrounds are concerned about this matter. In order to establish relationship between the background variables and the dependent variable Chi Square test of independence was applied by generating two way contingencies for each back ground variable. None of the analyses revealed positive result. This results of the analyses give ground for ample optimism about the future of the environment, if they are regulated by their concern when interacting with their environment. Since an overwhelming majority of the city population belonging to all sociological categories are aware about the threat awaiting them, they may be cautious to prevent unsustainable population growth. By this practice environmental degradation also may be gradually prevented.

Details of sub analyses using each of the back ground variables are not shown in this report because the observed and theoretical frequency distributions coincide within the limit of random variation.

## **6.8. GROWTH OF SLUMS**

As in the case of any city, Calicut also has been facing the growth of slums. The latest statistics show that in Calicut city there are 48 major or minor

identified slums. Another threatening fact is that existing slums are expanding and also the seeds of new slums are sown. As we know, slums are the nuclei of poverty, starvation and a host of other problems. Nobody disputes the fact that the growth of slums is detrimental to the environmental degradation of cities. In this context we should remember the remark of Julius Nairai the former President of Tanzania. He warned the world population "poverty anywhere is a threat to prosperity everywhere". This is perfectly true in the case of deterioration of the quality of urban life. Expanding slums should definitely eat away environmental quality gradually.

In this analysis also our logic is that the person who is disturbed in the alarming expansion of slums is a person who is cautious to preserve the purity of the environment. Therefore, an enquiry was made to reveal the anxiety of the people about the growth of slums in the city.

To a question; "how far you are worried about the growth of slums in the city?" three types of responses were received, namely, very much worried, somewhat worried and not worried. Table 6.8.1 which analyses the responses show, that 56% of them are very much worried about the rapid growth of slums. Another 35.66% are somewhat worried about the matter. However, a group consisting of 8.33% is not concerned about the phenomenon of the city.

This analysis indicates that the city population's concern about the threat of environmental degradation posing the settlement is high.

**Table No.6.8.1. Table Showing the Concern About Expanding slums**

Response	Frequency	Percentage
Very much worried about Expanding slums	168	56.00
Some-what worried about Expanding slums	107	35.66
Not worried about Expanding slums	25	08.33
Total	300	100

In order to understand the influence of the background variables on the concern about the environmental degradation analyses were conducted. All the analyses revealed lack of association between the variables (details are not given since the dependent variable was found free from the influence of the independent variables).

The analyses imply that all the respondents irrespective of their sociological background are seriously looking at this growing danger to the city population. Naturally, we shall optimistically say that the citizens will do whatever is possible to avert the calamity to the city life, particularly, at least

by propagating conservationist philosophy among the different categories of the city population.

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## CHAPTER 7

### DEGRADATION OF SOCIOCULTURAL ENVIRONMENT

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Socio-cultural environment of urban centres has been getting progressively degraded due to various reasons. Segregation of religious groups, indifference to other religions, lack of attachment to neighbours and neighbourhood organization, assigning secondary states to weaker sections particularly women are reflections of these degradations taking place. In this chapter the problem of degradation of urban socio cultural environment is studied in relation to the sociological background of the population.

#### URBAN NEIGHBOURHOOD

Urban neighbourhood has been often characterised with lack of sufficient interaction. Due to lack of time, interest for insular group formation and status consciousness of urban dwellers opportunities for neighbourhood interactions are shrunked. The neighbours even confine their interaction to certain preferred groups. Naturally, urbanites prefer certain groups to occupy their neighbourhood.

## **7.1. PREFERENCE OF NEIGHBOURS**

This study enquired into the preferences of urban dwellers for their neighbours. In our society religion is a strong basis of social unification. Accordingly, one important background of the neighbours preferred shall be their neighbours affiliation.

An enquiry was made to reveal the preferences of the respondents regarding the religious affiliation of their neighbours.

The responses were structured into two, namely, preference for ones own religious follower and no particular preference. Analysis of the responses shows that 78% of the respondents have no preference regarding the religious affiliation of their neighbours. The rest (22%) prefer members of their own religious group to be their neighbours. (Table No.7.1.1). The result reveals that, by and large, the urban population is not much concerned about the religious background of their neighbours.

If we consider that strong preference for one's own religious group as an index of socio-cultural degradation the analysis escalate the impression that there

is very little deterioration. However, the subjective assessment of the researcher emanate the impression that the result may be a reflection of the disinterest of the urbanites in their neighbourhood itself. It is to be doubted that households in urban areas are detaching themselves from their neighbouring households.

### 7.1.1. GENDER DIFFERENCE AND PREFERENCE FOR NEIGHBOURS

Gender is assumed to have association with the preference. To test the validity of the assumed relationship, analysis as shown in Table No.7.1.1. was conducted.

Table No. 7.1.1. Gender and Preference for Members of Own Religion as Neighbours

Gender	Prefer Members of Own religion	No Preference	Total
Male	56 (26.54%)	155 (73.76%)	211 (100%)
Female	10 (11.24%)	79 (88.76%)	89 (100%)
Total	66 (22.00%)	234 (78.00%)	300 (100%)

Chi Square = 8.54. df=1 Table Value =6.635  $p \leq 0.01$ .  
The association is significant

The analysis shows 88.76% of the females show no preference in the matter of neighbours while the corresponding portion of the males is 73.76%.

The difference in the strength is statistically significant as revealed by the Chi Square at 0.01 level of significance.

It is seen that male respondents prefer more their religious members to be their neighbours. Females are not that much particular about the religious background of their neighbours.

This result is quite interesting in the sense that generally, the males are seen to have liberal outlook in matters regarding religion. This unexpected outlook of the females may be due to their better educational and employment status. As we know, female members, especially in urban areas are overtaking their male counterparts in educational and employment statuses in Kerala.

#### **7.1.2. AGE STATUS AND PREFERENCE FOR NEIGHBOURS**

It was assumed that the age status of the urbanites influences, their preference of neighbours. Analysis in Table No.7.1.2 was carried out to test the validity of the assumption.

Among the below 30 years age group 92.86% have no preferences regarding religious affiliation of their neighbours. This figure in respect of the 30-45 year category 76.38% when we come to the age group 30-45 years.

Among 60 years and above group the corresponding figure is only 50%. The age group 45-60 years is showing a distinct behaviour in this regard. However, the general trend is that the younger generations are lesser concerned about the religious background of their neighbours. This shows that the younger generations are against forming insular groups in a particular neighbourhood.

Table No.7.1.2. Age Status and Their Preference for Neighbours

Age (in years)	Prefer Members of Own religion	No Preference	Total
Below 30	02 (07.14%)	26 (92.86%)	28 (100%)
30 -45	30 (23.62%)	97 (76.38%)	127 (100%)
45-60	21 (17.65%)	98 (82.35%)	119 (100%)
60 Above	13 (50.00%)	13 (50.00%)	26 (100%)
Total	66 (22.00%)	234 (78.00%)	300 (100%)

Chi Square = 16.99. df=3 Table Value =11.342 p<=0.01.  
The association is significant

### 7.1.3. RELIGIOUS AFFILIATION AND PREFERENCE FOR NEIGHBOURS

Religion is a strong socialising force in our country, nay the world over, Attitude of individuals towards other cultural groups depends, therefore, much on their religious affiliation. It is logical in this context to postulate that religious background of the respondents is associated with their preference for neighbours.

To test the veracity of the assumption analysis as shown in Table 7.1.3. was carried out.

Table No.7.1.3. Religious Affiliation and Preference for Neighbours

Religious Affiliation	Prefer members of Own religion	No Preference	Total
Hindu	42 (19.44%)	174 (80.56%)	216 (100%)
Muslim	19 (42.22%)	26 (57.78%)	45 (100%)
Christian	05 (12.82%)	34 (87.18%)	39 (100%)
Total	66 (22.00%)	234 (78.00%)	300 (100%)

Chi Square = 13.46. df=2 Table Value =9.21 p<=0.01.  
The association is significant

It is seen that 87.18% of the Christians, 80.56% of the Hindus and 57.78% of the Muslims have no particular preference regarding the religious affiliation of their neighbours. The Christians are least interested in the religious background of their neighbours, while the Muslims are most. The Hindus come in between these two groups. It is interesting to note that 42.22% of the Muslims and 19.44% of the Hindus prefer members of their own religion to be their neighbours. This clearly shows that religious background of the respondents is associated with their preference in the matter. The association is confirmed with 99% certainty when the Chi Square test of independence was applied

The preference of the Muslims may be interpreted on the basis of their distinct way of living from other groups in India. Even Christians who are also members of a migrant religion have not much difficulty to cope with Hindu way of living. May be Muslims are desirous of keeping the purity of their religious ideologies and practices. This is easy if their neighbours also belong to their own community.

#### 7.1.4. EDUCATIONAL BACKGROUND AND PREFERENCE FOR NEIGHBOURS

Education, as everybody known is a strong sociological factor which determines habits and preferences of individuals. In this study it was assumed that educational background of the people and preference of neighbours are associated.

Table No.7.1.4. Educational Background and Preference for Neighbours

Educational Status	Prefer Members of own religion	No Preference	Total
Primary	14 (50.00%)	14 (50.00%)	28 (100%)
Secondary	20 (27.40%)	53 (72.60%)	73 (100%)
College	32 (16.08%)	163 (83.92%)	199 (100%)
Total	66 (22.00%)	234 (78.00%)	300 (100%)

Chi Square = 18.10. df=2 Table Value =9.21 p<=0.01.  
The association is significant

Table No.7.1.4 shows that only 16.08% of the College educated respondents prefer the members of their own religious group to be their neighbours. But the figures in respect of the secondary and primary educated

respondents, respectively, are 27.40% and 50.00%. This indicates that the preference is associated with the educational background of the respondents. The higher the educational attainment the lesser is the preference for one's own community members to be his/her neighbours.

#### **7.1.5. OCCUPATIONAL STATUS AND PREFERENCE FOR NEIGHBOURS**

In India, especially in the past, occupation was based on caste/religion. Though this system has been changed in modern India overtly, it is doubted whether the affiliation is totally absent. In this study an analysis was conducted to identify the affiliation between occupational status of the urbanites and their preference for the and religious background of neighbours.

Analysis 7.1.5 shows that 86.36% of the professionally trained respondents have no preference while the lack of preference among the manual labourers is only 65.52%. 67.50% of the businessmen and 79.39% of the white collar employees also come under this category. The Chi Square test shows that the relationship between the occupational difference and preference for members of own religious groups as neighbour is significant at 0.05 level of confidence.

**Table No.7.1.5.Occupational Status and Preference for Neighbours**

Occupational Status	Prefer Members of own religion	No Preference	Total
Manual Labour	10 (34.48%)	19 (65.52%)	29 (100%)
Business	13 (32.50%)	27 (67.50%)	40 (100%)
White Collar Employment	34 (20.61%)	131 (79.39%)	165 (100%)
Professionals	09 (13.64%)	57 (86.36%)	66 (100%)
Total	66 (22.00%)	234 (78.00%)	300 (100%)

Chi Square = 8.08. df=3 Table Value =7.815  $p \leq 0.05$ .  
The association is significant

It is seen that manual labourers and business men have more preference for members of their own religion to be their neighbours. The manual labourers and businessmen may require more interaction with their neighbours for the satisfaction of their material needs. If the neighbours are united in one religion it may be more convenient for them.

The background variables like the income status and the attitude towards future of urban environment has no influence on the preference – as analyses revealed.

## **7.2. HABIT OF SUPPORTING FAIRS AND FESTIVALS OF OTHER RELIGIOUS GROUPS.**

Religious tolerance is essential in a plural society like India. In the absence of religious amity the socio cultural environment will become inhospitable. In this study, in order to understand the harmony between religious groups, an index considered was the mutual support given to fairs and festivals of the different religious groups by the urban dwellers.

It was revealed in the analysis that (Table 7.2.1) 39.19% of the respondents support fairs and festivals of other religious groups frequently in various ways. 33.33% are not so generous in the matter. However, they do not totally abstain from such matters. The rest (27.3%) are virtually not in the habit of lending support to the religious activities of other groups. This shows that the general trend in this matter is lukewarm.

### 7.2.1. EDUCATION AND HABIT OF SUPPORTING THE FAIRS AND FESTIVALS OF OTHER RELIGIOUS GROUPS

Educational status and the behaviour of supporting religious fairs and festivals were well assumed to have association and an analysis as shown in Table 5.2.1. was carried out to established the substance of the presumption.

Table No.7.2.1 Educational Status and Habit of Supporting Fairs and Festivals of Other Religious Groups.

Educational Status	Support always	Support sometimes	Support rarely	Total
Primary	05 (17.86%)	08 (28.57%)	15 (53.57%)	28 (100%)
Secondary	30 (41.10%)	14 (19.18%)	29 (39.73%)	73 (100%)
College	83 (41.71%)	78 (39.20%)	38 (19.10%)	199 (100%)
Total	118 (39.19%)	100 (33.3%)	82 (23.3%)	300 (100%)
Chi Square =26.35 Df=4 The association is significant				Table Value=11.668 p<=0.01

The analysis shows that the largest portions among the secondary and college educated respondents (41.10% and 41.71% respectively) support the fairs and festivals of other religious groups whenever they are approached for the purpose. However, majority of the primary educated are not willing to support them. Usually they (53.57%) very rarely support such occasions.

This implies that the lower educated people of the urban center have reservation to other religion. The unaccommodative stand is detrimental to the healthy socio-cultural atmosphere of the city.

#### **7.2.2. OCCUPATION AND THE HABIT OF SUPPORTING FAIRS AND FESTIVALS OF OTHER RELIGIOUS GROUPS**

In order to understand the influence of the occupational background on the behaviour an analysis was carried out as shown in Table 7.2.2. carried out to establish the sustance of the presumption.

**Table No.7.2.2 Occupational Status and Habit of Supporting Fairs and Festivals of Other Religious Groups.**

Occupational Status	Support always	Support sometimes	Support rarely	Total
Manual Labour	06 (20.69%)	03 (10.34%)	20 (68.97%)	29 (100%)
Business	12 (30.00%)	19 (47.50%)	09 (22.50%)	40 (100%)
White Collar	66 (40.00%)	58 (35.15%)	41 (24.85%)	165 (100%)
Professional	34 (51.52%)	20 (30.30%)	12 (18.18%)	66 (100%)
Total	118 (39.19%)	100 (33.3%)	82 (23.3%)	300 (100%)

Chi Square =34.43 Df=6      Table Value=16.812      p<=0.01  
The association is significant

As seen in the table, majority of the manual labourers (68.97%) rarely support the fairs and festivals of other religious groups. It is interesting to note that majority of the professionals are diametrically opposite to the manual labourers in this regard. 51.52% of them support other religious groups whenever they are approached. In the case of businessmen the largest portion (47.50%) is

not so willing in the matter. However, by and large, the white collar employees follow the professionals in this regard.

The analysis unambiguously reveals that occupational background is associated with the behaviour. Manual labourers might be under the influence of religious prejudices which keep them away from the policy of co-existence of religions. Analyses were carried out to find whether age, gender, religious affiliation and attitude towards future of the environment were related to the behaviour. Analysis showed negative results.

### **7.3. INTERACTION BETWEEN NEIGHBOURS**

Social interaction integrates society. The quality of urban life is very much determined by this interaction and integration.

In this study, in order to understand the interaction patterns of neighbours, enquiries were conducted. The respondents were asked whether they are interested to attend the get-togethers conducted in the family of their neighbours.

The analysis shows that the largest portion of the respondents, (48.3%) are partially interested in this matter. However 37.3% are very much interested in

such social functions. 12.60% have no interest at all to attend such functions. This reveals that the neighbourhood relationship in the city is not so intensive.

### **7.3.1. GENDER DIFFERENCE AND INTEREST IN ATTENDING THE GET-TOGETHERS CONDUCTED BY NEIGHBOURS**

In our culture gender very much tells upon the social behaviour of individuals. The interaction patterns of males and females in a neighbourhood are quite different. In this background it was presumed that the interaction of the urbanites with the neighbours is strongly associated with their gender.

Accordingly, an analysis was conducted as shown in Table 7.3.1. to test the presumption.

The Table shows that majority of the males (53.08%) are only partially interested to participate in the functions conducted by their neighbours. A larger portion of the female respondents, (47.19%) are very much interested in involving themselves in such functions. In this context too only a minority of the two categories is totally disinterested to participate in the functions conducted by their neighbours. The result proves that the males are not so interested to interact with their neighbours as the females are. The Chi Square test shows significant association between the variables.

**Table No.7.3.1 Gender and Interest in Attending the Get Togethers of Neighbours**

Gender	Very much Interested (1)	Somewhat Interested (2)	Not Interested (3)	No such situation (4)	Total
Male	70 (33.18%)	112 (53.08%)	27 (12.80%)	2 (0.95%)	211 (100%)
Female	42 (47.19%)	33 (37.08%)	11 (12.36%)	3 (3.37%)	89 (100%)
Total	112 (37.30%)	145 (48.30%)	38 (12.60%)	5 (1.60%)	300 (100%)

Chi Square 6.59 Df=2 Table Value=5.991 p<=0.05

The association is significant

Note Column no.4 was not considered for the calculation of Chi Square.

### **7.3.2. RELIGIOUS AFFILIATION AND INTEREST IN ATTENDING THE GET-TOGETHERS CONDUCTED BY NEIGHBOURS**

In this study in order to understand the influence of religious background on interacting pattern an analysis was carried out as shown Table 7.3.2

It is interesting to note that almost equal proportions of the Hindus are very much and somewhat interested to participate in the functions organised by their neighbours. (42.13% and 43.52% respectively come under the two categories.) In the other two religious groups, majority are only partially

interested to take part in such functions (68.89% of the Muslims and 51.28% of the Christians come under the category). The 'not interested' groups are only minorities in their respective religious groups. The analysis confirms association of the religious affiliation with interest in interacting with their neighbours. The analysis indicates, that the Hindus are more in favour of interacting with their neighbours. This implies that social atmosphere created through interactions in the neighbourhood depends on the religious background of the people.

**Table No.7.3.2 Religious Affiliation and Interest in Attending the Get Togethers of Neighbours**

Religious Affiliation	Very much Interested (1)	Somewhat Interested (2)	Not Interested (3)	No such situation (4)	Total
Hindu	91 (42.13%)	94 (43.52%)	26 (12.67%)	5 (2.31%)	216 (100%)
Muslim	11 (24.44%)	31 (68.89%)	03 (06.67%)	0 (0.00%)	45 (100%)
Christian	10 (25.64%)	20 (51.28%)	09 (23.08%)	0 (0.00%)	39 (100%)
Total	112 (37.30%)	145 (48.30%)	38 (12.60%)	5 (1.6%)	300 (100%)

Chi Square 14.33 Df=4 Table Value=9.448  $p \leq 0.05$

The association is significant

Note Column no.4 was not considered for the calculation of Chi Square.

