

# YOUTH IN INDIA TODAY

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*A Report of the Survey on the Attitudes of Youth  
and the Values to which they Remain Attached*



*Issued under the auspices of  
The World Assembly of Youth*



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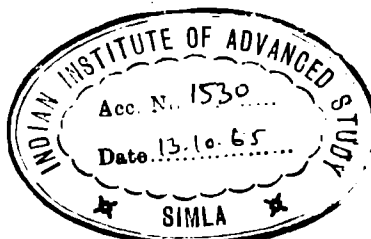


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## Foreword

THIS IS A STUDY OF THE ATTITUDES OF THE YOUTH AND THE VALUES to which they remain attached conducted by the World Assembly of Youth. The study is of a limited nature and it is not intended to draw any conclusions from it. There is no country where values are undergoing so much transformation as in our country on account of the impact of Science and Technology and this metamorphosis of values is visible more among the youth than other people. It is therefore very hazardous to draw any conclusions on the basis of such a study. It is, however, good that the W.A.Y. has undertaken this study. It gives an opportunity to the young people to know something about the attitudes and beliefs, hopes and aspirations of their fellow brothers in different parts of the World.

K. L. SHRIMALI

*New Delhi.*

*12 November 1962*

## Preface

IN THE FOLLOWING PAGES ARE GIVEN THE REPORT OF THE SURVEY on the attitudes of youth and the values to which they remain attached conducted in India by the World Assembly of Youth in 1960-61. The survey was carried out in India by the Indian national committee of the W.A.Y. Dr V. Jaganatham, Asstt. Professor of Sociology at the Indian School of Public Administration, was the Adviser for the survey while Mr M. M. Balasundara of the Ministry of Labour & Employment, Government of India, was the Principal Statistical Analyst and Assistant to the Adviser. The World Assembly of Youth is indebted to both of them. The Report was drafted by Mr. Balasundara under the direction of Dr Jaganatham. We would also like to express our gratitude to Dr M. S. A. Rao, Reader in Sociology, University of Delhi, for the valuable help he has given in the drafting of the Report. Thanks are also due to Mr Ramachandra Rao of the Statistics Department of the Delhi School of Economics, for his help in tabulating the replies to the questionnaires and also to the various youth organisations and the investigators without whose cooperation the survey would not have been possible.

We are highly indebted to the UNESCO for allowing us to publish this report. We are also grateful to Dr K. L. Shrimali Minister of Education, Government of India and Chairman of the Indian National Commission for Co-operation with UNESCO for writing the Foreword to this Report.

WORLD ASSEMBLY OF YOUTH (INDIA)

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# Introduction

YOUTH IN EVERY COUNTRY IS THE SUPREME SYMBOL OF STRENGTH. Therefore, it is in the interests of any country to pay attention to the specific needs and problems of its youth. The problems of youth are, however, compounded and complicated by environmental factors which impinge with special force upon the youth of today. The extraordinary growth of science in our generations, nevertheless promises for a much deeper comprehension of the adolescent as a functioning organism. But these environmental factors which differ from one country to another might produce different results altogether. Therefore a comprehensive study of the impact of these widely differing environmental factors upon the minds of the young people of our generation has become a matter of social and scientific necessity.

While the biological aspects of the problems of youth have received a certain amount of attention in many areas of research, the social aspects have not been given the attention due to them and in this age which has been marked by a "crisis of conscience" their study has assumed new significance and importance. The growing behaviour pattern of youth reflect the interactions of organism and environments. Therefore, any study relating to this does reveal certain relationships that exist between the behaviour of youth and the values to which they remain attached.

India is a land which has experienced the impact of different cultures at different times. The vastness of the country, the diversity of languages and the different social and environmental factors contribute much to making the present study an interesting one. On the other hand, there are certain other factors which limit the scope of the study such as the large-scale illiteracy among the people, poverty, backwardness and lack of experience of participating in such enquiries.

This investigation, the first of its kind in the country, in which a large number of youth organizations participated, cannot be said to be a full-proof scientific enquiry. It is not a survey involving all the youth of the country, nor even a majority of it, and as such

it is not possible to make generalisations on the basis of the results obtained. To quote the Memorandum prepared by the UNESCO itself: "Strictly speaking replies will represent only the values of the young people who have answered the questionnaires and however revealing they may be, they will not help in telling what all young people in the East and West are thinking."

### *Coverage*

The enquiry covered all the States of the Indian Union except Assam which could not be covered due to the disturbances in the state at the time the survey was being carried out in the rest of the country. Care has been taken to include in sufficient numbers all sections of the youth population of the country. In all the towns and villages where the survey was conducted, the investigators were instructed to get the questionnaires filled up by young people of different age-groups and with different social and economic backgrounds. The list of towns which were covered in the survey and the names of the organisations whose members participated in the survey have been given in Appendices I and II respectively. Since the number of villages covered is much too large, they have not been listed.

### *Responsibility and Direction*

As mentioned above, the assistance of a large number of youth organisations, some of which are national and inter-state and others working only in their respective states, was obtained in carrying out the survey. The data was collected during August, September and October 1960.

### *Method*

About 3,500 Schedules were distributed to the investigators all over India with a view to cover a wide range of youth population, especially in the rural areas of the country. But of these only 1,580 were received back as, inspite of their best efforts, the investigators could not persuade the rest of the people to whom the forms were given to spare the time to sit down with them to fill up the forms. It must be admitted that the selection of the respondents was not based on any strict sampling technique, in the purest

statistical sense. However, care has been taken to include all types of individuals such as engineers, artists, lawyers, teachers, farmers, students, civil servants, sportsmen, young industrial workers, labourers, members of youth organizations, non-members of youth organizations, etc. Tables classifying the number of persons belonging to different categories and falling under different age-groups have been given in Appendices III and IV. These have been classified according to their age, sex, as well as their membership in youth organizations.

While explaining the various questions in the questionnaire to each respondent, he or she as the case may be, was requested to give true answers and not at random. Since the age-group for the survey ranged from 16 to 30, the problem of paucity for various types of answers from different individuals with differing social and economic backgrounds did not arise at all. Moreover, this range of age-group can easily be divided into three uniform sub-groups, viz. 16-20, 21-25 and 26-30. It has been the experience of the investigators that the numerous questions in the Schedule and the long time required to fill in one Schedule have in many cases dissuaded the respondents from answering the questions. Besides being long, the questionnaire itself does not call for a detailed study of any particular question. Despite these drawbacks, the responses have been fairly good. On the other hand, those who actually responded did so enthusiastically and in the true spirit of the enquiry. Many of them realized that they were contributing to a serious group enterprise and indeed expressed some pride in being selected to answer the questions.

### *Subjects of Study*

As the enquiry was mainly intended to study the basic sequences and directions of development as shown in the behaviour of youth towards the values of life, it was presumed that these sequences were not fortuitous and that they would show a significant relation to matured thinking and the influence of values on the young individual, especially in different age-groups. The subjects of study represented in this enquiry may be divided into three parts: Part One deals with the aspects of individual's personal life, his urges and aspirations; Part Two comprises of "stimuli" which deals with the dynamic factors in the personality of the individual

and how he sees and directs his life; Part Three deals with the reactionary tendencies or overt behaviour of an individual.

As far as possible, the interpretation and classification of tables have been broadly based on the principles governing these groups. But they have been subjected to changes as and when the approach to the problem also needed change. Therefore, some of the tables would not conform to the above groups.

### *Analysis of Data*

Though the collection of data was not made on full-proof scientific lines, as stated earlier, the analysis of the data thus collected has been made according to strict statistical methods for compilation of tables. The entire Schedules have been serially numbered and as the answers varied from individual to individual the entire data was coded with a view to bring about homogeneity in answers and to facilitate interpretation of facts and figures. After coding the Schedules were sent for mechanical tabulation.

The data has been classified mainly on two governing controls, namely, age and sex. Still there are certain concepts which require more detailed tables and these have been included at appropriate places in the explanatory portion itself.

As mentioned earlier, the data has not been collected on a stratified sample basis. Therefore, the sample sizes both in sex and age groups are uneven. Hence, the percentages have been taken to their respective group totals and not to the entire population.

As most of the questions are suggestive by themselves, the responsibility of the respondent has been reduced to merely suggesting or accepting one of the propositions made therein unless otherwise one wanted to deviate from this normal tendency. Such type of answers might, at any rate, be rarities. Most of the questions needed only 'yes' or 'no' answers. Therefore, some of the tables contain only the number of those who have answered 'yes' and those who have answered 'no'. This makes the interpretation easier and simpler. It is on these basic principles that the report has been written.

**PART I**

***SUMMARY OF REPORT***

# Summary

THE GROWING YOUTH REVEALS HIS INDIVIDUALITY IN THE CHARACTERISTICNESS of the manner in which the individual progresses from the stage of childhood to the stage of maturity and from the stage of maturity to the stage of rational thinking. This progress is a patterning process by stages through which the individual is fitted into the society.

The three important factors which help to make a study of this growth are: (a) personal aspects of the individual such as living and working alone or in group, and personal problems such as love, happiness and unhappiness, etc. which we may call impulses; (b) social and the material stimuli or situations exterior to the individual which impinge upon him to modify and direct his impulses or activities; and (c) the reactions or overt conduct which results from the interplay of the impulse and the stimuli.

Every individual possesses certain, more or less inherently determined features such as stature, weight, colour, basic needs or drives, etc. In addition to these he also acquires certain ideas, traits and habits as he progresses from one stage to another. This means that man does not remain in the same state as he was when he came into this world. He modifies himself to the changing needs of the society. These changes come about because of the gradual acquisition of ideas, traits, attitudes and habits which in turn become organized into patterns or combinations. These we call "the role played by the individual in relation to others". These roles furnish the foundation of self or ego organization which is itself the core of the *Personality*.

Therefore, for a layman, the problems of personality or the personality itself, will remain a mysterious quality of an individual which attracts the attention of others. But a serious and informed student of human behaviour recognizes the superficiality and the incompleteness of this layman's conception of the problems of personality. This does not mean that a well informed student of human behaviour can easily understand the problems and find out solutions for them. But it does mean that he can quickly perceive the actions and reactions behind these problems, which

concern the individual. It is, therefore, difficult to understand the various facets of an individual's behaviour without considering the 'give-and-take' of the individual himself. That is to say we need to discover the internal factors which lie behind his actions and the exterior forces that impinge upon him to do certain actions. In other words we have to find out the motives or reasons for his actions and how he views and looks upon them. Therefore we are concerned with what he does, thinks and feels not only of himself but also of the others.

It is in this background that the report of the present survey has been written. But there are certain limitations which have been mentioned in the introduction that have restricted a thorough study of the problems which an individual faces. The present survey, comprehends in itself (of course with the above limitations), a study, though not in detail, of a few of the important aspects of life.

These have been posed as specific problems to a set of respondents between the age-group 16 to 30 years and their answers recorded independently. A sum-total of these answers gives us a picture of how this set of individuals has viewed these problems. A report of the study has been given below.

As stated earlier there are three important factors which are necessary to study an individual behaviour pattern and we shall consider them one by one.

#### INDIVIDUAL IMPULSES

The first one is the personal aspects of an individual. Personal aspects include all personal problems which concern the individual directly. Of them only a few have been studied here, viz. (1) personal problems which deal with his way of living, group work, worries, love, happiness and unhappiness; and (2) aspirations and urges.

#### *Personal Problems*

Under this heading, the questions posed to them are:

- (i) Whether they are prepared to live on a desert island, even if all essentials are supplied?

- (ii) What do they consider a worthwhile living?
- (iii) Are they prepared to work alone or in a group?
- (iv) What are the worries confronting them at present?
- (v) What is the relationship between love and happiness?
- (vi) What is unhappiness and what do they do when they are unhappy?

In the above cases, we find a common type of approach in all the three age groups of males and females. Most of the respondents have shown an inclination to live on a desert island if only their family and friends accompany them and not alone. In addition they want to take all necessities of life. This is a clear indication that comforts—material, social or spiritual—are very essential to the life of these individuals whether they live in a desert island or elsewhere. Similarly, they are prepared to work in a group rather than alone, which again stresses the growing need to mix with people, talk to them and work with them rather than leading a life of Robinson Crusoe. He had all the three things, food, clothing and shelter; but what he lacked was the social atmosphere and the society to move. This happened generations ago. But, the world has changed now; man's habits, customs and outlook have also undergone changes. New problems have arisen and these have given rise to new ways of thinking. The traditional and orthodox approach have given place to scientific and logical reasonings. Therefore, the present day outlook on such problems have, by and large, a rational modification. This is clearly seen in Table I where the attitudes of the present-day youths towards these problems have been recorded.

The idea of a worthwhile living has been meant by the youths, if their energies are spent for the welfare of mankind, religion, justice, love, happiness and truth. This is the opinion of the respondents in all the 3 age-groups of both males and females. They have felt that happiness is not at all possible without being loved and without loving which means that both the things are essential. They have shown an attitude of 'give and take'. This is universally true.

Coming to a purely personal problem, viz. 'worries confronting them at present', we observe that in the first age-group, either in males or females, the problem of education is the main worry. This shows that education of persons during the ages 16-20 when most of them have begun their career in the univer-

**TABLE I**  
**MAJORITY OPINION OF THE RESPONDENTS REGARDING PERSONAL PROBLEMS**

<i>Nature of the problem posed</i>	<i>Males</i>			<i>Females</i>		
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>
1. Living on a desert island in case all essentials are supplied and what would they like to take	Prepared to live with friends and with books, magazines etc.	Prepared to live with friends and like to take all necessities of life	Live with family and like to take all necessities of life	Family and friends, books and magazines	Family and friends all necessities of life	Family all necessities of life
2. Worthwhile living if (a) energy is spent on; (b) life is risked for	Welfare of mankind Welfare of mankind	Welfare of mankind Welfare of mankind	Welfare of mankind Welfare of mankind	Welfare of mankind Religion, justice and truth	Welfare of mankind Religion, justice and truth	Welfare of mankind Love and happiness
3. Whether prepared to work alone or in a group	Group	Group	Group	Group	Group	Group
4. Worries confronting them at present	Education	Family	Family	Education	Family	Family and finances
5. Love and happiness	Not possible without loving and without being loved	Not possible without loving and without being loved	Not possible without loving and without being loved	Not possible without loving and without being loved	Not possible without loving and without being loved	Not possible without loving and without being loved
6. Where do they go for consolation when they are unhappy	Friends	Friends and isolation	Friends	Isolation	Friends	Friends and entertainments

sities, creates for them a lot of worries. This is the stage, when they either make or mar their careers. Worries due to educational problems arise either from lack of facilities or due to economic backwardness or even due to compulsion of family circumstances. Whatever be the case, this needs a serious consideration. Regarding the other two age-groups, it is very interesting to note that both in males and females, family worries—may be sickness of children, husband-wife relations, etc.—have been predominant.

Unhappiness accounts for worries as one of the main causes. A study of the things which console the individuals when they are unhappy has been made and it is found that friends are the best healers of this state of unhappiness.

We have observed in all the above cases that great importance is paid to friendship in an individual's life. These youths want to live with friends on a desert island, they want to work with them and they console themselves by expressing their own problems.

It is, therefore, but right, to see at this stage as to what these youths have understood by the term friendship or friend. A detailed analysis of friendship has been made elsewhere. But here we only note that magnetic nobility of virtue, delight companionship and compulsion of need have been recognized as the three essential and fundamental qualities, which a true friendship requires. Therefore, a great value has been given to friends and friendship by the present-day youths.

Now let us take the second aspect, i.e. the aspirations and urges that are in an individual. It is a universal fact that every individual has an urge and he aspires for something or the other in this world. But the degree of aspiration and urge may differ from individual to individual. Some may be dominant and some may not. However we shall at present make an assessment of them. The most dominant urges are:

- (a) to understand others and to be understood by others
- (b) to get to know many countries
- (c) to acquire a great deal of experience
- (d) to enjoy security
- (e) to have many pleasures
- (f) to feel useful

In all these cases, we find that all the respondents do possess these dominant urges and they have shown a positive approach. On the other hand the aspirations to earn a lot of money, to become famous, to change or to modify certain things in life, to leave an achievement, or to create or to build something new have all been viewed from different angles by the same respondents. Urge is a thing which is a demand from the body whereas an aspiration is an attempted demand of the mind.

Thus, we find that there is a uniform tendency in the approach to these urges. But in the case of aspirations, we observe that, they want to become famous, they want to create or build something new and leave an achievement to show that they have done something good and great to the society. The aspirations to change the existing pattern of society and the economic policy of the state, to earn a lot of money indicate that the respondents are ambitious. While some of them relate to the egoistic tendencies prevalent in the individual, some others relate to the humanistic tendencies of the individual. Whatever it is, certain aspirations are there in each individual but with a difference in degree. If we go a step further to find out the type of life they would like to lead we find that different attitudes have been shown by different age-groups both in males and females. Among the male respondents, those of the first and the third age-group want to lead a regular and calm life, whereas, those of the second age-group, i.e. 21—25 years want to have a varied and eventful life. On the contrary, in females we find that, the respondents of first two age-groups want to lead a varied and eventful life whereas the third age group respondents want to have a regular and calm life. We cannot assign any reason whatsoever for this change in tendency in the first age-groups. The normal tendency in this age group should have been towards leading a varied and eventful life, at least in boys if not in girls. Contrary to this we find that boys prefer to be satisfied with a regular and calm life while girls prefer to have a varied and an eventful life. Nevertheless, whether they lead a regular and calm life or a varied and an eventful life, all of them want struggling, competition and novelty in all their walks of life.

In case they are given an opportunity to alter or change certain things which already exist, they prefer to change the following four things: (1) system of education; (2) pattern of society. (3) economic policy; (4) certain statutes.

Here we observe that the first two relate to the individual and society whereas the last two relate to the individual and the state. However, these are things that need to be changed or altered in any type of society and in any government, that exists. It is very difficult to find a society which does not require any change or a government which functions to the satisfaction of all the people. We must, therefore view these suggestions expressed by this set individuals only. Our inference, therefore, here would be that the respondents, immaterial of the age-group are conscious of the functioning of the environment in which they are living.

All these aspects which have been dealt till now relate entirely to the individual problems and in most of them we have observed a passive tendency. In fact they do not seem to have given a very serious thought to these problems. They seem to have answered the questions as if the questions have been put to them casually.

#### STIMULI

The second aspect which is very essential in judging the behaviour-pattern of an individual, is the social and the material stimuli which impinge upon him to modify and direct his impulses or activities.

Social stimuli consist of the aspects dealing with social institutions, such as family, marriage, class, caste, nation or state, and education. Material stimuli comprise of the environmental factors which have a direct effect on the individual, e.g. nature, habits, customs. Let us first examine the social stimuli which really go to shape the individual from all angles. They comprise of the main aspects of social institutions and their impact on the individual. By social institutions we generally mean the institutions of marriage family, caste, class and nation. In addition to these, certain other aspects which bear a relation with them either directly or indirectly have also been dealt with. The following aspects have been considered under social stimuli:

1. Marriage—whether they like inter-race, inter-country inter-caste marriages.
2. Family—whether they like to have a family and whether family is indispensable to society?
3. Caste—whether there exists, superior or inferior castes.

4. Class—whether there are any unsurmountable barriers between classes.
5. State—whether there should be national frontiers or not.
6. Social order—whether social order needs any coercion and if it does not, how does it work?
7. Individual and society—whether old things should be completely torn down to build new ones.
8. Upbringing of children and education—whether children could be brought up by experts outside the family? if so, how it could be done? What are things which they would like to wish for their children?
9. Resemblance—whom would they like to resemble among their family or the people about them—among famous people.
10. Crime and punishment—whether the group should be blamed for the offence of an individual—whether an individual should be blamed for an evil action done with no ill-intent or for an evil intention not translated into action—whether every offence is punished in one way or the other—whether every offence is forgiven or not.

On the other hand, the following are considered under material stimuli:

1. NATURE, BEAUTY AND ART. (a) NATURE. whether they are sensitive to nature—if so, for what reason—whether they like all of them. (b) BEAUTY. whether Beauty is indispensable to life or not. (c) ART. the relative importance of art; role of music in the life of man.

2. HABITS. Habit of reading — shows and entertainments. We shall now examine each one of them.

Table II indicates clearly the type of approach shown by the respondents towards the various aspects considered under social stimuli. These seem to have a very great impact on the present-day youth. On the other hand, the present-day youth has shown a completely rational approach to the problems such as marriage, family, caste and class. They have not liked the age-old sentiments which are associated with these institutions. That is why we observe that both in males and in the third age group of females, respondents are prepared to marry someone from another country, race, religion or caste. But it is only in the first two age-groups of females that we find a negative approach stating that they are not prepared to marry someone except from their own country.

**TABLE II**  
**THE ATTITUDES OF THE MAJORITY OF THE RESPONDENTS TOWARD THE INSTITUTIONS OF SOCIETY**  
**OR THE SOCIAL STIMULI**

<i>Names</i>	<i>Males</i>			<i>Females</i>		
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>
1. Marriage	prepared to marry any one without bar	No bar	No bar	Only from their own country	Only from their own country	No bar
2. Family	(a) like to have a family (b) indispensable to society	Like to have a family Indispensable	like to have a family indispensable	like to have a family indispensable	like to have a family indispensable	like to have a family indispensable
3. Caste	no barriers	no barriers	no barriers	no barriers	no barriers	no barriers
4. Class	no belief in class distinction	no class distinction	no class distinction	no class distinction	no class distinction	no class distinction
5. State	frontiers are unnecessary	frontiers are unnecessary	frontiers are necessary	frontiers are necessary	frontiers are necessary	frontiers are necessary
6. Social order whether coercion is necessary or not	coercion is necessary to some extent	coercion is necessary to some extent	coercion is necessary to some extent	coercion is necessary to some extent	coercion is necessary to some extent	coercion is necessary to some extent

SUMMARY

15

(Contd.)

7. Building of society	new society is built up by adding to the old one and not by tearing	new society is built up by adding to the old one and not by tearing	new society is built up by adding to the old one and not by tearing	new society is built up by adding to the old one and not by tearing	new society is built up by adding to the old one and not by tearing	new society is built up by adding to the old one and not by tearing
8. Upbringing of children	(a) can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together (b) wished material comforts, i.e. health, wealth & education	(a) can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together (b) wished material comforts, i.e. health, wealth and education	can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together wished material comforts i.e. health, wealth and education	can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together wished material comforts, i.e. health, wealth and education	can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together wished material comforts, i.e. health, wealth and education	can be brought up outside the family by educational experts between the ages 3 & 19; both sexes together wished material comforts, i.e. health, wealth and education
9. Resemblance	(a) father among the family members (b) prime ministers among famous people	father among the family members prime ministers among famous people	father among the family members literary men & scientists among famous people	mother among the family members literary persons among famous people	mother among the family members historical personalities among famous people	mother among the family members historical personalities among famous people

(Contd.)

10. Crime & punishment						
(a) whether group s h o u l d be punished for an individual's fault	group should not be blamed	group should not be blamed	group should not be blamed	group should not be blamed	group should not be blamed	group should not be blamed
(b) act done with no evil intentoin	not punishable	not punishable	not punishable	not punishable	not punishable	not punishable
(c) evil intention not translated into action	punishable	punishable	punishable	punishable	punishable	punishable
(d) all offences are forgiven	not all	not all	not all	not all	not all	not all
(e) every offence is punishable	punished in one way or the other	punished in one way or the other	punished in one way or the other	punished in one way or the other	punished in one way or the other	punished in one way or the other

This only shows that respondents belonging to these two age-groups have still a liking to the age-old traditions. But these tendencies are gradually diminishing owing to the change in the present-day society and the development of science. On all the other aspects, excepting this, their approach is absolutely rational. A detailed study has been made elsewhere. (p. 109).

Regarding the upbringing of children, there has been an unique opinion that children can be brought up outside the family even by educational experts between the ages 3 and 19 and both the sexes together. Health, wealth and education are the three most important things that they would wish for their children.

Regarding resembling persons either from their own family or from among famous people, we find different likings in different age-groups. In the case of resembling people from the family, males have preferred their father, while females have preferred their mother. On the other hand while resembling the famous people, rulers of a country, literary personalities, scientists and historical figures have been preferred. It is very significant here to note that the first two age-groups of males have preferred to resemble the Prime Ministers of countries whereas the same two groups in females have preferred literary men and historical personalities. Similarly in the case of the third age-group, males have preferred to resemble literary men. The females have preferred to resemble historical personalities. These tendencies show that both the present and past things have an impact on the youths in visualising their growth in the society.

The institution of 'crime and punishment' is one of the oldest in society. Every society has its own way of dealing with crimes. Even among the aboriginals, there exists a certain type of moral and legal codes which define the treatment of certain types of criminals. But in the modern society, there exists statutes which deal with criminals. Our problem here concerns as to how the present-day youths view the question of crime. A few important aspects have been taken for consideration: (1) If a member belonging to a particular group commits a fault, who should pay for the fault? the group or the individual? (2) If an individual commits a wrong act without any evil intention, whether he should be punished or not. (3) On the contrary, if he does not translate his evil intentions into action, should he then also be punished?