### 7.3.3. EDUCATION AND INTEREST IN ATTENDING THE GET-TOGETHERS CONDUCTED BY NEIGHBOURS

Education widens the vista of outlook of people. Therefore, it is to be expected that the higher the educational attainment the broader will be the outlook. In this study it is assumed that the higher educated category of the urbanites will be more interested to attend the functions conducted by their neighbours irrespective of their socio-economic background. On the basis of this assumption an analysis of the data was conducted as shown in Table 7.3.3.

Table No.7.3.3 Educational Status and Interest in Attending the Get Togethers of Neighbours

Educational Status	Very much Interested (1)	Somewhat Interested (2)	Not Interested (3)	No such situation (4)	Total
Primary	04 (14.29%)	17 (60.71%)	07 (25.00%)	0 (0.00%)	28 (100%)
Secondary	27 (36.99%)	36 (49.32%)	10 (13.70%)	0 (0.00%)	73 (100%)
College	81 (40.70%)	92 (46.23%)	21 (10.55%)	5 (2.51%)	199 (100%)
Total	112 (37.30%)	145 (48.30%)	38 (12.60%)	5 (1.6%)	300 (100%)

Chi Square 9.72 Df=4 Table Value=9.448  $p \leq 0.05$

The association is significant

Note : Response 4 is not considered to calculate Chi Square.

It is seen that 40.70% of the college educated respondents are highly interested to attend such functions. The corresponding figures in respect of the secondary and primary educated respondents are respectively 36.99% and 14.29% only. This shows that the intensity of the interest is decreasing as we come to the lower educated groups. This finding is testified when we analyse the composition of the 'not at all interested' group. Here 25% of the primary educated 13.70% of the secondary educated and only 10.55% of the college educated respondents come, which shows that the intensity of disinterest is gradually decreasing as the educational status increases. The Chi Square test conforms the association of the variables. Inductively speaking as far as this index is concerned the higher the educational status of the urbanities their activity, cause lesser harm to the socio cultural environment.

Analyses were also conducted to see whether the background variables namely age, income, occupation and attitude are associated with the inclination to interact with the neighbours. But they did not reveal any association of these variables with the behavioral patterns. Hence the details of the analyses are not given here.

#### **7.4. PARTICIPATION IN RELIGIOUS MOVEMENTS**

Religious activism is on the increase in Indian society, especially, during the recent times. Hence increasing number of religious organisations are coming up. It is to be remembered in this context that the movements have two dimensions. If they are for refining the respective communities and serving the total community they cannot be condemned. On the other hand., if the movements stand only for generating insular groups and enmity between religious groups they should be looked upon as a scar on the society.

In this study participation of the respondents in religious movements was enquired into. It was seen that 20.30% of the respondents are members of religious movements and 62.66% have no any such membership. The rest (17.00%) informed that there is no such religious organisation in their neighbourhood and they are not participating in such activities (Table 7.4.1). By and large, the urbanites are not much interested in religious activism, the result indicates. So the deterioration or upgradation of the socio-cultural environment due to religious movements may not be very intensive. Still them it will be interesting to find out the association of the socio-cultural dimension of the population with the movements. Accordingly following sub analyses were carried out.

#### 7.4.1. GENDER AND PARTICIPATION IN RELIGIOUS MOVEMENTS

Social movement requires participation of the publics in an overt manner, as a general rule. Our culture does not permit female members of the society to involve themselves in public matters at par with their male counterparts. In this study, it was assumed that involvement of urban dwellers in religious movements is gender specific. To test the assumption the data was analysed. Table 7.4.1. shows the analysis.

It is seen from the analysis that 23.32% of the males and only 13.48% of the females are active participants of religious movements and activities attached thereto.

Table 7.4.1. Gender and Involvement in Religious Movements

Gender	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Male	49 (23.22%)	129 (61.14%)	33 (15.64%)	211 (100%)
Female	12 (13.48%)	59 (66.29%)	18 (20.22%)	89 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 11.31 df=1 Table Value=6.635  $p \leq 0.01$   
Association is significant

Note : Chi square was calculate without considering column 3

This analysis indicates that there is considerable difference between the males and females in this matter. The validity of the assumption was established by the Chi Square test. The result does not inculcate any surprise in the researcher's mind as it was quite expected. In our culture the household duties are shouldered by female members. A woman employed outside to execute dual roles as employed woman and manager of the household. Amidst this furry where does she get time to participate in movements of these types. Moreover, generally, women of our community like to keep themselves aloof from movements which necessitates exposure of them to publics. All these matters may be responsible for their greater abstention from the religious movements.

#### **7.4.2. AGE AND PARTICIPATION IN RELIGIOUS MOVEMENTS**

An analysis to find out the relationship between age and participation in religious movements (Table No.7.4.2) revealed that the youngest and the oldest groups have not much interest in participating in religious movements. The middle age groups (30-45 and 45-60 year) have almost equal interest in religious movements. It was seen that the association between the variables is certain as revealed by Chi Square test

**Table No.7.4.2. Age Status and Involvement in Religious Movements**

Age (In years)	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Below 30	0 (00.00%)	25 (89.29%)	03 (10.71%)	28 (100%)
30-45	30 (25.98%)	74 (58.27%)	20 (15.75%)	127 (100%)
45-60	24 (20.17%)	73 (61.34%)	22 (18.49%)	119 (100%)
60 & Above	04 (15.38%)	16 (61.54%)	06 (23.08%)	26 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 18.30 df=3 Table Value=11.345  $p \leq 0.01$

The association is significant

Note: Chi-square was calculated without considering column 3

### **7.4.3. RELIGIOUS AFFILIATION AND INVOLVEMENT IN RELIGIOUS MOVEMENTS**

Religious affiliation is a strong factor which determines behavioural patterns of people, especially those connected with religious matters. In our plural society there is a competition going on to show the strength of different religious groups. In fact, now-a-days much of the religious movements are oriented towards

attaining this end rather than refining people spiritually. In this background it is postulated that religious affiliation of the urban people and their involvement in religious movements are associated.

The data collected was analysed to test this postulate as shown in Table No.7.4.3

**Table 7.4.3. Religious Affiliation and Involvement in Religious Movements.**

Religious Affiliation	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Hindu	20 (09.26%)	147 (68.06%)	49 (22.69%)	216 (100%)
Muslim	17 (37.78%)	28 (62.22%)	0 (0.00%)	45 (100%)
Christian	24 (61.54%)	13 (33.33%)	2 (05.13.%)	39 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 57.38 df=2 Table Value=9.210 p<= 0.01  
Association is significant

Note : Chi square was calculate without considering column 3

It is interesting to note that the Christians have greater involvement in religious movements than the other two groups. Least involvement in this matter

is shown by Hindus. The Muslims comes in between the two groups. As we know, Hindu religion has no organization like the Christian Churches or the Mosques and Madrasas of the Muslims. Though Hindus are also organising themselves in recent days it has not got sufficient momentum. The Christians might be viewing their Church activities as strong religious movement.

Religious movements by themselves are not negative. Movements are a strong agency which generate social energy for change. If the changes are oriented in the right direction movements cannot be treated as destructive. If it is in the other way round movements are to be feared.

#### **7.4.4. EDUCATION AND INVOLVEMENT IN RELIGIOUS MOVEMENTS.**

Education is the prime mover of people's participation in social issues. When we look into the history of human kind we see that educated persons were responsible for bringing about various reforms or changes. It is believed that education is playing an important role in matters relating to religious movements, both reformatory and destructive. In this study, it was assumed that involvements in the movement is influenced by their educational background. Accordingly, an analysis was carried out (Table No.7.4.4).

**Table No.7.4.4 Education and Involvement in Religious Movements.**

Education	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Primary	5 (17.86%)	19 (67.86%)	4 (14.29%)	28 (100%)
Secondary	19 (26.03%)	40 (51.79%)	14 (19.18%)	73 (100%)
College	37 (18.59%)	129 (64.82%)	33 (16.58%)	199 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 10.77 df=2 Table Value=9.210  $p \leq 0.01$

Association is significant

Note : Chi square was calculated without considering column 3

It is very interesting to note that the secondary educated respondents have more involvement in the movement. Only 17.86% of the primary and 18.59% of the college educated respondents are actively participating in the movement. The corresponding figure in respect of the secondary educated group is 26.03%. The association of the variables is confirmed by the test of association.

It is to be inferred that as the educational status of the people attain the highest level, they become disinterested in religious activism, which in many a time create inter-group tension and rivalries.

#### **7.4.5. INCOME STATUS AND INVOLVEMENT IN RELIGIOUS MOVEMENTS**

Materialists as well as non-materialists admit the fact that certain level of economic stability is necessary for social activism. Now-a-days involvement in religious movements also requires economic stability on the part of those who involve in such movements. In this study an analysis was conducted to see whether economic status which is indicated by the income level is influencing the urban people's involvement in religious movements (Table No.7.4.5).

The analysis reveals interesting facts. The income categories Rs.6000-9000 and Rs.12000 and above behave almost similarly. 24.53% of the former and 29.03% of the later have very high involvement in religious movements. It is to be specially mentioned that the lowest income group (below Rs.3000) also comes very closer to the above mentioned categories in their behaviour. Other groups namely Rs.3000-6000 and Rs.9000-12000 are far below the others in this regard. The analysis clearly reveals that there is association between the two variables. Highest income groups might be aspiring for getting highest social status in the

society by involving in these kinds of activities. The lowest income groups might be participating in the movements due to demonstration effect or they have been hired by the organizers of such movements.

Table No.7.4.5 Income and Involvement in Religious Movements.

Monthly Income (in Rs.)	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Below 3000	18 (21.43%)	55 (65.48%)	11 (13.10%)	84 (100%)
3000-6000	13 (14.44%)	53 (58.89%)	24 (26.67%)	90 (100%)
6000-9000	13 (24.53%)	32 (60.38%)	8 (15.07%)	53 (100%)
9000-12000	8 (19.05%)	28 (66.67%)	6 (14.29%)	42 (100%)
12000 and above	9 (29.03%)	20 (64.52%)	2 (06.45%)	31 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 11.75 df=4 Table Value=9.488  $p \leq 0.05$   
Association is significant

Note : Chi square was calculated without considering column 3

#### 7.4.6. OCCUPATION AND INVOLVEMENT IN RELIGIOUS MOVEMENT

Occupation is a very strong sociological variable which influences the patterns of behaviour of individuals. In this study an attempt was made to identify the nature of influence of the variable on the involvement of the urbanites in religious activities. With this aim an analysis as shown in Table 7.4.6 was made.

Table No.7.4.6 Occupational Status and Involvement in Religious Activities

Occupation	Involve in Religious Movement (1)	Not involve in Religious Movement (2)	No such Movements (3)	Total
Manual Labour	4 (13.79%)	19 (65.52%)	6 (20.69%)	29 (100%)
Business	15 (37.50%)	93 (57.60%)	2 (05.00%)	40 (100%)
White Collar Employment	33 (20.00%)	99 (60.00%)	33 (20.00%)	165 (100%)
Professionals	9 (13.64%)	47 (71.21%)	10 (15.50%)	66 (100%)
Total	61 (23.33%)	188 (62.66%)	51 (17.00%)	300 (100%)

Chi Square 16.17 df=3 Table Value=11.345 p, <= 0.01

The Association is significant

Note : Chi Square is calculated without considering column 3.

The analysis shows that 37% of the businessmen and 20% of the white collar employees are highly involved in religious movements. The test of association applied reveals that the variables are strongly associated.

As everybody knows businessmen have to attach themselves with every sort of social activities for promoting their business. This might be one of the reasons for their greater involvement in religious activities also. The White collar employees have, by and large, more leisure time and they are considered as knowledgeable persons in the various matters. These favourable factors may be prompting them to participate in religious activities also to a greater extent.

Analysis in this section reveal that all the background variables except the attitude towards future of the environment are associated with the involvement of urban population in religious activities.

## **7.5. NEIGHBOURHOOD ORGANISATION**

In order to ensure greater interaction between the neighbours and improve the quality of life in the locality, neighbourhood associations are coming up in urban areas. These neighbourhood associations are constituted by urban dwellers cutting across caste, community and racial boundaries. They are playing important roles in managing local issues.

In the study area also this trend is gradually getting momentum. The tendency has greater significance in Calicut city because the city population is a combination of different cultural and social groups.

In order to understand the participation of the people in such neighbourhood associations existing in their localities an analysis was made. It is seen that only 25.66% of the sample has been participating in neighbourhood associations, 31.33% of the respondents are not members of such organizations even though they exist in their localities. The remaining portion (43%) stated that there exist no such organizations in their neighbourhood. The result show that co-operative and collective social activities in the settlement are very meagre. It is a matter of concern to see that, largest portion of the respondents have no opportunities for getting involved in such organizations due to the dearth of such social entitles. Absence of such organisations itself indicates socio-cultural stagnation. The results of the sub-analyses are given in the ensuing sections.

#### **7.5.1. RELIGIOUS AFFILIATION AND PARTICIPATION IN NEIGHBOURHOOD ORGANIZATIONS**

Religious ethics is an important dimension of individuals which influence their social activities. In this study it has been taken as a strong independent

variable to interpret the behavioural patterns of the urbanites. Accordingly, the analysis as shown in Table 7.5.1 was carried out.

**Table 7.5.1. Religious affiliation and Participation in Neighbourhood Organizations.**

Religion	Participate in neighbourhood organization (1)	Do Not participate in neighbourhood organization (2)	No such organization (3)	Total
Hindu	37 (17.13%)	73 (33.80%)	106 (49.07%)	216 (100%)
Muslim	27 (60.00%)	11 (24.44%)	07 (15.56%)	45 (100%)
Christian	13 (33.33%)	10 (25.64%)	16 (41.03%)	39 (100%)
Total	77 (25.66%)	94 (31.33%)	129 (43.00%)	300 (100%)

Chi Square =17.3918    df=2    Table Value=9.210    p<=0.01  
The Association is significant

Note : Column No.3 is not considered for the calculation of Chi Square.

It is seen that 33.80% of the Hindus are not intimately related to their neighbourhood organizations. The corresponding figures in respect of the Muslims and Christians are respectively, 24.44% and 25.64% . It is interesting to note that the Muslims (60.00%) are members of neighbourhood organizations. The Christians are also fairly good in participation of their neighbourhood

organizations (33.33%). The Hindus lag far behind other two communities in this regard. The Higher participation of the Muslims may be explained in the terms of the residential patterns in the city. Muslims are by and large residing within the clusters of their own community. This homogeneity of the residential area might be enhancing their participation in their neighbourhood organizations. Moreover, the clustering of the community might be facilitating functions of organizations having affinity to their own religion. So their participation becomes voluntary but compulsory. In the case of Christians also this explanation may hold good to some extent.

#### **7.5.2. INCOME AND PARTICIPATION IN NEIGHBOURHOOD ORGANIZATIONS**

In order to assess the relationship between income status and participation in neighbourhood organizations, an analysis was conducted as shown in Table 7.5.2

It can be seen that comparatively greater portions of the lower income groups of the respondents are disinterested in the neighbourhood organizations. In this connection the three groups, that is, below Rs.3000, Rs.3000-6000, and Rs.6000-9000 are to be particularly pointed out. Coming to the next two groups

(9000-12000, and 12000 and above) another pattern of behaviour is seen. The results can be, naturally, interpreted that membership and interaction with neighbourhood organizations requires monetary commitment. However, the lower income categories may not be able to spend such amount on such activities or they may be feeling it as a futile exercise. However, neighbourhood associations are efficient arrangements for promoting social integrations of the neighbourhood community. So, these categories are to be instigated for their active participation in such organizations. Also, if the associations are not functioning according to their aspirations they are to be corrected to attract these strata of neighbourhood population.

While religious affiliation and income status of the respondents revealed significant relations on the participation in neighbourhood organization, other background variables, namely, gender, age, education, occupation and attitude towards future of urban environment showed no profound impact.

**Table 7.5.2. Income and Participation in Neighbourhood Organizations**

Income (Monthly in Rs.)	Participate neighbourhood organization (1)	Do Not participate in neighbourhood organization (2)	No such organization (3)	Total
Below 3000	16 (19.05%)	34 (40.48%)	34 (40.48%)	84 (100%)
3000-6000	16 (17.78%)	32 (35.56%)	42 (46.27%)	90 (100%)
6000-9000	13 (24.53%)	13 (24.53%)	27 (50.94%)	53 (100%)
9000-12000	17 (40.48%)	09 (21.43%)	16 (38.10%)	42 (100%)
12000 & Above	15 (48.39%)	06 (19.35%)	10 (32.26%)	31 (100%)
Total	77 (25.66%)	94 (31.33%)	129 (43.00%)	300 (100%)

Chi Square =16.6061      df=4      Table Value=13.277      p<=0.01  
The Association is significant

Note : Column No.3 is not considered for the calculation of Chi Square.

## 7.6. PERSPECTIVES ON STATUS OF WOMEN IN SOCIETY

Status of women in Indian society is a much controversial and hence discussed topic. When we scan the history of the society we see that women enjoyed different levels of social status during different periods. In the Vedic period, Indian women enjoyed social status equal to that of men or higher than that. However, it is the general belief that Manu's codes caused the diminution of

status of Indian women. In modern times due to various reasons, Indian women are recapturing their past glorious positions.

It is an undisputed fact that in whichever societies women enjoy a good status the society move on the path of development very quickly. In other words, status of women in society is a determinant of development of the society. Therefore, wherever members of society ascribe a good status to women, the society can be considered as having greater dynamism for development and avoidance of social decay.

An enquiry into the perception of the urban people on the status of women was made in the study. Accordingly, the respondents were asked to reveal their perception on the status of women in comparison with men. The data elicited was analysed as shown in Table 7.6.1.

The analysis reveals that majority (55.67%) feel that women have an equal status to that of men. The rest of the respondents (44.33%) consider women are inferior to men.

When we generalize the findings we see that a large portion of the urban population under study are reluctant to give equal status to both male and female. This indicates a socio-cultural backwardness of the population.

Inorder to understand which all social categories creates such social decay secondary analyses were carried out. The findings are given below.

### 7.6.1. RELIGIOUS AFFILIATION AND PERCEPTIONS ON THE STATUS OF WOMEN.

As everybody knows religious ethics have strong influence on the perception of people on various matters. In this context it was assumed that the perception of the urban people on women's social status is associated with their religious affiliation. In order to test the assumption the emperical data was analysed as shown in Table. 7.6.1.

7.6.1. Religious Affiliation and Perceptions on the Status of Women.

Religion	Equal to the Status of Men	Lower than that of men	Total
Hindu	131 (60.65%)	85 (39.35%)	216 (100%)
Muslim	13 (28.89%)	32 (71.11%)	45 (100%)
Christian	23 (58.92%)	16 (41.03%)	35 (100%)
Total	167 (55.67%)	133 (44.33%)	300 (100%)

Chi Square 15.42      df=2      Table Value =9.210      p<=0.01  
The association of the variables is significant

The analysis shows that 60.65% of the Hindus and 58.92% of the Christians believe that the status of female and male are equal. In this connection, the outlook of the Muslims is quite different from that of the other two communities. Only 28.39% of the Muslims are prepared to consider that the females have an equal status with that of the males. The analysis indicate that the perception of the Muslims is seriously infringing the rights, legal as well as natural, of the female members of the community.

A sudden change of the perception of the community can not be brought about. Strong social reforms movements may bring about gradual change in the outlook of the community. Efforts in this direction especially from the leaders of the community are necessary to stall the decay.

#### **7.6.2. EDUCATION AND PERCEPTION ON THE STATUS OF WOMEN**

Education is the fountain head of refined ideas and outlook. In this study it was assumed that educational attainment and perception on the status of women are associated.

An analysis to test the assumption shows that (Table 7.6.2) the it is perfectly true.

**7.6.2..Education and Perception on the Status of Women.**

Education	Equal to the Status of Men	Lower than that of men	Total
Primary	09 (32.14%)	19 (67.86%)	28 (100%)
Secondary	38 (52.05%)	35 (47.95%)	73 (100%)
College	120 (60.30%)	79 (39.70%)	199 (100%)
Total	167 (55.66%)	133 (44.33%)	300 (100%)

Chi Square = 8.40      df=2      Table Value =5.991      p<=0.05  
 The association of variables is significant

60.30% of the College educated respondents believe that female members have equal status to that of male members. Only 32.14% of the primary educated respondents believe in this manner. The corresponding figure in respect of secondary educated respondents is 52.05%. The Chi Square test supports the conclusion arrived at. The higher the educational attainment the more liberal the outlook in the matter. This analysis implies that the lower educated members in urban communities are creating the social atmosphere of the settlements less conducive for healthy social life of all categories.

### **7.6.3. OCCUPATION AND PERCEPTION ON THE STATUS OF WOMEN**

In this study it was assumed that occupational background of the urbanites and their perception on the status of women are associated. To establish the validity of the assumptions an analysis was conducted as shown in Table 7.6.3.

62.12% of the professionals, 60.00% of the business persons and 58.18% of the white collar employees consider that female members have an equal status to that of the males. In this context the manual labourers constitute a different segment because only 20% of them are prepared to give equal social status to women. They are actually undergoing much physical hardships to eke out their daily bread. This, in fact, makes them less humane in their outlook. According to their feeling, it is doubted, they are struggling hard to look after the welfare of the female members of their family and hence they deserve only less status.

7.6.3. Occupation and Perception on the Status of Women.

Occupation	Equal to the Status of Men	Lower than that of men	Total
Manual labor	06 (20.69%)	23 (79.31%)	29 (100%)
Business	24 (60.00%)	16 (40.00%)	40 (100%)
White collar Employment	96 (58.18%)	69 (41.82%)	165 (100%)
Professional	41 (62.12%)	25 (37.86%)	66 (100%)
Total	167 (55.66%)	133 (44.34%)	300 (100%)

Chi Square 16.22      df=3      Table Value =11.345      p<=0.01  
 The association of variables is significant

Analyses show that gender, age, income and attitude towards future of the environment are not influencing the perception.

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## CHAPTER 8

# DEGRADATION OF SOCIAL PSYCHOLOGICAL ENVIRONMENT

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A third dimension of the environment of human beings is the social-psychological component which is made up of emotions, sentiments and feelings of members of the community. Mental life in city has been an interesting topic of research for many sociologists like John Dewey, Robert E Park and George Simmel.

John Dewey feared that the reduction in primary group interaction was a threat and the city was too cold and impersonal for the interchange of opinions and ideas so necessary to the social processes. With a narrowing field of perception and declining emotional side, urban dweller practice a walling-out process as a habit of mind and emotion and also with limited and exclusive views.

Robert E Park also observed that communication between religions, social classes and ethnic groups is heading to a break down. The major problem of the city becomes that of preservation of a sense of community through mutual understanding and awareness of common interests and issues.

Simmel calls the essence of the city personality the blasé attitude. According to him, the city calls for increased alertness on the part of the individual. At the same time, the emotional side of life begins to decline. 'City life has transformed the struggle with nature for livelihood into an inter-human struggle for gains' (Simmel, 1962:162).

As we have seen in Chapter 5, 80% of the respondents are aware about the influence of the social psychological environment on the city dwellers. The remaining portion of them are unaware of the existence of the environment and its influence on urban community. In this Chapter, we attempt to analyse the interaction patterns of the dwellers with the social psychological environment of the urban settlement and degradation creating in it. To understand the interaction patterns various indices such as free flow of communication, collective activity for attaining group goal, anxiety towards future of the community, outlook towards incidence of self destruction of members of the community etc. were selected. Deep analysis were conducted associating those indices which represent the dependent variable with the background variables selected in this study. The details of the analysis are given in the ensuing sections.

## **8.1. COMMUNICATION PATTERNS**

Communication between members gives vitality and vigour to any community. Communication network in a group is parallel to the blood circulatory system in human body. A social body cannot survive if the communication processes are permanently blocked. When we go deep into communication aspects it can be understood that through communication an *esprit de corps* is created among the members of a community. Habermas designates this phenomenon as the inter subjective understanding. That is, the minds of the people are exposed to one another. Therefore, we may say that where there is free flow of communication among the members there is a psychological environment created which is shared by all the members. Hence constructive communication between members of a community is essential for the existence of a healthy psychological environment.

In this study the patterns of communicative interaction taking place between neighbours of the urban community was enquired into. The respondents were asked whether there is free communication taking place between them and their neighbours. Analysis of data (Table No.8.1.1) shows that majority of them (64.33%) have free communication with their neighbours. However, a minority of them (35.66%) revealed that they have no opportunities for free communication with their neighbours due to various reasons. This indicates that the psychological

environment of the urban settlement is fairly healthy. However, we cannot ignore the negative responses of a 35.67% of the respondents.

Sub analyses taking independent variables were conducted in the following sections.

### **8.1.1 RELIGIOUS AFFILIATION AND COMMUNICATION BETWEEN NEIGHBOURS**

Generally religious faiths act as a cementing factor of members of a society. However, this agency is also seen as helpful for creating socio-cultural barriers between members. Therefore, in this study it was assumed that religious background of the urbanites and their patterns of interaction through communication with the neighbours are associated. Analysis shown in Table No.8.1.1. testify this assumption.

It is seen that the Hindus have very good communicative interaction with their neighbours. 70.83% of the respondents reported that they are maintaining good communication with their neighbours. The scenario with regard to Muslims is very grim. Only 44.44% of them maintain free communicative interaction with their neighbours. The Christians come in between these two groups. Among them 51.28% have strong communicative links with their neighbours. The association is,

beyond doubt, revealed by the Chi Square test. In this study area there is pollarisation of households to certain extent on the basis of religious affiliation. Therefore, the chances that the neighbours belong to the same religious group are higher. Still then, we see that there is paucity of communication between neighbours.

**Table No. 8.1.1 Religious Affiliation and Communication Between Neighbours.**

Religious Affiliation	Free Communication with neighbours	No Free Communication with neighbours	Total
Hindu	153 (70.83%)	63 (29.17%)	216 (100%)
Muslim	20 (44.44%)	25 (55.56%)	45 (100%)
Christian	20 (51.28%)	19 (48.72%)	39 (100%)
Total	193 (64.33%)	107 (35.66%)	300 (100%)
Chi Square =14.63 df=2 Association is significant			
		Table Value =9.210	p<=0.01The

### **8.1.2. EDUCATIONAL BACKGROUND AND COMMUNICATION WITH NEIGHBOURS**

Educational background of the urban dwellers was assumed to influence the communication patterns with their neighbours. Accordingly, to test the validity of the assumption, an analysis as shown in Table No.8.1.2 was carried out.

**Table No. 8.1.2. Educational Background and Communication With Neighbours**

Education	Free Communication with neighbours	No Free Communication with neighbours	Total
Primary	9 (32.14%)	19 (67.86%)	28 (100%)
Secondary	47 (64.8%)	26 (35.62%)	73 (100%)
College	137 (68.84%)	62 (31.16%)	199 (100%)
Total	193 (64.33%)	107 (35.66%)	300 (100%)

Chi Square =14.41 df=2      Table Value =9.210      p<=0.01  
The Association is significant

The analysis reveals that educational background of the respondents is a strong determinant of the patterns of communication with their neighbours. In this regard, the secondary and college educated respondents come very closer to each other. It is seen that 68.84% of the college educated and 64.38% of the secondary educated respondents try to maintain free communication with their neighbours. That is, their communication processes are helpful for creating a healthy psychological environment in their neighbourhood. However, the primary educated respondents are very backward in this matter. Only 32.14% have opportunities for free communication with their neighbours. The Chi Square test reveals that there is

significant difference in the patterns of the behaviour of the different educational groups.

This analysis indicates the necessity for enquiry into reasons for communication block between a sizable number of the urbanites with their neighbours. This study has not attempted to enquire into this matter as it does not constitute an objective of the study. However, this study indicates that better education is an agent which brings about free communication between neighbours in urban settlements.

### **8.1.3. OCCUPATIONAL STATUS AND COMMUNICATIVE INTERACTION WITH THE NEIGHBOURS**

Occupational status is a determinant of the interaction of people with their neighbours. This is because opportunities for interaction are influenced by the nature of one's work and time of work. In this study in order to find out the nature of interaction of the respondents with their neighbours on the basis of their occupational status an analysis as shown in Table No.8.1.3. was conducted

It is seen that while the professional group has very high interaction with their neighbours, the manual labour has very limited interaction. Only 31.03% of

the manual labourers have free communication with their neighbours but among professionals the corresponding figure is 74.24%. The business community and white collar employees come in between these two occupational groups. Among these two categories the white collar employees have higher rate of communicative interaction with their neighbours than the business persons have (the strength of these groups are respectively 66.67% and 62.50%). The relationship between the two variables is validated with 99% certainty as revealed by the Chi Square test.

Table No.8.1.3.Occupational Status and Communicative Interaction With Neighbours.

Occupation	Free Communication with neighbours	No Free Communication with neighbours	Total
Manual labour	9 (31.03%)	20 (68.97%)	29 (100%)
Business	25 (62.50%)	15 (37.50%)	40 (100%)
White collar Employment	110 (66.67%)	55 (33.33%)	165 (100%)
Professionals	49 (74.24%)	17 (25.76%)	66 (100%)
Total	193 (64.33%)	107 (35.66%)	300 (100%)
Chi Square =17.29    df=3    Table Value = 11.345    p<=0.01			
The Association is significant			

As we know the working time of manual labourers is not fixed and hence they may not be getting sufficient free time to interact with their neighbours. In the case of professional group, though its members are very busy with their work it has some time specification. Outside the stipulated time they may be having sufficient opportunities for mingling with their neighbours, who may also be professionals.

#### **8.1.4. INCOME STATUS AND COMMUNICATIVE INTERACTION WITH NEIGHBOURS**

Income status of individuals much determines their nature of interaction with others. As everybody knows, lower income groups are more interested to interact with others as their welfare and existence may be determined by such interactions. Those who have higher income background have the confidence that they can look after their welfare by themselves. Accordingly the higher income groups are lesser interested to interact with others particularly with those who have lower levels of socio-economic existence. In this background, this study proposed that income status of urbanites and their communicative interaction patterns with their neighbours are associated. The data collected was analysed as shown in Table 8.1.4. to establish the sustainability of the presumption made.

**Table No.8.1.4.Income Status and Communicative Interaction with Neighbours.**

Monthly Income (in Rs.)	Free Communication with neighbors	No Free Communication with neighbors	Total
Below 3000	45 (53.57%)	39 (46.43%)	84 (100%)
3000-6000	68 (75.56%)	22 (24.44%)	90 (100%)
6000-9000	37 (69.81%)	16 (30.19%)	53 (100%)
6000-12000	26 (61.90%)	16 (38.10%)	42 (100%)
Above 12000	17 (54.84%)	14 (45.16%)	31 (100%)
Total	193 (64.33%)	107 (35.66%)	300 (100%)

Chi Square = 11.20    df=4    Table Value = 9.488    p<=0.05  
The Association is significant

Analysis reveals that the behaviour of the lowest and the highest income group is similar in this respect, 53.57% of the below Rs.3000/- category and 54.84% of the Rs.12,000 and above category have good communication with their neighbours. The strength of this groups among the other three income categories, namely, Rs.3000-6000, 6000-9000 and 9000-12000 are much higher than those of the former 2 groups. However, it is also interesting that as we move from 3000-

6000 category, to 9000-12000 category the strength of this group gradually declines. As seen in the table 75.56% of the Rs3000-6000, 69.85% of 6000-9000 and 61.90% of the 9000-12000 categories have high rate of communicative interaction. The reasoning with which the analysis was initiated seems to be perfectly true in the case of highest income group. However, the shortages of interaction of the lowest income group is contrary to the expectation. This might be due to the fact that the lowest income group have wealthier neighbours and they may be keeping themselves aloof from them.

The background variables, gender, age status and attitude towards future of the environment were found to have no influence on the interaction between neighbours.

## **8.2. ATTAINMENT OF GROUP GOAL**

Neighbourhood community in an urban settlement, in order to ensure its existence and functioning, certain goals are to be attained. These goals include controlling crime, spiritual satisfaction, establishing social overheads and a host of other factors. Many of these goals are satisfied by legally established formal agencies. However, the efforts of the formal agencies are to be supplemented by the neighbourhood community in various ways. When these responsibilities are

properly observed we can say that the neighbourhood community has a healthy psychological environment.

In this background, this study undertook an analysis of the co-operation shown by the neighbourhood households in the urban settlement in the attainment of these goals. It is seen that (Table 8.2.1), 75.6% of the respondents are participating in the attainment of such group goals in various ways. 21% usually support such ventures with financial assistance and another 19% give physical support. The largest share of the respondents (35.66%) are in the habit of lending moral support only. This analysis shows that the highest portion (21+19=40%) of the respondents are ready to give material assistance for the attainment group goals. However, the group which is indifferent towards the attainment of group goals is also significant (24.33%). On the whole, it is to be concluded that the social psychological environment of the neighbourhoods in the city is only moderately healthy.

### **8.2.1. EDUCATIONAL BACKGROUND AND SUPPORT GIVEN FOR ATTAINING GROUP GOALS**

As education determines much of the social behaviours of individuals it was assumed that educational attainment of the population is related to the habit of

supporting efforts for group goal attainment. The analysis to test this premise is discussed below (Table 8.2.1.).

**Table No.8.2.1.Educational Background and Support Given for Attaining Group Goals.**

Education	In the habit of giving financial support	In the habit of giving physical support	In the habit of giving moral support	Do not support in any manner	Total
Primary	03 (10.71%)	08 (28.57%)	07 (25.00%)	10 (35.71%)	28 (100%)
Secondary	09 (12.33%)	25 (24.25%)	17 (23.29%)	22 (30.14%)	73 (100%)
College	51 (25.63%)	24 (12.06%)	83 (41.71%)	41 (20.60%)	199 (100%)
Total	63 (21.00%)	57 (19.00%)	107 (35.66%)	73 (24.33%)	300 (100%)

Chi Square=31    Df=6    Table Value=16.812    p<=0.01  
The association is significant.

The highest portion of the primary educated group gives physical support for the attainment of group goals. The behaviour of the secondary educated also is not anything different. 28.57% and 34.25% respectively of these groups are in the habit of physically supporting such efforts of the neighbourhood community. However, in the case of College educated respondents, 41.71% of them (the highest portion) are in the habit of supporting such ventures only morally. 25.63% of them also

support the efforts monetarily. The pattern revealed here is that, by and large the primary and secondary educated groups lend physical support. This might be due to their economic in-abilities. The college educated give money and moral supports for attaining group goal.

### **8.2.2. OCCUPATION AND THE NATURE OF SUPPORT GIVEN FOR THE ATTAINMENT OF GROUP GOALS**

In this analysis it was postulated that occupational background of the urbanites and their habit of supporting efforts for the attainment of social goals are associated. In order to test this assumption a two into two contingency as shown below was developed and Chi Square test applied (Table 8.2.2.).

Among the different occupational groups the manual labourers and business persons distinguish themselves by resorting to a different pattern of behaviour from the other groups. Regarding the manual labourers the largest portion is in the habit of supporting the efforts by physical labour. In the case of business community 30% each are in the habit of supporting the efforts monetarily and lending moral assistance. In the case of white collar and professional groups largest portions of the respective groups are interested in supporting the efforts by giving moral assistance. Considerable portion of these two occupational groups give support to the efforts.

**Table 8.2.2. Occupation and Nature of Support Given for the Attainment of Group Goals.**

Occupation	In the habit of giving financial support	In the habit of giving physical support	In the habit of giving moral support	Do not support in any manner	Total
Manual Labour	01 (03.45%)	14 (48.28%)	05 (17.24%)	09 (31.03%)	29 (100%)
Business	12 (30.00%)	06 (15.00%)	12 (30.00%)	10 (25.00%)	40 (100%)
White collar Employment	37 (22.42%)	29 (17.58%)	61 (36.97%)	38 (23.03%)	165 (100%)
Professionals	13 (19.70%)	08 (12.12%)	29 (43.94%)	16 (24.24%)	66 (100%)
Total	63 (21.00%)	57 (19.00%)	107 (35.66%)	73 (24.33%)	300 (100%)

Chi Square=26.37 Df=9 Table Value=21.666 p<=0.01  
The association of variables is significant.

The behaviour of the manual labourers can be easily interpreted. As everybody knows, usually manual labourers are weaker in financial stability than the other groups are. However, their physical capacity will be higher than that of other groups. They supply it for the attainment of group goals.

### 8.2.3. INCOME AND NATURE OF SUPPORT GIVEN FOR THE ATTAINMENT OF SOCIAL GOALS

In order to find out the influence of income status of the people on the nature of support given an analysis was carried out. The details of the analysis are shown in table 8.2.3.

Table 8.2.3. Income and Nature of Support Given for the Attainment of Group Goals.

Monthly Income (in Rs.)	In the habit of giving financial support	In the habit of giving physical support	In the habit of giving moral support	Do not support in any manner	Total
Below 3000	08 (09.52%)	24 (28.57%)	23 (27.38%)	29 (34.52%)	84 (100%)
3000-6000	21 (23.33%)	15 (16.67%)	36 (40.00%)	18 (20.00%)	90 (100%)
6000-9000	09 (16.98%)	13 (24.53%)	20 (37.74%)	11 (20.75%)	53 (100%)
9000-12000	16 (38.10%)	04 (09.52%)	14 (33.33%)	08 (19.05%)	42 (100%)
12000 & above	09 (29.03%)	01 (03.23%)	14 (45.16%)	07 (22.58%)	31 (100%)
Total	63 (21.00%)	57 (19.00%)	107 (35.66%)	73 (24.33%)	300 (100%)

Chi Square=31.99 Df=12 Table Value= 21.026 p<=0.05  
The association of variables is significant.