While in the first case, there is a unique opinion that the group should not pay, in the second case, there are two different opinions regarding the two types of faults. The same respondents who say that an individual should be blamed just for having thought of an evil-intention, have expressed that the individual should not be blamed if an individual does some act with no evil-intention. This clearly shows that thinking in evil terms though not translated into action is more treacherous than those done without any ill-intention.

Analysing a step further, we find that basically both thinking of an evil-intention and an action done with no ill-intention are faults; they are to be dealt with separately depending upon the nature and the extent of fault committed.

The next question which arises is whether all such offences can be forgiven and whether all offences will be punished at one time or the other. As regards the first part of the question the respondents have said that not all offences can be forgiven; and that it depends upon the nature and extent to which the offence has been committed. The second part of the question deals with a more philosophic approach rather than a humanistic and materialistic one. It depends much on the influence of the religious tenets that one follows. To think that an offence is punished either now or later is more a matter of consolation. Perhaps these tendencies might vanish, especially in this materialistic world.

### *Material Stimuli*

Nature, Beauty and Art are the three important material stimuli which have a definite role to play in human behaviour. Each one of them will create its own impact on the minds of the individuals.

Nature is one of the potential factors of material stimuli in the growth of an individual. It creates a sense of happiness. It acts as a great healer. Nature presents itself in many forms. It assumes the form of beauty or grandeur, depending upon the capacity of an individual to perceive. Whatever it is, it is a universal fact that everyone likes to enjoy the flora and fauna of nature. In the present study we are concerned only with the sensitivity of the youth towards nature. A majority has expressed that they are sensitive to nature because of its beauty. The term beauty is

relative. What may be beautiful to one may not be for another. Yet in this case there is a unique opinion. Moreover the term beauty means something more when it is referred to nature than what it means in the usual terminology. Beauty does not here mean only the physical conception but a spiritual conception which transfuses what is not beautiful to the human eyes into an element of beauty.

If beauty is such a thing, then the question arises whether it is indispensable to the life of an individual. The response towards this is one of assertive stating that it is indispensable. Of course, who does not like to be beautiful, to look at beautiful things! Therefore we find that beauty which is essential to the life of man is the main cause for an individual being sensitive to nature.

Let us now study the value of art and music. By art we actually mean the depiction of the human suffering and happiness in symbolic forms. This means a study of the human motives, cultures, aesthetic sense and history of a society. It is the expression of the human experience in this world on various aspects of aesthetic life.

The appreciation of artistic work whether in literature, music, sculpture, painting, dancing or some other medium depends upon the capacity of a person to identify himself with the meanings of the artistic product. Our concern in this survey is only to see whether there is a relative importance in any of the subjects of art and of them what part does music play in the life of man. As to the first part of the question, we observe that the respondents do feel a relative importance in these arts. This is quite natural for the simple reason that a person interested in sculpture will necessarily give it a high priority over others because he has understood the meaning and value of art through sculpture. It is the only vent for him to express his thoughts.

Coming to the second part of the question, we find that music has been treated by the respondents of this survey more as an instrument of pleasure than as a media to give vent to one's own feeling or to communicate with each other on a plane of sensibility. All males and the 3rd age-group respondents in females treat music as a source of pleasure. The 2nd age-group respondents in females say that it is intended to give vent to one's own feelings. But respondents in the 1st age-group in females say that it does all the three functions, namely, (1) to serve as an instru-

ment of pleasure; (2) to give vent to his own feelings; (3) to communicate with each other on the plane of sensibility.

What we find here is that the respondents of the 1st age-group of females are the only set who have a broad outlook and a rational approach towards this.

Till now we have been discussing the first part of the Material Stimuli. We shall now take up the second part, i.e. habits.

By habit we mean a persistent observable behaviour of an individual in regard to himself and the matters around him. It is, therefore, more of an acquired nature than of an inherent nature, which means, each individual has his own habits. These habits, therefore, differ as widely as the human problems themselves. But, they have a definite bearing on the individual in indicating the way he thinks, does and look at certain of the problems in life.

At present we have considered here two aspects, namely, (i) the pattern of reading and (ii) the liking of entertainments. The problem of the reading pattern of the present-day youths has been discussed in detail elsewhere; therefore we shall confine ourselves to merely studying the general pattern of reading and the areas of interest. The major area of interest in both males and females has been literature; even in this, fiction seems to have created a greater interest than any other. The questionnaire does not comprehend for any further detailed study in this aspect. We must be content that the present day generation has been realizing the need for a discerning study of books.

Regarding shows and entertainments, everyone has found a need for some sort of entertainment both to the mind and the body. Films have attracted a larger number of respondents both in males and females than any other like dance, drama, picnics, opera, etc. This shows that films in the modern world have a great impact on the minds of the younger generation and it is the best media for educating the people.

#### INDIVIDUAL IMPULSES AND THE STIMULI

The Third Important Aspect is The Reaction System Between the impulse and the stimuli. This represents the externalized activities of the individual in relation to things or persons. But the reactions of the individual may be divided into two classes. The first one which involves gesture, speech, writing, etc. is usually

TABLE III

## RESPONSES OF THE MAJORITY OF THE RESPONDENTS REGARDING THE VALUES OF LIFE

Nature of the problem	Males			Females		
	16-20	21-25	26-30	16-20	21-25	26-30
<i>VALUES</i>						
1. Willing to live old.	Do not like to live too old	Do not like to live too old	Like to live too old	Do not like to live old	Do not like to live old	Like to live old
2. To lead a life existed 200 years hence.	Not liking to live in the past		.....	(same as in col 1)	.....	.....
3. Humanity's progress or otherwise.	Progressing		.....	(same as in col 1)	.....	.....
4. Curiosity to travel in the space.	Like to travel	.....	.....	(same as in col 1)	.....	.....
5. Pity.	Is the reaction of a strong individual		.....	(same as in col 1)	.....	.....
6. Obeying or commanding.	Obeying is better	.....	.....	(same as in col 1)	.....	.....

(Contd.)

7. Saving the lives in emergency — men, women, children, old or crippled.	Children	.....	.....	(same as in col 1)	.....	.....
8. Equality between men and women.	Should have equality and freedom between men and women in public life, education, individual and sexual liberty	.....	.....	(same as in col 1)	Only in public life and education	Should have equality and freedom between men and women in public life, education, individual and sexual liberty
9. Rights and duties towards (1) elders to youngsters (2) youngsters to elders	Both have rights and duties to each other			(same as in col 1)	.....	
10. War	Revolting	.....		(same as in col 1)	.....	
11. Suffering	Inevitable	.....	.....	(same as in col 1)	.....	.....

called "communication" and the second one which involves peripheral movement towards the things is called "overt behaviour". We are at present concerned here only with the second type and we shall discuss them. The various aspects considered under this head are as follows: (i) What are the reactions of the individuals towards the values in life such as age, time, feelings, equality, liberty, war, suffering, virtues and the qualities. (ii) The second aspect is the general reaction towards science, human mind, religion and cosmos.

These two have been discussed in relation to the type of responses shown by the respondents of this survey.

#### ATTITUDES TOWARDS VALUES IN LIFE

*Old age* is one of the values in life which no man can avoid himself purposely. This is of course subject to the presumption that all people live sufficiently long. Otherwise this question does not arise at all. Table III earlier shows that the present-day youths have no liking to live old at all. Especially the younger generation, i.e. those in the age group 16-25 have clearly shown an attitude that they are not prepared to live old at all. This is perhaps due to the fact that by living old, they have meant suffering. That is why in some of the cases we find this reason being mentioned by them for not having a liking to live old. On the other hand, the respondents of the third age-group both in males and females have said that they would like to live old.

*Time* is one of the most important values of life to which every human being must give his attention. This is also one of the values which is unique by itself in not depending upon any of the factors in this world. It does not wait for a dying man, or does it come early because someone wants it. It is, therefore, quite natural for the human beings to adjust to the "time factor" itself. In our present survey, the attitude shown by the individuals towards past, present and future, has been recorded. The table given above shows clearly that the respondents have no liking to live in the past. They believe that at present humanity is progressing. They have shown a keenness to travel as a first passenger in space. These lead us to infer that the present-day youths are gradually losing interest in the things that have already happened and have an optimistic outlook for what is happening now and possess a

curiosity to know what will happen in the future. In other words, we can say that they attach little or no importance to the values of the past.

*Feelings.* (a) Pity has been considered as the reaction of a strong individual by most of the respondents. However, there has been a rational view also expressed by a minority who say that pity is the reaction of both the strong and weak individuals. We cannot make the distinction here which of the respondent is strong or weak. Also the words strong or weak are relative. One may be physically strong and mentally weak or one may be physically weak and mentally strong, or be both. Anyway, the majority of the respondents have said that it is the reaction of a strong man. By a strong man, we have to take into account both the types discussed above. (b) *Obedying and commanding.* Most of the respondents have said that obeying is better than commanding. This shows a tendency of subordination. Though we cannot suddenly jump into the conclusion that obeying indicates subordination, we say that this set of respondents prefer to be guided. On the other hand it also shows lack of initiative to bear responsibility. (c) Regarding the question who should be saved first in a grave emergency, we find in the above chart that all the respondents have said that children should be saved first. This clearly shows that a growing youth has an important role to play in the future world to come. The time left for those who have lived sufficiently long in this world is short and they must die. But these children are yet to see the world and it is they who are the future citizens of the country and therefore it is in the fitness of things that children are saved first in any grave emergency.

*Equality and Liberty.* These are very important values in life for having a homogeneous society. These are considered in three aspects:

- (1) whether the youngsters have any rights or duties or both of them, towards elders and vice-versa;
- (2) whether there should be equality and liberty between men and women; and
- (3) if so, in what? whether in public life, education or in individual freedom concerning sexual liberty.

In all these cases, respondents have shown a positive outlook and a reasonable approach. They have said that both youngsters

and elders have certain rights and duties towards each other; men and women have equal rights in all the fields, might be in public life or in education or in individual freedom concerning sexual liberty also. It is only in the 3rd age-group of females we find a little difference. They say that men and women should not have equal rights in individual freedom concerning the sexual liberty. This group forms a minority as compared to the total respondents of the other groups.

This tendency goes to show that the respondents have a rational outlook on the problem of the individual and his freedom in society.

*War and Suffering.* These two, we can say, are a sort of negative aspect of the values in life. Though we cannot avoid both of them, we can still restrict their upsurges to a very great extent. The type of attitude shown towards these two values in life are recorded in Table III. We find therein that while all the respondents have felt that war is revolting they have said that suffering is inevitable. This means that though both these are the negative aspects of life, one of them is considered revolting to human society and the other an inevitable thing which cannot be avoided. On the other hand, this inevitability of suffering also indicates the necessity as well for a human being to understand the various facets of life.

*Basic Positive Virtues.* Of the ten virtues considered here, the order of preference has been shown in detail elsewhere. Here we shall take only the first three preferences given to the ten qualities of virtues namely, kindness, courage, self-discipline, frankness, generosity, honesty, justice, loyalty, prudence and industriousness.

The first three orders of preference are as follows: self-discipline, honesty and kindness. The same tendency is observed in all the three age groups of males and in the first age group of females. But in the 2nd and 3rd age groups of females, we find that honesty has been given the first place instead of self-discipline and there is still a further change in the 3rd group, i.e. self-discipline has been replaced by justice. In all we may say that the general order of preference will be self-discipline, honesty, kindness, justice.

Similarly considering the order of classification among heroes, saints, men of learning and artists, we find a majority of them

have given the first preference to men of learning, then follow in order heroes, artists and saints. This on the one hand shows an increasing regard to "knowledge" and on the other a decreasing tendency towards the religious sentiments and tenets.

Assimilating all the above types of attitudes towards values of various aspects of life, we find the respondents have on the whole shown a positive, reasonable and understanding approach. A tendency of this kind will definitely show the depth of impact of these aspects of life on an individual.

#### GENERAL ASPECTS IN LIFE

*Science.* The present world has gradually been changing to a scientific world. The expansion of science and its application to all fields of life including humanities have brought close both the physical and mental aspects of an individual in the society to review the aspects of life with an unbiased outlook. Here we are concerned about the task of science. As to whether it is there to explain or to improve these aspects of life, most of the respondents have said that the task of science is both to explain and to improve. This shows that science has been given sufficient importance by the present day youth and its value has been realized by them. (See Table IV.)

*Men and Universe.* Universe is a very big word, which covers everything of what we see, think and do and what we do not see also. Our problem here is whether there are things in this universe which man cannot understand and whether there are inevitable limits to the human mind. This has been considered one of the tough questions put in the questionnaire. Though the number of respondents who have answered the question is less, we find, from them that they believe in the existence of things which man can never understand and that there are inevitable limits to the human mind.

*Beliefs and faiths.* Every individual has his own beliefs and faiths for certain things in this world. They are purely individual. Here we have considered belief in three things, namely, (a) truth and reason; (b) reason and existence; and (c) belief in the existence of life after death.

In the first case, there are two aspects i.e. (i) whether reason is the only road to truth and (ii) whether there are certain truths which can be discovered by non-rational means.

**TABLE IV**  
**MAJORITY RESPONSES REGARDING THE REACTION SYSTEM OF THE INDIVIDUALS**

<i>Name of the aspect</i>	<i>Males</i>			<i>Females</i>		
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>
1. Motives and actions	We understand the motives for action	We understand the motives for action	We understand the motives for action	We are mistaken	We are mistaken	We are mistaken
2. Influences around men	Materialistic influences	.....	.....	(same as in col 1)	.....	.....
3. Man's capabilities or human mind	There are certain things which man cannot understand and there are inevitable limits to human mind	.....	.....	(same as in col 1)	.....	.....
4. Faith, reason and truth	(a) Reason is the only road to truth	.....	.....	(same as in col 1)	.....	.....

(Contd.)

	(b) There are truths which can be discovered by non-rational means	.....	.....	(same as in col 1)	.....	.....
5. Reason for existence	There is a reason for everything that exists	.....	.....	(same as in col 1)	.....	.....
6. Life after death	The task of science is to explain and to improve.	.....	.....	(same as in col 1)	.....	.....
7. Humanity and science		.....	.....	(same as in col 1)	.....	.....

(a) In both the cases, a positive answer has been given. That is to say, reason is the only road to truth and there are certain truths which can be discovered by non-rational means. It is only in the 3rd age group of females who have said that there are no truths which can be discovered by non-rational means. Those who have the former view, have also mentioned that "Satyam, Shivam and Sundaram" or "Truth, good, beauty" can be found by non-rational means as well.

(b) Considering the second case whether there is reason for the existence of everything in this world we find a positive answer here also. All the respondents have said that there is a reason for the existence of everything in this world.

(c) The third aspect is whether there exists a life after death. This is another difficult question which has been answered by very few and some of them have also expressed their inability to answer the question. Among those who have answered the question, they believe that there exists life after death. In other words, death brings only the end of the physical or bodily existence.

*Motives and Action.* The question here is whether we understand our motives in doing an action or whether we are mistaken in understanding them. Opinions have differed in male and female respondents. While the males express that we always understand the motives for action, the females have said that we are mistaken. We cannot assign any reason for this change in attitude towards this problem. But we can only say that males and females have parallel approaches in different directions.

*Influence around Man.* Four types of major influences have been considered, namely, human, economic, supernatural and occult influences. While the first two belong to the materialistic ones, the last two are spiritualistic ones. A detailed study of this has been made elsewhere.

All the respondents both in males and females have believed that man is subjected mostly to the materialistic influences and not the spiritualistic ones.

Assimilating the opinions or attitudes towards science, religion or faith and beliefs and cosmos, we find that all the respondents have at least some knowledge of these facts in life and they view them with an unbiased outlook.

**PART II**  
***ANALYSIS***

# Individual Impulses

## WORTHWHILE LIVING

THE FOLLOWING IS THE ANALYSIS OF THE RESPONSES OF THE present day youths regarding worthwhile living. This has been considered under three aspects.

1. Worthwhile living or intention of living.
2. Spending one's energy.
3. Risking one's life.

These three aspects have been considered separately and analysed below.

In table overleaf we see the various types of answers, the classification of which any rigid group is difficult. For, each answer by itself can be a classification. However, they all give a reason for which their existence would be a worthwhile living. Of the 667 male respondents, 29% consider their living worthwhile if they work for the welfare of humanity, 17% feel it worthwhile if they serve the nation and 13% feel it worthwhile if they work for a group or family. Since the percentage of frequencies in other answers is below 10, they have not been taken into consideration here. Similarly, of the 196 female respondents, 25% are of the opinion that this life is worth living if they work for the welfare of humanity, 23% if they serve for the nation and 15% if they work for the welfare of a group or a family. This tendency is uniform in all the three age-groups of males and females. Therefore, we can say that a majority of the youths who have been contacted for the survey consider their living worth for the following three things.

- (i) To work for the welfare of mankind.
- (ii) to save the Nation.
- (iii) to work for the group, family, etc.

The second part deals with the problem of spending one's energy on something which may be considered important. The following table records the various items on which the youths would like to spend their energies.

TABLE V  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTH ACCORDING TO REASONS FOR WORTHWHILE LIVING  
(*Worthwhile Living*)

Reason for worthwhile living	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
1. To serve the Nation	46	66	2	114	13	17	1	31	59	83	3	145
2. To uplift the suppressed	5	10	—	15	1	1	1	3	6	11	1	18
3. To work for the welfare of mankind	51	105	39	195	23	22	4	49	74	127	43	244
4. A group, family class etc.	13	53	22	88	23	19	3	45	36	72	25	133
5. Religion, justice, truth	2	15	1	18	5	3	1	9	7	18	2	27
6. To enjoy life	12	30	17	59	14	1	—	15	26	31	17	74
7. To understand life	3	8	1	12	—	1	—	1	3	9	1	13
8. Sake of love, affection	1	5	2	8	2	1	—	3	3	6	2	11
9. to lead an honest life	9	21	2	32	2	2	—	4	11	23	2	36
10. To attain highest bliss	7	6	4	17	5	1	1	7	12	7	5	24
11. For one's own sake	4	8	5	17	1	—	—	1	5	8	5	18
12. Someone I love	5	11	5	21	6	2	—	8	14	13	2	29
13. For a great idea	8	11	2	21	9	1	1	11	14	12	6	32
14. To help others	5	6	—	11	2	—	—	2	7	6	—	13
15. To become famous	1	—	—	1	—	1	—	1	1	1	—	2
16. Any other	11	23	4	38	5	1	—	6	16	24	4	44
<b>TOTAL</b>	<b>183</b>	<b>378</b>	<b>106</b>	<b>667</b>	<b>111</b>	<b>73</b>	<b>12</b>	<b>196</b>	<b>294</b>	<b>451</b>	<b>118</b>	<b>863</b>

TABLE VI  
AGE-CUM-SEX DISTRIBUTION OF YOUTH ACCORDING TO THEIR CHOICE OF THINGS ON WHICH THEY  
LIKE TO SPEND THEIR ENERGIES

Choice of things on which one would like to spend one's energy	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
1. Someone I love	10	14	3	27	8	6	—	14	18	20	3	41
2. A group, family class	19	43	9	71	14	7	2	23	33	50	11	94
3. Welfare of mankind	79	171	38	288	50	45	6	101	129	216	44	389
4. Freedom, honour, glory	17	26	13	56	11	4	—	15	28	30	13	71
5. Science, Research and Education	21	55	11	87	7	5	1	13	28	60	12	100
6. Adventure	2	3	—	5	2	—	1	3	4	3	1	8
7. Country	14	43	5	62	8	3	1	12	22	46	6	74
8. Establishing peace	4	4	—	8	2	—	—	2	6	4	—	10
9. Personal benefit	17	49	16	82	7	5	2	14	24	54	18	96
10. Religion and justice	10	22	1	33	4	4	—	8	14	26	—	41
11. Helping others,	15	15	4	34	8	4	—	12	23	19	4	46
12. In fulfilling the physical desires of life	6	17	4	27	4	—	—	4	10	17	4	31
13. Great ideas	5	16	3	24	5	1	—	6	10	17	3	30
14. Writing useful books	—	2	—	2	—	—	—	—	—	2	—	2
15. Make something new	3	5	—	9	3	3	—	6	6	8	1	15
16. Any other	11	22	7	40	5	—	—	5	16	22	7	45
TOTAL	233	507	115	855	138	87	13	238	371	594	128	1,093
Those who do not want to spend any energy	6	6	2	14	—	4	1	5	6	10	3	19
TOTAL	239	513	117	869	138	91	14	243	377	604	131	1,112

INDIVIDUAL IMPULSES

We find from Table VI that out of the 1,112 respondents 99% want to spend their energies on various things in life, and only 1% have said that they do not want to spend their energies. Of those who want to spend their energies, 78% are males and 22% are females. The tendency both in males and females is to spend their energies in working for the welfare of mankind. Their percentages are 35 and 44 respectively. This shows that the percentages of those who want to work for the welfare of mankind is more in females than in males. Even in the age-groups those who want to spend their energies in working for the welfare of mankind are more than any other thing. Second in importance is science, research and education in males, family or class in the case of females. Third in importance is personal comforts in males and freedom, honour and glory in females.

Whatever may be the preference, if we analyse the reasons for these, we can judge the bent of mind in that particular individual or group.

The answers given above may be classified into six important categories, viz.,

- |     |  |   |
|-----|--|---|
| (1) | Those who want to spend their energies on    | personal comforts.  |
| (2) | "  | " " welfare or mankind.                                   |
| (3) | "  | " " saving their country.                                 |
| (4) | "  | " " adventure, science, re-<br>search and know-<br>ledge. |
| (5) | "  | " " religion, justice, free-<br>dom and glory.            |
| (6) | Those who are not specific in their answers. |   |

The table opposite gives a classification of frequencies according to the above groups.

Even here we find that those who want to spend their energies on the welfare of mankind are more in number both in males and females. The percentage distribution of the answers is given on p. 38. The percentage of those who want to spend their energies on the welfare of humanity is higher in females than in males. Except in the case of those who want to spend their energies on religion and justice where the percentage is exactly equal, in all the other cases the percentage is always higher in males.

The general tendency in this case has not deviated from the tendency of either males or females. There is a uniform feeling or opinion both in males and females.

<i>Name of the group</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I	33	80	23	136	19	11	2	32	52	91	25	168
II	113	229	51	393	72	56	8	136	185	285	59	529
III	18	47	5	70	10	3	1	14	28	50	6	84
IV	31	81	15	127	17	9	2	28	48	90	17	155
V	27	48	14	89	15	8	—	23	42	56	14	112
VI	11	22	7	40	5	—	—	5	16	22	7	45
TOTAL	233	507	115	855	138	87	13	238	371	594	128	1093

<i>Group</i>	<i>Males</i>		<i>Females</i>	
	<i>Frequency</i>	<i>% age</i>	<i>Frequency</i>	<i>% age</i>
I ... ..	136	16	32	13
II ... ..	393	46	136	57
III ... ..	70	8	14	6
IV ... ..	127	15	28	12
V ... ..	89	10	23	10
VI ... ..	40	5	5	2
TOTAL	855	100	238	100

The third problem to be considered here is on what things or for what purpose the youths are prepared to risk their lives. The following table gives the number of persons both in males and females who are prepared to risk their lives for something or the other in life. The same five classifications as has been done in the earlier part may be here also and in addition two more classifications have been added. The frequencies have been classified accordingly. (See table opposite.)

Here also we find the percentage of those who are willing to risk their lives for the welfare of mankind is the highest. Of the 1115 respondents, 93 per cent are prepared to risk their lives and 7 per cent do not want to risk at all. Majority of those who do not want to risk, fall under the second age group. Analysing further the responses of those who want to risk, we find varying tendencies between males and females, while in the males the tendency to risk is for the sake of welfare of mankind in females it is for the sake of religion, justice, freedom and truth. The percentage distribution is given below:

<i>Type of group</i>	<i>Males</i>		<i>Females</i>	
	<i>Frequency</i>	<i>% age</i>	<i>Frequency</i>	<i>% age</i>
1	15	2	2	1
2	268	34	68	29
3	119	15	17	1
4	51	6	17	7
5	248	31	78	33
6	61	7	41	18
7	24	3	6	3
8	17	2	4	2
TOTAL	803	100	233	100

<i>Things for which life can be risked</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
1. for personal comforts	3	12	—	15	1	1	—	2	4	13	—	17
2. welfare of mankind	67	153	48	268	34	27	7	68	101	180	55	336
3. country	29	74	16	119	11	6	—	17	40	80	16	136
4. adventure, science, research, knowledge	21	28	2	51	9	7	1	17	30	35	3	68
5. religion, justice, freedom and truth	68	148	32	248	41	35	2	78	109	183	34	326
6. sake of love	22	28	11	61	28	9	4	41	50	37	15	102
7. saving a life	7	15	2	24	4	2	—	6	11	17	2	30
8. any other	8	5	4	17	3	1	—	4	11	6	4	21
TOTAL	225	463	115	803	131	88	14	233	356	551	129	1036
Those who do not want to risk	20	46	6	72	3	3	1	7	23	49	7	79
TOTAL	245	509	121	875	134	91	15	240	379	600	136	1115

It is observed from the second table that the male respondents have felt that the welfare of mankind is the first thing for which they could risk their lives whereas the ladies have shown an inclination to risk for the sake of religion, justice, freedom and truth.