It can be seen that the largest portion of all the income categories except Rs.9000-12000 group is interested in giving moral support to the efforts of the community. Regarding the income group Rs.9000-12000 (38.10%) the largest portion is interested to give financial support. The largest portion of below Rs.3000 groups (28.57%) give physical support to the efforts. Interestingly, an almost equal portion of the groups are also interested to support the efforts by giving moral backing. Sizeable portion of the Rs.3000-6000 and Rs.12000 and above groups also are in the habit of supporting the efforts through financial assistance. On applying Chi Square test it was revealed that the income status and the behaviours are associated. An interesting point which is to be highlighted in this analysis is that income status is not only the criterion which decides the behaviour patterns as there is no systematic relationship between the variables. So a composite of different criteria relating to the individuals may be deciding the habit.

Gender, age difference and attitude towards future of the urban environment were seen to be not associated with the behaviour.

### **8.3. ATOMIZING TENDENCIES**

It can be stated in unequivocal terms that group cohesion is absolutely necessary for the perpetuation of any collectivity. However, with the exodus of

industrial capitalism the solidarity existed decreased. In fact this tendency is a disruptive force in the social psychological environment of the community. Individuals are released from the social ties when they start believing that they can manage their affairs by themselves. This is actually a threat to the social, psychological milieu of any group. In this research, the tendency of atomization shown by the respondents was scrutinized. The respondents were asked, whether they feel they could manage their affairs by themselves? 49.66% of them reacted to this question in the affirmative. However, those who believe that they could not manage by themselves have a slight edge over the other category. The category is constituted by 50.34% of the respondents. It is a contenting fact that almost equal proportion of the respondents fall in each of these two categories. The dialectics between the two ideologies may prevent the total dissolution of psychological atmosphere of the community.

### **8.3.1. RELIGIOUS AFFILIATION AND THE TENDENCY OF ATOMIZATION**

Religion has a number of functions, both spiritual and mundane. Sociological explanations of religious faiths and practices emphasize on the role of enhancing group cohesion. The individual members of a community are tied together in the spirit of God and by this their feeling of inter-dependence and mutual

welfare is increased. However, as mentioned elsewhere in this study, if the sense of inter-dependence is confined only to the members of one's own religion, it is not executing the function of nurturing the social psychological environment, of the total society especially that of our plural society.

In this background it will be of great interest to see how the different religious groups feel about the inter-dependence of members of the wider society. To identify the behaviour of the different religious group an analysis was conducted in this study. Details of it are given in Table No.8.3.1.

Table 8.3.1. Religious Affiliation And The Tendency of Atomization

Religion	Can manage without the help of others	Cannot manage without the help of others	Total
Hindu	123 (56.94%)	93 (43.06%)	216 (100%)
Muslim	14 (31.11%)	31 (68.89%)	45 (100%)
Christian	12 (30.77%)	27 (69.23%)	39 (100%)
Total	149 (49.66%)	151 (50.33%)	300 (100%)
Chi square =16.35      df=2		Table Value=9.210 p<=0.01	
The Association is significant			

The Table shows that 56.94% of the Hindus and an almost an equal portion of Muslims and Christians (31.11% and 30.73% respectively of the communities) believe that they can manage their affairs without much depending on other members of the community. This shows that the Hindus are showing greater tendency of atomization than the other two communities do. The reason for their feeling of independency may be their existence in the past without any sort of formal religious organization. As we know, Hinduism, until very recently in India did not promote any formal organization. There existed unfettered individual freedom to follow one's own faith and practices. This liberal philosophy propagated by Hindu religion might have inculcated a feeling of independence in the member of the religion. In contrast semitic religions like Islam and Christianity have their very foundation on concrete social organizations which imparted the philosophy of mutual cooperation and interdependence. This collectivism was got infused into their value system itself. Therefore, these religious groups feel more dependence on other members.

### **8.3.2. EDUCATION AND THE TENDENCY OF ATOMIZATION**

As everybody knows, education is one of the most strong factors which influence the feeling of inter dependence of group members. In this background, this study postulated that educational status of the urbanites is influencing their

confidence on self maintainability irrespective of the support rendered by other members of their group.

**Table 8.3.2. Educational Status And The Tendency of Atomization**

Education	Can manage without the help of others	Cannot manage without the help of others	Total
Primary	10 (35.71%)	18 (64.29%)	28 (100%)
Secondary	28 (38.36%)	45 (61.64%)	73 (100%)
College	111 (55.78%)	88 (44.22%)	199 (100%)
Total	149 (49.66%)	151 (50.33%)	300 (100%)

Chi square =8.89      df=2      Table Value=5.991 p<=0.05  
The Association is significant

Analysis 8.3.2 shows that the higher the educational attainment the greater is their confidence on self maintainability of the urbanites 55.78% of the college educated, 38.36% of the secondary educated and 35.71% of the primary educated respondents stated that they can manage their affairs by themselves and without any support from other members of the group. In fact, this is quite a disheartening fact because this tendency goes against the very spirit of Indian education. Indian education stands for widening not only the wisdom of knowledge, but also the

values of the community. The Indian values are strongly rooted in the conscience of the collectivity. The value system embraces the philosophy of group solidarity and interdependence of community members. Therefore, it is to be understood that higher education is not conducive for the upholding of the value system intact.

### 8.3.3. OCCUPATION AND THE TENDENCY OF ATOMIZATION

It was assumed that the occupational status of the urbanites and their individuation tendency are associated.

Table 8.3.3. Occupational Status And The Tendency of Atomization

Occupation	Can manage without the help of others	Cannot manage without the help of others	Total
Manual labour	04 (13.79%)	25 (86.21%)	29 (100%)
Business	17 (42.50%)	23 (57.50%)	40 (100%)
White collar Employment	91 (55.15%)	74 (44.85%)	165 (100%)
Professionals	37 (56.06%)	29 (43.94%)	66 (100%)
Total	149 (49.66%)	151 (50.33%)	300 (100%)
Chi square =18.82 df=3 The Association is significant		Table Value=11.345	p<=0.01

Interesting results are revealed in the analysis given in Table 8.3.3. The manual labourers strongly believe that their existence very much depends on other members of the community. The feeling is least among the professionals. The White collar employees come just below the professionals. In this regard, the business persons fall third in the hierarchy of the occupational groups constituted on the basis of the response

As we know the manual labourers are quite uncertain about their next day's employment and hence income. They are in fact at the mercy of others. Hence their strong feeling of interdependence. Such type of an uncertainty is there in the case of business persons also. Their next day's income depends much on the community members co-operation with them. Therefore, they are also feeling greater dependency on the community. The other two groups have definite income which might be prompting them to feel that they are more independent of the community members. It is to be pointed out that the trend of the white collar employees and the professionals are detrimental to the cultivation of a healthy social psychological environment in the urban settlement.

Gender, age, income and attitude towards future of the environment were seen not associated with the tendency of atomization.

#### **8.4. ANXIETY IN URBAN LIFE**

One of the major indices of mental hygiene is anxiety free life. Anxiety is a product of uncertainties existing in different matters relating to the individual. In modern times the condition of increasing anxiety is seen in people. This is especially true in the case of urban dwellers, who are actually on the razor's edge. As we know, urban settlements are becoming the meeting places of various ethnic and economic groups who have their own interests to safeguard and are ready to follow any method to ensure their success. As such, mutual trust and understanding among them have become conditions of the past. Security for life and property is questioned as conflict between the different groups can occur at any time. In addition to these threats anti-social elements rule the roost of urban areas. Recently, urban areas have become the nucleus of unethical political activities which sow seeds of group rivalries in the city population. On account of these circumstances an anxiety free urban life is an unrealisable proposition.

In this study in order to assess the level of anxiety of the urban people a question was asked whether they are anxious when they leave behind their family alone. It may be assumed that the level of anxiety is a measure of the individuals concern about the degradation of the social psychological environment. The

responses elicited were of three types, namely, very anxious, not at all anxious and no situation of leaving the family alone.

Analysis in table No.8.4.1 shows that 59.70% of the respondents experience severe anxiety about the security of their family whenever they go away from them. 23.61% are not anxious. A minor portion (16.66%) of the respondents has no situations of departing from their families. The analysis shows that majority of the respondents feel that there is a threat to the security and safety of their families whenever they are left alone. Naturally, we can infer that the social psychological environment of the city is not very congenial for a calm and peaceful life of the citizens.

How the socio-cultural backgrounds of the population influence the anxiety? Enquiry into this theme is discussed in the following analyses.

#### **8.4.1 GENDER DIFFERENCE AND THE ANXIETY**

In Indian tradition gender difference is very prominent in the past. The females were severely discriminated. They had to face harassment and suppression only because they were born as females. Naturally, these experiences might have

been transferred even to the younger generations. Therefore, feeling of anxiety due to lack of security may be higher among females. In the case of city life it is to be mentioned that the irksome situations faced by the females in family situation and also in the wider social environment are many. Therefore the insecurity feeling and anxiety about it may be higher for female members. Accordingly, an analysis of the data (shown in Table 8.4.1) was conducted to test the relationship between gender difference and the anxiety experienced.

Table No.8.4.1 The Gender Difference and the Anxiety Experienced

Gender Difference	Experience Anxiety (1)	Experience no anxiety (2)	Not applicable (3)	Total
Male	118 (55.92%)	58 (27.49%)	35 (16.59%)	211 (100%)
Female	61 (68.54%)	13 (14.16%)	15 (16.85%)	89 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.68%)	300 (100%)

Chi Square 13.38 df=1 Table Value 3.841  $p < 0.01$

The association of the variables is significant.

Note : Chi Square is calculated without considering Column Number 3.

Quite according to our expectation the female members are experiencing anxiety to a greater extent. 68.54% of the females and 55.92% of the males are victims of the insecurity feeling. The Chi Square test of independence reveals high association between the variables.

It is quite disturbing to see that the female members who are to get protection of the collectivity according to our traditions are themselves victims of cruelty of the group. The hedges themselves are devouring the crops! Any person of ordinary prudence is frightened by the degree of cruelty, which is reported in the news papers shown by the society towards the females - not only in urban areas but also in rural settings. Needless to say about the worries of a female head of household about her daughters who are outside her protection.

#### **8.4.2. AGE DIFFERENCE AND THE ANXIETY**

Another analysis was undertaken to identify the association, if any, existing between the level of anxiety and the age status of the urbanites.

Table No.8.4.2 Age Difference and the Anxiety Experienced.

Age (in years)	Experience Anxiety	Experience no anxiety	Not applicable	Total
Below 30	18 (64.29%)	07 (25.00%)	03 (10.71%)	28 (100%)
30-45	80 (63.49%)	26 (20.63%)	20 (15.87%)	126 (100%)
45-60	73 (61.34%)	30 (25.21%)	16 (13.45%)	119 (100%)
60 above	08 (30.77%)	08 (30.77%)	10 (38.46%)	26 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.66%)	300 (100%)

Chi Square 12.43 df=3 Table Value =7.815  $p \leq 0.05$

The association is significant.

Note : Chi Square is calculated without considering Column Number 3.

Analysis reveals that the higher age group (60 years and above) distinguishes itself from other groups in this context. While 64.29% of the below 30 years group, 63.49% of the 30-45 years group and 61.34% of the 45-60 years group are very much anxious about the security of their families, only 30.77% of the 60 years and above category responded in this manner. This might be due to their previous experiences of facing difficulties of various kinds including those created by the lack of security especially for children of their families. Also their family members might have grown up to protect themselves for adversities. The

children/dependents of the lower age groups may be completely under the protege if the heads as the former, ones are quiet young. Inductively, we may say that the lower age groups of the city population are worried more about the lack of security by their families in their absence.

#### **8.4.3. RELIGIOUS AFFILIATION AND THE ANXIETY**

All religions are ultimately aimed at inculcating a balanced personality in the individual. Their preachings cultivate confidence in and constructive outlook towards adverse situations even. This study in order to understand the relationship between religious background of the urban people and feeling of anxiety on the matter an analysis was carried out.

It is seen from the table that members of all the religious groups have serious agony when they are away from their families on account of their feeling of insecurity for their families. However, the Hindus and the Christians are more anxious about the matter than the Muslims. As revealed in the analysis, (Table 8.4.3) 60.65% of the Hindus and 59.66% of the Christians have very much anxiety in the matter. The Chi Square test also confirmed a strong association between the variables. The Hindu group is victim of the past communal riots. Memories of those nightmarish experiences may be frightening them whenever they think of the

security of their families. It is seen that in the study area the Muslims are living in a clustered pattern than the Hindus are. This clustering may be enhancing their confidence in the security of their family members. Regarding the anxiety of the Christians which is pretty high than that of the Muslims it is to be inferred that their strength in the city is very low and most of them follow nuclear family system and live in a scattered manner in the city. All of these factors may be responsible for their insecurity feeling and the consequential anxiety.

**Table No.8.4.3 Religious Affiliation and the Anxiety Experienced**

Religion	Experience Anxiety (1)	Experience no anxiety (2)	Not applicable (3)	Total
Hindu	131 (60.65%)	46 (21.30%)	39 (18.06%)	216 (100%)
Muslim	25 (55.56%)	11 (24.44%)	09 (20.00%)	45 (100%)
Christian	23 (59.66%)	14 (35.90%)	02 (05.14%)	39 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.66%)	300 (100%)

Chi Square 10.96 df=2 Table Value =9.210  $p \leq 0.01$

The association is significant.

Note : Chi Square is calculated without considering Column Number 3.

#### 8.4.4. EDUCATION AND THE ANXIETY

Educational attainment enable individuals to socialise themselves in such a way that all reactions to external environments are controlled. In this context, therefore, it is believed that the anxiety felt on the matter and educational status of the urbanites are associated. To test the premise an analysis of the emperical data was conducted as shown below.

Table No.8.4.4 Educational Status and the Anxiety Experienced

Education	Experience Anxiety (1)	Experience no anxiety (2)	Not applicable (3)	Total
Primary	09 (32.14%)	12 (42.86%)	07 (25.00%)	28 (100%)
Secondary	39 (53.42%)	22 (30.14%)	12 (16.44%)	73 (100%)
College	131 (65.83%)	37 (18.59%)	31 (15.58%)	199 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.66%)	300 (100%)

Chi Square 19.26 df=2 Table Value =9.210  $p \leq 0.01$

The association of variables is significant.

Note : Chi Square is calculated without considering Column Number 3.

It is seen that 32.14% of the primary educated, 53.42% of the secondary educated and 65.83% of the college educated respondents are quite anxious about the security and safety of their families in their absence. It is important to note the

pattern seen in the responses, namely, as the educational level of the respondents increases their anxiety also increase. This might be due to the fact that the more the education of the people the higher their concern about the security of their dependents. It is to be understood that as the higher educated respondents are more worried about the security threats the people's anxiety is not a product of mere speculation about the lack of security of the city life.

#### **8.4.5. OCCUPATION AND THE ANXIETY**

The adversities that are to be faced by the different occupational groups are different. Certain occupations are quite challenging while certain others offer a mere cake walk. Therefore, the occupational status of individuals might be influencing the level of anxiety felt in various adverse situations. In this study, the premise with this analysis was started there is an association between the occupational status and anxiety felt by the urbanites about the matter.

Table 8.4.5. which analyses the relationship shows that the business persons and the professionals feel anxiety to the greatest extent among the different occupational groups. The white collar employees come just below these groups. However, the manual labourers are lesser disturbed by the insecurity feeling. The relative inertness of the manual labourers may be due to their life situations which are full of problems. So they do not feel any abnormalities in situations when they

have to go away from their families. The other groups during normal situations may be having soft and streamlined patterns of life. Whenever they have to go, this pattern is broken and, naturally, they may be feeling more anxiety about their family member's security,

Table No.8.4.5 Occupational Status and the Anxiety Experienced.

Occupational Status	Experience Anxiety (1)	Experience no anxiety (2)	Not applicable (3)	Total
Manual labour	15 (51.72%)	06 (20.69%)	08 (27.59%)	29 (100%)
Business	25 (62.50%)	10 (25.00%)	05 (12.50%)	40 (100%)
White collar Employment	98 (59.39%)	43 (26.06%)	24 (14.55%)	165 (100%)
Professionals	41 (62.12%)	12 (18.18%)	13 (19.70%)	66 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.68%)	300 (100%)

Chi Square 9.84 df=3 Table Value =7.815  $p \leq 0.05$

The association is significant.

Note : Chi Square is calculated without considering Column Number 3.

#### 8.4.6. INCOME AND THE ANXIETY

In order to understand the relationship between income status of the urban people and their anxiety about the security of their families whenever they are left alone an analysis as shown in Table No.8.4.6.was carried out.

Table No.8.4.6 Income Status and the Anxiety Experienced

Monthly income (in Rs.)	Experience Anxiety (1)	Experience no anxiety (2)	Not applicable (3)	Total
Below 3000	43 (51.19%)	19 (22.62%)	22 (26.19%)	84 (100%)
3000-6000	60 (66.67%)	23 (25.56%)	07 (07.78%)	90 (100%)
6000-9000	36 (67.92%)	11 (20.75%)	06 (11.32%)	53 (100%)
9000-12000	22 (52.38%)	11 (26.19%)	09 (21.43%)	42 (100%)
1200 and above	18 (58.06%)	07 (22.58%)	06 (19.35%)	31 (100%)
Total	179 (59.66%)	71 (23.66%)	50 (16.68%)	300 (100%)

Chi Square 11.03 df=4 Table Value =9.488  $p \leq 0.05$

The association of the variables is significant.

Note : Chi Square is calculated without considering Column Number 3.

The table reveals that the first income group (below Rs.3000) and the last two income brackets, namely (Rs.9000-12000 and Rs.12000 and above have similar

outlook on the matter. The other two groups (Rs.3000-6000 and Rs.6000-9000) are more anxious than the former categories are. It is to be inferred that the first income group (Below Rs.3000) may not be much bothered about this matter as their routine life itself is full of sound and fury. The higher income groups may have their own arrangements for protecting their relatives and property even in their absence. The middle-income groups may be much concerned about this problem but may not be having sufficient resources to arrange methods for ensuring security of their relatives on their own.

The background variable, attitude towards future of the urban environment was found to have no influence on the anxiety experienced.

#### **8.5. REACTION TOWARDS INCREASING RATE OF SUICIDES**

No culture in the world praise suicide unless it is conducted according to the norms of the group concerned. It is interesting to note that all religion condemn suicide. The aversion towards suicide by religions is reflected in the prohibition of religious rites to victims of this malady. Social psychologists consider suicide as a symptom of social pathology. The stalwart in the field of Sociology, Emile Durkheim explains suicide in terms of social integration. Consolidating all these

perspectives we may say that suicide is an index of the pollution of social psychological environment.

In this study in order to understand how the respondents react to this phenomenon, a question was asked. The rationale behind this enquiry was that a person who extolls this act is unmindful of polluting the social psychological environment. Four different responses were received from the respondents, namely, increasing rate of suicide causes anxiety, feels contempt towards the victims, consider it as a heroic act and feels sympathy towards the victims. Data was analysed in Table 8.5.1. It shows that majority of the respondents are quite anxious about the increasing rates of suicide occurring in the city and its periphery. 52.66% of the respondents come under this category. The second bigger section (31.00%) of the respondents feel sympathy towards the victim. The other two responses are expressed by minor portions of the respondents (Table 8.5.1). On the whole, it is a contenting fact that the respondents are concerned about the unhappy incidence of suicide. It implies that the urbanites are much concerned about the deterioration in the social-psychological environment of the settlement. Further sub analyses to understand the influence of background variables on the reaction towards suicide were conducted. It is seen that no background variable except occupational status influences the responses.