Comparing the percentages in each group we find that the tendency in males towards risking their lives, is entirely different from that of females. In males, the percentage of those who want to risk for the nation is almost double that of females whereas in females the percentage of those who want to risk their lives for the sake of love is  $2\frac{1}{2}$  times that of males. This shows that women have a greater tendency in them to risk for things with which they are directly connected in the sense that they will suffer a personal loss. The percentage of those who want to risk their lives for the sake of science, research and knowledge is almost equal both in males and females.

Analysing the age group responses in males, we find that in the first age group, there is absolutely no difference in the readiness to risk their lives, both for the welfare of mankind and for the sake of religion, justice and truth. But in the second and third groups, there is a uniform opinion that they are prepared to risk their lives for the welfare of mankind first and then to religion, justice and truth. On the other hand, in females, we find that the first two age groups have a similar tendency in risking their lives for the sake of religion, truth and justice first and then for the welfare of mankind and the nation. But in the third age group they have expressed the view that they risk their lives for the welfare of mankind first, then for the sake of love and then for religion, truth and justice.

Whatever be the case, the consensus of opinion is governed by the same tendencies as that of the males. There is hardly any variation in the percentage of those who say that they would risk their lives for the welfare of mankind and religion, justice and truth. All these lead us to infer that welfare of mankind along with religion, justice and truth must first be protected by risking one's own life.

#### THE TENDENCY TO WORK IN A GROUP

The tendency to work alone or in a group is entirely an individual one. Many like to mix in a group, talk with people and work in

TABLE VII  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR PREFERENCES FOR WORKING  
ALONE OR IN A GROUP

Type of attitude	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who want to work alone	65	122	32	219	45	19	2	66	110	141	34	285
Those who want to work in a group	280	543	104	927	121	81	10	212	401	624	114	1139
Sometimes in a group and sometimes alone	14	30	11	55	14	8	2	24	28	38	13	79
Depends upon the nature of work	9	17	10	36	8	4	1	13	17	21	11	49
Total	368	712	157	1237	188	112	15	315	556	824	172	1552

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groups. In other words, we may say that they like group life or community living. On the other hand, there might be quite a good number who would like to be left alone by themselves in whatever they do. This is only an individual preference and liking. The tendency to working in a group or alone depends upon the environments in which one has been brought up and the habits cultivated from childhood. The normal tendency for people is to work in a group for certain purposes whereas for certain other things they would prefer to work alone. We are not going into the details of the type of work in which an individual prefers to work alone or in a group; but to study the attitude regarding the general likeness of working in a group or alone.

It is seen from Table VII that 74 per cent of the respondents have preferred to work in a group, 18 per cent want to work alone, 5 per cent prefer to work sometimes alone and sometimes in a group and 3 per cent want to work either alone or in a group depending upon the nature of work, company they get etc. There is no deviation in this tendency both in males and females and even in the individual age groups. This clearly shows that the respondents who have been contacted have all a liking to mix up with one another and to work in group.

### *Worries*

Every individual born in this world has one type of worry or other. It is very rare to find a person who has hardly any worries at any time during his life. One might outwardly show himself to be a man with no worries; but there will be some problem or other pricking in his mind. Our present study is meant to find out the type of worries which the present-day youths have at the time when the survey was conducted.

Worries of any individual or a group are entirely dependent upon the circumstances under which he or the group has been thrusted. These worries differ from individual to individual or from one group to another. The following table gives the different type of worries classified under three different age-groups.

In Table VIII worries of various kinds have been classified into 13 major types. Even among these 13 major types, 5 more broad classifications can further be made:

**TABLE VIII**  
**AGE AND SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THE TYPE OF WORRIES**

<i>Type of worries</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
1. Education	62	72	5	139	31	9	1	41
2. Family	38	112	44	194	23	30	3	56
3. Financial	37	99	27	163	9	6	3	18
4. Unemployment	11	34	11	56	—	—	—	—
5. Matrimonial	1	7	5	13	3	4	—	7
6. Official	1	10	—	11	1	—	—	1
7. National Problems	47	107	15	169	17	11	2	30
8. Future prospectus	24	66	15	105	15	3	2	20
9. Health	2	9	2	13	1	—	—	1
10. Mental worries	11	10	3	24	1	5	1	7
11. Social problems	6	12	2	20	2	4	—	6
12. Any other	9	27	4	40	7	2	—	9
13. More than one worry	5	14	—	19	4	—	1	5
<b>TOTAL</b>	<b>244</b>	<b>579</b>	<b>133</b>	<b>966</b>	<b>114</b>	<b>74</b>	<b>13</b>	<b>201</b>

- (1) *Worries due to personal problems*: Worries concerning the respondent directly such as (a) education; (b) health, marriage; (c) employment, future prospectus, position, etc.
- (2) *Family worries*: Worries concerning the respondent and his family which includes wife, parents, children, brothers, sisters, relatives, etc.
- (3) *National problems*: Worries concerning the respondent and the national or international problems.
- (4) *Social worries*: Worries concerning the respondent and the society or what may be called social problems.
- (5) *Financial worries*: Worries concerning the individual and money.

Worries relating to personal problems are found both in Males and Females and in all the three age groups. The dominant group here also is 21-25 in Males and 16-20 in Females. These personal problems in the present study concerns worries arising out of education, marriage, unemployment, office promotion, fixation of pay, future prospectus, etc. The distribution of each one of these worries is shown in Table VIII. It is seen that the problem of education seems to be the major worry both in Males and Females and in all the three groups. The percentage variation in Females is comparatively lower than in the Males. The reasons for this are obvious. (1) shyness among women; (2) orthodoxy; (3) lack of facilities. In addition to all these as has already been stated in the introduction, the economic backwardness of the middle and the lower class in our country is a setback for the continuation of the education especially after the secondary stage. In many a case education becomes a luxury and therefore has to be abandoned. Education is the most important thing for finding any livelihood in this modern age. Unless there is sufficient education, it is difficult to get a job. Unless there is sufficient money, progress in education may not be possible. This is true in most of the cases especially in India. Therefore, this vicious circle will continue to exist as long as the economic backwardness is not wiped out. This is clearly indicated in the table also. The number of persons in the male group who have educational worries in the first age-group is suddenly doubled in the second age-group and abruptly falls down in the third age-group. Persons who are in this group would generally be in the last few

TABLE IX  
AGE-CUM-SEXWISE CLASSIFICATION OF WORRIES UNDER BROAD HEADS

<i>Worry due to</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Personal problems	101	198	38	337	51	16	3	70	152	214	41	407
Family problems	38	112	44	194	23	30	3	56	61	142	47	250
National/international problems	47	107	15	169	17	11	2	30	64	120	17	199
Social problems	6	12	2	20	2	4	—	6	8	16	2	26
Financial	37	99	27	163	9	6	3	18	46	105	30	181
TOTAL	229	528	126	883	102	67	11	180	331	597	137	1,063

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phases of their educational career. Hence they would normally feel the pinch of the costliness of their education. What is important here is the cause for having educational worries during ages 16 to 25. Educational worries need not necessarily be dependent on finance alone; there may be other circumstances also like the coercion of parents to study a subject not liked by the person, health, family circumstances, etc. A detailed study of this nature has not been made here.

Among other personal worries, it is very significant to note that no female member has said that she has worries due to unemployment. This is largely true in India, for, very few women go for jobs. Even if they go, it is mostly out of forced family circumstances. But accidentally enough, there has been a rare exception at present. The worries due to unemployment in males are also equally important.

There are very few cases of worries due to health problems both in males and females.

Regarding matrimonial worries, there have been wide variations in both males and females, out of 20 persons who have such worries 13 are males and 7 are females. There has been only one case where a person belonging to the first age-group has mentioned matrimonial worries. Normally the marriageable age for males is near about 25 to 28 whereas in the case of females it is near about 18 to 20. This single case is an exception. In the females there is none who has any matrimonial worries in the third age-group, which means most of the respondents in the third age-group are either married or marriage is settled or they have decided not to marry. In the other two age-groups, there are only 7 persons who have said that they have worries regarding their marriage. Next in importance is worries due to family problems. This may include problems like brother's or sister's marriage, illness of parents, dispute among brothers for property, bad relationship with relatives, children's sickness, husband-wife relations, etc. etc. Even in this case, there is a clear difference between the male and female members who have family worries. Of the total 1,063 who have responded to this question on "worries" 250 i.e. about 24% have family worries. Again out of this, 24%, 78% are males and 22% are females. The distribution of these figures is not uniform in both the cases.

The third major worry which has been observed in this study

is about the national problem. The percentage of youths who have expressed themselves about this type of worry is 15 per cent which is also significant. This percentage is spread out in the first two age-groups and especially in males. There is no justification, however, to say that persons belonging to the first age-group have such worries. This does not mean they should not have such worries. They can get such worries not in times when a country is almost in peace; this is an age-group which has less responsibilities to fulfil than the other groups. Therefore, there should hardly be a case of having such worries. National problems may include poverty, economic depression, war, treason, etc. It is peculiar here to note down that out of 199 persons who have expressed that certain national or international problem worry them, nearly 32% fall in the first age-group which is equally significant as others.

The percentage among the females who have expressed that they have worries due to national problems is 8 which is almost nil when compared to males which is 32.

The fourth and equally important one is financial worries about which there is nothing much to elaborate. The notable difference here is that out of 81 persons who have financial worries, 90 per cent are males and only 10 per cent are females. Even here the second group dominates.

Another type of worry is the one arising out of social problems. These include boy-girl relationship, problems of sex, moral obligations, customs and traditions, etc. Though out of 1,063 respondents only 2 per cent have expressed such type of worries, they do affect the individual's attitude towards things in life. These worries generally arise out of the deviations of the normal moral codes and obligations, customs and traditions. Reasons for such worries expressed by respondents, have not been indicated and therefore it is difficult to draw out any fair conclusion or the effect of these worries on the individuals. In addition there are nearly 7 per cent who have more than one of these worries.

There is still another type of worry which covers all the fields which have been mentioned here i.e. mental worry. There are nearly 3 per cent of the respondents who have expressed this type of worry. This is the most dangerous one and many a time detri-

mental both to the individual and to society, because these may turn out to be harmful to society later. On the other hand, they may remain harmless to society but ruin themselves. Mental worry might be due to the excess of suffering in any field — economic, social or family. But these reasons are not indicated here.

Another noticeable thing here is that nearly 22 per cent of the respondents have said that they do not have any worries. This is more so in the first age-group.

The important conclusions that can be made from the above are (1) that the persons who are in the second age-group are often subjected to one or the other type of worries. Out of 1,167 persons who have worries of one kind or the other, 56 per cent constitute the persons belonging to the second age-group and 27 per cent in the first age-group and 17 per cent in the third age-group; (2) that the males have comparatively more worries than females and (3) that the range and the extent of worries both in males and females are the same but the degree may differ. There are equally good number of females who have not got any worries as compared to males.

#### LOVE, HAPPINESS AND UNHAPPINESS

Happiness is a state of mind. It is relative. The state of happiness of one individual may be a state of misery for another. Happiness may be caused by several reasons. A state of love, a score of abuses, a lot of fun, or an amount of wealth etc. may all be the factors responsible for creating happiness. It is very difficult to say which of the things create happiness for which individual. Therefore, in the present survey, the opinions of youths regarding happiness causing out of loving others or being loved by others have been recorded. This term which is a very vague one can mean any of the accepted types like, parents' love to children, matrimonial love, friend's love to a friend, etc. These individuals have been classified into two groups: (1) Those who say that happiness is possible without loving or without being loved or even both of them. (2) Those who say that happiness is not possible without loving or without being loved or both of them.

DISTRIBUTION OF THE YOUTHS ACCORDING  
TO THEIR ATTITUDES

<i>Types of views or attitudes</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
First view ...	118	188	42	348
Second view	417	1,019	129	1,165
TOTAL	535	1,207	171	1,513

As has already been said this term happiness is only relative and it can only be said here that the percentage of those who hold the second view is very large.

As regards finding out the degree of relativity between these two aspects causing happiness, the percentage of those who have expressed that both are equal is nearly 50 per cent and the percentage in both the other cases is almost equal.

<i>Degree of preference</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Without loving is more ...	116	131	25	272
Without being loved is more	83	144	20	247
Both are qual ...	182	251	91	524
TOTAL	381	526	136	1,143

As was described earlier, happiness is a state of mind. Similarly, unhappiness may also be a state of mind, wherein the homogenous working of the mind is upset due to various causes such as

- (1) the friction between two thoughts in mind
- (2) the physical and mental exertion of the mind and body due to restlessness
- (3) the ill health of the individual
- (4) worries of various kinds

Nevertheless, there must be some reason or other for an individual to be in a state of unhappiness. At present, what causes unhappiness is not our concern. But what soothes the mind in such a state forms our study. We may use the words "soothers". Every individual has his own way of satisfying this state of unhappiness

This depends upon the degree of unhappiness also. For, if a very serious problem confronts an individual who is finding it extremely difficult to solve it, and which he must do, then any mild type of soothers might not help him to overcome that state of unhappiness. On the other hand, an individual who is unhappy due to certain minor implications, either in his personal or social life will need only mild soothers. It is very difficult to classify the various types of soothers into mild and strong as they are entirely relative for each individual. But they are entirely relative for each individual. But there are certain things like watching a film, dance, drama, etc., which can be grouped as mild soothers. The basis for this is that it is just the common experience that no individual, who is unhappy due to some serious problem, would like to go to see a picture or drama.

Though the use of these soothers may not help an individual to solve the problems that create unhappiness in him, they are, at least capable of consoling the mind of the individual to the extent of making him forget his present state of affairs temporarily. While doing so, there might be an opportunity to think of ways and means of solving the problems. Therefore, the type of soothers varies from individual to individual and from one type of cause of unhappiness to another. (See Table X.)

This table has been given here to show the varieties of answers given by the youths under different ages. It is difficult to make any rigid classification of "Soothers" used by different persons from the above assortment of answers. But a very broad grouping under these heads may be made.

- (1) Those who go to their family members.
- (2) Those who go to friends.
- (3) Those who go to Nature.
- (4) Those who go for entertainments.
- (5) Those who go to places of worship.
- (6) Those who like isolation.
- (7) Those who do not go anywhere.
- (8) Those who do not have anything in particular.

The interpretation of the responses has been based on the categories mentioned earlier. The data is accordingly tabulated in a table on p. 54.

TABLE X  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THE TYPE OF SOOTHERS USED

Various types of soothers for unhappiness	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Elders ... ..	6	8	4	18	—	1	—	1	6	9	4	19
Parents ...	21	32	12	65	27	5	1	33	48	37	13	98
Relatives	10	33	20	63	4	4	—	8	14	37	20	71
Friends in general	71	158	36	265	32	26	3	61	103	184	39	326
Person whom I love ...	7	19	11	37	2	3	1	6	9	22	12	43
Boy friend	—	—	—	—	1	2	—	3	1	2	—	3
Girl friend	4	7	3	14	—	—	—	—	4	7	3	14
Nature	13	25	6	44	2	1	—	3	15	26	6	47
God/Temple/Church, etc.	32	65	8	105	32	20	2	54	64	85	10	159
Sit alone in calm place	35	72	9	116	20	11	—	31	55	83	9	147
Meditation and Prayer	15	40	7	62	16	4	2	22	31	44	9	84
Go for a walk ... ..	5	13	4	22	2	1	—	3	7	14	4	25

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(Contd.)

Go to a park ... ..	21	34	9	64	8	4	—	12	29	38	9	76
Go to bed	—	1	—	1	2	—	—	2	2	1	—	3
Picture/drama, etc.	18	44	8	70	3	6	3	12	21	50	11	82
Games and sports	20	3	1	24	2	—	—	2	22	3	1	26
Read Books	22	32	8	62	7	6	1	14	29	38	9	76
Sing Music/Hear Music	—	4	—	4	—	4	—	4	—	8	—	8
Crowded place ...	—	1	—	1	1	1	—	2	1	2	—	?
Sometimes to relatives and friends ... ..	1	2	—	3	—	1	—	1	1	3	—	4
Parents and relatives ...	—	1	—	1	—	—	—	—	—	1	—	1
Parents and friends	—	—	1	1	—	—	—	—	—	—	1	1
Friends and sometimes sit alone	—	1	—	1	—	—	—	—	—	1	—	1

Go to the temple and some- times sit alone ... ..	—	1	—	1	—	—	—	—	1	—	1	
Read books and sometimes to pictures ... ..	—	1	—	1	—	—	—	—	1	—	1	
Any other	26	33	2	61	6	5	—	11	32	38	2	72
Those who do not want to go anywhere ... ..	19	27	3	49	11	6	1	18	30	33	4	67
Those who say that they do not know anything ... ..	—	—	—	—	1	—	—	1	1	—	—	1
Those who say that they have never been unhappy till now	—	5	3	8	3	—	1	4	3	5	4	12
GRAND TOTAL	347	665	155	1167	182	112	15	309	529	777	170	1476

<i>Type of group</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I	37	74	36	147	31	10	1	42	68	84	37	189
II	82	184	50	316	35	31	4	70	117	215	54	386
III	13	25	6	44	2	1	—	3	15	26	6	47
IV	60	84	17	161	12	16	4	32	72	100	21	193
V	32	65	8	105	32	20	2	54	64	85	10	159
VI	76	160	29	265	48	20	2	70	124	180	31	335
VII	19	27	3	49	11	6	1	18	30	33	4	67
VIII	28	41	3	72	8	8	—	16	36	49	3	88
TOTAL	347	660	152	1159	179	112	14	305	526	772	166	1464

A majority of the males have said that they go to their friends when they are unhappy. On the other hand the number of females who say that they like to go to their friends is equal to those who like isolation. This shows that in females either the company of friends or the privacy of isolation will have the same effect of overcoming the state of unhappiness. Even the consensus of opinion is that friends are better soothers for unhappiness, than others.

Below is given in order of inference those who like isolation, those who go for entertainment, those who go to their family members and those who go to religious institutions respectively in males, whereas in females, the order is a little different.

A comparative statement of frequencies both in males and females is given in table overleaf. The order of frequencies is also indicated therein.

It is seen from that table that the relative priorities or the order of frequencies in the first three answers are similar, both in males and females. Those who go to entertainments such as, pictures, drama, dance, music, etc., are relatively higher in males than females. The order of frequency in males in this case is the third whereas in females it is the 5th. The opposite has happened in the case of those who go to religious institutions. It is also observed here that nature seems to have created very little effect on these youths, in helping them to forget their state of unhappiness.

The analysis of responses in the 3 age groups are dealt below in detail. The percentage distribution is given below.

<i>Group</i>	<i>Males</i>			<i>Females</i>		
	1	2	3	1	2	3
1	10	11	23	17	10	7
2	24	28	33	20	28	29
3	4	4	4	1	1	—
4	17	13	11	7	14	29
5	9	10	5	18	18	14
6	22	24	19	26	18	14
7	6	4	12	7	5	7
8	8	6	2	4	6	—
	100	100	100	100	100	100

<i>Males</i>			<i>Type of Answer</i>	<i>Females</i>		
<i>Frequency</i>	<i>Percentage</i>	<i>Order</i>		<i>Order</i>	<i>Percentage</i>	<i>Frequency</i>
147	13	4	Those who go to their family members	4	14	42
316	27	1	Those who go to friends	1	23	70
44	3	8	Those who go to Nature	8	1	3
161	14	3	Those who go for entertainments	5	10	32
105	10	5	Those who go to religious institutions	3	18	54
265	23	2	Those who like isolation	2	23	70
49	4	7	Those who do not go anywhere	6	60	18
72	6	6	Those who do not have anything in particular	7	5	16
1159	100	—	← TOTAL →	—	100	305

## AGE GROUP I—16-20 YEARS

In males those who go to friends from the highest percentage—23% whereas in females, those who like isolation form the highest i.e. 27%. On the other hand if we compare the percentages of these types of answers in the same age group, we find a wide variation. This shows that the type of problems which confront the males and females in this age group is almost different from one another. The reason for this is that, if an individual needs an isolated place to bring back his mind from the state of unhappiness to happiness, it means that particular individual is confronted with a serious problem which he alone can solve or which he cannot reveal to anyone else. Correspondingly, those who go to friends, are mostly confronted with problems concerning either their family and social life or those which need not be concealed.

As already said, the type of soothers used largely depends upon the degree of unhappiness and the cause of unhappiness. Though we have very little fact to show the authenticity of this statement, it is still possible to infer from the data available here that the classification of the responses, made above does, to some extent, reveal the nature and extent of unhappiness. It is significant to note here that the opinion of males and females in this age-group differs widely.

## AGE-GROUP II—21-25 YEARS

The percentage of those who wish to go to their friends in males is exactly equal to that of females, i.e. 28% in each of them. It is seen from the above table that the percentage distribution is almost uniform in both the series, except in the case of

- (1) those who wish to make use of nature where the percentage is relatively higher in males than in females;
- (2) those who wish to go to religious institutions where the percentage is higher in females than in males; and
- (3) those who like to be in isolation where the percentage of males is higher.

Whatever may be the type of variations in other responses, the opinion of both males and females in this age-group is in concord with the general tendency. This evidently shows that the respondents in this age-group approach the problem in the same way.

## AGE-GROUP III—26-30 YEARS

In males, the percentage of those who go to friends form the highest, whereas in females, it is very difficult to make a classification like this, as the responses go in pairs, i.e. the percentage of responses go in sets of two, namely, the percentage of those who go to their family members and of those who do not go anywhere is equal. Similarly, the second and the fourth, the fifth and the sixth type of "soothers" record the same percentage.

It is very significant to note here that there are none who wish to make use of nature, when they are unhappy. The percentage distribution, therefore, in the 3rd age-group also varies very widely from the normal general tendency.

*General Conclusion*

Whatever may be the variation between the groups, the consensus of opinion—taking either males or females, as an individual group—is that a majority of them would go to friends when they are unhappy.

## FRIENDSHIP

The terms used to define the qualities of a friend are mostly relative to the attitude and understanding of each individual, for the term 'Friendship' itself is relative. Therefore, any qualities attributed to a friend or desired for friendship will also be relative to the degree of understanding the term itself and will refer only to that particular individual. The following table makes an interesting study of 1,578 youths who have tried to define the qualities which they like or expect in their friends.

It is very difficult to classify the above qualities as enumerated by the respondents. But a broad classification of theirs can be made under three groups, viz.

1. Magnetic nobility of virtue.
2. Delight companionship.
3. Compulsion of need or cooperation and help.

However, a broad classification under these heads has been made which fairly denote the salient features defining these qualities.

While the qualities in the first group define the personality of an individual possessing the basic positive virtues which are universally accepted, the second group identifies in him the necessary behaviour as a consequence of the possession of the above qualities. The third signifies the outcome of homogenous combination of the above two groups.

Qualities	Males				Females				Total			
	16-20	21-25	26-30	Total	21-25	16-20	26-30	Total	16-20	21-25	26-30	Total
I.												
Kindness, sincerity, honesty	107	179	33	319	58	38	4	100	165	217	37	419
Love, affection, kindness, faith	21	27	8	56	12	3	—	15	33	30	8	71
Modesty, simplicity, generosity	13	29	3	45	—	4	—	4	13	33	3	49
Courage, confidence, frankness	8	30	14	52	2	5	—	7	10	35	14	59
Diligence, sympathy, tolerance	20	36	7	63	8	4	1	13	28	40	8	76
TOTAL FOR GROUP I	179	301	65	535	80	54	5	139	249	355	70	674
II.												
True-friendship, faith, love	53	130	33	216	31	20	2	53	84	150	35	269
Good companionship and behaviour	23	36	4	63	10	1	1	12	33	37	5	75
Frankness, sincerity, amiability	35	71	14	120	18	21	5	44	53	92	19	164
Tolerance, faith & companion- ship	3	13	1	17	2	1	1	4	5	14	2	21
TOTAL FOR GROUP II	114	250	52	416	61	43	9	113	175	293	61	529
III.												
Fellow of understanding, sacrifice	35	84	14	133	26	7	—	33	61	91	14	166
Cooperation and help	16	23	14	53	10	5	—	15	26	28	14	68
Help and endeavour	14	11	4	29	—	2	—	2	14	13	4	31
TOTAL FOR GROUP III	65	118	32	215	36	14	—	50	101	132	32	265
GRAND TOTAL I + II + III	358	659	149	1,166	177	111	14	302	525	780	163	1,468

The above table analyses the responses regarding the various qualities appreciated in a friend by the youths.

This is only a classification. It does not, however, mean that those who have expressed views under one group do not accept the qualities expressed in the other groups. As mentioned earlier, the three groups together define the absolute necessary qualities in a friend. But the above classification has been made only to show how the qualities referred to by the respondents can also be grouped. Therefore the analysis becomes null and void, if these figures in the three groups are attempted to be correlated. But the only possible interpretation to this would be to take the consensus of opinion of the entire set of respondents. Or, the other method is to treat them entirely as independent qualities as referred to by an individual or that particular group of respondents. The best suited one in the present study is to interpret them under independent groups. The absence of some qualities from any of the other groups does not indicate any disqualification of a true friend. Therefore, these figures indicate the number of youths whose responses or answers fall in that particular group.

With these limitations and outlines for the interpretation, it can only be said that of the 1,166 male respondents, the answers of 46% of them can be classified under Group I, 35% of them under Group II and 19% of them under Group III.

Similarly out of the 302 female respondents, 47% from the first group, 37% from the second group and 16% from the third group.

It is obvious from the above percentages that there is homogeneity in answers of both males and females and there is no divergent opinion expressed in between them as to the qualities desired in a friend. This type of inference occurs in any type of the attitude study made regarding the qualities of a 'friend' as these form the universal truths accepted by all.

#### ASPIRATIONS AND URGES

There are various urges which every individual possesses in himself. Of these some of them will be dominant. It may be possible that some of these urges are primary and some others secondary. By primary urges we mean those urges which are very essential to the existence of life and which are in the individual himself by nature, e.g. hunger, sleep, sex, etc. On the other hand, by secondary urges we mean those urges which are acquired either by force of habit or by force of environmental necessity, like,

<i>Type of attitudes</i>	<i>Males</i>				<i>Females</i>							
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who want to know many countries	355	685	153	1193	185	112	14	311	540	797	167	1504
Those who do not want to know many countries ...	9	24	10	43	4	2	1	7	13	26	11	50
TOTAL	364	709	163	1236	189	114	15	318	553	823	178	1554

urge for a new experience, urge for cognizance, urge for many pleasures, etc. We are at present concerned with these secondary urges only and a few of them have been dealt with independently in the following pages.

#### DESIRE TO KNOW MANY COUNTRIES

In the present age, where science has brought human beings from all corners of the earth closer to each other and given opportunities to know each other well, the modernization in social customs and behaviour, the growth of international youth organizations, have all impelled man to learn of himself and the people around him. This has necessitated an urge to know what lies beyond the boundary he lives in. In other words, there need to be acquired an urge, by the individual, to know other countries. Especially, the present day youth are more inclined to know countries other than their own. The table opposite gives the liking or disliking of knowing other countries, of the present day youths.

In the above table it is clear that nearly 97% have an urge to know many countries. There is a uniform tendency in the responses of the various age groups in both the males and females. This clearly shows that the urge to know many countries is dominant in each individual. This table being self-explanatory has been analysed further.

#### URGE TO UNDERSTAND AND TO BE UNDERSTOOD

The need to understand others and the need to be understood are among the most common and universal urges that every individual experiences irrespective of the age, sex and environment. But the degree of understanding may differ from one individual to another. This is clearly indicated in the following table:

#### AGE-WISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS UNDERSTANDING (POSITIVE APPROACH)

<i>Attitude</i>	<i>Age Group</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
No, who want to understand others	537	810	172	1519
No. who want to be understood by others	519	777	164	1460

## (NEGATIVE APPROACH)

<i>Attitude</i>	<i>Age Group</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Number who do not want to understand ... ..	26	25	7	58
Number who do not want to be understood ... ..	40	53	15	108

It is evident from above table that the need to understand and to be understood by others is predominant in the age-group 21-25. This is an age-group which is more matured in thinking and practical in its approach towards the problems of life than the teen-age group. The overall percentage of those who want to understand others and to be understood by others is 97. Therefore, irrespective of the age-group every individual feels the need to understand others. Though the percentage of those who have shown a negative approach towards this feeling is very low, it indicates, however, that there are individuals in the different age-groups who have divergent reactions to normal feelings like this in life.

## DESIRE TO ACQUIRE A GREAT DEAL OF EXPERIENCE

The desire to acquire a great deal of experience may be considered as a positive aspect of man's capacity for boredom. This desire for experience is present in every individual. But the depth of the experience varies from individual to individual. The table overleaf gives the attitudes of the present day youths towards acquiring a great deal of experience by themselves.

Here also we find that 97% of the respondents in male group and 98% in female group have expressed their urge to acquire a great deal of experience. This follows that the general opinion also is the same. The percentage of those who do not want to acquire experience is very small as compared to those who want to acquire a great deal of experience.

## DESIRE TO EARN A LOT OF MONEY

in every human being. Who does not want money is the question. This is one of the common dominant urges that positively exists

<i>Types of attitudes</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who want to acquire great deal of experience ...	352	688	147	1187	185	114	14	313	537	802	161	1500
Those who do not want	9	19	14	42	4	2	1	7	13	21	15	49
TOTAL	361	707	161	1229	189	116	15	320	550	823	176	1549

<i>Those who want to —</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
earn a lot of money	126	238	54	418	57	33	6	96	183	271	60	514
just enough	222	444	96	762	123	78	9	210	345	522	105	972
neither too much nor just enough ... ..	3	5	2	10	4	1	—	5	7	6	2	15
TOTAL	351	687	152	1190	184	112	15	311	535	799	167	1501

The more money one acquires the more ambitious he becomes. But it may not be possible for some to earn a lot of money, and they console themselves by merely showing outwardly that they are contented with what they are earning. The table opposite records the responses of the youths regarding their willingness or unwillingness to earn a lot of money.

Of 1501 respondents, 65% have expressed that they want to earn money just enough required for living. As already said, we do not have any detailed data to show here whether these respondents are really contented with earning just enough money or the circumstances under which they are placed have impelled them to be so. At any rate we observe here that a majority have a liking to earn only just enough money required for living.

There are 34% of the respondents who want to earn a lot of money. We cannot straightaway call them "ambitious persons" for their conception of living may be in terms of the quantum of money earned. It may be that, to this percentage of respondents here, opportunities may have been so created that they are tempted to acquire the urge "to earn a lot of money". We do not have here any data to substantiate whether these persons have shown this tendency to earn a lot of money merely because they are ambitious or their opportunities as foreseen by them at present have lured them to earn a lot of money. There is no appreciable difference in the above two types of tendencies in the three age-groups of males and females. The percentage of those who want to earn just enough money is slightly higher in females than in males. Similarly, the percentage of those who want to earn a lot of money is higher in males than in females. This indicates that men have a greater tendency to earn a lot of money, whereas women have a greater tendency to be satisfied with a just-enough earning.

It is very interesting to note here that there is one per cent of respondents who say that they want to earn neither a lot of money nor earn just enough: but in between these two. The percentage of such people is almost negligible.

#### THE URGE FOR RECOGNITION

This desire for recognition or the desire to be noticed is existing in every normal individual. As a matter of fact, few, if any, persons exist who do not possess this desire in high degree. Again

the manner in which one can get recognition is determined by his interactive living within a certain milieu. The person will select the role which gives to him the maximum of recognition, without losing for him the satisfaction of the other basic needs. In our present survey, we are considering the two extreme cases of this desire for recognition, namely, the desire to become famous signifies the activeness of the mind in the individual whereas the desire to remain unknown signifies the latent frigidness of the mind. However, the former one calls for a universal social cognizance and the latter one indicates the individual cognizance. We shall not go into these details but only a study as to how far in the present day youths, these two forms of the urge for recognition exist.

The table opposite analyses the responses.

The table reveals that 70% of the total respondents want to become famous, whereas 26% want to remain unknown. Of the remaining, there are nearly 3% who are indifferent to this. By indifference, we mean that they do not bother whether they become famous or remain known. On the other hand, there is nearly one per cent who want to become popular. Analysing further, the percentage of those who want to become famous is more in males than in females; whereas the percentage of those who want to remain unknown and who are indifferent to this are more in females than in males. The percentage distribution is given below:

	<i>Males</i>	<i>Females</i>	<i>Total</i>
Those who want to become famous	72	60	70
Those who want to remain unknown	25	33	26
Those who want to be popular	2	2	1
Those who are indifferent	1	5	3
<i>Total</i>	100	100	100

This shows that there is a larger percentage of males who want to become famous than females and similarly in females, there

<i>Type of attitude</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who want to become famous	260	479	108	847	115	53	11	179	375	532	119	1026
Those who want to remain unknown	75	177	43	295	48	45	4	97	123	222	47	392
Those who want to be popular	3	2	—	5	3	2	—	5	6	4	—	10
Those who are indifferent to this	6	17	4	27	8	6	—	14	14	23	4	41
Those who are fatalists	1	1	—	2	1	—	—	1	2	1	—	3
<b>TOTAL</b>	<b>345</b>	<b>676</b>	<b>155</b>	<b>1176</b>	<b>175</b>	<b>106</b>	<b>15</b>	<b>296</b>	<b>520</b>	<b>782</b>	<b>170</b>	<b>1472</b>

is a higher percentage who say that they like to remain unknown than in males.

#### THE URGE FOR SECURITY

The desire for security does not have reference to specific categories of behaviour as do the desires for intimate response, recognition and experience. In fact, the threat to an individual's biogenic or sociogenic needs is a threat to his security. The deprivation of food, clothing and shelter, or affection, social approval or material possessions, results in feelings of insecurity. Therefore, if man cannot predict the fulfilment of his needs with a reasonable degree of certainty—the degree often determined by cultural values—he loses his sense of security. Every culture will have its own definition of security, but every culture that is destined to last will esteem some form of security. It is also true that an act which may be deemed brash in one culture may be considered very essential to both stable and lasting societies and to integrated personalities.

We are at present concerned here to study as to how many would like to enjoy security. Accepting the definition of security in the above sense, we shall proceed to analyse the responses of the youths of the present survey.

The table opposite clearly indicates that 86% of the respondents want to enjoy security whereas only 11% do not want to enjoy security and 3% are indifferent as to enjoying the security. Perhaps this 11% who have said that they do not want to enjoy security have meant it to be only personal security against life only. We should at any rate accept their answer also in this sense, for the term security has not been clearly defined in the schedule. Therefore, the term may include any form of security.

The percentage of those who want to enjoy security is 92 in females whereas it is only 84 in males. As compared to this the percentage of those who do not want to enjoy security in males is twice that of females.

There are nearly 3% of the respondents who are indifferent to enjoying security in the sense that they do not bother about security. It is only males who have shown this tendency.

#### THE DESIRE TO HAVE MANY PLEASURES

Every human being born in this world, has in himself a desire to have pleasures — pleasures of various types. But the type and

TABLE XI  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR  
WILLINGNESS TO ENJOY SECURITY OR NOT

<i>Type of answers</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who want to enjoy security	301	584	121	1006	173	103	13	289	474	687	134	1295
Those who do not want to enjoy security	40	85	27	152	9	10	1	20	49	95	28	172
Those who are indifferent	9	18	10	37	5	—	1	6	14	18	11	43
<b>TOTAL</b>	<b>350</b>	<b>687</b>	<b>158</b>	<b>1195</b>	<b>187</b>	<b>113</b>	<b>15</b>	<b>315</b>	<b>537</b>	<b>800</b>	<b>173</b>	<b>1510</b>

**TABLE XII**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR DESIRE TO HAVE MANY PLEASURES OR NOT**

<i>Type of answer</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who want to have many pleasures ... ..	214	470	96	780	119	61	10	190	333	531	106	970
Those who do not want to have many pleasures ... ..	115	155	30	300	39	29	4	72	154	184	34	372
Those who want to have only those which are essential for living ... ..	14	26	7	47	19	6	—	25	33	32	7	72
<b>TOTAL</b>	<b>343</b>	<b>651</b>	<b>133</b>	<b>1127</b>	<b>177</b>	<b>96</b>	<b>14</b>	<b>287</b>	<b>520</b>	<b>747</b>	<b>147</b>	<b>1414</b>
Those who do not want any pleasure ... ..	18	39	24	81	9	16	1	26	27	55	25	107
<b>GRAND TOTAL</b>	<b>361</b>	<b>690</b>	<b>157</b>	<b>1208</b>	<b>186</b>	<b>112</b>	<b>15</b>	<b>313</b>	<b>547</b>	<b>802</b>	<b>172</b>	<b>1521</b>

degree of this desire may vary from individual to individual. This is a normal tendency. On the other hand, there might be a few who do not want any pleasures at all. Perhaps their number is very small; but still there are such cases. We shall, however, study at present how the youths have reacted to having many pleasures.

Of the 1521 respondents, 64% want to have many pleasures, 24% do not want to have many pleasures, 5% want to have only those pleasures which are essential to living and 7% do not want to have pleasures at all. It is observed in the table overleaf that each set of answer refers to the degree of pleasures sought.

The first group identifies the highest degree, that is to say, this group wants to have all sorts of pleasures. This group consists of 80% of males and 20% of females. The analysis of the age group shows that the percentage of those who want to have many pleasures is the highest in the 2nd age-group of males, whereas in females it is highest in the 1st group. The percentages are 61 and 63 respectively. This shows that the tendency in the 2nd age-group of males is the same as the 1st age-group of females in regard to having many pleasures. This group may be classified "ambitious" as compared to the other three sets of answers.

The second and third sets of answers show a degree of satisfaction in them. Even here, those who say that they do not want many pleasures, do not express a full satisfaction over the pleasures whereas the third one specifically implies that they are satisfied with those that are essential for living. We cannot, however, assign any reason here for this degree of contentment in them. But we can say here that they form the group with a most positive tendency.

The percentage distribution of the respondents is given below :

The table opposite reveals the tendencies in the three age-groups. The percentage of those who want to have many pleasures is in the 2nd age-group, and highest in the 2nd age-group of males, whereas it is highest in the 3rd age-group in females.

Taking those who do not want to have many pleasures, we find that there is a decreasing tendency in males while it increases suddenly in the 2nd age-group and again decreases to a little extent, or we can say it is almost the same.

DESIRE FOR LEADING A REGULAR OR VARIED AND  
CALM OR EVENTFUL LIFE

The table on page 74 gives the type of life that the present day youths would like to lead.

<i>Type of satisfaction</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I ...	62	72	72	69	67	64	71	66	64	71	72	68
II ...	34	24	23	27	22	30	29	25	28	25	23	27
III ... ..	4	4	5	4	11	6	—	9	8	4	5	5
TOTAL	100	100	100	100	100	100	100	100	100	100	100	100

TABLE XIII  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS  
FEELING THEMSELVES USEFUL

<i>Type of attitude</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who feel themselves useful ... ..	346	674	145	1165	180	106	15	301	626	780	160	1466
Those who do not feel so ...	18	31	18	67	8	10	—	18	26	41	18	85
TOTAL	164	705	163	1232	188	116	15	319	652	821	178	1551

Considering the 3rd type, or those who want to have the minimum pleasures required for living, we find that there is a uniform and almost a consistent tendency in males, whereas, in females, it widely varies in the 1st two age-groups. (There are none in the 3rd age-group who have expressed this opinion). The percentage is as high as 11 in the 1st group and suddenly decreases by almost half.

Apart from all these, we find another group of respondents who say that they do not want to have any pleasures at all. Though it is very difficult to give any particular reason for this type of negative attitude to a common urge of this kind in life, it may be said, that those respondents have wantonly answered the question. Their percentage is only one.

Concluding, we can say that 99% want to have pleasures but in different degrees.

The question of feeling oneself useful to others, to the community, to the nation, etc. is a matter of relative thinking. For one may think of himself being useful to others, but from the other person's point of view, he may not. But the present question "would you like to feel yourself useful", though not a complete one by itself—meaning thereby useful to what, useful to whom, etc. . . . —still indicates the confidence one has in himself. The table overleaf makes an analysis of the attitude of the youths towards this problem.

The table itself is self-explanatory. Of the 1551 respondents 93% feel themselves useful and 7% do not feel so. This clearly shows that a majority of the youth-respondents confidently feel that they can be useful to others—may it be any purpose.

The percentages of those who do not feel themselves useful are equal in males both in the 1st and 3rd age-groups. In the second age-group their percentage is only 4 in males, whereas it is 9 in females. In the first case 11% from each of the 1st and the 3rd age-groups do not feel themselves useful. This shows a tendency of diffidence or a developed inferiority complex, or we can say a complex for dis-utility. There are none in the 3rd age-group of females who express such an opinion.

It is seen from the table opposite that a sufficiently large number of the respondents wants to lead a varied and eventful life. This is quite natural of the expressions that should come from a youth. The percentage distribution of the above responses is given below and an analysis has been made therefrom.

<i>Type of life</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>26-30</i>	<i>21-25</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Regular life	30	58	15	103	12	9	2	23	42	67	17	126
Varied life	26	57	14	97	11	3	2	16	37	60	16	113
Eventful	33	96	28	157	21	16	1	38	54	112	29	195
Calm	49	90	35	174	22	12	2	36	71	102	37	210
Regular and eventful ...	46	79	19	144	25	19	2	46	71	98	21	190
Varied and eventful	79	152	21	252	51	28	2	81	130	180	23	333
Regular & calm	80	123	14	217	35	21	4	60	115	144	18	277
Varied and calm life ...	12	32	4	48	12	6	—	18	24	38	4	66
TOTAL	355	687	150	1,192	189	114	15	318	544	801	165	1,510

## PERCENTAGE DISTRIBUTION OF FREQUENCIES

<i>Types of life</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
<b>Regular</b>	9	9	10	9	6	8	13	7
<b>Varied</b>	8	8	9	8	6	3	13	5
<b>Eventful</b>	9	14	19	13	11	14	7	12
<b>Calm</b>	14	13	23	15	12	10	13	11
<b>Regular &amp; eventful ... ..</b>	13	11	13	12	14	16	13	15
<b>Varied &amp; eventful ... ..</b>	22	22	14	21	27	25	13	25
<b>Regular &amp; calm</b>	22	18	9	18	18	18	28	19
<b>Varied &amp; calm</b>	3	5	3	4	6	6	—	6
<b>TOTAL</b>	100	100	100	100	100	100	100	100

The above table reveals that there is a wide variation in the percentage distribution of both males and females in regard to their responses.

*Age-group 1 (16-20)*

The percentage of those who want to lead a varied and eventful life is higher in females than males. As compared to this, the percentage of those who want to have a varied life only is slightly higher in males whereas those who want to lead an eventful life only form a higher percentage in females than males. From this, though we cannot immediately conclude that women like to be more active in life and want to lead a varied life than men, we can say here that the women respondents contacted in this age-group have been those who would like to lead a very active life. The percentage of those who want to lead a regular and calm life in males is the same as those who want to lead a varied and eventful life; but it is comparatively higher than in females.

*Age Group II (21-25)*

In this age group also we find that those who want to lead a varied and eventful life is the highest. The percentage is again higher in females even in this age group. The percentage of those who want to lead a varied life only is very much less in females as compared to males. On the other hand, those who want to lead an eventful life are equal in percentage in both males and females. Another noticeable thing is that there is an increased tendency to lead an eventful life in the 2nd age group. The percentage of those who want to lead an eventful life has increased considerably in males and slightly in females.

*Age Group III (26-30)*

The tendency in this age group is entirely different from that of the other two age groups both in males and females. The approach to the problem is also different. The distribution of frequency in this age group shows that those who want to lead a calm life from the highest percentage in males and those who want to lead a regular and calm life from the highest in females.

This is very contrasting to the responses of the other two age-groups. The attitude in this case is more realistic and rational. This is vindicative of the fact that as age advances, the individual wants to settle down in life. On the other hand, in the first two age groups, we find that they are prepared to lead a varied and eventful life. This they can afford to because the responsibilities on the persons between the ages 16-25 years are very much less as compared to those who are in the group 26-30 years.

The general opinion or the consensus of opinion of the respondents is that most of them like to lead a varied and eventful life. This inference is clearly justified in recording the highest percentage in the first two age-groups, the number of respondents in which dominate over the others.

The human life, by its very nature, manifests itself into different forms. It transcends in each individual in a varying degree the capacity to aspire for certain things during the course of the existence in this world. The form in which these aspirations come to him is entirely dependent upon the path he pursues. Of the many forms through which a human life acquires its aspirations, the three important ones are considered here, namely struggling, competition and novelty. Though these three forms

are inter-related to one another, it is possible for an individual to make use of any of one or two of these as saddles to fulfil his aspirations. In other words, these are the media through which one's life passes through.

We shall at present consider, how far the present day youth reveal their willingness to admit this phenomena in their daily life. The table opposite makes an analysis of the responses of 1578 youths towards struggling, competition and novelty.

Out of 1202 males, 93% have liked struggling, competition and novelty, and 7% have not liked any of them. As compared to this, in females 87% have liked them whereas 13% have not liked.

The above set of answers can be classified into four groups.

1. Those who have liked any one of them.
2. Those who have liked any two of them.
3. Those who have liked all of them.
4. Those who have not liked any of them.

Taking the last group into consideration, we find that the percentage of those who have not liked any of them is almost double in females than in males.

Considering the other three groups, the following gives the percentage distribution of the number of persons in each one of them:

It is seen from the above table that both males and females have liked all the three of them, namely, struggling, competition and novelty and their percentage is the highest and almost same in both the sexes. Analysing the responses in Group I, we find that the percentage of those who like novelty is very much higher in females than in males. This clearly justifies the universal truth that women are more prone to novelty than men. On the other hand, those who like struggling is higher in males than females, whereas, those who like competition are equal in both males and females. This shows that males and females like competition equally.

In group II, we find that a majority of them have liked both struggling and competition, whereas, competition and novelty or novelty and struggling have been given equal preferences *i.e.* the percentage of persons who like both competition and novelty or

**TABLE XIV**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS STRUGGLING,  
 COMPETITION AND NOVELTY**

	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Struggling	16	33	4	53	2	4	1	7	18	34	5	57
Competition	28	47	10	85	14	4	3	21	42	51	13	106
Novelty	72	167	46	285	54	41	5	100	126	208	51	385
Struggling and Competition ...	49	97	20	166	17	9	—	26	66	106	20	192
Competition and Novelty	10	27	4	41	6	4	2	12	16	31	6	53
Novelty and Struggling	4	11	3	18	3	2	—	5	7	13	3	23
All the three	153	263	57	473	73	37	3	113	226	300	60	586
Total ... ..	332	645	144	1121	169	101	14	284	501	746	158	1405
None of them ... ..	20	49	12	81	13	13	1	27	33	62	13	108
Grand total ... ..	352	694	156	1202	182	114	15	311	534	808	171	1513

<i>Those who like</i>	<i>Males</i>		<i>Females</i>	
	<i>Fre- quency</i>	<i>% age</i>	<i>Fre- quency</i>	<i>% age</i>
Struggling	53	5	7	2
Competition	85	8	21	8
Novelty	285	25	100	35
Struggling and Competition ...	166	15	26	9
Competition and Novelty	41	4	12	4
Novelty and Struggling	18	1	5	2
All the three	473	42	113	40
TOTAL ...	1121	100	284	100

novelty and struggling are equal in males and females.

While making a further age-group analysis, we find that in all the three age-groups, both males and females have liked novelty more than struggling and competition.

The general liking, however, is for all the three. Then follows in order, novelty in group I and struggling and competition in group II.

#### DESIRE TO ALTER OR CHANGE

There are many things from each individual's point of view, which need to be changed or altered. It is very difficult to find a thing which suits the best need of all the people in any country. Therefore, a desire to alter something which is already existing or change it entirely, indicates the individual's disliking for that particular thing. The same reason may not hold good in another individual or on the other hand, the same thing may be liked by the other. In any country, the two important things that constantly go on changing are (1) the environments of society and (2) the State and its policies. By change in environments of society, we mean change in custom, habit, manners, living etc., and by change in the State and its policies we mean change in

the government machinery, change in policies relating to economics, politics and culture. These do not necessarily suit the taste of each individual. Therefore, one may like the system of marriage to be changed, the other may not. One may like to alter the existing structures but the other may not. This is purely individual. On the other hand, there might be many who do not want to change anything. The present study confines to studying the problem as to what are the things that one would like to change or alter.

The following table gives a broad group of the people who want to change something and those who do not want to change anything.

	<i>Males</i>	<i>Females</i>	<i>Total</i>
Those who want to change something ... ..	368	96	464
Those who do not want to change anything ... ..	858	218	1076
<b>TOTAL</b>	<b>1226</b>	<b>314</b>	<b>1540</b>

The above table shows that out of the 1540 respondents, 70% do not want to change anything; and 30% want to change something. This shows that a majority of the youths here, are satisfied with the existing conditions of society.

The analyses of the responses of those who want to change something is given below.

Analysing the responses of those who want to change something, we find two types of answers, namely:

- (1) Those who want to change or alter something concerning the individual and society, and
- (2) Those who want to change or alter something concerning the individual and the State.

The table opposite records the responses under these two groups.