### **8.5.1. OCCUPATIONAL STATUS AND THE REACTION TOWARDS INCREASING SUICIDE RATE**

The analysis indicates that the severity of the anxiety experienced is related to the type of vocations of the respondents. 27.58% of the manual labourers, 42.50% of the business persons 56.36% of the white collar employees and 60.60% of the professionals are very anxious about the increasing incidence of suicides. That is, white collar employees and the professionals are much concerned about the unhappy behaviour. The manual labourers are the least anxious in this matter. However, it is interesting to note that the highest portion of the manual labourers are sympathetic towards the victims. The other occupational categories are far behind manual labourers in this feeling of compassion. The results imply that the white collar employees and professionals are much concerned about the welfare and progress of the urban society. The manual labourers are only thinking at the individual level and that is why they are very sympathetic to the individual who victimizes one self to the action. The reaction indicates the fact that the white collar employees and the professionals are stronger agents of protecting the social psychological environment of the urban settlement than the other two occupational groups.

**Table 8.5.1. Occupational Status and The Reaction Towards Increasing Suicide Rate.**

Occupational Status	Increasing suicides causes anxiety	Increasing suicides causes contempt	Increasing suicides are taken as Heroic act	Increasing suicides causes sympathy	Total
Manual Labor	08 (27.58%)	01 (03.44%)	06 (20.68%)	14 (48.27%)	29 (100%)
Business	17 (42.05%)	05 (12.05%)	05 (12.05%)	13 (32.05%)	40 (100%)
White collar Employment	93 (56.36%)	09 (05.45%)	11 (06.66%)	52 (31.51%)	165 (100%)
Professional	40 (60.60%)	07 (10.60%)	05 (07.75%)	14 (21.21%)	66 (100%)
Total	156 (52.66%)	22 (07.33%)	27 (09.00%)	93 (31.00%)	300 (100%)

Chi Square =20.25. df=9      Table Value=16.919      p<=0.05  
 The association of the variables is significant

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## CHAPTER 9

# ATTITUDE TOWARDS FUTURE OF THE URBAN ENVIRONMENT

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Human actions of the present are much designed by their foresight on the future. This might be true in the case of their interaction with environment. Hence in this study an attempt was made to estimate the predisposition of the urbanites on future conditions of their environment. The perceptions are analysed in the form of an attitude measurement and analyses.

A Likert scale was constructed to measure the attitude of the urbanites towards future of the environment. The details of the construction, validation and reliability checking of the scale are depicted in Appendix II. The scores got for the respondents of the study range from -30 to +30. 188 respondents got negative scores, 101 got positive scores and 11 got zero score. This indicates respondents uphold strong pessimism about the future of the urban environment. The scale was considered as an interval type and the mean score was worked out as -3.16 and with a standard deviation of 10.01546 scorers. This result indicates that the urbanites have strong pessimism towards the future of the environment. The value

of standard deviation indicates that the pessimism does not vary very much among them.

Attempts were made to identify whether the attitude vary with the background variables. As this enquiry was of an exploratory type no specific hypothesis were formulated for testing. This is particularly because no previous analyses of this type have come across the researcher on which the hypothesis could be formulated. However, to understand whether there is any type of association between the attitude and the dependent variables Chi-square test statistic was applied to the tabulated data. Analyses indicate that no independent variable considered, namely, age, gender, religious affiliation, educational status, occupational status and income background has association with the dependent variable, the attitude of the urbanites towards future of their environment. This is a very interesting result which reveals that the attitude is uniform for all the sociological categories in the urban settlement. As there is no association according to chi-square statistic details of the analyses are not given here. However, classification and tabulation of the attitude scores as done in this study are given in Table No 9.1. This would enable those who are interested to generate the respective Cross Tables by super imposing the frequency distributions of the background variables given in earlier contexts.

**Table No. 9.1. Distribution of the Sample According to the Attitude Scores**

<b>Attitude score</b>	<b>Frequency</b>	<b>Percentage</b>
-30 to -10	63	21.00%
-10 to +10	207	69.00%
+10 to +30	30	10.00%
<b>Total</b>	<b>300</b>	<b>100.00%</b>

The analyses inculcated much curiosity in the researcher to find whether the attitude of all the sociological groups of the urban population is the same. To establish the equality in the attitude of these categories were another non-parametric test, namely, the Kruskal-Wallis test was applied to the data. The application of the test and the interpretation of the results are given below.

## **9.2. RELATIONSHIP BETWEEN BACKGROUND VARIABLES AND THE ATTITUDE**

The application of the test statistic is shown in Tables from 9.2.1 to 9.2.5.

Table No. 9.2.1. Relationship Between Gender and the Attitude

Gender	Sub Sample Size ( n )	Rank Total ( r )
Male	211	32167
Female	89	12983
Total	300	45150

\*  $K=0.359$      $df=1$                   Chi Square Table Value =3.841     $p \leq 0.05$

The test confirms that the attitude of both males and females towards the future of the urban environment is the same. That means irrespective of the gender difference the urbanites perceive a very bleak future for the urban environment.

The application of the Kruskal –Wallis test to find out whether the attitude of the different age categories is the same is shown in Table No.9.2.2

$$* \quad k = \frac{12}{N(N+1)} \sum \frac{r^2}{h} - 3(N+1)$$

n = Number of respondents

r = rank total

N = 300

Table No. 9.2.2. Relationship Between Age and the Attitude

Age (in years)	Sub Sample Size ( n )	Rank Total ( r )
Below 30	28	3712.50
30 - 45	127	18761.50
45-60	119	19068.50
60 and above	26	3607.50
Total	300	45150.00

K=3.300      df=3      Chi Square Table Value =7.815    p<=0.05

The analysis in Table 9.2.2 indicates that the attitude of the different age group towards the future of the environment is not any different. That means all the urbanites irrespective of their age status look upon the future of the urban environment with great pessimism.

Table No. 9.2.3. Relationship Between Religious Affiliation and the Attitude

Religion	Sub Sample Size ( n )	Rank Total ( r )
Hindu	216	32870
Muslim	45	5956
Christian	39	6324
Total	300	45150.00

K=2.753      df=2      Chi Square Table Value =5.991    p<=0.05

The analysis indicate that all religious groups in the urban area feel that the quality of future environment will be dangerously adverse to the inhabitants of the settlement.

Table No. 9.2.4. Relationship Between Educational Status and the Attitude

Education	Sub Sample Size ( n )	Rank Total ( r )
Primary	28	3917
Secondary	73	11494
College	199	29739
Total	300	45150.00
K=0.917      df=2      Chi Square Table Value =5.991      p<-0.5		

The analysis of the data given in table 9.2.4 to assess the relationship between educational status and the attitude gives the very same pattern of results generated in the analyses so far discussed in the section. That is, the attitude of all educational groups towards the future enviroment is the same. All the educational groups foresee a frightening reality about the future environment; the quality of it will be touching the lowest ebb.

Table No. 9.2.5. Relationship Between Occupational Status and the Attitude

Occupation	Sub Sample Size ( n )	Rank Total ( r )
Manual labourer	29	4721.00
Business	40	4749.50
White collar	165	25434.50
Professional	66	10245.00
Total	300	45150.00

K=6.432      df=2      Chi Square Table Value =5.991      p<=0.05

The test when applied to the data relating to the occupational groups gives the same result that the attitude of the different occupational groups has no difference.

A final analysis was conducted in this section to understand relationship between income status and the attitude. The analysis is given in Table No.9.2.6.

Table No. 9.2.6. Relationship Between Income Status and the Attitude

Income	Sub Sample Size ( n )	Rank Total ( r )
Below 3000	84	13387.50
3000-6000	90	12791.00
6000-9000	53	7261.50
9000-12000	42	6807.00
12000 and above	31	4903.00
Total	300	45150.00

K=3.987      df=4      Chi Square Table Value =9.488      p<=0.05

In this analysis also the very same result elicited is got. That is, all income groups perceive that the future of the environment is in danger.

The results discussed in this section should be an eye opener to the urbanites. As mentioned in a previous context all sociological segments of the urban population foresee a very pessimistic future of the urban environment.

### **THE ATTITUDE AND PRACTICE**

In this background the study further would like to refer to the lack of association between attitude and practices revealed in Chapters 6, 7 and 8. The analyses in these Chapters considered attitude towards future as one of background variables. The analyses revealed that the attitude is not associated with the practices that decay the environment. This indicates a very serious problem – those who are pessimistic, optimistic and neutral towards the future of the environment interact with the environment in similar ways. Those who are pessimistic should show care and caution in interacting with the environment recklessly and creating environmental degradation.

The practices of urbanites also go against the fundamentals of KAP principle of adoption of innovations. Favourable attitude is an intermediary stage

in the adoption of innovations according to the principles. So the possible explanation for the unexpected result may be that some external factors making hindrances to act according to the attitude may ~~not~~ be existing in the urban environment.

Another way of looking at the result is that the attitude inculcation is a drive which has recent origin. The degrading activities are creations of industrial capitalism which cast it's shadow over the settlement relatively recently. These sorts of practices may be incorporated into the habit family of the individual through cultural processes. So prolonged socialisation from childhood itself maybe ultimately ending up in the observances of environment friendly actions.

However, this area attract further enquiry to reveal the lack of association.

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## **CHAPTER 10**

### **CONCLUSION**

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It is a well established fact that urban environment is cumulatively being degraded. However, little attention has been given by researchers to the role played by socio-cultural characteristics of urban population in deteriorating the quality of the environment. This study is primarily aimed at finding out the relationship between the urban degradation processes and the characteristics of urban dwellers.

#### **BRIEF METHODOLOGY**

Interview of 300 heads of households in Calicut city was the source of primary data for the study. The samples were selected using multistage random sampling method. For conducting the interviews a structured schedule was developed. The interviews enquired into the respondents awareness of environmental influence on urban life and nature of interaction of the urbanites with the environment. A Likert scale was also constructed to measure the attitude of the urbanites towards future of the environment. Data was analysed

according to the objectives and hypotheses formulated. Descriptive and inferential statistics were used in the analyses of the data.

Specific objectives of the study are :

- 1) to find out the level of awareness of the urban population about environmental influence on their life and variations in the awareness according to the socio-cultural backgrounds of the people.
- 2) to find out the nature of environmental degradation caused by human action in the urban settlement and the role played by the socio-cultural backgrounds of the population in it.
- 3) to analyse the attitude of the urban population towards the future of it's environment and assess the variations in the attitude according to the socio-cultural background of the urbanites.
- 4) to analyse the relationship between the urbanites attitude towards future of the environment and actions causing environmental degradation and variation in the relationship according to the socio-cultural background of the people.

Specific hypotheses were formulated on the basis of the objectives of study.

In the following sections we give a summary of our major findings and interpretations.

### **AWARENESS ABOUT ENVIRONMENTAL INFLUENCE**

Enquiries were conducted to understand the level of awareness of the population on the influence of urban environment on their life. It was seen that the awareness is very high. Let us examine the results of empirical analysis. 95.03% of the respondents are aware of the influence of the physical, 88% about the socio-cultural and 80% about the social-psychological components of the environment. The results again show that the awareness is the highest in respect of the physical component and the least in respect of the social psychological component. Awareness about the influence of the socio-cultural environment comes in between the other two.

Inductively, we come to the conclusion that the awareness of the urbanites about the influence of the physical environment is the highest and that might be due to its tangibility. Interestingly, the awareness about the social, psychological environment is relatively low among the urban dwellers. Even well educated people could not reconcile with the very enquiry. Psychic aspect

of society is something new to them and they doubt, is there such an aspect for urban environment. This indicates that the tangibility of the environment influences people's awareness. This further implies that urban people will be somewhat worried if the physical environment is degraded. On the deterioration of the socio-cultural and social-psychological environments they may not be worried that much. This impression is testified by the happenings around us in urban centres. When water is polluted people become anxious but communication vacuum between neighbours goes unnoticed.

To understand the influence of the socio-cultural parameters of the population on the awareness analyses were carried out. However, as revealed in Table 5.1.1. only 4.67% of the sample are unaware about the influence of the physical environment and it is well below the level of significance fixed in the analyses it was felt that there is not much meaning in analysing the data further. Accordingly, awareness about the physical environment was not cross analysed with the background variables.

## **INFLUENCE OF SOCIO-CULTURAL ENVIRONMENT**

Regarding the influence of the background variables on the awareness about socio-cultural environment, gender is a determinant. Females are more

aware about the matter than their male counterparts are. The instinctive capacity of females to better sense their surroundings is reflected in this matter also. Since they are playing a major role in the socialisation of younger generations they could transfer their perspectives to them. But do younger generations act upon the awareness transferred to them is a big question as our society is androcentric.

The awareness is influenced by religious affiliation of the urbanites. The level of awareness is highest for Christians and lowest for Muslims. Hindus come in between the others. Hindus and Muslims dominate the city population and hence their relative ignorance may become a threat to the quality of urban life. As we know, the relationship between the two communities has been not so cordial since several years. Regarding influence of education, as we expected, the higher the education the greater the awareness. While only 57.14% of the primary educated are aware of, the corresponding figures in respect of the secondary and college educated are respectively 76.71% and 96.48%. It is very interesting to note that among the occupational groups manual labourers have very low awareness about the influence of socio-cultural environment on them. The other groups have almost same level of awareness about the matter. As the case in every city, manual labourers constitute a major chunk of the population

and their relative lower awareness is a risk to maintaining a good quality urban environment. A very systematic variation in the awareness is seen according the income variation; the higher the income the greater the awareness. Analysis revealed that there is no significant variation in the awareness according to age status of the urban people. This might be due to the reason that the relationship between, environment and human life is a topic which attracted social attention recently. So the young and the old are equally exposed to the theme.

In general, the results in this section indicate that, by and large, the population segment who belong to the lower socio-economic status are lesser aware about the effect of the socio-cultural environment on their life. As the majority of the population belongs to this category, progressive deterioration of this component of the environment is to be expected unless proper awareness inculcation programmes are practiced.

### **INFLUENCE OF SOCIAL PSYCHOLOGICAL ENVIRONMENT**

As noticed above, the awareness of the urban population about the influence of the social psychological environment on their life was comparatively lower. We have explained the result also.

Now, let us look at the cause effect relationship between the independent and dependent variable. Surprisingly the very same results which we discussed under the socio-cultural environment were got in this section of analyses. That is the females are more aware about the influence of the social psychological environment on their life. The awareness is the highest for Christians and the lower for Muslims, the Hindus come in between the others. The higher the educational status the greater the awareness. This pattern holds good in the case of income categories. Also as the case in section 5.3.4, the manual labourers lag far behind the other occupational groups in the awareness.

The lack of association between age status and the awareness, identified in this context also, may be explained by following the same logic given under the previous section. If we speak in general term, as we stated in the previous section the lower socio-economic status groups are lesser aware about the influence of social psychological environment on their life.

#### **ATTITUDE TOWARDS THE FUTURE OF THE ENVIRONMENT**

This study undertook the analysis of the attitude of the urban dwellers towards the quality of the environment in future using a Likert Scale developed for the purpose. The scale revealed that the urban dwellers foresee a bleak

future of the environment. The average score of the respondents on the scale is – 3.14 with a standard deviation 10.01546. The range of scores on the scale was - 30 to +30. 188 respondents got scores on the negative side of the scale. Only 101 have positive scores. 11 of them got zero score on the scale. This analysis indicates that the urbanites are highly pessimistic about the future of the urban environment. Further analyses to find out the relationship between the background variables and the attitude revealed that none of the variables is a determinant of the attitude. This is a very important result. All the urbanites irrespective of their socio-economic, cultural and demographic backgrounds look upon the future quality of urban environment in the same way.

## **ENVIRONMENTAL DEGRADATION**

The study analysed the degradation brought about by the inhabitants to the components of the urban environment. The analyses were carried out under three sections one each for physical, socio-cultural and social psychological components of the environment.

## **DEGRADATION OF PHYSICAL ENVIRONMENT**

The enquiry was undertaken using appropriate indices selected in consultation with experts in the field of environmental studies. Certain indices were relating to the actions which create degradation of the environment and others were relating to the anxieties about certain processes which degrade the environment and at the same time not under the control of any single individual. A brief sketch of the analyses is given below.

## **SOLID WASTE MANAGEMENT**

An enquiry into the method of disposing of solid waste generated in the house holds revealed that 50% of the households are using environment friendly methods such as dumping the waste in the arrangements made in the backyard or in the authorised Corporation receptacles. The other 50% dump them on the roadside in an indiscriminate manner creating a lot of environmental problems. The result indicates that solid waste management practices in the urban area are highly unfriendly to the environment. Ideally nobody shall smear the waste anywhere in the public places. But here 50% of the citizen resort to this practices – it is to be inferred..

Even the dumping of the waste in the corporation arrangements is not a healthy practice, as everybody knows, the dumps many a time remain there for long time making the containers stinky.

A casual observer of the urban settlement even can understand the chaos created by the dumps. Plastic and organic wastes from the households carcasses of animal and rodents all are seen dumped on the roadsides and pathways.

Further analyses were carried out to identify the influence of the socio-cultural backgrounds of the urbanites on the degradation.

The waste management practices of the household headed by females are more environment friendly than those of male headed households. However, this fact does not console us much as the former category of households are comparatively a minority in the urban area. However, this result, point at the importance of making the male headed households aware of the threat posed by the defective methods of waste handling. If they become conscious the problem can be arrested.

Religious background of the urbanites is a determinant of the practice. It is revealed that the Hindus are very careful to handle the wastes in a non-hazardous manner. The practice of Muslims is very defective. Christians are little more conscious than the Muslims are in this regard. The residential patterns of these communities may be influencing their waste disposal behaviour. May be the Hindus having vast courtyard making it possible to handle the wastes more safely. Such an enquiry was not undertake in this study.

The influence of occupation and income status is rather interesting. The white collar employees are very indifferent to the safe-handling of solid wastes. However, in the previous section it was seen that they are more conscious about the influence of the environment on their life. Naturally, they are to be more cautious in the handling of the wastes. Their conducive physical circumstances may be responsible for resorting to such a practice. Regarding the economic status, the higher income groups are more careless in the safe handling of the wastes. Here, it is seen that the behaviour of the lower income group is more conducive for maintaining a good environment. However, is their behaviour consciously designed to preserve the environment healthy? This study has no answer to the question. May be they use the wastes as manure and hence do not throw them away.

## **LIQUID WASTE MANAGEMENT**

Liquid waste is another factor of urban degradation. Liquid wastes clogged in drains and ditches and flowing across the roads and pathways are regular scenes in the city. They create a host of problem such as spread of vector born diseases, foul smell and destruction of natural beauty of the area. Who is contributing to this menace and what are their socio-cultural backgrounds? This is the major issue of this section of analyses. It is seen that 52.33% of the samples have their own arrangement to dispose off the waste water and liquids in their own courtyard harmlessly. The rest (47.67%) are in the habit of pushing the waste on the road or on their own courtyard openly. Inductively, speaking the behaviour of 47.67% of the urbanites can create a hell of sanitation and health related problems in the city.