Type of Group	Males				Females				Total			
GROUP I												
Buildings & Monuments	24	27	5	56	6	2	2	10	30	29	7	66
Pattern of Society	24	44	6	74	7	12	—	19	31	56	6	93
Attitude of the people to- wards men and matters around them ... ..	12	25	3	40	11	2	1	14	23	27	4	54
Social conditions	25	79	9	113	15	15	2	32	40	94	11	145
Institution of marriages	1	2	—	3	—	1	—	1	1	3	—	4
Evils of Life ...	2	5	1	8	2	—	—	2	4	5	1	10
TOTAL I ...	88	182	24	294	41	32	5	78	129	214	29	372

## GROUP II

Existing Statutes ... ..	5	7	2	14	2	3	—	5	7	10	2	19
System of Education	3	8	1	12	4	2	1	7	7	10	2	19
System of Administration ...	4	11	1	16	—	1	—	1	4	12	1	17
Economic Policy	7	13	1	21	3	—	—	3	10	13	1	24
<b>TOTAL II</b>	<b>19</b>	<b>39</b>	<b>5</b>	<b>63</b>	<b>9</b>	<b>6</b>	<b>1</b>	<b>16</b>	<b>28</b>	<b>45</b>	<b>6</b>	<b>79</b>

## GROUP III

Any other	3	8	—	11	2	—	—	2	5	8	—	13
<b>GRAND TOTAL I, II &amp; III ...</b>	<b>110</b>	<b>229</b>	<b>29</b>	<b>368</b>	<b>52</b>	<b>38</b>	<b>6</b>	<b>96</b>	<b>162</b>	<b>267</b>	<b>35</b>	<b>464</b>

Of the 464 respondents who want to change or alter something that exists already, 80% come under the first group, 17% come under the second group and 3% come under the miscellaneous group.

*Group I:* Of those belonging to first group i.e. those who want to change things which relate to society there are 294 male respondents and 78 female respondents.

Analysing the responses in males and females according to the three age-groups, we observe the following:

A majority of the respondents in all the 3 age-groups, both in males and females, have expressed a desire to change the existing social conditions. Social conditions may include all things concerning society and the individual. The percentage of such respondents is 38 in males and 40 in females. The percentage distribution is given below.

	<i>Males</i>		<i>Females</i>	
	<i>Frequencies</i>	<i>Percentage</i>	<i>Frequencies</i>	<i>Percentage</i>
Buildings and Monuments	56	20	10	13
Pattern of Society	74	25	19	24
Attitude of People	40	13	14	19
Social conditions	113	38	32	40
Institution of Marriage	3	1	1	1
Evils of Life	6	3	2	3
TOTAL	294	100	78	100

It is seen that there is a uniform distribution of frequencies both in males and females, except in two cases, where (1) the percentage of males who want to alter buildings and monuments are more than females and (2) the percentage of those who want

to change the attitude of people, is higher in females than males. However, the general tendency is that a majority of the respondents want to change the social conditions.

*Group II:* In group II, of the 79 respondents 80% are males and 20% are females. The general tendency in this case is that the economic policy of the government must be changed. The percentage distribution of the frequencies is given in the table on p. 83.

It is observed from table on p. 82 that the tendencies in both male and female responses are entirely different.

While the percentage in males who want to change the economic policy is the highest (33%), in females the percentage of those who want to change the system of education is the highest (44%). However, the consensus of opinion is prevailed upon by the opinion of the male respondents because of the large number.

Continuing the analysis of the results of the two groups we can conclude, that according to the respondents of this survey, three things need to be changed or we may say, that they want to alter three things namely,

- (1) Social conditions;
- (2) System of Education; and
- (3) Economic policy.

Let us now consider the next part of the question, i.e. whether they want to leave an achievement behind them, create or build something, as an evidence to show that they have lived.

The answers to this question indicate the height of human ambition. Almost every human born in this world has a desire to leave something behind him as an evidence of his existence in this world if only an opportunity comes to him. This is a common human ambition. Fortunately or unfortunately those opportunities rarely come to one and all. In the present study we shall only see as to how many want to create or build something new or leave an achievement behind them.

The table on p. 86 records the responses according to their desire to create or build something new.

As against the total of 1,578 respondents, this question records that nearly 37% have not either answered the question or have refused to answer it. There are only 979 respondents of whom

<i>Things that one wants to change</i>	<i>Males</i>		<i>Females</i>		<i>Total</i>	
	<i>Frequency</i>	<i>Percentage</i>	<i>Frequency</i>	<i>Percentage</i>	<i>Frequency</i>	<i>Percentage</i>
Statutes ...	14	22	5	31	19	24
Education	12	19	7	44	19	24
Administration ...	16	26	1	6	17	22
Economic Policy	21	33	3	19	24	30
TOTAL	63	100	16	100	79	100

<i>Those who want to</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Create something new	65	129	20	214	30	19	2	51	95	148	22	265
Build something new	13	59	12	86	7	5	—	12	22	64	12	98
Create & Build something new	41	81	9	131	36	14	1	51	77	95	10	182
Leave an achievement	20	49	8	77	15	5	2	22	35	54	10	99
Create, build and leave an achievement ... ..	36	97	8	141	17	16	2	35	53	113	10	176
<b>TOTAL</b>	<b>177</b>	<b>415</b>	<b>57</b>	<b>649</b>	<b>105</b>	<b>59</b>	<b>7</b>	<b>171</b>	<b>282</b>	<b>474</b>	<b>64</b>	<b>820</b>
<b>Those who do not want to do anything ... ..</b>	<b>36</b>	<b>59</b>	<b>28</b>	<b>123</b>	<b>27</b>	<b>7</b>	<b>2</b>	<b>36</b>	<b>63</b>	<b>66</b>	<b>30</b>	<b>159</b>
<b>GRAND TOTAL</b>	<b>213</b>	<b>474</b>	<b>85</b>	<b>772</b>	<b>132</b>	<b>66</b>	<b>9</b>	<b>207</b>	<b>345</b>	<b>540</b>	<b>94</b>	<b>979</b>

79% are males and 29% are females. Among the males, 84% want to leave something as an evidence of their existence and 16% do not want to do anything. Similarly in females, these percentages are 83 and 17 respectively.

Making a further analysis, we find that in males, those who want to create something new form the highest percentage, whereas in females, both who want to create something new and create and build something new form an equal percentage.

The percentage distribution is given below.

	<i>Males</i>		<i>Females</i>	
	<i>Frequencies</i>	<i>Percentage</i>	<i>Frequencies</i>	<i>Percentage</i>
Create something	214	33	51	30
Build something	86	13	12	7
Leave Achievement ...	131	20	51	30
Create & Build	77	12	22	12
Create, Build and leave an achievement	141	22	35	21
<b>TOTAL</b>	<b>649</b>	<b>100</b>	<b>171</b>	<b>100</b>

Considering the responses in the individual age-group we find that

- (1) in males, the percentage of those who want to create something new is the highest in all the 3 age-groups, and
- (2) in females, the percentage of those who want to create and build something new is the highest. The general opinion is that a majority of them want to create something new. This shows that the respondents here have an aptitude to new way of thinking.

# Social Stimuli

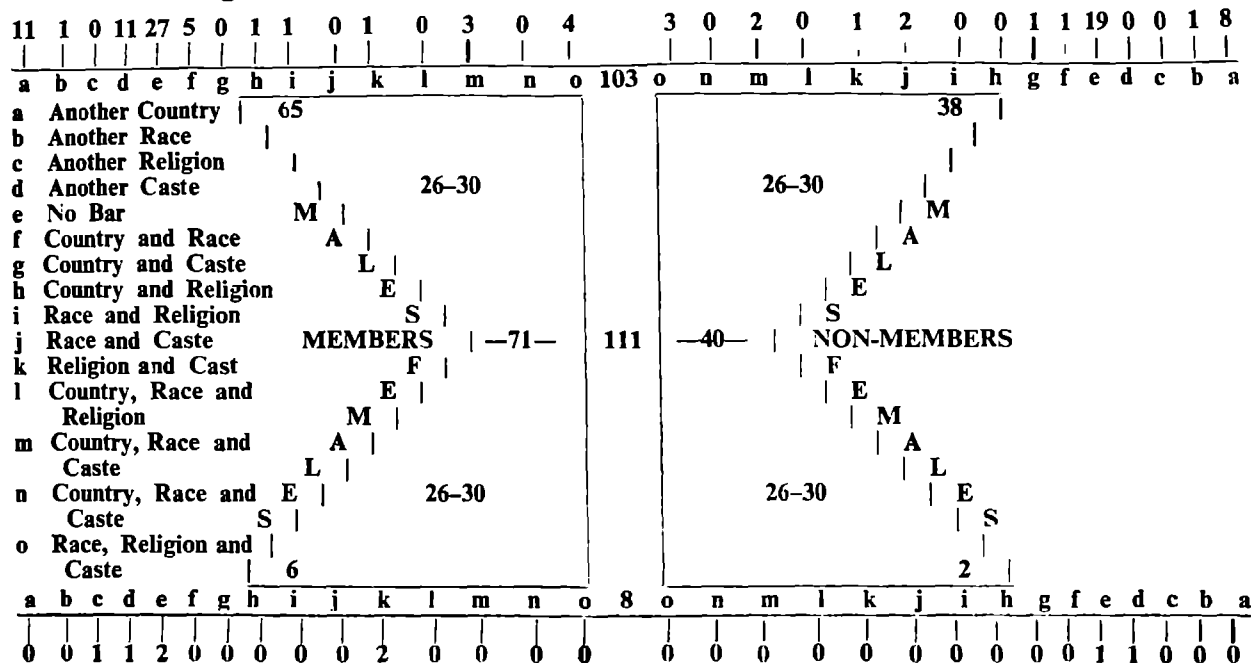
## INDIVIDUAL AND SOCIETY

*Marriage.* THE MOBILITY OF POPULATION TODAY, THE EMANCIPATION of women from home and household duties, the entrance of young women into business and the professions, the rise of new agencies which afford chances for young men and women to meet, all illustrate changes from the earlier days of isolated community wherein the families tended to inter-marry among themselves. The opportunities provided for young persons mostly by the social and cultural organisations which are linked all over the world to meet those of the opposite sex are highly important for their own future. Therefore, the present day society provides congenial opportunities for a rather wide selection of mates. Despite all these, there might still be a few who hold the age-old orthodoxical views regarding marriages especially inter-race, inter-religion, inter-caste and inter-continent marriages. The present study confines itself to an analysis of 1,578 youths of different age-groups who have expressed their views about this specific problem. This has been studied under two categories viz., those who are members of youth, cultural or social organisations and those who are not. The reason for this is more or less to find out the impact of membership of a social or a cultural organisations and on the mind of the youth also to find out whether it has helped to some extent in changing their attitudes towards these institutions of society.

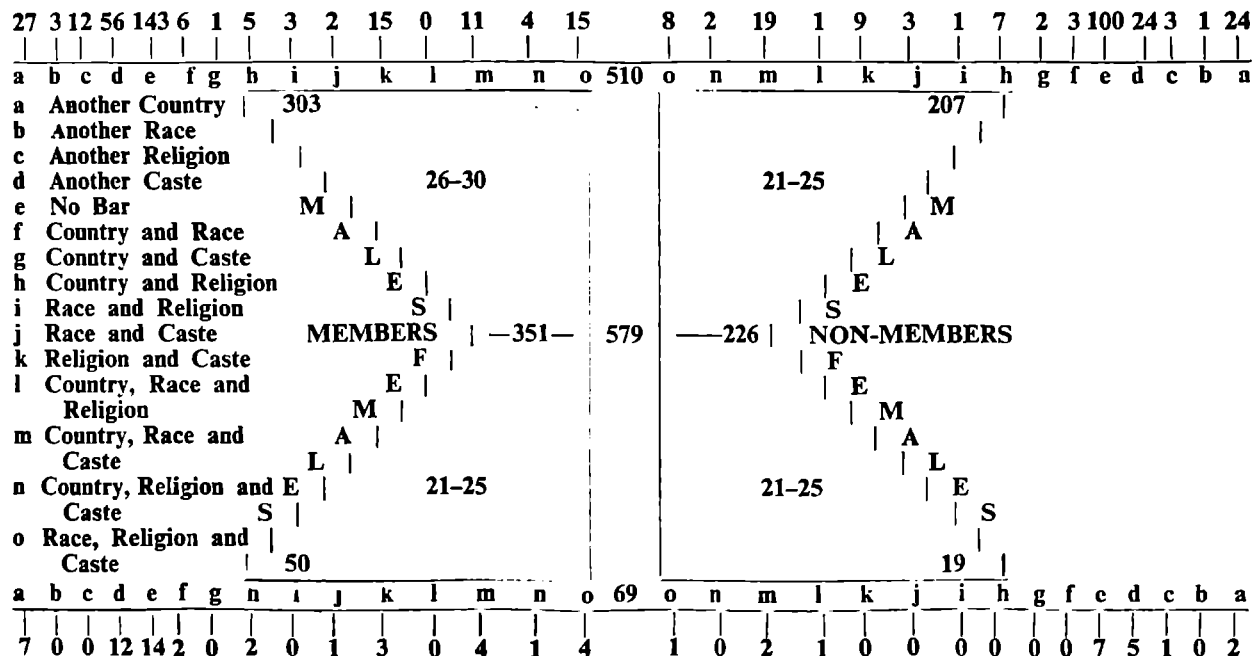
The three different charts reveal the frequency distribution of youths who are prepared to marry someone from another country, race, religion or caste. It is observed therefrom that irrespective of the membership of any social organisation, in all the age-groups the frequency of those who are prepared to marry any of them without any restriction is the highest. The percentages taken to their respective age-group totals of each sex-group in each category is indicated in the opposite charts.



**Diagrammatic representation of youths according  
to their willingness to marry someone from another, Country, Race, Religion or Caste.**



**Diagrammatic representation of youths according  
to their willingness to marry someone from another, Country, Race, Religion or Caste.**



SOCIAL STIMULI

**PERCENTAGE DISTRIBUTION OF HIGHEST FREQUENCY OF  
YOUTHS IN MEMBERS AND NON-MEMBERS ACCORDING  
TO AGE AND SEX**

<i>Name of classification</i>	<i>Males</i>			<i>Females</i>		
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>
Members	12	26	5	22	11	1
Non-members ... ..	12	23	5	15	9	1

It is significant here to note that the percentage of persons who are prepared to marry any one without restriction is highly comparable between the two sections i.e. members and non-members. This indicates that membership of a social organisation has no impact on the respondents considered in this study. Four types of classifications among those who are prepared to marry someone from another country, race, religion, caste etc. can be made.

1. Those who are prepared to marry someone from any one of the above groups i.e. country, race etc.
2. From any two of the above groups.
3. From any three of the above groups.
4. From any of the four groups.

The table on the opposite page gives the classification and the frequency also.

45% out of 884 male respondents and 32% out of 201 female respondents have expressed that they have no restriction whatsoever in marrying someone from another country or race, or religion or caste. On the other hand, 31% of males and 35% of females belonging to the first category are prepared to marry someone from any one of the four categories in particular. It is observed here that while the percentage of those who belong to category IV is the highest in males, in females the percentage of those who come under the category I is the highest. That is to say that women like to have their own choice of restriction in the sense they are not straightaway prepared to accept to marry someone from another country or race or religion or caste. This is indicative of the fact that the social status of women will be affected because a woman agreeing to marry someone with whom she may not be able to adjust after marriage

**TABLE XV**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THE FOUR IMPORTANT CLASSIFICATIONS**

<i>Classification</i>					<i>Males</i>				<i>Females</i>				<i>Total</i>			
					<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I	...	...	...	...	93	150	32	275	45	27	2	74	138	177	34	349
II					24	57	13	94	21	8	2	31	45	65	15	125
III					48	60	12	120	20	13	—	33	68	73	12	153
IV	...	...	...	...	106	243	46	395	39	21	3	63	145	264	49	458
TOTAL					271	510	103	884	125	69	7	201	396	579	110	1,085

**TABLE XVI**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS WHO DO NOT LIKE MIXED MARRIAGES**

<i>Name of classification</i>					<i>Males</i>				<i>Females</i>				<i>Total</i>			
					<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Non-members					31	62	15	108	19	15	1	35	50	77	16	143
Members	...	...	...		35	110	36	199	38	25	4	67	91	135	40	266
TOTAL					64	172	51	307	57	50	5	102	141	212	56	409

might find herself quite strange in the new society. Though in these days, provisions for divorce exist in India, a majority of the women would be looked down in society if they had recourse to this law. The influence of age, occupation, social class and propinquity, do contribute towards a decisive attitude in women. But educated women in any country might in certain cases be indifferent to these attitudes. Even in these cases, there is hardly any danger, in case, the two individuals who are prepared to marry know and understand each other well. This survey does not comprehend for such details of reasoning.

On the other hand a majority of the males are prepared to marry anyone without any restriction of caste, colour or creed. One of the reasons for this is the mixing of men with all types of social classes even from childhood. Another reason is that their social and economic background is different from that of women. Whatever may be the reasons, the responses of the youths in the present study have revealed that a majority of them are prepared to marry someone from another country or race or religion or caste.

As compared to this, Table XVI gives the figures of those who are not at all prepared to marry any one from any of these except of their own caste, country, race and religion.

In group II, out of the total 735 male respondents who have actually answered the question, 23% are not prepared to marry at any rate, whereas in group I 23% out of 468 male respondents have expressed the same view. On the other hand in the first group of the female respondents 30% out of 116 and 34% out of 197 in the second group do not like to marry anyone from another country, race, religion or caste. The figures in Table XVI only reveal that irrespective of the membership of a social organization, the resentment towards marriage considered in this study is very significant especially in females.

Considering the tendencies in the individual age-groups, the second age-group among males and the first age-group among females are more responsive and predominant of these attitudes, viz., either acceptance or resentment of miscogenation. This type of tendency of the two groups has also been observed in the other questions as well.

*Family.* The family is one of the most important social groupings found in every society. It is the one powerful institution of

society where the individuals are moulded into the economic, cultural and social patterns of life. By Family, we mean in the ordinary sense, "a Husband and a Wife." In other words, questions like "would you like to have a family?" or "Have you a family?" merely indicate the relationship concerning only with a wife or a husband as the case may be. At the outset, there are not only varying views in regard to the meaning of the family but also varying degrees of attachment to some larger Kin-group, the S'ib or clan. Therefore, it is always better to explain the sense in which the term family is used. MacIver in his book on 'Society' has defined the term family in very precise terms as follows. "The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and up-bringing of children." This is perhaps the most suitable one for us also as far as the present survey is concerned. As we are not entering into the study of the significant characteristics of a family in a society, we shall accept this definition and proceed to make an analysis of the attitudes of the youths towards the institution of family under two aspects.

- (1) a willingness to have a family; and
- (2) the place of the family in society.

Under the first heading, the data available here confines only to simple answers "yes or no". We need not stress again the limitations that arise in the interpretation of the data and for a comprehensive study. The table overleaf gives the number who would like to have the family and those who do not like to have.

The table overleaf reveals that out of 1,578 youths, 89% want to have a family and 6% do not like to have a family. As already mentioned, to have a family, or to live in a family is one of the common desires of every human being in this world. But there are exceptions too. These exceptions in this survey form 6% of the respondents. We cannot assign any reason under the present circumstances for their unwillingness to have a family. This six per cent of these 101 persons, are distributed in all these age-groups of both males and females except in the 3rd age-group of females, where all the respondents are prepared to have a family. The percentage distribution of the persons is almost uniform.

Type of answer	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who want to have a family ... ..	335	637	135	1107	170	106	15	291	505	743	150	1398
Those who do not want to have a family ...	22	47	12	81	14	6	—	20	36	53	12	101
Those who have not answered the questions ... ..	15	36	17	68	7	4	—	11	22	40	17	79
<b>TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1578</b>

**TABLE XVII**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS FAMILY AND SOCIETY**

Type of answer	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Family is indispensable to society ... ..	326	634	134	1094	162	104	12	278	488	738	146	1372
Family is not indispensable to society ... ..	39	74	27	140	25	10	3	38	64	84	30	178
<b>TOTAL</b>	<b>365</b>	<b>708</b>	<b>161</b>	<b>1234</b>	<b>187</b>	<b>114</b>	<b>15</b>	<b>316</b>	<b>552</b>	<b>822</b>	<b>176</b>	<b>1550</b>

The second part deals with the place of family in Society, what part should the family play in society? Is it one of the essential institutions? In other words is family indispensable to society? We shall at present study the attitude of youths towards this problem.

It is seen from the opposite table that 89% are of the belief that family is indispensable to society and 11% feel it is not indispensable.

The percentage distribution of those who believe that family is indispensable to society and those who do not is given below.

	<i>Males</i>					<i>Females</i>		
Those who believe	90	90	83	88	87	91	80	88
Those who do not believe	10	10	17	12	13	9	20	12
	100	100	100	100	100	100	100	100

From the above table we find that the general tendency in believing that family is indispensable to society in both males and females is the same. The percentage in both the cases is 88. But a further analysis of the responses in the age-groups reveal, that while there is a uniform percentage of those who believe in the indispensability of the family to society in the 1st two age-groups of males, there is a difference of 4 per cent in the last two age-groups of females.

It is very significant to note here that in all the other questions, the dominant age-groups in females was 16-20, but in the present case, the 2nd group is dominant in the sense that the percentages of those who believe in the indispensability of the family to society is the highest as compared to the other two. The percentage of those who do not believe so, is highest in the 3rd age-group of both males and females. Even here, the percentage of women are more than men.

*Class.* Communities are socially stratified in various ways. The sex division is always of major sociological significance. But the principal type of social stratification especially in the more developed civilizations is seen in the phenomenon of class. Social class, like the community itself are more or less spontaneous that the percentage of females who believe that there are un-

formations expressive of social attitudes. These classes are not merely instruments meant only for the furtherance of particular interests, as is the case with "political classes". But they profoundly influence the whole mode of life and thought within the community.

The commonest and the oldest types of social classification is expressed as a dichotomy. Its various forms distinguish the few and the many, the gentry and the commonality, the elite and the masses, the free and the servile, the rich and the poor, the rulers and the ruled, the educated and the uneducated, the productive and the unproductive. But the present day classification forms a tripartite division, namely, feudal, burgher and serf or to put it in simple language, upper, middle and lower classes. There are various criteria for such class distinctions, a few of which are given below.

- (1) Economic status—about wealth.
- (2) Social status—about caste, community, etc.
- (3) Occupational status—about the position of office one holds in society.
- (4) Religious status—about the principles of religion.

We are not entering into the details of such criteria, but we are interested in studying whether there are unsurmountable barriers in between these social classes which exist in the present day society or not. Table XVIII gives the opinion of the 1,524 youths regarding this question.

We find in that table that those who believe that there are not any unsurmountable barriers between social classes form 71% of their total in males and 60% of their total in females. This belief is found more in males than in females. In males, the second age-group shows the highest percentage, whereas, the percentage of females, is highest in the 1st age-group. It is observed here that the opinion of respondents in the 3rd age-group is same in both sexes. 67% of them believe that there are no barriers, whereas, there is a wide variation in the frequency in the first two age-groups of both sexes. However, the consensus of opinion is that there are no unsurmountable barriers between social classes. On the other hand, the percentage of those who believe in the existence of these barriers, is also highly significant. They form nearly 33% of the total. Analysing further we find

**TABLE XVIII**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR BELIEF REGARDING THE EXISTENCE**  
**OF UN-SURMOUNTABLE BARRIERS BETWEEN SOCIAL CLASSES**

<i>Type of Association</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
There are unsurmountable barriers between social classes	106	183	48	337	79	46	5	130	185	229	53	467
There are no barriers	249	508	98	855	127	65	10	202	376	573	108	1057
<b>TOTAL</b> ...	355	691	146	1192	206	111	15	332	561	802	161	1524

**TABLE XIX**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR BELIEF IN THE STATUS OF CASTE**

<i>Type of Belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who say that there are superior or inferior castes ...	69	131	38	238	41	35	1	77	110	166	39	315
Those who do not believe in this ... ..	296	580	126	1002	150	79	12	241	446	659	138	1243
<b>TOTAL</b> ... ..	365	711	164	1240	191	114	13	318	556	825	177	1558

surmountable barriers between social classes is almost twice that of males who believe like-wise. This shows that females have greater tendency in believing the existence of barriers than males. The percentage of this type of respondents is almost the same in the first two age-groups of males and females.

*Caste.* The most rigid form of social stratification is the Caste. Membership in a caste is determined by birth. Caste stratification consists of rigid hereditary placement of the person irrespective of personal attributes or desires. Whatever may be the social status of an individual or the amount of wealth he acquires, the caste does not change. In India, the caste system is still prevalent though not to the extent it did before a decade or two. The impact of Western civilization, the rapid industrialization and the increase in the tendency for a broader outlook on these class and caste systems are all responsible for the change in the present day society. Indian caste system has been based mainly on the criterion of occupation. The four main castes are Brahman, Kshatriya, Vaisya and Sudra. Even in these castes, there is a status. In other words, there is what is called the higher caste and lower caste. Though this is gradually fading out nowadays, it is still prevalent in some of the villages.

We shall now study the attitude of youths regarding the status of castes, whether they believe in these superior and inferior castes or not? The table on p. 99 records the opinion of 1,558 youths.

The percentage of respondents who do not believe in the existence of superior or inferior castes, is 80 which justifies the above stated fact that the distinction of superior and inferior caste is fading out.