The behaviour of the female headed households in this matter is more environment friendly than those of the male headed urban households. Religious background of this households is associated with this practice. It is seen that majority of the Muslims just drain the liquid waste to the road while majority of the Hindus collect the waste in their own courtyard and use it for irrigating vegetation. Education is another influencing variable in this regard. It is seen

that the higher the education the more environment friendly is their behaviour. An unexpected relationship between income status and the behaviour is revealed in this study, the economically well off are more harmful to the environmental quality. They carelessly drain off the waste to the public space. May be the poor using the waste water for irrigation purposes. But for the higher class this sort of reusing is a monotonous activity. Instead, they may be using fresh water for such purposes too.

### **GENERATION OF HAZARDOUS GASES**

Our's is the Age of Plastic Materials. The use of the materials is very high in urban areas. Naturally, the lion's share in the waste produced contains the materials. It is the usual practice that those who collect wastes in their own area burn them out. As plastic is a non digestible material, in order to get rid of them deliberately it is burned out. This behaviour creates a lot of fume and gases which are harmful to both humans directly and indirectly by depleting earth's protective shields like ozone layer.

This study reveals that at least 50% of the urban households are burning out such materials. A rough calculation shows that around 10 - tonnes of plastic

materials are burned daily in the city. The problem this can create to civic life is at anybody's guess.

In this matter both male and female headed households behave similarly. The behaviour of Hindus seems to be more environment friendly than that of the other two groups considered. Of the latter two the Muslims are more unmindful of the consequences of their act. Since the city contains a large number of Muslim households the impact of their behaviour is serious.

Education is influencing the behaviour as per the finding of the study. One interesting fact is that even college educated citizens are not much bothered about defective act of burning plastic materials. Their act might be due to the pressure of circumstance. But the adverse impact is not any less. Among the occupational groups the professionals show care and caution in this matter. Only a minority among them burns out plastic materials etc. As in the case of the other defective practices discussed earlier the higher income group resorts to this method very widely. In this regard the lowest income group also is not any better. When we compare the behaviour of the lowest income group in matters of disposing solid and liquid wastes with the present, it can be seen that if the

waste is reusable they resort to that method. But the behaviour of the highest income group is reckless on any account.

## **SOUND POLLUTION**

In cities high intensity sound is produced by various sources. After much examination, to analyse sound polluting behaviour of urban households, reckless use of certain gadgets was identified. Use of mixers and wet grinders during later in the night (between 10PM and 5AM) was considered as an index.

When we generalise the result of the study, it is to be understood that around 70% of the urban dwellers are contributing to this menace of sound pollution. In this matter two categories are to be singled out, the older people headed and the higher income households. These social structures are more dangerous than the others. These two groups are particularly lesser concerned about the tranquility of the social environment of the urban area.

## **INCREASING NUMBER OF VEHICLES, POPULATION GROWTH AND EXPANSION OF SLUMS.**

Increasing number of vehicles, population growth and expansion of slums squatter settlements are catalysts of urban degradation. How anxious the

urbanites are about these factors was considered as an indicator of their conservationist mentality. Those who are more worried about will be more cautious to control their activities which are detrimental to urban degradation – it is to be presumed.

Regarding the anxiety about increasing vehicle population, an overwhelming majority of the urbanites are worried about it. The male are more concerned about the consequences. In Calicut City a meagre portion of the female population drive vehicles by themselves. So they might not have first hand experiences about the threat posed by the agency to the physical environment and human beings. The results again reveal that the younger persons are not so much worried about as the older ones are. As everybody knows, younger people are devotees of speed and they cannot live without increased utilization of vehicles. Another important result which is to be mentioned in this regard is the relationship between the anxiety and income status; the higher the income of the urban dwellers the greater is their concern about the evil consequences of increasing vehicle population.

The reaction of the urbanites is unidirectional to the rapid population growth – this study reveals. 64% of the urban households are much worried

about the rapid population growth. One interesting profile of this result is that the sample households do not divide among themselves on their perspectives on the basis of the sociological parameters. This implies that all social segments of the urbanites are highly worried about the population growth.

Growth of slums and squatter settlements, no doubt is a threat to healthy environment. The anxiety of the urbanites of this phenomenon was enquired into in this study. The results show that majority (56%) of the sample households expressed their concern about the evil consequences of this phenomenon, though the urbanites are not that much frightened as they are regarding growth of population. As in the case of the reaction of the urbanities towards population growth in this case too the anxiety is not determined by their socio-cultural and demographic characteristics.

#### **DEGRADATION WITH SOCIO-CULTURAL ENVIRONMENT**

Various indices were identified to study the degradation taking place in the socio-cultural environment and the parametric effect of the sociological background of the urbanites on the processes.

## **PREFERENCE FOR NEIGHBOURS**

In a plural society like ours formation of insular groups is a threat to our secularism. In this study the aspiration of the respondents for having members of same religious group as neighbours was enquired into. It was seen that only 22% of the respondents are desirous of getting their own community members as their neighbours. This implies that the tendencies of insular group formation is existing only among a minority of the urbanites. This study, however, focused its attention on those who prefer their own community members as their neighbours and made further indepth analyses.

It was seen that the females are more liberal in this matter. 88.67% of them are not concerned about the religious affiliation of their neighbours. However, 26.54% of the males prefer their own community members to be their neighbours. May be the women are employed outside and not getting sufficient time to think about the neighbours amidst their busy domestic chorus. The youngest age group is least bothered about the religious background of the neighbours. The concern increases with age. In the sample, of the lowest age group 92.86% are not concerned about their neighbours religious affiliation. The corresponding figure in respect of the of the middle and upper age groups are respectively 76.38% and 50.00%. Religious background of the urbanites

influences their preference for neighbours – the study indicates. Muslims are more interested to have their own community members as their neighbours. Christians are least interested in the matter. Hindus come in between the other two categories. It is the general experience that Muslims are not prepared to sacrifice their principles and behavioural practices for the sake of others. If their own community members are in the neighbourhood it will be advantageous for upholding their way of life. The concern for the religious affiliation of neighbours decreases with increase in educational attainment. So the better educated can maintain communal amity more effectively. Among occupational groups manual labourers and Business persons prefer their own community members more as their neighbours than the other groups do. Manual labourers are, by and large, have more dependence on their neighbours for the satisfaction of material and social needs as they belong to lower socio-economic background. If the neighbours are also from their own community it may better facilitate their need satisfaction. Interpretation of the preference of the business community requires further probing. In a nutshell, we feel that insular group formation in the neighbourhood is influenced by the background variables except income status.

## **PARTICIPATION IN RELIGIOUS MOVEMENTS**

Participation in religious movements are on the increase now-a-days. Already the Christians and Muslims are well organized and the Hindus are also getting themselves organized. Much of these organizations are not for mere realization of spiritual needs; rather they are generally show pieces of community strength. In fact, they have a deteriorating effect on the social environment.

In this study 23.33% of the respondents have committed participation in religious movements. 62.66% have no such participation. So we can say that the participation of the people in the city is not so firm. However, Calicut City which was famous for religious amity is now notorious for communal tension. So the patterns of participation of the citizens were analysed in this study. It was seen that the participation of the males is significantly higher than that of females. It is interesting to note the relationship between age structure and the participations. In this matter the middle age group (61.34%) shows more interest. The higher participation of the middle age group indicates that it is not the spiritual thrust which is the prime mover behind the behaviour. The analyses further indicates that the Christians are more participating in religious movements than their Muslim and Hindu counterparts do. Spiritual revival

movement is greater among the group. However, it is not known whether their activities are creating ill-will among communities. Since long time past there existed discordance between Hindus and Muslims in this area. But such a history is totally absent in the relationship between Christians and Muslims. Regarding the role of education in the matter, as expected, the higher the educational status the lesser the participation in religious movements. It is revealed that the business persons have greater participation in religious movements in the city. It is to be considered as a marketing technique of business community to participate in any kind of movement to augment interaction with people and promote the business. The highest and lowest income groups have similar behaviour in this regard. They participate in the movement greater than the middle income category does. Movement participation may be a method of status dynamics for higher income group. As we know, the lower income group can be attracted to any movement easily by others. This may be happening in this case also.

### **SUPPORTING RELIGIOUS FAIRS AND FESTIVALS**

Religious practices of various groups are only different methods for the realisation of spiritual needs and nothing else. When this is realized co-operation between religious groups becomes less difficult. As an index of

intercommunity harmony the behaviour of supporting fairs and festivals of other communities was analysed.

66.33% of the respondents are very much interested to support religious festivals and fairs of other communities in various ways. The rest (33.37%) are not very generous in this matter. So it is to be inferred that fairly good inter-religious interactions take place. This result implies that the urbanites have good socio-cultural solidarity. Two background variables, namely, Education and Occupation showed significant relationship with the habit of this urbanites,. The primary educated respondents are lesser interested (53.57%) to support other religions in the manner. Similarly majority of the manual labourers (68.97%) rarely support the fairs and festivals of other religious groups. Generally, these groups constitute the subaltern structures of the community. Why they are not interested to support other religious groups? – are they influenced by external brain? Have they real animosity towards other groups? - These questions are yet to be probed.

### **INTERACTION BETWEEN NEIGHBOURS**

Interest for interacting between neighbours through get-togethers was another index chosen for assessing the nature of socio-cultural environment in

the City. The study revealed that the largest portion of the respondents (48.30%) have only interest for restricted interaction with their neighbours. A minority (12.60%) have no interest at all in this matter. However, 37.30% are very much interested to interact with their neighbours. Consolidating these results we may come to the conclusion that this index does not indicate the existence of a salubrious socio-cultural climate in the city.

The interest of participating get-togethers of neighbours is modulated by certain sociological variables. Gender is one among them. The females show greater interests to interact with their neighbours through get-togethers. Religious affiliation and educational status of the urbanites also determine the interaction between neighbours. It is the Hindus who show greater interest for interaction with their neighbours. The other two communities have almost similar interest in this matter. The higher educated structures are more in favour of neighbourhood interaction in the urban settlement than the lower educated groups are. Education widens the vista of outlook towards the people and hence the result.

## **NEIGHBOURHOOD ORGANISATIONS**

Organisations which undertake local issues are promoters of healthy socio-cultural environment. Those who are interested in the participation of such organizations are promoters of environmental protection. In this study the participation of the urbanites in such organization was analysed.

Only one-fourth of the urbanites are participating in different types of neighbourhood organization in the city. This reveals the existence of a morbid social atmosphere in the settlement. The Muslims have better participation in such organizations. The group is living in certain pockets in concentrated manner. This may be better facilitating their organizational activities. The other two groups residential patterns are rather dispersed. Income status of the people is influencing their participation in neighbourhood organization; another analysis revealed. The lower income groups lag behind the higher income brackets in this matter. Organisational activities are now-a-days expensive. This might be hindering such activities of the lower income groups.

## **PERSPECTIVES ON THE STATUS OF WOMEN**

The social environment where female members get lower status to that of men is a degrade one. Those discriminate women are, in fact, degrading the

social environment. This was the philosophy behind taking this issue as an index in this study.

The study reveals that on the whole, women are getting equal/inferior status. Muslim community in the settlement gives inferior status to women. The other two communities consider women on an equal footing with men. Education and the perception of the urbanites are inter related. The better educated ascribes equal status to both the sexes. Manual labourers ascribe lower status to the female members.

#### **DEGRADATION OF SOCIAL-PSYCHOLOGICAL ENVIRONMENT**

In order to understand the patterns of interaction with the social-psychological environment and degradation brought about to it the first index chosen was communication processes between neighbours. In fact, the social world is constructed by communication process. If there is free communication a healthy social psychological environment is created. Blocades in communication shows degraded social psychological environment.

Analysis of the data relating to adequacy of communication between neighbours shows that majority have communicative interaction. However, 32.14% have no opportunities for free communication. This shows that the

environment is not so healthy. The Hindus have very good communication with their neighbours. In this matter Muslims have least opportunities, Christians come in between them. The communicative interaction decreases with educational backwardness. The manual labourers are creating an unhealthy social psychological environment by creating communication vacuum between them and their neighbours. The other occupational categories have fairly good communicative interaction with their neighbours. Similarly, the lower income group has communication shortages with their neighbours.

#### **ATTAINMENT OF GROUP GOAL**

The urbanites indicate that, by and large, the people try to create a healthy social-psychological environment. 75.60% subscribe to these efforts and the rest abstain from them. The socio-economically backward categories (low income, manual labour) give physical support while other income and occupational categories give moral and physical support to the attainment of group goals.

#### **ATOMISING TENDENCIES**

Decreasing feeling of dependency among the urbanites was taken as an index of deterioration of the social psychological environment. The respondents were asked, whether they are confident that they can maintain by themselves

without depending on others. 49.66% of them answered in the affirmative and the rest in the other way round. This shows that the atomising tendency among the urbanites is on the increase.

Among the religious groups the Hindus show this tendency more than the Muslims and Christians. Switching on to the empirical result in this matter, 56.94% the Hindus 31.11% of the Muslims and 30.79% of the Christians feel they can maintain by their own. This tendency is found to increase with educational advancement of the urbanites. This means that the higher education is ineffective to inculcate social values in the urban population. A third background variable which shows influence on the tendency is occupation. The results indicate that the manual labourers single themselves out by showing least atomizing tendency. Only 13.79% of them feel confidence in their ability to maintain by their suggestions to arrest the urban degradation.

#### **ANXIETY OF URBAN LIFE**

Insecurity to the peace and tranquility of urban life is felt as major problem of the area. This study reveal anxiety about the matter degrade the urban social psychological environment. 59.70% of the sample are experiencing the anxiety.

Analyses to find out relationship between the background variables and the anxiety felt, indicate that the variables are strong determinants of it.. Majority (68.54%) of the females feel various kinds of insecurity in the urban area. The lower (below 30 years) and middle age (30-45 years and 45-60 years) groups are more worried about the security of their family in the urban environment. Young members particularly ladies are threatened by antisocial elements in urban areas. This might be the reason for the greater anxiety, of females and lower age group. All religious groups are living under the threat of insecurity to themselves and their families. This is particularly so in the case of Hindus and Christians. The better *esprit-decorpse* of Muslims and their clustered patterns of living may be giving them better security feeling. 65.83% of the college educated are worried about the security treats. The corresponding figure in respect of the primary and secondary educated are respectively 32.14% and 53.42%. Since the educated are more sensitive to the environment they may be more aware about the threats. Among the occupational groups the business persons and professionals feel more threatened. They are, by and large, the affluent groups and naturally they may be more feared about the poor security. In the case of influence of economic status on the anxiety, interesting revelations are got. The low (51.98%) and the higher (58.06%) income groups form a group

of lesser anxious people regarding the security threat of urban life. The middle income category (67.98%) is more worried about the threat to urban peace and tranquility.

### **REACTION TOWARDS INCREASING RATE OF SUICIDE**

Suicide has social and psychological dimensions. Increasing suicide rate is an indicator of the decay of social-psychological environment. Anxiety about increasing rate of suicide indicates aspiration for maintaining better social psychological environment. So greater anxiety may be interpreted as greater conservatism.

This study reveals that those who are anxious about increasing suicide rate have a slight edge over those who are not 52.66% of the sample belong to the first category and the rest to the later.

Another interesting result is that irrespective of the sociological categories except occupational group all are concerned about increasing suicide rate. However, among the occupational groups the White Collar employees and the professionals are much concerned about this phenomenon. Among the two other occupational groups the manual labourers are highly inert to this malady.

Business persons who are worried about this is only a minority. These categories may be taking account of the personal dimension of the misdeed only.

#### **THE ATTITUDE AND ACTIONS :**

In this study a set of analyses were carried out to find out the relationship between attitude towards future of the urban environment and present encroachment into the quality of the present urban surroundings. It was seen that the attitude and actions are not at all related. That is, those who have high pessimism and optimism towards the future of the environment act upon it to exploit it in the same manner! This implies that people are behaving without giving any consideration to the dangers perching the future.

The results of this study imply that the three components of the urban environment under consideration are getting degraded by the population. Regarding the influence of the sociological characteristics of the population contributing to the process, gender, religious affiliation, education, occupation and income are to be particularly mentioned. On the whole, female members are more careful to prevent the degradation. Hindus and Christians are more conscious about the impact of their activities on the urban environment. The higher the education the more environment friendly the activities, particularly

when acting upon physical environment. The manual labourers and the business persons are, by and large, are not so cautious as other occupational groups when they interact with their environment. The activities and perspectives of the lower and higher income categories are more dangerous to the sustenance of the environment. Age structure of the population has no perceptible influence on the environmental degradation occurring.

On the basis of the conclusion arrived at this study proposes the following measures to arrest the urban degradation and ameliorate the present environmental condition.

## **SUGGESTIONS**

1. Religious background of the urbanites which is a strong cultural factor is found to be strongly influencing the degrading activities. This implies that conservationist mentality is to be injected into the individual from the early childhood itself. So this study suggests that from pre-primary level onwards children are to be taught about the interrelationship between human life and environment and the significance of abstaining from degrading activities.

2. It is seen that the economically well off sections are degrading the urban environment more than the middle stratum does. As ignorance is not the problem with them, conscientisation effort is an irrelevant solution. Therefore, this upper economic class is to be made to pay some sort of special ~~cost~~ for environmental protection. However, this is applicable only in the case physical environment. How can they be coerced to maintain a congenial socio-cultural and social psychological city environment is a big question.
3. The manual labourers are by and large careless in keeping good environment. It may be due to their rough way of occupational life. Messages of environmental protection are to be spread out among them. For this purpose worker's union can play good <sup>role</sup>. It is seen that shamiyanas for workers under the *live* different unions are put up at important corners on the roadside. These shelters may be promoted as houses of discussion groups which deal with the theme. Similarly in areas where this occupational group like in clusters neighbourhood associations may be formed to inculcate awareness about good environment and induce practicing the awareness.
4. Religious organizations can play better role for maintaining the three components of human environment healthy. Religious discourses and

educational arrangements should impart the importance of conservation of physical environment, maintaining inter community brotherhood and amity.

5. The observation of the researcher gives her the impression that, regarding cleanliness, the households are very particular to keep their immediate surroundings clean. So they dump all their household wastes on the roadsides which they consider as the property of someone else. Awareness about the sanctity of public properties including roads is to be generated in the urban dwellers.
6. The atomizing tendencies in many areas is on the increase, especially where status groups live in. Strategies are to be developed to arrest this attitude after conducting in depth enquiries.
7. This study revealed that plastic packing materials and carry bags are indiscriminately used and thrown away by the people every where including in water bodies. On the roads they move around in wind and create accident even to small vehicles. This researcher observed the bursting of plastic bags containing wastes including human excreta on the middle of busy roads as vehicles pass through especially in the morning time. This study strongly recommends for the prohibition of

plastic carry bags. Instead bags made of natural fibres are to be promoted.

8. In this study a very interesting result got was that the attitude of all categories of the urbanites towards the future of their environment was quite pessimistic and it does not vary with the background variables. Further, contradictory to the expectation, it was seen that the attitude and practice of degrading interactions with the environment are not related. These imply that the environment will be getting progressively degraded. It is to be inferred that factors external to the individuals are hindering them to act according to their attitude. This anomalous result also may happen when the actions required are difficult to practice and their results do not affect the individual personally but the society at large. So serious further investigations into the matter is very important.

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**APPENDIX I**

**INTERVIEW SCHEDULE**

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**SOCIO-CULTURAL CORRELATES OF ENVIRONMENTAL  
DEGRADATION IN URBAN SETTLEMENTS – A STUDY CONDUCTED  
IN CALICUT CITY**

( Interview schedule for Collecting data from Heads of Households. )

**I. Personal Data :**

1. Name and address (with ward number) :
2. Age : \_\_\_\_\_ years
3. Sex : Male / Female
4. Religion :
  1. Hindu (forward)
  2. Hindu (backward)
  3. Hindu (SC/ST)
  4. Muslim
  5. Christian (forward)
  6. Christian (backward)
  7. Others ( \_\_\_\_\_ )
5. Educational Status
  1. Illiterate
  2. Primary
  3. Secondary
  4. College
  5. Others ( \_\_\_\_\_ )
6. Marital Status
  1. Single
  2. Married
  3. Divorced
  4. Separated
  5. Widow
  6. Widowed
  7. Others ( \_\_\_\_\_ )

7. Occupation

1. Agriculture
2. Manual Labour
3. Business
4. Govt. Service
5. Private Service
6. Professionals
7. Others ( \_\_\_\_\_ )

8: Monthly Income

: Rs. \_\_\_\_\_

**II. Details of Family**

Sl. No.	Name of Members	Relationship to the Respondent	Age	Educational status	Marital status	Occupational status	Monthly income Rs.
1							
2							
3							
4							
5							
6							

**III Awareness about Environmental Degradation in Urban Settlements :**

1. Do you know how human life and physical environment are related

1. Very intimately related
2. Somewhat related
3. Not related
4. Don't know

1a. If yes, do you believe that its quality influences human life

1. Very much
2. Somewhat
3. No
4. Not Applicable

2. Do you believe that there is something called a social environment

1. Yes
2. No
3. Don't know

2a. If yes, do you believe that its quality influences human life

1. Very much
2. Somewhat
3. No
4. Not Applicable

3. Do you believe that there is something called a psychological environment of society

1. Yes
2. No
3. Don't know

3a. If yes, do you believe that its quality influences human life

1. Very much
2. Somewhat
3. No
4. Not Applicable

#### **IV Interaction with Physical Environment :**

4. How do you dispose off the solid waste created in your house (vegetable peeling shells and bones, glass metal parts, plastics etc.,)

1. Arrangement made in the courtyard itself
2. Corporation receptacle
3. On the road side
4. In packets on the road side
5. Others

4a. If the answer is 2,3 or 4 are you sure that they are properly taken away by the corporation workers.

1. Never removed properly
2. Sometime removed
3. Always removed
4. Don't Know
5. Not Applicable

4b. If your answer to 4a is 1,2, don't you know that your disposing off affects the health and hygiene of the local population

1. No other arrangement
2. Our duty is over when disposed off
3. Not worried about
4. Not Applicable

5. How do you dispose off the liquid waste created in your house (Kitchen sink, toilet outlet, wash basin. Kennal, cattle shed)

1. Arrangements made in the courtyard itself
2. To the courtyard openly
3. To the public road
4. To ditches on the road
5. Others

5a. If your answer is 2,3,4 are you sure that it is properly drained

1. Properly
2. Somewhat
3. Not
4. Don't Know
5. Not Applicable

- 5b. If your answer to question 5a is 2,3,4 don't you know that your method of disposal is health hazard to the locality
1. No otherway
  2. Our duty is over when disposed off
  3. Not worried about it
  4. Not Applicable
6. Do you burn plastic waste
1. Yes
  2. No
- 6a. If you burn don't you know that it produces harmful fumes
1. Don't know
  2. No other way to disposes
  3. Not worried
  4. Not Applicable
- 6b. Do you burn waste which creates suffocation to others
1. Very often
  2. Rarely
  3. Never
- 6c. If you burn, why don't you abstain from it
1. No other way
  2. It is usual here
  3. It is the easiest and best way
  4. Not Applicable
7. How old is your vehicle if you have any
- Years ( \_\_\_\_\_ )
- 7a. If more than 10 years old do you test the exports to determine the presence of hazardous fumes
1. Yes
  2. No
- 7b. If no, don't you know that they shall emit fumes which are injurious to our health
1. What else to do
  2. Not worried
  3. Don't know
  4. Not Applicable
- 7c. Do you take vehicles for short distances
- Yes/no
8. How do you dispose off the smoke from your hearth
1. No particular arrangement
  2. Chimny
  3. Don't have the type of health
- 8a. If disposes off with out proper arrangement don't you know that it is inconvenient to your neighbours
1. No other way
  2. Not worried
  3. Don't know
  4. Not Applicable

9. If you find water flowing from the public tap unnecessarily what will you do?
1. Close it
  2. Leave it as it is
  3. Others
- 9a. If the answer is 2, don't you know that is the duty of a civic minded person to close it
1. Yes
  2. No
10. Are you in the habit of putting all the lights on
1. Put on where ever necessary
  2. All of the same time
- 10a. If yes, don't you know that it is a waste
1. Yes
  2. No
11. Do you grow sufficient greenery in your courtyard
1. Sufficient
  2. Somewhat sufficient
  3. Not sufficient
- 11a. Do you like to concrete the whole of your courtyard
1. Yes
  2. No
- 11b. If yes, don't you know that it adversely affects the water recharging process
1. yes
  2. No
  3. Others
12. How louder you tune you TV/Radio tape recorder
1. Very loud
  2. Medium
  3. Low
- 12a. If very loud don't you know that it may cause inconvenience to your neighbours
1. Don't know
  2. Not worried
  3. Not Applicable
13. Do you use your grinder/mixer in night time
1. Never
  2. Sometimes
  3. Often
  4. Not Applicable
- 13a. If yes, don't you know it may cause inconvenience to your neighbours
1. Don't know
  2. Not worried
  3. Not Applicable
- 13.b Do you hand wash your cloths in the open in night time
1. Never
  2. Sometimes
  3. Always

- |  |  |
|--|--|
| 14. If yes, don't you know it may cause disturbances to others                         | 1. Don't know<br>2. Not worried<br>3. Not Applicable                                 |
| 15. When you are irritated by the sound produced by your neighbours. What will you do? | 1. request them<br>2. bear them silently<br>3. Scold them<br>4. Not worried about it |
| 16. Are you worried about  |  |
| 16a. Expansion of existing structures  | 1. Very much<br>2. Somewhat<br>3. not  |
| 16b. Increasing number of vehicles   | 1. Very much<br>2. Somewhat<br>3. not  |
| 16c. Depleting greenery  | 1. Very much<br>2. Somewhat<br>3. not  |
| 16d. Alarming rate of population growth  | 1. Very much<br>2. Somewhat<br>3. not  |
| 16e. Expanding slum in your city   | 1. Very much<br>2. Somewhat<br>3. not  |
| 16f. Increasing land prices  | 1. Very much<br>2. Somewhat<br>3. not  |
| 16g. Increasing industries   | 1. Very much<br>2. Somewhat<br>3. not  |

**V. Interaction with Social environment**

- |  |  |
|--|--|
| 1. On the whole how is your relationship with your neighbour | 1. Intimate<br>2. Normal<br>3. Strangers |
|--|--|

- |  |   |
|--|---|
| 1a. If not intimate, is it due to your lack of interest  | <ol style="list-style-type: none"> <li>1. Lack of our interest</li> <li>2. Lack of interest of other parties</li> <li>3. Not applicable</li> </ol>  |
| 1b. If it is due to your lack of interest what is the reason                                   | <ol style="list-style-type: none"> <li>1. Neighbour is unfriendly</li> <li>2. friendship creates economic liability</li> <li>3. Lower social status of neighbours</li> <li>4. Not bothered about neighbours</li> <li>5. Not applicable</li> </ol> |
| 2. Whom do you prefer to be your neighbour   | <ol style="list-style-type: none"> <li>1. People of same religion</li> <li>2. People of other religion</li> <li>3. No preference</li> </ol>   |
| 2a. If you prefer your own group what is the reason for it                                     | <ol style="list-style-type: none"> <li>1. Avoid ideological problems</li> <li>2. Avoid problems relating to practices and observances</li> <li>3. Not applicable</li> </ol>   |
| 3. Do you support fairs and festivals of other religious groups                                | <ol style="list-style-type: none"> <li>1. Very much</li> <li>2. Somewhat</li> <li>3. rarely</li> </ol>  |
| 3a. If not whole heartedly what is your reason   | <ol style="list-style-type: none"> <li>1. Ideological differences</li> <li>2. They should depend on themselves</li> <li>3. Economic problems</li> <li>4. Not applicable</li> </ol>  |
| 4. Do you attend fairs and festivals of other religious groups conducted to your neighbourhood | <ol style="list-style-type: none"> <li>1. Always</li> <li>2. Sometimes</li> <li>3. rarely</li> </ol>  |
| 4a. If no, what is your reason   | <ol style="list-style-type: none"> <li>1. Ideological differences</li> <li>2. No time</li> <li>3. Don't like to participate</li> <li>4. Others</li> </ol>   |
| 5. Do you invite your neighbours to your religious celebrations                                | <ol style="list-style-type: none"> <li>1. All occasions</li> <li>2. Some occasions</li> <li>3. Not at all</li> </ol>  |
| 5a. If your answer is no, what is your reason  | <ol style="list-style-type: none"> <li>1. Don't want to entertain others</li> <li>2. Ideological reasons</li> <li>3. Economic problems</li> <li>4. Not applicable</li> </ol>  |

- |   |   |
|---|---|
| 6. Do your neighbours invite you to their ceremonious occasions   | <ol style="list-style-type: none"> <li>1. Very much</li> <li>2. Sometimes</li> <li>3. Rarely</li> </ol>   |
| 6a. If they do, are you interested to attend the occasions  | <ol style="list-style-type: none"> <li>1. Very much</li> <li>2. Somewhat</li> <li>3. No</li> </ol>  |
| 6b. If no, what is your reason  | <ol style="list-style-type: none"> <li>4. Not applicable</li> <li>1. Not familiar with</li> <li>2. Don't like the style</li> <li>3. Not particular reason</li> <li>4. Not applicable</li> </ol>   |
| 7. Do you give to your neighbours any sort of presents (sweets, prepared food, fruits etc., on festive occasions) | <ol style="list-style-type: none"> <li>1. To those who co-operate</li> <li>2. To all</li> <li>3. No</li> </ol>  |
| 7a. If no, what is your reason  | <ol style="list-style-type: none"> <li>1. Do not want that much of intimacy</li> <li>2. Others do not show that much of intimacy</li> <li>3. Others</li> <li>4. Not applicable</li> </ol>         |
| 7b. Are you ready to accept presents of the type mentioned above from your neighbours                             | <ol style="list-style-type: none"> <li>1. From all</li> <li>2. From few neighbours</li> <li>3. From none</li> </ol>   |
| 7c. If no, why do you hesitate to accept them   | <ol style="list-style-type: none"> <li>1. Obligations</li> <li>2. Don't want to reciprocate</li> <li>3. Others</li> <li>4. Not applicable</li> </ol>  |
| 8. Have you any difficulty to interact with neighbours who are economically poor                                  | <ol style="list-style-type: none"> <li>1. Very much</li> <li>2. Somewhat</li> <li>3. No</li> <li>4. No such neighbours</li> </ol>   |
| 8a. If yes, what is your reason   | <ol style="list-style-type: none"> <li>1. Economic support will be sought</li> <li>2. inconvenient visits</li> <li>3. indecent behaviour</li> <li>4. Others</li> <li>5. Not applicable</li> </ol> |

- |  |   |
|--|---|
| 9. Are you a member of any neighbourhood association   | 1. Member<br>2. Not a member<br>3. No such association  |
| 10. Are you a member of any religious movement         | 1. Member<br>2. Not a member<br>3. No such association  |
| 11. Are you in favour of inter-caste marriage          | 1. Yes<br>2. No   |
| 11a. If no, what is your reason                        | 1. Cultural differences<br>2. Economic problems may crop up<br>3. Group division is affected<br>4. Others         |
| 12. How do you consider the status of women in society | 1. Equal to men<br>2. Lower than men<br>3. Higher than men<br>4. No opinion<br>5. Others.                         |
| 12a. If lower what is your reason                      | 1. Traditional view<br>2. Inferior in physique<br>3. Inferior in intelligence<br>4. To be protected by men always |

**VI. Interaction with Social Psychological Environment :**

- |  |  |
|--|--|
| 1. Have you free communications with your neighbours   | 1. Yes<br>2. No  |
| 1a. If no, Please state why?                           | 1. Not of the same status<br>2. Not of the same cultural group<br>3. No time<br>4. Others    |
| 2. Do you think that your neighbour is inferior to you | 1. Yes<br>2. No  |
| 2a. If yes, why do you think so?                       | 1. Economic status<br>2. Education<br>3. Occupation<br>4. Cultural backwardness<br>5. Others |

- |  |   |
|--|---|
| 3. Do you think that your neighbour is superior to you                               | 1. Yes<br>2. No   |
| 3a. If yes, why do you think so?   | 1. Economic status<br>2. Education<br>3. Occupation<br>4. Cultural backwardness<br>5. Others                            |
| 4. Do you think that you can manage your affairs without others help                 | 1. Very much<br>2. Somewhat<br>3. No  |
| 4a. If no, do you seek help of others to solve your problems                         | 1. Consultations<br>2. Material help<br>3. Moral support<br>4. Not applicable   |
| 4b. If yes, does it prompt to keep your matters confidential                         | 1. Yes<br>2. No<br>3. Not applicable  |
| 5. How is your relationship with local leaders                                       | 1. Very good<br>2. Normal<br>3. Unpleasant<br>4. Others   |
| 6. Do you consult your own and general problems with local influentials              | 1. Always<br>2. Sometimes<br>3. Never<br>4. No such influentials  |
| 7. How would you usually respond to a hot issue of your locality                     | 1. To solve it amicably<br>2. To leave it in its own way<br>3. Not interested in such issues                            |
| 8. How would you respond to a possible challenge to your political group or ideology | 1. Suppress it by force including physical<br>2. Analyse the threat and solve harmlessly<br>3. Indifferent<br>4. Others |

9. How would you respond to a possible challenge to your religious ideology/group
1. Suppress it by force including physical
  2. Analyse the threat and solve harmlessly
  3. Indifferent
  4. Others
10. What way you will support attainment of a social goal of your local community
1. Financial
  2. Physical
  3. Moral
  4. No interest in such goals
  5. Others
11. How would you look upon the religious fundamentalism
1. Anxiety
  2. Contempt
  3. Heroic act
  4. Indifference
  5. Others
12. How would you look upon the political fundamentalism
1. Anxiety
  2. Contempt
  3. Heroic act
  4. Indifference
  5. Others
13. How do you look upon the increasing suicide rate of our society
1. Anxiety
  2. Contempt
  3. Heroic act
  4. Indifference
  5. Others
14. How do you look upon the increasing child abuse in our society
1. Anxiety
  2. Contempt
  3. Heroic act
  4. Indifference
  5. Others
15. How do you look upon the increasing bride burning (Dowry Deaths) in our society
1. Anxiety
  2. Contempt
  3. Heroic act
  4. Indifference
  5. Others

16. What is your views on the nature of communications among family members
1. There should be free communication among family members
  2. Restricted communications
  3. Others
  4. Not applicable
17. What is your views on the nature of Communication in work place
1. Free communication
  2. Restricted communication
  3. Others
  4. Not applicable
18. What is your relationship with authorities in work place
1. Harmonious
  2. Antagonistic
  3. Others
  4. Not applicable
19. How do you feel the congestion of the city
1. Fatigue
  2. Annoyance
  3. Vomiting Sensation
  4. Didn't feel
  5. Others
20. How do you feel the confused the severe noise of the city
1. Fatigue
  2. Annoyance
  3. Sleeplessness
  4. Didn't feel
  5. Others
21. Do you experience anxiety when you go away leaving your family back
1. Yes
  2. No
  3. Not applicable
- 21a. If yes what is the reason
1. Feel insecurity
  2. Feel loneliness
  3. Others
22. Do you like fast food/drink
1. Yes
  2. No
- 22a. If yes, How often you eat/drink such things
1. Often
  2. Sometimes
  3. Rarely

**Please indicate your reactions to the following statements**

	1	2	3	4	5
1. Water will become a scare resource for the majority					
2. Rainwater will replenish domestic water resources	1	2	3	4	5
3. Air will become highly poisonous	1	2	3	4	5
4. Greenary will be appropriately protected	1	2	3	4	5
5. Power Shortage will be acute	1	2	3	4	5
6. City will become more noise free	1	2	3	4	5
7. People will become socially detached	1	2	3	4	5
8. Communal organization will replace secular organization	1	2	3	4	5
9. The old will get due recognition	1	2	3	4	5
10. Communication will become distorted in society	1	2	3	4	5
11. People will become society oriented	1	2	3	4	5
12. Neighbourhood ties will improve	1	2	3	4	5
13. Bureaucracy will become inefficient	1	2	3	4	5
14. Individual initiatives will be very much respected.	1	2	3	4	5
15. Profiteering will become the only motive	1	2	3	4	5
16. Wrong doings of people will be appropriately controlled	1	2	3	4	5
17. Security will be ensured by the administration	1	2	3	4	5
18. People will become more health conscious	1	2	3	4	5
19. Threat of communal tension will prevail	1	2	3	4	5
20. Political parties terrorise the people	1	2	3	4	5

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 21. People will relocate themselves geographically on communal basis    | 1 | 2 | 3 | 4 | 5 |
| 22. There will be more peace and order in the city                      | 1 | 2 | 3 | 4 | 5 |
| 23. There will be more chaos in the city                                | 1 | 2 | 3 | 4 | 5 |
| 24. Psychic problems will be on the increase                            | 1 | 2 | 3 | 4 | 5 |
| 25. More harmony between society and individual. <i>can be expected</i> | 1 | 2 | 3 | 4 | 5 |

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**APPENDIX II****FORMAT OF LIKERT SCALE**

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<b>Sl. No.</b>	<b>Items</b>	<b>Validity coefficient (r)</b>
1.	Water will become a scare resource for the majority	0.466 *
2.	Rainwater will replenish domestic water resources	0.471 *
3.	Waste accumulation will be satisfactorily managed	0.400
4.	Air will become highly poisonous	0.440 *
5.	Greenary will be appropriately protected	0.510 *
6.	Atmospheric temperature will become very high	0.388
7.	Soil erosion will be appropriately prevented	0.276
8.	High rises will become densier	0.396
9.	Power Shortage will be acute	0.426 *
10.	Roads will have satisfactory standards	0.164
11.	Industrial waste will heap up	0.184
12.	Commercial activities deteriorate city hygiene	0.263
13.	City will become more noise free	0.443 *
14.	People will become socially detached	0.569 *
15.	Communal organization will replace secular organization	0.576 *
16.	Family will be a strong social unit	0.253
17.	The old will get due recognition	0.590 *
18.	Children will be valued more than the old	0.286
19.	Communication will become distorted in society	0.493 *

Sl. No.	Items	Validity coefficient ( r )
20.	Economic disparity among people will increase	0.303
21.	People will become society oriented	0.629 *
22.	Polity will get corrupted	-0.188
23.	Neighbourhood ties will improve	0.441 *
24.	Hierarchies will go	0.202
25.	Bureaucracy will become inefficient	0.471 *
26.	Charismatic leadership will become an entity of the past	0.316
27.	Art forms will be treated as a source of money	0.272
28.	Individual initiatives will be very much respected.	0.473 *
29.	Contractual type of relationship will be declined	0.025
30.	Profiteering will become the only motive	0.420 *
31.	Wrong doings of people will be appropriately controlled	0.736 *
32.	Security will be ensured by the administration	0.661 *
33.	Females will be considered as inferior beings	0.362
34.	Threat of communal tension will prevail	0.483 *
35.	Minorities will be rejected	0.338
36.	Political parties terrorise the people	0.493 *
37.	The 'have notes' will be at the mercy of 'haves'	0.056
38.	More people will become victims of suicidal tendencies	0.162
39.	Media will atomise people	0.302
40.	Persecution will be on the increase	0.144

Sl. No.	Items	Validity coefficient (r)
41.	People will relocate themselves geographically on communal basis	0.504 *
42.	There will be more peace and order in the city	0.683 *
43.	People will show lack of interest in keeping the place tidy	0.210
44.	Those who are uninterested in politics will get isolated from society	0.173
45.	There will be more chaos in the city	0.629 *
46.	There will be more material progress	0.063
47.	People experience less anxiety	0.308
48.	People will experience more boredom	0.228
49.	People will have more repetitive actions in their lives	0.126
50.	More uniformity is expected in the city life	-.096
51.	People will become more religious minded	-.059
52.	People will become more health conscious	0.628 *
53.	Psychic problems will be on the increase	0.628 *
54.	There will be more violence in the society	0.303
55.	There will be more emphasis on rights than on duties	0.170
56.	Protection of sacred antiques can be expected	0.402
57.	People will experience more mutual distrust	0.197
58.	More harmony between society and individual can be expected	0.420 *

\* Items selected for the scale, correlation is significant of 1% level

Coefficient of Reliability

Split Halves Method,  $r = 0.875$ ,

$t = 12.515$ .