*State.* Nation remains the largest effective community in the present day civilization. A nation forms the largest group which is permeated by a consciousness of comprehensive solidarity. There are interests far beyond national frontiers and there are international organizations working with different purposes, the United Nations and many less comprehensive ones. But there still does not exist an international community. The vast development in science and technology, human needs, culture and behaviour account for a developing cause in this direction. Till such time, like other communities, the nation rests upon locality and sentiment.

Type of answer	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who say that national frontiers are necessary	194	391	77	662	108	62	8	178	302	453	85	840
Those who say that they are not necessary	166	315	82	563	75	44	6	125	241	359	88	688
TOTAL	360	706	159	1225	183	106	14	303	543	812	173	1528

[illegible]

Every nation, whether it exists in legal fact or merely in the hopes and aspirations of a people, has some geographical area of its own. We call this boundary or more precisely, national frontiers. But the setting up of these boundaries between two national areas especially, when they are geographically contiguous is not so easy to plot as might be suggested by a political map of the world. The enormous difficulties faced both by the designers and the treaty makers must, however, be realized in viewing this problem. The complexity of these difficulties is in large part the result, to be sure, of the conflict of interests of the great powers; but there remains, especially in such regions of the world, the question of determining the proper or appropriate boundaries of national areas with relation to national sentiment.

The modern means of transportation and communication, the growth of international agencies to tackle problems in various fields of life, especially after the development of atomic fission, are helping the people of the world to come closer to each other. Our problem at present, confines to a study of the attitude of youths regarding the existence of national frontiers. That is to say, even in this modern civilization, are national frontiers necessary? The table on p. 101 records the answers of 1,528 youths to this question.

The percentage distribution of frequencies, expressed with reference to their respective group totals is given in an earlier table.

The table shows that there is a uniform distribution in the first two age-groups of both males and females, in regard to the necessity or otherwise of having national frontiers. It is very important to note here that the percentage of those who do not feel the necessity of national frontiers, is highest in males in the 3rd age-group, whereas, in females, the percentage of those who say that there must be national frontiers is the highest. This shows that in the 3rd age-group male respondents are more realistic in the approach to this problem than women. The responses of men in this age-group is in more congruity with the reasons adduced earlier to show that the present day civilizations have been gradually integrating themselves to a single unit.

Comparison of percentages of frequencies in males and females, we infer that

- (1) the percentage of those who want national frontiers is more in females than males and obviously the percentage of those

who do not feel the necessity of national frontiers is more in men than women.

- (2) the general pattern in males and females in regard to both the answers follows that of the 1st age-group.

Anyway, the concensus of opinion is that there must be national frontiers.

#### SOCIAL ORDER AND ITS MAINTENANCE

The first thing that occurs to any one's mind, when we speak in terms of social order, is what exactly is social order. This term includes a very wide range of activities of human life. Social order defines, therefore, a state of affairs in society where there exists a normal functioning of all institutions of society, according to the moral and ethical codes. But, it may be difficult to find a society in perfect social order, as it is mostly related to the problems of human relations. In other words it relates to all the common problems that the individuals or groups have to come across in society. Society primarily consists of the institutions of family, caste, marriage groups etc. Each of those institutions of society have in them a set of definite and universally acceptable codes to govern their functions. As long as these codes do not conflict with one another, there will not be what we may call the social disorder. On the other hand the conflicts may in most of the cases lead to rivalries, between individuals and groups. These codes of these individual institutions also lay down certain obligations on the part of the individuals or groups. These obligations are merely subjective to the individual's attitude. Those codes which have a universal acceptance might not sometimes be accepted by an individual or a group of these do not suit their particular demands or situations. Therefore, there might arise a conflict at any time as regards these things. When there is such a conflict between individuals or groups, there arises this social disorder. Our problem here is that when such a social disorder occurs, how far we can maintain or bring back social order, or whether the social order could well be maintained by coercion? If not, how far are we justified in coercing. Coercion is bad. But sometimes it cannot be avoided in the larger interest of the group.

The attitude of the 1,327 youths have been recorded in the table overleaf regarding the question whether social order can be maintained without coercion or whether the desire for order justifies even brutal action.

**TABLE XX**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS MAINTAINING SOCIAL ORDER**

<i>Type of attitudes</i>	<i>Males</i>				<i>Females</i>				<i>Order</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Social order can be maintained without coercion ... ..	191	386	99	676	86	49	9	144	277	435	108	820
Cannot be maintained without coercion ... ..	69	118	20	207	35	25	2	62	104	143	22	269
Social order can be maintained without coercion, but desire does not justify brutal coercion	18	40	6	64	8	6	—	14	26	46	6	78
A desire justifies brutal coercion	16	40	14	70	8	6	—	14	24	46	14	84
Cannot be maintained without coercion but a desire does not justify brutal coercion ...	13	37	5	55	12	4	1	17	25	41	6	72
Only in certain cases, there should be coercion and a desire justifies brutal coercion ...	—	3	1	4	—	—	—	—	—	3	1	4
<b>TOTAL</b>	<b>307</b>	<b>624</b>	<b>145</b>	<b>1076</b>	<b>149</b>	<b>90</b>	<b>12</b>	<b>251</b>	<b>456</b>	<b>714</b>	<b>157</b>	<b>1327</b>

Out of the 1,327 respondents, 84% have answered the question and 16% have not answered the question. Among those who have answered the question 63% believe that social order can be maintained without coercion, 20% believe that it cannot be maintained without coercion, and 6% believe that a desire justifies brutal coercion. Out of the other 11% of the respondents, 6% feel, that social order can be maintained without coercion but a desire does not justify brutal coercion. This shows that thinking or a desire to do something is not a crime at all. The other 5% believe that there must be coercion, or social order cannot be maintained without coercion, but on the other hand, a desire, at any rate does not justify brutal coercion. It is also observed in Table XX that these 4 respondents say that only in certain cases there should be coercion and a desire does justify brutal coercion. This percentage to the total is negligible. Yet, it gives an idea that there are people who think like this also. Of these 4 respondents 3 belong to the 2nd group and 1 to the 3rd group and in males only.

The percentage distribution of respondents according to the various types of responses is almost uniform in the 3 age-groups between males and females.

Human life is an admixture of both the good and the bad. Both of them are necessary, though one may not wish for the bad. These two are the natural consequences in human life. These two facets cannot be avoided, though attempts may be made to prevent the bads that might be foreseen to happen.

War, suffering, conflict, poverty, disease etc. form various facets of life. Whether society needs them or not, how they happen, what are their good and bad repercussions, are not our concern here. Therefore, we intend studying here, presuming, that a society has been in disorder—may be due to any reason—how it can be rebuilt. In other words, whether the old one should entirely be torn down to build a new one or whether improvement could be made on the existing demolished structure itself. The problem, therefore, boils down to the point whether one must begin by tearing down in order to build a better world. An analysis of attitudes of 1,578 youths towards this problem has been made and recorded in the table overleaf.

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who believe that it should start by tearing down the old ones ...	127	228	47	402	53	27	4	84	180	255	51	486
Those who do not believe ...	212	431	105	748	123	80	9	212	335	510	114	960
<b>TOTAL</b> ...	339	659	152	1150	176	107	13	296	515	766	165	1446
No. who have not answered the question ...	33	61	12	106	15	9	2	26	48	70	14	132
<b>GRAND TOTAL</b> ...	372	720	164	1256	191	116	15	322	563	836	179	1578

**TABLE XXI**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS WHO DO NOT BELIEVE THAT ONE SHOULD BEGIN BY TEARING DOWN**

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who say that one must build a better world by adding or improving the old one ...	11	14	7	32	9	4	—	13	20	18	7	45
Those who do not give any solution ...	201	417	98	716	114	76	9	199	315	493	107	915
<b>TOTAL</b> ...	212	431	105	748	123	80	9	212	335	511	114	960

Out of the 1446 respondents who have answered the question, 33% are those who believe that one must begin by tearing down to build a better world and the other 67% who do not believe. A further analysis of the responses who do not believe shows that there are two types of answers.

- (1) those who specifically say what should be done in case they do not accept.
- (2) those who accept that one should not begin by tearing down but do not give any specific solution.

The distribution of these 960 who do not believe is classified in the table opposite.

It is seen from that table that there are only 5% who have specially mentioned that a better world can be built by adding or improving the old one. The percentage of those who have given specific solutions would have been more, if a separate provision was made by a supplementary question. But according to the data available at present such details cannot be comprehended.

#### CHILDREN AND THEIR UPBRINGING

The table overleaf gives the attitude of 1,578 youths who have responded to the specific problems of upbringing the children. The following two specific problems are considered here.

- (1) Attitude in upbringing children outside the family by educational experts.
- (2) What one wishes most for his children.

Table XXII reveals that of the total 1,578 youths contacted, only 3% have not answered the question. Of the remaining 1,517 youths, 70% have expressed their opinion that the children can be brought up outside the family by educational experts and 30% are those who are not of this opinion. Further analysing the views of the former group, we find that the percentage is higher in the case of members than in non-members of youth organizations. It only shows that the approach to the problem by those who are members of some social organisation is a little more broad-based. But it should be remembered here that these social organisations cannot at the very outset bring a sudden change in the outlook of people who have been used to certain age-old traditions and customs. This change has to take place

**TABLE XXII**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS THE UPBRINGING**  
**OF CHILDREN OUTSIDE THE FAMILY BY EDUCATIONAL EXPERTS**

<i>No. who say that children can be brought up outside the family</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Members	158	320	84	562	55	43	7	105	213	363	91	667
Non-Members	93	213	46	352	22	15	2	39	115	228	48	391
<b>TOTAL—I</b> ...	251	533	130	914	77	58	9	144	328	591	139	1058
<i>Those who say children cannot be brought up outside the family</i>												
Members	60	90	22	172	55	34	5	94	115	124	27	266
Non-members	43	64	8	115	56	21	1	78	99	85	9	193
<b>TOTAL—II</b> ...	103	154	30	287	111	55	6	172	214	209	36	459
<b>GRAND TOTAL</b> ...	354	687	160	1,201	188	113	15	316	542	800	175	1,517

slowly. Therefore, no one can expect a contrasting result from the responses of these members. This is indicative of the fact that the percentage variation between members and non-members is only 4. A majority of the respondents whether they are members of youth organizations or not have accepted the view that children can also be brought up outside the family by educational experts. Now we will study the opinion of these youths regarding:

- (i) the age from which the children can be brought up and upto what age;
- (ii) whether both the sexes together or separately.

**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR OPINION REGARDING THE AGE FROM WHICH THE CHILD CAN BE BROUGHT UP OUTSIDE THE FAMILY**

<i>Age Group</i>	<i>Members</i>			<i>Non-Members</i>		
	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
Since birth	26	1	27	22	1	23
„ 1st year	119	13	132	69	2	71
„ 3rd year	138	34	172	92	15	107
„ 5th year	146	37	183	80	9	89
„ 7th year	39	4	43	25	5	30
„ 9th year	41	7	48	19	4	23
„ 11th year ...	17	1	18	1	1	2
„ 12th & above	20	3	23	21	2	23
<b>TOTAL</b>	<b>546</b>	<b>100</b>	<b>646</b>	<b>329</b>	<b>39</b>	<b>368</b>

The above statement gives a comparative picture of as to how the views expressed by members and non-members differ. Though it is seen that there is very little variation in the percentage distribution of the frequency between the male groups of the two categories, there is a wide variation in the female groups.

**PERCENTAGE DISTRIBUTION OF FREQUENCIES TO THEIR  
RESPECTIVE GROUP TOTALS**

<i>Age Group</i>	<i>Members</i>		<i>Non-Members</i>	
	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>
Since birth	5	1	7	2
„ 1st year	22	13	21	5
„ 3rd year	26	34	28	40
„ 5th year	27	37	24	23
„ 7th year	7	4	7	13
„ 9th year	7	7	6	10
„ 11th year	3	1	—	2
„ 12 & above ...	3	3	7	5
<b>TOTAL</b>	<b>100</b>	<b>100</b>	<b>100</b>	<b>100</b>

Another noticeable feature is that while the percentage of those members who have expressed that children must be brought up from 5th year is the highest among the non-members, those who say that they can be brought up from the 3rd year itself are the highest. The percentage of those who say it should start from 5th year among members is 28% whereas among non-members it is 24%. From this we cannot suddenly jump to the conclusion that the membership of a social organisation has a very great impact on the outlook of this problem as realistic. On the o'her hand, if we take the percentage of those who say it should start from 3rd year, it is observed that it is almost reversed. The figures are 26 and 29 respectively.

Therefore combining both these, it can be inferred that the child can be brought up outside the family starting from anywhere between the ages 3 and 5.

But there is still one more group which says that children can also be brought up from 1st year itself. The percentage of such persons is almost equal in both the categories i.e. members and

PERCENTAGE DISTRIBUTION OF HIGHEST ORDER OF  
FREQUENCIES

	<i>Members</i>	<i>Non-members</i>
Those who say that it should start from 3rd year      ...      ...      ...	26	29
Those who say that it should start from 5th year      ...      ...      ...	28	24

non-members. The figures are 20 and 19 respectively. If we take this group also into consideration, then the starting age-group might as well be taken as 1-5 years. The consensus of opinion if the percentage to the total respondents irrespective of being members or non-members is taken for the three groups, will be that the starting age may be either 3 or 5, for the percentage in these age-groups is almost equal, figures being 28 and 27 respectively.

It has been observed from the earlier pages that the starting age for children who can be brought up outside the family by educational experts may be either 3 or 5. If so, the next problem to be studied here is about the age upto which this can be continued. Table XXIII makes an analysis of this according to the responses of members and non-members of a social organisation.

As against the total number of 1,578 respondents, 65% have answered the question and 35% have restrained from answering. This 65% constitutes both members and non-members numbering to the total of 1,020. The distribution of responses of these 1,020 youths has been tabulated above. The table does not need any detailed explanation the reason for which is evident from the figures given in the table. The percentage of those who say both in males and females, and in members and non-members group that the maximum age is anywhere between 12 and 19 is the highest. The figures for the groups are given below.

TABLE XXIII

DISTRIBUTION OF YOUTHS ACCORDING TO THEIR OPINION TOWARDS MAXIMUM AGE UPTO WHICH THE CHILD CAN BE BROUGHT UP OUTSIDE THE FAMILY

Age Group	Members			Non-Members			Total		
	Males	Females	Total	Males	Females	Total	Males	Females	Total
Upto 3 years	3	1	4	6	—	6	9	1	10
„ 5 years	5	1	6	2	—	2	7	1	8
Upto 7 years	11	3	14	4	—	4	15	3	18
Upto 9 years ...	12	—	12	4	—	4	16	—	16
„ 11 years	23	2	25	13	—	13	36	2	38
„ 12 years	32	8	40	20	4	24	52	12	64
Above 12 years upto 19 years	460	85	545	280	35	315	740	120	860
<b>TOTAL</b>	<b>546</b>	<b>100</b>	<b>645</b>	<b>329</b>	<b>39</b>	<b>368</b>	<b>875</b>	<b>139</b>	<b>1,014</b>
Beyond 20 years	12	1	13	3	—	3	15	1	16

PERCENTAGE OF YOUTHS AMONG MEMBERS & NON-MEMBERS  
WHO SAY THAT THE MAXIMUM AGE IS ANYWHERE  
BETWEEN 12 AND 19

	<i>Males</i>	<i>Females</i>	<i>Total</i>
Members	70	13	83
Non-Members ... ..	76	10	86

Out of the 1,020 youths who have actually answered the question only 1% have said that the children can be brought up outside the family beyond 20 years. The major contributions to this small percentage is from the members-group. Therefore, it can be inferred here that an absolute majority have expressed that the maximum age be anywhere between 12 and 19 years.

If after agreeing that the child can be brought up outside the family between certain age-groups, the next point to be considered here is whether they can be brought up together or separately. The table overleaf gives an answer.

Out of the 1,014 respondents who have actually answered the question 75% have expressed that both the sexes may be brought together and 25% have said that they should be brought up separately. The total number of members and non-members who have answered the question is 646 and 368 respectively. Of them 77% of males belonging to members-group and 94% of non-members-group have expressed that both the sexes could be brought together. Even in the females, the percentages are 23 and 26 respectively. It is observed that wherever the percentage in males belonging to first group is slightly more, in females the percentage is more in the second group i.e. non-members. The conclusion is whether males or females there is a general agreement that both sexes can be brought up together.

As against this, the percentage of those who believe they had to be brought up separately is 25 which is significant. This only shows that the question of bringing up both the sexes together is a matter of individual opinion.

The present-day children are the future citizens of the country. On them will fall the burden of developing their country. Therefore, the upbringing of these children in the right direction must necessarily form the duty of the caretakers and the institutions

<i>Type of answer</i>	<i>Members</i>			<i>Non-Members</i>			<i>Total</i>		
	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
Together	434	64	498	240	23	263	674	87	761
Separately	112	36	148	89	16	105	201	52	253
<b>TOTAL</b>	<b>546</b>	<b>100</b>	<b>646</b>	<b>329</b>	<b>39</b>	<b>368</b>	<b>875</b>	<b>139</b>	<b>1,014</b>
Those who have not answered the question ... ..	224	104	328	157	79	217	381	183	564
<b>GRAND TOTAL</b>	<b>770</b>	<b>204</b>	<b>974</b>	<b>486</b>	<b>118</b>	<b>585</b>	<b>1,256</b>	<b>322</b>	<b>1,578</b>

to which they belong. As discussed earlier, the family and the educational institutions are the most important cultural workshops to mould the habits, customs, morals and attitudes of these children as required by the society. Even here the family plays a very dominant role. Therefore, the parents who are the chief moulders in the cultural workshop of the family, are entirely responsible to direct their children in any way they like. In other words, the attitude and behaviour of the children, depend much upon what their parents wish them to be. The present survey makes an interesting study of youths, in finding out what things do they wish most for their own children.

It is seen from the table overleaf that out of the 1,114 male respondents 41% have wished their children, Health, Wealth and Education which are three fundamental necessities for existence in life for any normal human being. But in females there are only 28% who have wished these things. The tendency in females is different from males. The highest percentage in females is in the group which had wished a number of items, in addition to health, wealth and education. They have been classified under the head "Those who have wished more than one of the above things" in the table overleaf. Their percentage is 32 which is higher than in males.

Table XXIV shows the various things which are wished for their children by the respondents. It is very difficult to make any rigid classification of these answers. But 5 broad classifications can however be made, namely.

- (1) Those who have wished material comforts such as, Health, Wealth and Education.
- (2) Those who have wished a happy life.
- (3) Those who have wished good behaviour.
- (4) Those who have wished them patriotic feelings.
- (5) Those who have wished a number of miscellaneous things.

A majority of the respondents come under the first group. In the second group, as is seen from the table, the answers of the respondents define the type of life which their children would lead. Similarly, in the third one the answers define the necessary qualities to lead a good life. The fourth one defines ambition and patriotism. The above classifications do not mean that those who come under that particular group have not wished any other items coming under other groups, but it only shows the preferences given by those individuals in that particular group.

TABLE XXIV  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR TYPE OF WISHINGS TO THEIR OWN CHILDREN

Things that wished most	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
I. Health, wealth and Education ... ..	144	266	56	466	41	33	4	78	185	299	60	544
II. <i>Happy life</i> : Happy & prosperous life ... ..	27	40	15	82	25	8	1	34	52	48	16	116
Bright future	14	14	2	30	1	1	—	1	15	15	2	32
Independent outlook on life: Problems of life ...	7	13	5	25	—	2	—	2	7	15	5	27
Good Home & Surroundings ... ..	3	15	—	18	5	6	1	12	8	21	1	30
III. Love affection and respect	5	15	3	23	13	4	1	18	18	19	4	41
Good mannerism and company ... ..	30	58	11	99	15	9	2	26	45	67	13	125
IV. <i>Any other</i> :												
To be a great person ...	2	8	—	10	—	2	—	2	2	10	—	12

(Contd.)

Good citizen	2	21	—	23	—	6	—	6	2	27	—	29
Patriotism	—	4	1	5	—	—	—	—	—	4	1	5
To be normal children ...	3	5	—	8	2	—	—	2	5	5	—	10
Toys, clothes, etc.	7	13	9	29	—	—	—	—	7	13	9	29
Any other (unclassified) ...	10	36	11	57	3	3	—	6	13	39	11	63
V. Those who have wished more than one of the above mentioned items ...	78	142	42	262	55	28	6	89	133	170	48	351
VI. Those who do not wish anything but left to fate ...	3	4	—	7	1	—	—	1	4	4	—	8
TOTAL	335	654	155	1,144	161	102	15	278	496	756	170	1,442

In the age-group analysis we find that the frequencies are clustered round the 1st group and the 6th group and they are scattered in between these.

Even in the consensus of opinion, we find that nearly 38% have wished health, wealth and education.

Assimilation of the opinions expressed so far on the above three aspects viz. (1) upbringing of children outside the family by educational experts (2) the age limits—lower and upper and (3) both sexes together or separately. The following important observation may be made.

- (1) Out of the total respondents, the percentage of those (in the members category) who have shown positive approach to the above three aspects is mostly higher than those of non-members.
- (2) While the percentage of respondents in the members-group who have opted 5th year as the minimum age for starting, is the highest, in that of non-members the percentage of those who have said third year as the lower limit is the highest.
- (3) But the consensus of opinion, taking the percentage of the combined total of members and non-members in these two types of answers is that the starting age of lower limit may be either three or five or the average 4th year itself. There is absolutely no difference in the percentage.
- (4) Irrespective of any membership of a social organisation more than 82% have accepted the upper age limit be anywhere between 12 and 19 years.
- (5) Majority have also expressed that both the sexes must be brought up together.
- (6) Therefore, it leads us to the conclusion that children might well be brought up outside the family by educational experts between the ages 4 and 16 and both the sexes together.

#### DESIRE TO RESEMBLE

The theories of resemblance are mostly based on principles of kinship, clan, race and environment. It is quite natural that the son resembles his father or grand-father and a daughter her mother or grand-mother. This, however, relates to facial resemblance only. In the present survey, we are concerned with resemblance in general. Table XXV records the answers regarding the

TABLE XXV

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR  
CHOICE OF RESEMBLANCE

<i>Type of persons for resembling</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Among the family	181	367	90	638	113	59	8	180	294	426	98	818
People about one	74	185	22	281	17	24	2	43	91	209	24	324
None of them ...	54	77	30	161	40	17	2	59	94	94	32	220
Different people for different aspects	16	14	4	34	3	1	0	4	19	15	4	38
TOTAL	325	643	146	1114	173	101	12	286	498	158	744	1400

question of resemblance, i.e. who would they like to resemble among the family or people about them.

Out of the 1,400 respondents to this question, we find that 58% wanted to resemble some members in their families, 23% people about them, 16% do not want to resemble any of the above, and 3% want to resemble different people for different aspects. This 3%, though very small, is very significant, because this probably means that they want to imbibe in them various qualities possessed by those whom they would like to resemble.

The tendency to resemble members of their own families is very great in all the three age-groups of both males and females. This shows that there is a greater relationship with the family members and the effect of the family members is more upon this section of the respondents than the people about them. Though the percentage of those who say that they do not want to resemble either their own family members or people about them is relatively significant, the reason for this type of blank approach cannot be assigned. Perhaps this may be wanton or they presume to live in a state of Utopia. Therefore we shall at present confine to a detailed analysis of those who want to resemble their own family members.

**AGE-GUM-SEXWISE DISTRIBUTION OF THE YOUTHS  
ACCORDING TO THEIR CHOICE TO RESEMBLE AMONG  
THEIR OWN FAMILY**

<i>Relationship to the family member</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Father	47	89	35	171	24	7	3	34
Mother	20	49	20	89	33	15	2	50
Uncle	3	10	6	19	1	—	—	1
Any of them	111	219	29	359	55	37	3	95
<b>TOTAL</b>	<b>181</b>	<b>367</b>	<b>90</b>	<b>638</b>	<b>113</b>	<b>59</b>	<b>8</b>	<b>180</b>

In the above table we find two sets of answers, namely, those who have been specific and those who are not. Though the per-

centage of those who are not having any particular preference to resemble is the highest both in males and females, the analysis of their answers has to be avoided because of their answers being unspecific. Considering others, we find the most common and universal tendency both in males and females. That is to say, males have a greater affinity to resemble the father whereas females have shown an affinity for the mother.

Comparing the percentages taken to the total, we find that out of the 279 males, 61% want to resemble their father, 32% their mother, and 7% their uncle. On the other hand, in females, 40% want to resemble their father, 59% their mother and 1% their uncle. The percentage of resemblance either to father or mother is contrasting between males and females.

Even in the individual age-groups this tendency has not changed. These percentages indicate here the degree of attachment each individual or that particular group has towards the person or persons whom they want to resemble, for example, 32% of males who want to resemble their mother indicate that their attachment to their mother is much higher than any other person. Similar is the case with uncle or father both in males or females. We cannot take this as a deviation from the normal tendency that males normally will like to resemble males only and so also females.

As an adjunct to this question a reaction towards resembling famous people has also been studied here. The question eliciting the answer as to whom would one like to resemble among famous people, reveals the inner desires of an individual besides helping to judge the attitude towards this. Table XXVI records the response of 1,578 youths regarding their preference to resemble among famous people whether fictitious or real.