Correlation is significant at 1% level.

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### APPENDIX III

#### INDEPENDENT VARIABLES AND RANKS OF THE SCALE SCORES FOR KRUSKAL-WALLIS TEST.

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#### KEY

##### Gender Difference

Male	1
Female	2

##### Age Status

Below 30 years	1
30 to 45 years	2
45 to 60 years	3
60 years and above	4

##### Religious Affiliation

Hindu	1
Muslim	2
Christian	3

##### Educational Status

Primary	1
Secondary	2
College	3

##### Occupational Status

Manual Labour	1
Business	2
White Collar Employment	3
Professionals	4

##### Income Status

Below Rs.3000	1
Rs.3000-Rs.6000	2
Rs.6000-Rs.9000	3
Rs.9000-Rs.12000	4
Rs.12000 and above	5

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W* TEST
1	1	3	1	1	1	2	-13	41.00
2	1	2	1	1	1	2	-15	30.00
3	1	3	1	3	3	3	1	207.50
4	1	2	1	3	3	2	6	254.50
5	1	2	1	3	3	4	-4	139.00
6	1	2	1	2	3	1	-11	57.50
7	1	2	1	1	1	1	-5	121.00
8	1	2	1	2	1	1	-23	10.50
9	1	4	1	2	1	4	-11	57.50
10	1	2	2	2	1	1	-10	69.00
11	1	2	3	2	3	2	1	207.50
12	1	3	1	3	3	4	3	234.00
13	1	4	1	3	4	5	-30	2.00
14	1	3	2	3	4	5	2	222.50
15	1	4	1	2	4	1	-3	152.50
16	1	2	1	2	3	2	-1	182.00
17	1	3	1	2	3	1	-6	105.50
18	2	1	1	3	4	1	-13	41.00
19	1	3	1	2	3	2	-12	48.00
20	1	4	1	3	3	3	-19	21.00
21	1	4	1	2	3	3	-6	105.50
22	1	2	1	2	1	1	-5	121.00
23	1	4	1	1	3	2	-3	152.50
24	1	3	1	1	3	2	-9	79.50
25	1	1	1	2	1	1	-8	89.50
26	1	2	1	2	1	1	-13	41.00
27	1	3	1	3	3	4	-2	167.50
28	1	4	1	3	3	5	-7	98.00
29	1	4	1	3	3	4	-8	89.50
30	1	3	1	3	3	4	-7	98.00
31	1	4	1	1	3	1	-12	48.00
32	1	3	1	3	3	3	-17	24.00
33	1	3	2	3	2	5	-8	89.50
34	1	2	2	3	3	4	-10	69.00
35	1	4	1	3	2	5	-5	121.00
36	1	2	1	3	3	3	2	222.50
37	1	4	1	3	2	5	-6	105.50
38	1	3	1	3	3	5	0	194.00
39	2	2	1	3	4	1	-6	105.50
40	1	3	1	2	3	2	0	194.00
41	1	3	1	2	2	1	1	207.50
42	1	3	1	2	3	1	2	222.50
43	1	2	1	2	1	1	-4	139.00
44	1	3	2	3	2	4	-11	57.50
45	1	3	1	3	2	2	-10	69.00

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W TEST
46	1	3	1	3	2	2	-11	57.50
47	1	3	2	3	3	5	-12	48.00
48	1	3	2	3	2	5	-2	167.50
49	1	3	1	3	4	2	1	207.50
50	2	2	1	3	1	1	-5	121.00
51	1	3	1	2	4	2	-1	182.00
52	1	2	1	2	3	1	1	207.50
53	2	2	1	3	3	2	11	275.50
54	1	3	3	2	3	1	16	286.00
55	1	2	3	3	3	2	-4	139.00
56	1	3	1	3	3	5	5	249.50
57	1	2	1	3	3	3	2	222.50
58	2	2	1	3	3	2	-21	18.50
59	2	2	1	3	3	2	-8	89.50
60	2	1	1	3	2	2	4	243.00
61	2	2	1	3	3	2	-1	182.00
62	2	2	1	3	3	1	-2	167.50
63	2	2	1	3	3	1	-10	69.00
64	1	2	1	3	3	2	19	294.00
65	1	2	1	3	2	3	-1	182.00
66	1	2	1	3	3	4	-11	57.50
67	2	1	1	3	3	1	-8	89.50
68	2	1	1	3	3	1	-6	105.50
69	1	3	1	3	2	4	-23	10.50
70	1	3	1	3	3	2	-7	98.00
71	1	3	1	3	2	2	-11	57.50
72	1	2	2	1	2	1	6	254.50
73	2	2	1	3	3	1	-4	139.00
74	2	2	1	2	4	1	-9	79.50
75	1	2	1	3	2	1	-4	139.00
76	1	2	1	1	3	2	19	294.00
77	1	3	1	2	3	1	-3	152.50
78	1	3	1	2	3	2	10	272.00
79	1	3	1	2	1	1	-1	182.00
80	1	3	1	2	4	1	-5	121.00
81	2	2	1	2	1	1	2	222.50
82	1	3	2	3	2	5	-1	182.00
83	1	3	3	3	2	5	-1	182.00
84	1	2	3	2	3	1	-1	182.00
85	1	2	3	3	2	4	8	264.50
86	1	2	1	3	3	2	-11	57.50
87	1	3	1	2	3	2	3	234.00
88	1	2	2	2	1	1	9	268.50
89	1	3	2	3	2	4	0	194.00
90	1	4	1	3	4	2	15	281.00

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W* TEST
91	1	2	1	3	3	3	16	286.00
92	1	4	1	3	3	3	19	294.00
93	2	4	1	3	3	2	16	286.00
94	2	2	1	3	4	1	-11	57.50
95	1	3	2	2	3	1	8	264.50
96	2	3	2	1	3	1	16	286.00
97	1	2	2	2	1	1	12	278.50
98	2	2	3	3	3	3	2	222.50
99	2	3	3	3	4	2	-23	10.50
100	1	3	3	3	2	2	5	249.50
101	2	1	1	3	4	3	-9	79.50
102	1	2	2	3	3	4	2	222.50
103	1	3	2	2	3	3	8	264.50
104	1	3	3	2	3	3	4	243.00
105	1	2	3	3	2	3	1	207.50
106	1	2	3	2	2	2	0	194.00
107	1	2	1	2	3	2	3	234.00
108	1	2	1	3	3	3	-12	48.00
109	2	1	3	3	3	1	-5	121.00
110	1	4	1	2	3	2	-11	57.50
111	2	3	1	3	4	2	9	268.50
112	1	3	1	3	3	2	4	243.00
113	2	2	1	3	3	1	-1	182.00
114	1	3	2	2	2	3	3	234.00
115	1	2	3	3	3	3	-30	2.00
116	2	4	3	3	1	5	1	207.50
117	1	3	3	3	1	2	6	254.50
118	1	2	3	3	3	4	2	222.50
119	1	3	2	1	1	1	-4	139.00
120	2	2	1	1	3	2	-2	167.50
121	1	3	2	1	1	1	-6	105.50
122	1	3	2	2	3	1	-7	98.00
123	2	4	2	1	1	1	0	194.00
124	2	3	3	2	4	1	-23	10.50
125	1	3	1	3	3	1	19	294.00
126	2	1	1	3	4	1	11	275.50
127	2	2	1	2	4	2	7	260.00
128	1	2	1	3	2	1	-1	182.00
129	1	1	1	3	4	3	6	254.50
130	1	3	1	3	3	4	4	243.00
131	1	3	1	3	2	1	-2	167.50
132	1	3	1	2	3	1	1	207.50
133	1	3	1	3	3	3	-1	182.00
134	1	3	1	2	3	1	16	286.00
135	1	2	1	3	3	2	-13	41.00

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W TEST
136	1	3	1	2	3	1	7	260.00
137	1	3	1	3	3	3	-8	89.50
138	2	2	2	2	4	1	10	272.00
139	1	2	1	3	4	4	-5	121.00
140	1	3	1	3	3	4	-23	10.50
141	2	3	1	2	1	3	-4	139.00
142	1	3	1	3	3	1	-4	139.00
143	1	2	1	1	3	1	-3	152.50
144	2	3	1	1	4	1	2	222.50
145	1	3	1	3	3	3	2	222.50
146	1	1	2	3	2	1	2	222.50
147	1	3	1	3	3	4	-9	79.50
148	1	3	1	3	3	1	4	243.00
149	2	2	3	2	4	1	-4	139.00
150	1	3	1	3	3	1	0	194.00
151	2	2	1	1	4	2	0	194.00
152	2	2	1	3	4	3	-13	41.00
153	1	2	1	1	2	5	-14	34.50
154	1	3	1	3	3	2	-10	69.00
155	1	3	1	3	3	3	-5	121.00
156	1	3	2	1	2	3	5	249.50
157	1	3	1	2	3	2	19	294.00
158	1	3	1	3	3	4	-5	121.00
159	1	3	1	2	3	1	3	234.00
160	1	3	1	3	3	5	-3	152.50
161	2	2	1	3	3	2	1	207.50
162	1	3	1	3	3	4	-13	41.00
163	2	2	1	3	4	2	4	243.00
164	1	2	1	3	2	3	3	234.00
165	1	3	1	3	2	2	1	207.50
166	1	3	1	3	3	2	4	243.00
167	2	3	1	3	4	1	1	207.50
168	2	1	1	2	1	1	11	275.50
169	1	2	1	3	2	3	-11	57.50
170	1	3	1	2	3	2	9	268.50
171	1	3	2	3	2	5	-10	69.00
172	1	3	2	3	3	4	24	300.00
173	1	2	1	3	3	2	4	243.00
174	1	2	2	3	3	3	7	260.00
175	1	3	2	1	1	1	-5	121.00
176	1	2	2	3	3	4	9	268.50
177	1	4	2	1	2	3	0	194.00
178	1	3	2	3	2	5	-3	152.50
179	1	2	2	1	3	1	3	234.00
180	1	3	1	2	3	3	3	234.00

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W*
181	2	1	1	3	3	3	-8	89.50
182	1	2	1	2	3	2	-2	167.50
183	2	2	1	3	4	2	-30	2.00
184	2	1	1	3	4	2	-19	21.00
185	1	3	1	3	3	2	-6	105.50
186	1	3	1	3	3	2	4	243.00
187	1	3	1	3	3	2	-3	152.50
188	1	2	2	3	3	4	5	249.50
189	1	3	2	3	3	5	8	264.50
190	1	3	1	2	3	2	21	298.00
191	1	3	1	3	3	4	0	194.00
192	1	2	1	3	3	4	-14	34.50
193	1	3	1	2	2	2	7	260.00
194	1	3	3	2	3	2	1	207.50
195	1	3	1	1	3	1	-2	167.50
196	1	3	3	3	4	3	-17	24.00
197	1	3	1	3	4	5	-10	69.00
198	2	2	1	3	3	4	15	281.00
199	1	2	1	3	4	5	-17	24.00
200	1	3	1	3	3	3	-22	16.00
201	2	2	1	3	3	2	-9	79.50
202	1	2	1	2	3	2	-5	121.00
203	1	2	3	3	3	5	-12	48.00
204	2	2	1	3	3	1	-16	27.00
205	2	2	1	3	4	5	16	286.00
206	1	2	2	3	3	4	-16	27.00
207	2	2	1	2	4	1	-2	167.50
208	1	3	1	2	3	1	-4	139.00
209	2	2	1	3	4	2	-5	121.00
210	1	4	1	1	3	1	-3	152.50
211	2	3	3	2	2	5	-9	79.50
212	2	2	3	3	3	4	-5	121.00
213	1	3	1	3	3	4	-23	10.50
214	1	3	1	3	4	4	-5	121.00
215	1	2	3	2	3	2	1	207.50
216	1	3	3	2	3	3	-5	121.00
217	2	1	3	3	3	1	-4	139.00
218	1	2	3	3	3	3	-3	152.50
219	1	2	2	3	2	3	-28	4.00
220	1	2	2	3	3	4	-23	10.50
221	1	2	1	3	3	4	-8	89.50
222	1	2	1	3	3	4	-5	121.00
223	1	4	3	2	2	4	-5	121.00
224	1	2	1	1	1	1	-7	98.00
225	1	2	1	1	1	1	6	254.50

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W* TEST
226	1	3	3	3	4	5	-5	121.00
227	1	3	3	2	3	2	-5	121.00
228	1	2	3	3	3	3	-2	167.50
229	1	2	3	3	2	3	-2	167.50
230	2	1	3	3	3	1	0	194.00
231	1	2	3	3	3	5	-3	152.50
232	1	3	2	3	3	4	-3	152.50
233	1	3	2	3	3	5	-4	139.00
234	1	2	1	2	1	1	-2	167.50
235	1	3	2	3	4	4	-3	152.50
236	1	2	2	2	3	3	-3	152.50
237	1	2	2	3	3	5	-22	16.00
238	1	3	3	2	3	3	-26	5.00
239	2	2	3	3	4	3	-9	79.50
240	2	2	1	3	4	3	6	254.50
241	2	2	1	3	4	2	1	207.50
242	2	1	1	3	4	1	-23	10.50
243	2	3	1	3	3	5	-22	16.00
244	2	1	1	3	4	2	-7	98.00
245	2	1	1	3	3	3	-12	48.00
246	1	2	3	2	3	3	-9	79.50
247	2	2	1	3	4	4	3	234.00
248	2	3	1	2	4	1	-1	182.00
249	1	2	1	3	3	2	-14	34.50
250	1	2	1	3	3	1	-5	121.00
251	1	4	1	3	1	1	-5	121.00
252	1	2	1	3	4	3	-5	121.00
253	1	1	1	3	3	2	0	194.00
254	1	2	3	3	3	5	-13	41.00
255	1	2	1	3	3	2	2	222.50
256	2	2	2	3	4	3	-2	167.50
257	1	2	1	3	3	2	-10	69.00
258	2	2	1	3	3	3	-10	69.00
259	1	2	1	3	3	3	-1	182.00
260	2	3	1	3	4	2	-2	167.50
261	2	1	1	3	4	2	-9	79.50
262	2	3	1	3	4	2	23	299.00
263	2	1	1	3	3	2	-16	27.00
264	1	3	1	3	4	2	18	290.50
265	2	1	1	1	4	2	-14	34.50
266	2	2	1	3	3	3	-12	48.00
267	2	2	1	3	3	2	-6	105.50
268	2	2	1	3	3	2	-21	18.50
269	2	2	1	3	4	2	-9	79.50
270	1	3	1	3	4	5	-10	69.00

\*Kruskal-Wallis Test

SCHE- DULE NO.	GENDER DIFFE- RENCE	AGE STATUS	RELIGIOUS AFFILI- ATION	EDUCA- TIONAL STATUS	OCCUPA- TIONAL STATUS	INCOME STATUS	SCALE SCORE	RANK FOR K-W* TEST
271	2	1	1	3	4	1	-5	121.00
272	1	4	1	3	3	2	2	222.50
273	1	4	1	2	4	2	-14	34.50
274	2	2	1	3	3	3	-2	167.50
275	2	2	1	3	4	2	-11	57.50
276	2	3	1	3	3	2	-4	139.00
277	2	2	1	3	3	2	15	281.00
278	2	1	1	3	4	1	-15	30.00
279	2	1	1	3	4	2	2	222.50
280	2	3	1	3	4	2	-11	57.50
281	2	1	1	3	3	2	10	272.00
282	2	1	1	3	4	2	-2	167.50
283	2	2	1	3	4	2	12	278.50
284	2	2	1	3	3	2	-8	89.50
285	2	1	1	3	4	1	-2	167.50
286	2	2	1	3	3	2	7	260.00
287	1	2	1	3	3	4	-8	89.50
288	1	3	1	3	3	4	1	207.50
289	1	2	1	3	3	4	-15	30.00
290	1	3	1	3	2	5	-19	21.00
291	1	3	2	2	2	4	-7	98.00
292	1	2	1	3	3	2	-10	69.00
293	1	3	1	1	1	3	-3	152.50
294	1	4	1	3	4	1	1	207.50
295	1	4	1	2	3	1	-24	6.00
296	2	3	1	1	4	4	-14	34.50
297	1	4	1	3	4	1	11	275.50
298	2	2	2	3	4	3	16	286.00
299	1	2	1	2	3	3	20	297.00
300	1	3	1	2	1	1	18	290.50

\*Kruskal-Wallis Test



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