From Table XXVI, we see that 76% are prepared to resemble real persons, 5% fictitious persons, 1% mythological characters, and 18% do not want to resemble anyone. A separate classification has been made for mythological persons because it is surely a matter of opinion as to whether such persons really existed or not. If it is believed that they really existed, then, they come under the category of real persons; otherwise they come under the category of fictitious persons. That entirely depends upon how each individual views the matter. Therefore, to make the classification more acceptable, it has been shown as a separate

TABLE XXVI  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR CHOICE  
TO RESEMBLE AMONG FAMOUS PEOPLE

<i>Choice of persons to resemble among famous people</i>	<i>Males</i>				<i>Females</i>				<i>Toal</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Real	197	458	111	766	97	70	7	174	294	528	118	940
Fictitious	15	28	1	44	13	3	—	16	28	31	1	60
Mythological	1	5	5	11	—	2	—	2	1	7	5	13
Those who do not want to resemble ... ..	57	76	22	155	40	23	2	65	97	99	24	220
TOTAL ...	270	567	139	976	150	98	9	257	420	665	148	1233

category. As regards resembling fictitious persons, no particular mention has been made by the respondents. Moreover, the questionnaire itself does not call for a detailed answer and therefore the detailed interpretation has been made only in the case of real persons. Even here the questionnaire does not give any provision but there are quite a good number of respondents who have specifically mentioned the categories of real persons whom they would like to resemble.

In Table XXVII twelve classifications have been made. Of them, the first ten are the important ones, because they exactly specify the categories. The classifications made above are only broad ones and the answers given therein correspond to only that group. The percentage distribution of these ten classifications have been given below.

<i>Name of the classification</i>	<i>Males</i>		<i>Females</i>	
	<i>Frequencies</i>	<i>%age</i>	<i>Frequencies</i>	<i>%age</i>
I	79	28	6	9
II	49	17	18	25
III	9	3	4	6
IV	65	23	16	21
V	9	3	4	6
VI	30	11	4	6
VII	2	1	—	2
VIII	1	—	—	1
IX	11	4	2	3
X	28	10	17	24
TOTAL	283	100	71	100

It is seen from the above table that the tendency to resemble famous people is greater in Group I in males i.e. famous rulers

TABLE XXVII  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR CHOICE FOR RESEMBLANCE AMONG  
FAMOUS PERSONS (REAL)

Type of persons for resembling	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
I. Famous rulers of any country ... ..												
Prime Ministers	22	33	12	67	1	2	1	4	23	35	13	71
Presidents	1	6	3	10	1	—	—	1	2	6	3	11
Kings	—	2	—	2	—	—	—	—	—	2	—	2
Queens ... ..	—	—	—	—	1	—	—	1	1	—	—	1
TOTAL I ... ..	23	41	15	79	3	2	1	6	26	43	16	85
II. Famous literary Men ...	15	18	16	49	16	2	—	18	31	20	16	67
III. Famous scientists ...												
Engineers	—	1	1	2	—	—	—	—	—	1	1	2
Doctors	1	—	1	2	2	—	—	2	3	—	1	4
Scientists in general ...	—	4	1	5	1	1	—	2	1	5	1	7

(Contd.)

TOTAL III	...	...	1	5	3	9	3	1	—	4	4	6	3	13
IV. <i>Historical personalities</i>	...		14	35	16	65	7	7	2	16	21	42	18	81
V. <i>Men of Religion</i>	...		1	7	1	9	1	2	1	4	2	9	2	13
VI. <i>Famous Artists</i>	...													
Film Stars			1	5	5	11	2	—	—	2	3	5	5	13
Artists in general			1	15	3	19	1	1	—	2	2	16	3	21
TOTAL VI			2	20	8	30	3	1	—	4	5	21	8	34
VII. <i>Famous Sportsmen</i>	...		2	—	—	2	—	—	—	—	2	—	—	2
VIII. <i>Famous Adventures</i>	...		—	1	—	1	—	—	—	—	—	1	—	1
XI. <i>Politicians</i>	...	...	2	7	2	11	1	1	—	2	3	8	2	13

(Contd.)

X. <i>Distinguished citizens ...</i>	4	21	3	28	11	5	1	17	15	26	4	45
TOTAL I to X	64	155	64	283	45	21	5	71	109	176	69	354
XI. <i>Real persons in general (unclassified) ...</i>	130	302	47	479	50	49	2	101	180	351	49	580
TOTAL I to XI	194	457	111	762	95	70	7	172	289	527	118	934
XII. <i>Different people for different qualities</i>	3	1	—	4	2	—	—	2	5	1	—	6
GRAND TOTAL I to XII	197	458	111	766	97	70	7	174	294	528	118	940

whereas in females the tendency to resemble literary personalities is greater. This shows that those who want to resemble rulers of countries indicate a desire in them for power, or we may say that they are power conscious. On the other hand, those who want to resemble literary figures indicate a desire for knowledge. The second highest percentage of response is found in Group IV in males and in Group X in females. But there is almost an equal percentage both in males and females, who would like to resemble historical personalities. Taking the case of distinguished citizens of country, we find a very high percentage in women as compared to men. The percentage of those who want to resemble famous Artists is more in males than in females. Therefore, we will at present consider here for further analysis only the groups in which the percentage of frequency is 10 and above. There are only five such groups i.e., Group Nos. I, II, IV, VI and X in males and II, IV and X in females. Table XXVIII gives the frequency distributed.

*Age-Group I* : Comparing the percentage of the frequencies in the first age-group we find that

- (1) the percentage in Group I is the highest in males whereas it is the lowest in females. This is a very significant inference, for, the tendency to resemble famous rulers in males and females are contrasting.
- (2) the percentage of frequency in the second group is the highest in females. The tendency to resemble literary personalities is greater in females than males.

Analysing further, we find that even among the famous rulers, they want to resemble Prime Ministers only.

*Age-Group II* : While in males, the same tendency as was in Group I is seen, in females, in shifts from Group II to Group III which records the highest percentage. The second highest percentage in females is seen in Group X, i.e. regarding distinguished citizens. This percentage is double that of males. In all these cases we find a varying tendency in females.

*Age-Group III* : In males we find almost an equal percentage in each of the first three groups and then suddenly reduces. It is observed here that the male respondents in this age-group have given an equal preference to resemble any of the first three groups

TABLE XXVIII  
AGE-CUM-SEXWISE DISTRIBUTION OF PERCENTAGE FREQUENCY OF YOUTHS ACCORDING TO THEIR CHOICE  
OF RESEMBLE AMONG FAMOUS PEOPLE

Choice of resemble		Males								Females							
		16-20		21-25		26-30		Total		16-20		21-25		26-30		Total	
		Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age	Fre- que- ncy	%age
Group	I ...	23	40	41	30	15	26	79	32	3	8	2	12	1	25	6	10
	II ...	15	26	18	13	16	27	49	19	16	40	2	12	—	—	18	30
	IV	14	24	35	26	16	27	65	26	7	17	7	40	2	50	16	26
	VI ...	2	3	20	15	8	15	30	12	3	8	1	6	—	—	4	7
	X ...	4	7	21	15	3	5	28	11	11	27	5	30	1	23	17	27
TOTAL ...		58	100	135	100	58	100	251	100	40	100	17	100	4	100	61	100

namely, famous rulers, literary personalities and famous scientists. On the other hand, in females 50% of the respondents want to resemble famous scientists and 25% each of rulers and distinguished citizens. The tendency in this age-group is almost different from the other two groups.

#### CRIME AND PUNISHMENT

Even a slight acquaintance with anthropology or history will convince one that conduct-norms vary greatly in different human societies and in the same society with changes in times. A great anthropologist wrote "that the laws and the modes of a given time and place are obviously more or less expressive of the values of the dominant groups or the elite of a given society and are modified as these are changed or as the vicissitudes of social growth cause a reconstitution of these groups themselves in the focus of power". When we begin to examine the personality or the attitudes of those who run afoul the conduct-norms, we are impressed by the difficulties of trying to describe and analyse the elements which distinguish the criminal from the non-criminal. The seriousness of the problem of evil actions and intentions in any country depends largely upon the conflict of norms. This in turn is but a phase of the larger process of cultural growth involving a shift from primary to secondary group dominance. What is more important is how the individuals or a group view these problems. The present study confines only to studying the attitude of a few persons in different age-groups who have been posed with certain specific problems of crimes or what may be called moral and ethical deviations. Two types of problems are taken into consideration, viz. (1) the fault where the individual is concerned and (2) the fault committed by the individual out of the influence of the group to which he belongs.

Table XXIX gives a clear picture that out of 1,497 youths who have responded to the question whether an individual should be blamed for an act done with no ill-intent, 85% have expressed that the individual should not be blamed, 14% have said that the individual should be blamed and 1% who have judged that it should not always be the case and that depended upon the nature of the fault, or the mistake done. On the other hand, the same group has shown an altogether different attitude towards blaming an individual who did not translate his evil intentions into action.

**TABLE XXIX**  
**AGE-WISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE**  
**TOWARDS THE INDIVIDUAL'S EVIL ACTIONS AND INTENTIONS**

Type of guilt	ATTITUDE															
	Individual should be blamed				Individual should not be blamed				Not always				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
For an act done																
with no ill																
intent	53	139	19	(14%) 231	455	648	153	(85%) 1256	2	6	2	(1%) 10	538	787	172	1497
For evil intentions																
which were not																
translated into																
action	349	522	129	(67%) 1,000	171	269	46	(32%) 486	6	4	—	(1%) 10	526	795	175	1496

It will be observed from the table XXIX that 67% are of the opinion that the individual should be blamed for any evil intentions even though that it is not translated into action, 32% say that the individual should not be blamed and 1% have said that it need not always be the case. The significant conclusion here is that a thought of an evil intention is more criminal than the one which has been actually committed without any ill-intent.

The second problem is whether the group should be blamed or not for any act committed by one of its members and vice-versa. Group is a very wide term and includes family, race, country, generation, etc. Therefore, the term is taken here in the sense that he belongs to one small group around whom attitudes of 1,573 youths have been studied and tabulated below.

**AGE-WISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR  
ATTITUDE TOWARDS OFFENCES COMMITTED BY  
GROUP/INDIVIDUAL**

<i>Type of fault</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Number who say that the group should pay for the fault of an individual	103	160	35	(21%) 298
Number who say that the group need not pay	386	592	132	(79%) 1110
<b>TOTAL</b>	<b>489</b>	<b>752</b>	<b>167</b>	<b>1408</b>

Out of 1,408 persons who have responded, 79% are of the opinion that for any offence committed by an individual, the group to which he belonged need not pay for it and the rest 21% have expressed that the group should pay.

The next point considered here is to find out if any offence has already been committed, can it be forgiven or is it likely to be punished in one way or the other, at a later stage. The following table makes an interesting study of the attitude of the youths towards these actions.

The predominant age-group which is more responsive to both positive and negative approaches is the second one, viz. 21-25. The percentage to the total of each group in each type is almost the same. The only peculiarity is that the number of those who

# AGE-WISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS GUILT-COMPLEX AND PARDON

<i>Number who have said that every offence</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
is likely to be punished	425	605	138	1,168
is likely to be punished	101	179	38	318
only in certain cases it can be punished ... ..	9	10	2	21
only to a certain extent it can be punished ... ..	1	—	—	1
<b>TOTAL</b>	<b>536</b>	<b>794</b>	<b>178</b>	<b>1,508</b>
can be forgiven	205	235	56	496
cannot be forgiven	276	521	110	907
only in certain cases ...	37	27	11	75
only to a certain extent	5	4	—	9
<b>TOTAL</b>	<b>523</b>	<b>887</b>	<b>177</b>	<b>1,487</b>

have said that any offence can be punished to a certain extent and in certain cases, are comparatively less than those who have answered that an offence can be forgiven to a certain extent and only in certain cases. The above tables indicate the attitudes of the same set of people towards two faces of a single action. The action is considered here as an offence committed by an individual. The two faces are:

- (1) whether an individual is punished for every offence committed in some way or the other; and
- (2) whether it can be forgiven or not.

In the first case, a large number believes that every offence should be punished. Similarly in the second case, they believe that every offence cannot be forgiven. On the other hand, there are equally a good number of persons who also believe that it can be forgiven.

# Material Stimuli

## INDIVIDUAL AND NATURE

NATURE IS ONE OF THE IMPORTANT POTENTIAL FACTORS OF ENVIRONMENT which influences man, especially the young man. Nature is a great originator of man's myriad moods towards life in addition to being a great healer by itself. Nature has concealed in itself all values—virtues and vices, good and bad, heat and cold, love and hatred, etc. The particular quality of Nature very much depends on the individual viewpoint. It can be beauty. It can be grandeur itself. It can be anything and everything. Therefore, a study concerning the affinity of youth towards nature will be interesting. There are innumerable aspects concerning youth and nature. It becomes very difficult for an inquiry of this kind to cover all these fields of study. The only study which has been made at present is "sensitivity to nature" and the reason for such sensitivity. However, this does not help us to assess the full personality of an individual but helps to assess the youth's view of Nature. The table opposite indicates how the different types of youths in different age-groups are sensitive to nature and the reason therefor.

It is evident from the table opposite that 97% of the total number of persons who have actually answered the question are sensitive to nature. There is absolutely no variation in the percentage distribution of the reasons for being sensitive to nature. Immaterial of the age-group, majority of youths have preferred "Beauty" as the main cause for their being sensitive to Nature. Next in preference follow the "order of Nature" and "Grandeur". However, it is very interesting to note that 21.8% of them have expressed that all the three of these reasons have made them sensitive. The peculiarity revealed here is that age has no effect on the sensitivity of the individual or group towards nature. The percentage of those who are not at all sensitive to Nature is 3 on an average. There are only two persons who have answered that they are sensitive to Nature not because of any of the three reasons considered here but because of some other reasons. There is no mention, however, of what exactly it is.

## AGE-WISE DISTRIBUTION OF SENSITIVITY TO NATURE

<i>Sensitive to Nature because of its —</i>	16-20	21-25	26-30	Total
Beauty	199	287	62	548
Order	80	150	28	258
Grandeur	51	73	27	151
Order & Beauty	28	36	4	68
Order & Grandeur	6	7	1	14
Beauty & Grandeur	40	46	16	102
All the three	112	174	32	318
Any other ...	—	2	—	2
<b>TOTAL</b>	<b>516</b>	<b>775</b>	<b>170</b>	<b>1,461</b>
<b>Sensitive</b>	<b>516</b>	<b>775</b>	<b>170</b>	<b>1,461</b>
<b>Not sensitive</b>	<b>21</b>	<b>18</b>	<b>3</b>	<b>42</b>
<b>Not answered the question</b>	<b>26</b>	<b>43</b>	<b>6</b>	<b>75</b>
<b>TOTAL</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1,578</b>

Question 4 makes an interesting study of the reactions of the individuals regarding leading a life on a desert island where all the essential things are supplied. In other words, it would indicate the attachment or detachment the individual has towards the environments to which he is habituated. Table XXX gives an analysis of the attitude of 1,578 youths towards living in a desert island.

It is obvious from the table overleaf that 72% of the youths are prepared to live on a desert island and the remaining 28% are not at all prepared to live even if all the essentials are provided. Of the latter group, 24% form the male group and 4% form the

**TABLE XXX**  
**AGE-WISE DISTRIBUTION OF YOUTHS WHO WANT TO LIVE ON A DESERT ISLAND**

<i>Attitudes</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Entire alone	30	70	14	114	1	11	—	22	41	81	14	136
With family including relatives	57	112	32	201	52	27	5	84	109	139	37	285
Friends in general	86	153	24	263	52	27	3	82	138	180	27	345
Other sex	36	68	10	114	14	6	—	20	50	74	10	134
Entire Society	56	99	13	168	19	17	2	38	75	116	15	206
Any other (not specified)	3	13	—	16	1	1	—	2	4	14	—	18
<b>TOTAL</b>	<b>268</b>	<b>515</b>	<b>93</b>	<b>876</b>	<b>149</b>	<b>89</b>	<b>10</b>	<b>248</b>	<b>417</b>	<b>604</b>	<b>103</b>	<b>1,124</b>
No. who do not want to live at all	102	190	69	361	39	26	4	69	141	216	73	430
No. who have not answered the question	2	15	2	19	3	1	1	5	5	16	3	24
<b>GRAND TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1,578</b>

(Contd.)

R E S P O N S E S	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
<i>Those who want to</i>												
live alone	30	70	14	114	11	11	—	22	41	81	14	136
live with somebody	238	445	79	762	138	78	10	226	376	523	89	988
do not want to live at all	102	190	69	361	39	26	4	69	141	216	73	430
TOTAL	370	705	162	1237	188	115	14	317	558	820	176	1,554

female group. It is very significant here to note the difference in responses of the age-groups between the two sexes. While the second age-group among the males form the largest number, the first age-group, i.e. 16-20 years takes the lead in females. This is also true of those who want to live alone and to live with somebody. The percentage distribution of youths who want to live with someone is more evenly distributed among females in all the three age-groups than in the males. The percentage in the third age-group, i.e. 26-30 years in males is almost equal to those who do not want to live at all on a desert island. Though it is not correct to generalise that in this particular age-group youths are as indifferent towards living in a desert island as is towards not living there, it is true that as age advances one is prone to lead a life of peace and rest.

Table XXXI indicates the distribution of those who want to live on a desert island with someone.

The analysis of the responses in Table XXXII shows that there is a difference in the selection of things to be taken with them in each age-group. The persons in the 1st age-group both in males and females have preferred books and magazines; while in the second age-group both have opted for all necessities of life whereas in the third age-group males have given equal preferences both to books, magazines and the hobby materials and females have again preferred all necessities of life. In the total they do not make any difference in the sense, there are as many persons who want to take books with them as there are persons who want to take all necessities of life. However, this cannot be taken as a general view. Every individual has his own choice. Accidentally, it has so happened in the present study that the student group, i.e. those who generally come under the 1st group have given the preference to take books but the middle age-group or the second group which is a little more matured in thinking have preferred to take all necessities of life.

As compared to those who want to take some things there are a small number of persons, i.e. about 6% of the total respondents, who have said that they are not taking anything with them.

Out of the total of 620 persons who have not answered this part of the question, 403 include those who do not want to live on a desert island, 217 include those who want to live alone, and do not like to take anything as the essentials of life are supplied.

As to things they would choose to take with them, there have been various types of answers. (See Table XXXII).

TABLE XXXI

## AGE AND SEXWISE DISTRIBUTION OF YOUTHS WHO WANT TO LIVE ON A DESERT ISLAND WITH SOMEONE

<i>Responses</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
With family relatives ...	57	112	32	201	52	27	5	84	109	139	37	285
With Friends	86	153	24	263	52	27	3	82	138	180	27	345
With the entire society	56	99	13	168	19	17	2	38	75	116	15	206
Other sex	36	68	10	114	14	6	—	20	50	74	10	134
Any other (not specified)	3	13	—	16	1	1	—	2	4	14	—	18
<b>†TOTAL</b>	<b>238</b>	<b>445</b>	<b>79</b>	<b>762</b>	<b>138</b>	<b>78</b>	<b>10</b>	<b>226</b>	<b>376</b>	<b>523</b>	<b>89</b>	<b>988</b>

TABLE XXXII  
AGE AND SEXWISE DISTRIBUTION OF YOUTHS WHO WANTED TO TAKE SOME ARTICLE WITH THEM

Type of things	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
1. Books, Magazines, etc.	71	110	22	203	44	19	1	64	115	129	23	267
2. Musical instruments	18	17	8	43	10	3	2	15	28	20	10	58
3. Pet animals	1	9	2	12	3	2	—	5	4	11	2	17
4. Hobby materials	20	44	22	86	13	4	1	18	33	43	23	104
5. Food and Hobby materials ...	3	1	1	5	3	3	—	6	6	4	1	11
6. Money	—	—	1	1	—	—	1	1	—	—	2	2
7. Entire Society	—	9	—	9	—	1	—	1	—	10	—	10
8. Friends ...	8	9	1	18	—	1	—	1	8	10	1	19
9. Girls/Damsels ...	1	1	—	2	—	—	—	—	1	1	—	2
10. All necessities of life	56	138	17	211	31	26	5	62	87	164	22	273
11. Self-confidence	8	14	1	23	5	3	—	8	13	17	1	31
12. More than one item of the above (1-9)	16	19	4	39	17	6	—	23	33	25	4	62
13. Any other ...	5	25	3	33	5	1	1	7	10	26	4	40
TOTAL ...	207	396	82	685	131	69	11	211	338	465	93	896

## NATURE, BEAUTY AND ART

The term 'beauty' is relative. But its fields are many. We are at present studying the attitudes of the youths regarding nature, music and the visual arts which form the three most important components of the concept of beauty. These three concepts of beauty are merely a perception of satisfaction in one's own mind over a particular thing, or a convincing appearance of a thing to the mind. Therefore, it is understood here that the degree of relationship that exists in these subjects is concerned with the attitude of an individual. For example, sunset may be explicitly beautiful to one, but may be a distraction to another; one may visualise a sense of beauty in the melody of a song but another may not; one may like painting, sculpture as pieces of beauty in life for him, but another person may not. It is, however, the universal tendency that every human born in this world imbibes in him a quality to perceive some sort of 'beauty concept' either physically or mentally. We are concerned here only how the present-day youths view these concepts of beauty. Table XXXIII gives the analysis of their responses.

Out of a total 1,578 youths, 13% have not answered the question, 1% do not like any of these arts and the other 86% like the arts. The percentage distribution, referred to their group totals is given on p. 142.

It is seen from the table overleaf that those who like all the three, i.e. nature, music, and visual arts form the highest frequency both in males and females. If we consider the individual cases, music takes the first chance, both in males and females. This shows that music is liked by one and all. Even in the case of individual groups, the same tendency to have a liking for all of them is prevalent irrespective of the age-groups.

*Arts.* There are five important arts, namely, literature, music, architecture, painting and sculpture which forms the subject matter of humanities. The basis for the distinction and importance between these arts is fundamentally a difference in the way of knowing and understanding these things. Therefore, these arts, basically differ from science in as much as, science relates to do with truth and humanities with beauty. The values of truth belong to the class of logical knowledge and the values of beauty belong to the class of intuitive knowledge. While we are not going into comparative aspects of truth and beauty, it is necessary here to

TABLE XXXIII

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR LIKING OF NATURE,  
MUSIC AND VISUAL ARTS

Type of liking	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Nature	49	79	15	143	15	15	3	33	64	94	18	176
Music	77	166	41	284	47	20	2	69	124	186	43	353
Visual Arts	13	52	16	81	4	7	—	11	17	59	16	92
Nature and Music	20	41	15	76	18	13	1	32	38	54	16	108
Nature and visual arts	10	15	10	35	5	20	—	7	15	17	10	42
Music and visual arts ...	6	22	6	34	7	6	—	13	13	28	6	47
All of them ... ..	126	252	40	418	74	41	6	121	200	293	46	539
TOTAL ... ..	301	627	143	1,071	170	104	12	286	471	731	155	1,357
None of them ... ..	4	4	2	10	2	1	—	3	6	5	2	13
No. who have not answered the question ... ..	67	89	19	175	19	11	3	33	86	100	22	208
GRAND TOTAL ... ..	372	720	164	1,256	191	116	15	322	563	836	179	1,578

<i>Type of liking</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
<b>Nature</b>	11	10	11
<b>Music</b>	22	21	22
<b>Visual arts</b>	6	4	6
<b>Nature and music</b>	6	10	7
<b>Nature and visual arts ...</b>	3	2	2
<b>Music and visual arts ...</b>	3	4	3
<b>All of them</b>	34	38	35
<b>Do not like</b>	1	1	1
<b>Those who have not answered</b>	14	10	13
<b>TOTAL</b>	100	100	100

describe the conceptual differences so as to establish a logical sequence or a basis for finding the relative importance of these arts. We know for certain that sunrise is beautiful or that moonlight is pleasant, and that three multiplied by three is nine. We also know that Shakuntala is composed of some of the finest pieces of verses on nature, beauty and romance and that water is composed of hydrogen and oxygen. But we do not know these things in the same way. Our knowledge of sunrise or the verses is entirely different from the mathematical relations or chemical formulae. In fact, it is so different as hardly to deserve the same knowledge. It may be called appreciation or a better word is experience.

Experience differs almost as widely as the people having them. The experience of the humanities like any other experience is a fact and not a theory. Therefore, it remains itself to be indocile as far as others are concerned. It can neither be learnt nor transferred. Each person must have his own experience. To judge the arts and their values is entirely personal. For a person who likes

music, everything of beauty for him is music. Similarly for other arts also, it happens to be the same thing. Therefore, to find a relative importance in these arts means the establishment of individual relationship between the art and the degree of experience one has gained. Our present study confines here to two aspects, namely :

- (1) whether there is any relative importance in these arts or not; and
- (2) is beauty indispensable to the life of man?

As regards the two questions, the answers received here are of only two types—"yes" or "no". Therefore our interpretation confines only to finding out the number of males or females in different age-groups who accept that there is a relative importance or beauty is indispensable or not.

Out of the 1,578 youths, nearly 36% have not answered the question. Of the remaining 1,009 respondents 67% form those who opine that there is relative importance in these arts, 22% who say that there is no relative importance and 1% who say all are equally important. Analysing further, we find that both in males and females, the percentage distribution of frequencies in all the three age-groups is almost same.

Considering the second aspect whether beauty is indispensable to the life of man, the answers have been tabulated in Table on p. 146.

There are only 5% who have not answered the question. Of the remaining 1,500 youths, 76% say that beauty is indispensable to human life, and the other 24% say that it is not indispensable. Though we cannot assign any reason for this negative approach, it may be possible that those persons might not have based their judgment or belief on their experience. In other words, what is considered beauty in them may entirely be different from the normal one. However, the present data reveals that there are youths who believe that Beauty is not indispensable to life. On the other hand, the percentage of those who believe that beauty is indispensable is nearly 769 which affirms that beauty is something essentially required for a human existence.

*Man and Music.* The functions of art are manifold. When we talk of the function of art, we mean the purpose behind it. In other words, it defines an answer to the question: why is it for? and what is it for? Every art has a *function* or *functions* of its

TABLE XXXIV

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR  
ATTITUDE TOWARDS RELATIVE IMPORTANCE IN ARTS

<i>Type of answer</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who say that there is relative importance	167	336	68	571	63	37	70	107	230	373	75	678
Those who say that there is no relative importance ...	57	165	46	268	29	19	3	51	86	184	49	319
All are equally important	3	5	3	11	1	—	—	1	4	5	3	12
<b>TOTAL ...</b>	<b>227</b>	<b>506</b>	<b>117</b>	<b>850</b>	<b>93</b>	<b>56</b>	<b>10</b>	<b>159</b>	<b>320</b>	<b>562</b>	<b>127</b>	<b>1009</b>
Number who have not answered the question ...	145	214	47	406	98	60	5	163	243	274	52	569
<b>GRAND TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1578</b>

TABLE XXXV

**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THE  
INDISPENSABILITY OR OTHERWISE OF BEAUTY TO THE LIFE OF MAN**

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Beauty is indispensable to the life of man ... ..	270	523	121	914	133	85	12	228	403	606	133	1142
Not indispensable	80	165	36	281	43	24	3	70	123	189	39	351
Not in all cases ... ..	2	1	2	5	1	1	—	2	3	2	2	7
<b>TOTAL ...</b>	<b>352</b>	<b>689</b>	<b>159</b>	<b>1200</b>	<b>177</b>	<b>110</b>	<b>15</b>	<b>300</b>	<b>529</b>	<b>797</b>	<b>174</b>	<b>1500</b>
Number who have not answered ... ..	20	31	5	56	14	8	—	22	34	39	5	78
<b>GRAND TOTAL ...</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1356</b>	<b>191</b>	<b>118</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1578</b>

own. We do not detail here the functional relationship of the various arts. Here we will take for study one of them, namely, music and its functional relationship with the society. Before we do this, we shall explain the main fields where music is essentially made use of. Music is used as a medium to invoke God. Music is used to satisfy a need of the mind. Music is also used in dancing to denote the feelings of heart through gestures. Pathos, sympathy, anger, love, romance all expressed in terms of music have a greater impact on the mind than mere ordinary expression. But our concern here is the utilitarian aspect of music to human life. In other words, why music is for or what does it connote? To be precise, we want to know, whether music is mainly intended for pleasure or for people to give vent to their feelings or to communicate with each other on the plane of sensibility. We shall at present make a study of this as related to the responses of 1,578 youths concerned in this survey.

There are 1,398 youths who feel that music is intended to typify some function in human life. Of these respondents, there are almost equal number who say:

- (1) music is intended to give pleasure;
- (2) music enables to give vent to the feelings; and
- (3) music in addition to above two also helps to communicate with each other on the plane of sensibility.

The percentage in all these cases is 25, 24, 24 respectively, which shows that the first two functions of music are of equal importance. In the other cases the percentage of responses is distributed as follows:

- (1) 13% of those who say, that it only helps to communicate on the plane of sensibility.
- (2) 7% of those who say, music is intended both to give pleasure and to give vent to their emotions.
- (3) 5% of those who say music is intended to give vent to the emotions and to communicate with each other on the plane of sensibility.
- (4) 2% of those who say that music is intended to give pleasure and also to communicate with each other on the plane of sensibility.

As compared to these general tendencies, the individual male and female groups have shown contrasting responses. While the percentage of those who believe that music is intended to give pleasure is the highest, the percentage of those who say that music

**TABLE XXXVI**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THE**  
**ATTITUDE TOWARDS THE FUNCTIONS OF MUSIC**

<i>Functions of Music</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
1. As an instrument for pleasure ... ..	83	169	42	294	34	20	5	60	117	189	48	345
2. As a media to give vent to one's own feelings ...	79	135	34	248	45	28	1	74	124	163	35	322
3. As a media to communicate with each other on the plane of sensibility ...	48	97	22	167	17	6	1	24	65	103	23	191
4. To do the functions as defined in 1 and 2 above ...	36	35	9	80	14	5	1	20	50	40	10	100
5. Both the functions as defined in 2 and 3 ... ..	13	35	5	53	11	8	1	20	24	43	6	73
6. Functions as defined in 3 and 1 ... ..	9	19	—	28	5	1	—	6	14	20	—	34
7. All the 3 of the above functions ... ..	66	149	30	245	50	26	3	79	116	175	33	324
<b>TOTAL ...</b>	<b>334</b>	<b>639</b>	<b>142</b>	<b>1115</b>	<b>176</b>	<b>94</b>	<b>13</b>	<b>283</b>	<b>510</b>	<b>733</b>	<b>155</b>	<b>1398</b>
8. Those who say that music is not intended to do any of the above functions ...	4	12	7	23	2	2	—	4	6	14	7	27
9. Number who have not answered the question ...	34	69	15	118	13	20	2	35	47	89	17	153
<b>GRAND TOTAL ...</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1578</b>

is intended to do all three functions is the highest in males. Making a further analysis, we find still interesting results in the individual age-groups. The highest number of responsibility in each group is indicated below.

<i>Age-group</i>	<i>Functions of Music</i>	
	<i>Males</i>	<i>Females</i>
16-20	Music is intended to give pleasure only.	All the three
21-25	Music is intended to give pleasure only.	Music is intended to give vent to their own feelings and emotions.
26-30	Music is intended to give pleasure only.	Music is intended to give pleasure only.
Consensus of opinion	— „ —	All the three functions.

If we judge by the number of respondents for each of these answers in each age and sex-group, the above table shows that there is a homogeneity in the attitude towards the functions of music and a uniform opinion is given in the age-groups. But in the case of females, there are three different types of answers though ultimately the opinion of the first age-group prevails upon others as the consensus of opinion. By expressing the above answers in terms of percentages, we find that the 1st age-group is the predominant one both in males and females.

As already stated earlier, the general tendency is that music is intended to give pleasure only.

#### PATTERN OF READING

One of the challenging problems of today is to prepare the youth and adults to understand as fully as possible the nature of the age in which they are living. This calls for the need to make available the basic necessities to meet this challenge, i.e. to provide the necessary reading materials which improve the knowledge of youths. In other words, they should be helped in finding out rational solutions to the personal, social problems which they

face, and so help them in building a better world, to live rich and satisfying personal lives. All these demand an aptitude for equipping themselves with the knowledge on these subjects, which calls for a discerning study of books. Today, the opportunities and the felt needs for study relate to practically all fields of human interest and activity. Therefore, a study of the attitudes of youth towards reading needs be of interest to everyone. But before we try to analyse such attitudes, it may be appropriate to know its scope and meaning and the different approaches to reading.

While considering the merits of the cinema, television, radio and reading, Edgar Dale, in one of his articles entitled "Is There a Substitute for Reading?" has concluded that each individual makes through reading valuable contributions to personal development, social progress and efficient living. He points out, however, that there is "no substitute for reading". It is an indispensable factor in modern life, interwoven with observational faculty work, recreation and other activities of young people and adults.

Similarly, another author by name Ralph C. Preston, in one of his books. *The Changed Role of Reading* argues that mere orientation to life is not sufficient either "for personal growth or the survival of our culture. It does not insure the tolerance, balanced judgment and breadth of understanding" which are essential in a free society dedicated to open and objective inquiry. According to him there are six indispensable values of reading:

- (1) a semblance of balance to the content of vicarious experience through a discriminating choice of reading materials;
- (2) a needed check on the authenticity of the content of motion pictures and radio "due both to distorted presentations" and to "the fleeting character of oral reporting";
- (3) to augment the individual's self-respect which is possible through the wide choice of reading materials;
- (4) to foster substantial human and social values in contrast to the strictly materialistic motives that are emphasised so frequently today;
- (5) to acquire more penetrating grasp of the meanings intended through re-reading, analysis and intermittent reflection, and
- (6) to promote mental and spiritual health through participation at times in private, as contrasted with group, experiences and in silent, as contrasted with noisy ones.

We are not entering here into the details of these concepts, and we shall not also try to find out any relationship to personality based on these values because of the limited data available with us. But, we should, however, make an attempt to study whether the present-day youths would like to read or not, with a view to finding the trend in reading, and if they want to read, what kind of books? As regards the first part of the question, out of 1,578 youths, there are only 27 of which 22 are males and 5 females who say that they do not like to read. The balance have expressed their willingness to read.

The findings of research concerning who reads what may be thought of as descriptions of the reader. They provide information about various behavioural and extra personal characteristics. Furthermore, some relationship is usually indicated between one of these reading behaviours and some demographic characteristics, such as age, sex or marital status. Therefore, the data available here has been studied in relation to these characteristics. With this in view, the type of books which the respondents have expressed to read, are classified into five broad groups, namely,—

- (1) Literature—which includes novels, poetry, drama, biographies, etc.;
- (2) Arts—subjects which have been usually combined under the heading 'arts' in the academic sense of the term;
- (3) Science—which includes all natural and applied sciences;
- (4) General interest which covers magazines, etc.;
- (5) Any other unclassified above.

The study has been made under three sections:

- (1) General pattern of reading;
- (2) General pattern of reading in males and females;
- (3) Comparative study of male pattern of reading and female pattern of reading under age-groups.

Before we go into the details of these different patterns of reading, we shall first analyse the responses of those who have given unspecific answers which have been given in Table B. The number of these respondents, for purposes of detailed analyses have been deducted from the total of those who wanted to read, so that the interpretation of data confines to only those who have given specific answers.

TABLE A

	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
<b>I. Literature</b>												
<b>(a) Novels</b>												
Romantic	16	24	4	44	15	1	—	16	31	25	4	60
Historical	11	33	8	52	6	11	—	17	17	44	8	69
Detective	14	26	8	48	22	9	1	32	36	35	9	80
Social ...	—	3	—	3	1	1	1	3	8	4	1	6
Fictions ...	11	17	10	38	6	6	—	12	17	23	10	50
Novels in General	36	84	19	139	21	19	5	45	57	103	24	184
<b>TOTAL (a)</b>	<b>88</b>	<b>187</b>	<b>49</b>	<b>324</b>	<b>71</b>	<b>47</b>	<b>7</b>	<b>125</b>	<b>159</b>	<b>234</b>	<b>56</b>	<b>449</b>
<b>(b) Others</b>												
Drama and poetry	10	20	3	33	8	3	—	11	18	23	3	44
Classical literature	11	18	3	32	10	3	1	14	21	21	4	46
Tragedies ...	1	4	—	5	—	—	—	—	1	4	—	5
Biographies	15	26	10	51	6	4	—	10	21	30	10	61
<b>TOTAL (b) ...</b>	<b>37</b>	<b>68</b>	<b>16</b>	<b>121</b>	<b>24</b>	<b>10</b>	<b>1</b>	<b>35</b>	<b>61</b>	<b>78</b>	<b>17</b>	<b>156</b>
<b>TOTAL — I(a) &amp; (b) ...</b>	<b>125</b>	<b>255</b>	<b>65</b>	<b>445</b>	<b>95</b>	<b>57</b>	<b>8</b>	<b>160</b>	<b>220</b>	<b>312</b>	<b>73</b>	<b>605</b>

(Contd.)

## II. Arts

Arts in General	1	5	—	6	1	—	—	1	2	5	—	7
Religion	9	12	4	25	2	5	1	8	11	17	5	33
Philosophy	12	26	8	46	4	2	—	6	16	28	8	52
Sociology	7	21	4	32	1	2	1	4	8	23	5	36
Anthropology	1	1	—	2	—	1	—	1	1	2	—	3
Politics	2	10	3	15	—	—	—	—	2	10	3	15
TOTAL II	32	75	19	126	8	10	2	20	40	85	21	146

## III. Science

In general	18	38	10	66	3	5	—	8	21	43	10	74
Mathematics	2	—	—	2	—	—	—	—	2	—	—	2
Engineering	2	5	1	8	—	—	—	—	2	5	1	8
Astrology	—	1	—	1	—	—	—	—	—	1	—	1
Psychology	2	10	1	13	2	—	—	2	4	10	1	15
Economics	3	7	—	10	—	2	—	2	3	9	—	12
Commerce	4	5	1	10	—	—	—	—	4	5	1	10
Geography	2	2	—	4	2	—	—	2	4	2	—	6
Medicine	3	3	—	6	—	—	—	—	3	3	—	6
TOTAL III	36	71	13	120	7	7	—	14	43	78	13	134

(Contd.)

IV. *General Interest*

General Knowledge	63	108	15	186	25	14	3	42	88	122	18	228
Nature and Arts	1	6	3	10	3	1	—	4	4	7	3	14
Adventure and Travel	16	23	4	43	9	3	—	12	25	26	4	55
Fun and Frolic		6	1	7	1	—	—	1	1	6	1	8
Occultism/Magic	—	3	—	3	1	—	—	1	1	3	—	4
Sports	2	1	—	3	—	—	—	—	2	1	—	3
Magazines	6	22	8	36	9	2	—	11	15	22	10	47
Sex ... ..	3	6	—	9	2	—	—	2	5	6	—	11

TOTAL IV ... ..	91	175	31	297	50	18	5	73	141	193	36	370
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V. *Any other (unclassified above)* ... ..

	15	22	6	43	7	4	—	11	22	26	6	54
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GRAND TOTAL I, II, III, IV, V	299	596	134	1,031	167	96	15	278	466	694	149	1,309
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TABLE B

<i>Type of Answer</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Books which give food for mind ... ..	7	22	4	33	4	3	—	7	11	25	4	40
Books which do not deal in fictitious subjects ... ..	1	8	2	11	1	—	—	1	2	8	2	12
Do not have any preference ...	17	32	2	51	7	9	—	16	24	41	2	67
Books which help to build the career ... ..	3	10	2	15	2	2	—	4	5	12	2	19
<b>TOTAL</b>	<b>28</b>	<b>72</b>	<b>10</b>	<b>110</b>	<b>14</b>	<b>14</b>	<b>—</b>	<b>28</b>	<b>42</b>	<b>86</b>	<b>10</b>	<b>138</b>

**TABLE C**  
(Consolidated answers of Tables A & B)

<i>Type of answers</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
No. who do not want to read	6	12	4	22	3	2	—	5	9	14	4	27
No. who have not answered the question ... ..	39	38	16	93	7	4	—	11	46	42	16	104
No. who would like to read (TABLE I) ... ..	299	598	134	1031	167	96	15	278	466	694	149	1309
<b>GRAND TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1578</b>

Out of 1,578 youths contacted, as already mentioned 98% have shown an aptitude for reading books. The pattern of reading of books under the 5 major heads is indicated separately on an earlier page.

TABLE D

Type of Group	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
<i>Those with specific answers</i>												
Literature ... ..	125	255	65	445	95	57	8	160	220	312	73	605
Arts	32	75	19	126	8	10	2	20	40	85	21	146
Science	36	71	13	120	7	7	—	14	43	78	13	134
General Interest	91	175	31	297	50	18	5	73	141	193	36	370
Others ... ..	15	22	6	43	7	4		11	22	26	6	54
TOTAL	299	598	134	1031	167	96	15	278	466	694	149	1309
<i>Those who have given vague answers</i>												
Others ... ..	73	122	30	225	24	20	—	44	97	142	30	269
TOTAL	372	720	164	1256	191	116	15	322	563	836	179	1578

Table B shows that 138 respondents, i.e. 9% of the total respondents, belong to those who have been grouped under 'un-specific answers'. This nine per cent forms 4% of those who do not have any preference in reading books, 3% of those who want to read books which give food for their mind, 1% each of those who want to read books which do not deal with fictitious subjects, and books which help to build their career. A further analysis of these answers shows that of the 110 males, who form this group, 47% do not have any preference in reading books, whereas in females the percentage is 58%. On the other hand, there are 30% of males as against 25% of females who want to read books which give food for mind and 11% of males against 3% of females who want to read books which do not deal with fictitious subjects. The only case where there is no variation in percentage is in those who want to read books which help building their career. While persons in the third age-group in males have shown a tendency to read books which give food for mind, the first and second age-groups have shown a tendency to have little preference in reading books. This inference continues only to the number of respondents considered in Table B. Whereas in females, there seems to be a uniform behaviour in reading, in both the age-groups, for there is none in the third group who have given vague answers.

One important thing which should be noticed in the answers of these respondents is that the answers confine more in defining the reason for reading rather than giving the type of interest in some particular field or what we may call the areas of interest. It is universally accepted that there must be some reason behind reading, such as for pleasure, by force of habit, to preserve self-prestige, to improve the career, to acquire more knowledge, etc. But we are concerned more with what the youths read rather than why they read. As such answers in this survey have been got accidentally, a separate table has been made and interpreted as in Table B.

The first answer indicates the necessity for reading as a mental exercise. The second one indicates the necessity for reading to have the knowledge of realities in life. The third one shows the necessity for reading either by force of habit or by sheer compulsion of circumstances, and the fourth shows the necessity of reading to improve one's own career. The word force of habit

perhaps needs some explanation. The phenomenon may be explained as follows. If a man gets accustomed to reading before he goes to bed, it becomes very difficult for him to get sleep till he reads; it does not matter what he reads, and whether he understands it or not. In such cases, he does not prefer to read any particular book, magazine, etc.

Let us now proceed to the interpretation of Table A which gives us a pattern of reading among youths. Out of 1,309, there are 54 respondents who want to read miscellaneous books, which have been classified separately. These form 4% of the total.

Out of the remaining 1,255, the percentage distribution under the four major heads are as follows:

- 49% of those who want to read literature.
- 11% who want to read books dealing with arts subjects.
- 10% who want to read books dealing with science.
- 30% who want to read books of general interest.

This shows that the areas of major interest in the set of respondents of the survey are in reading literature and books of general interest. Analysing in detail these two areas of interest, it is observed that in the case of literature there are nearly 37% who are keen upon reading novels whereas the remaining 12% are keen upon reading other literature, such as drama, poetry, biographies, etc. Similarly, in the case of books of general interest, the areas of concentration in reading is general knowledge books, which forms 18% of the total. The other 12% is distributed among other types of books of general interest such as, magazines, sports, etc. Even here, it is very interesting to note that there are nearly 4% of each of those who want to read books on adventures and travel and magazines. It is also equally important to note, though the percentage is negligible that there are a few who want to read books on occultism or magic, fun and frolic. There is also one per cent who want to read books on sex.

### *Pattern of Reading in Males and Females*

The major interests of reading in males and females expressed as percentages to their respective totals are given overleaf.

<i>Areas of interest*</i>				<i>Males</i>	<i>Females</i>
Group	I	...	...	45	60
"	II			13	8
"	III			12	5
"	IV	...	...	30	27
TOTAL ...				100	100

\* for details refer to earlier tables.

Out of the total of 1,255 respondents who have specifically given the type of books they would like to read, 988 are males and 267 are females. The percentages given above relate to these figures. It is seen from the above table that the pattern of reading in males and females differs. While the females like more of literature and very much less of arts and science books, the tendency in males is widely distributed though literature and books of general interest are slightly higher than the others.

The Sub-Class concentration of reading in these shows that a majority of them in Group I want to read novels, especially novels in general, not of any particular type.

The table opposite gives the distribution of the highest frequency of reading a particular type of book in males and females. These percentages have been taken to the sub-totals, i.e. the group totals.

The table opposite clearly shows that in the case of novels, both males and females have a tendency to read any novel and thus attaching little importance to the type while in the case of other literature, males have preferred reading biographies and females have preferred to read books about classical literature. In the case of arts also, this type of tendency is observed, while the males want to read more of philosophy, females want books on religion. Regarding books on science, both men and women have preferred reading science books in general and not anything in particular. Even in the last one, i.e. regarding general interest, both males and females have preferred to read books of general knowledge. But in all these cases, whether the percentage is taken to total

<i>Highest frequency in</i>	<i>% of Males</i>	<i>% of Females</i>
<b>I. Literature :</b>		
<b>(a) Novels</b>		
Novels in general	31 (14)	28 (17)
<b>(b) Other literature</b>		
(1) Biographies	11 (9)	—
(2) Classical Literature	—	9 (6)
<b>II. Arts :</b>		
(1) Philosophy	36 (5)	—
(2) Religion	—	40 (3)
<b>III. Science :</b>		
Science in general	55 (7)	60 (3)
<b>IV. General interest :</b>		
General Knowledge	63 (19)	57 (16)

\* Figures in brackets indicate the percentages to the total in the respective male or female group.

or to the sub-group totals, there is not much variation, which means that there is a common tendency in reading.

### *Pattern of Reading According to Age-Group in Males and Females*

The table overleaf gives the percentage distribution of youths according to their preference for reading. These percentages are taken to the respective age-group totals.

It is observed that in males there is not much difference in the percentage of reading either novels or other literature. But in females, the 2nd age-group has a higher percentage of those who want to read novels than the other two. In the case of males, the

Name of the Group	Males			Females		
	16-20	21-25	26-30	16-20	21-25	26-30
I						
(a)	31	33	38	44	51	47
(b)	13	12	13	15	11	7
II	11	13	15	5	11	13
III	13	12	10	5	7	—
IV	32	30	24	31	20	33
TOTAL	100	100	100	100	100	100

percentage of those who want to read novels has been rising steadily as the age also advances, whereas in the case of females, the peak age is between 21-25. As a contrast to this, the liking of reading books of general interest in males has shown a decreasing tendency as the age advances while in females, it decreases from the 1st age-group to the 2nd and again increases in 3rd age-group. This is exactly opposite of the tendency in the 1st group.

The particular areas of interest in the different age-groups are tabulated on the opposite page.

The table opposite gives only the type of books on which the majority have shown an inclination to read. This does not, however, mean that they are not interested in reading other books. But, their major interest is with these books. It is seen from the table, that there is a uniform preference for the type of books to read in all the three age-groups in males and females.

Going into a little further analysis, we find that there are only two females out of eleven respondents who wanted to read on sex books, the rest of them are males. These two persons belong to the age-group 16-20, whereas in males, there are three in the 1st age-group and six in the second, none in the 3rd. This shows that the tendency to read books on sex will be greater between the ages 16-25 and gradually decreases as the age advanced. This is also indicative of the fact that there are none either in males

Groups	Males			Females		
	16-20	21-25	26-30	16-20	21-25	26-30
I. Literature						
(a) Novels	Novels in general	Novels in general	Novels in general	Novels in general	Novels in general	Novels in general
(b) Others	... Biographies	Biographies	Biographies	Classical Literature	Biographies	Nil
II. Arts	... Philosophy	Philosophy	Philosophy	Philosophy	Religion	Nil
III. Science	... Science in general	Science in general	Science in general	Science in general	Science in general	Science in general
IV. General interest	... General Knowledge	General Knowledge	General Knowledge	General Knowledge	General Knowledge	General Knowledge

Type of shows and entertainments	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
<b>I. Commercial entertainments, shows and performances</b>												
Film shows ...	42	115	41	198	24	17	—	41	66	132	41	239
Drama ... ..	13	45	13	71	9	4	1	14	22	49	14	85
Dance ... ..	5	3	1	9	4	4	—	8	9	7	1	17
Music ... ..	20	35	10	65	11	4	1	16	31	39	11	81
Operas ... ..	4	5	1	10	—	1	—	1	4	6	1	11
More than one of the above	37	79	18	134	35	10	1	46	72	89	19	180
<b>TOTAL I</b>	<b>121</b>	<b>282</b>	<b>84</b>	<b>487</b>	<b>93</b>	<b>40</b>	<b>3</b>	<b>126</b>	<b>204</b>	<b>322</b>	<b>87</b>	<b>613</b>
<b>II. Social Entertainments</b>												
Picnics/excursions ...	6	7	1	14	3	5	—	8	9	12	1	22
Indoor games ... ..	3	—	—	3	—	—	—	—	3	—	—	3
Outdoor games ... ..	—	4	3	7	1	1	—	2	1	5	3	9
Hiking & trekking ...	3	7	3	13	1	1	—	2	4	8	3	15
Social gatherings ...	10	24	2	36	1	2	1	4	11	26	3	40
More than one of the above ... ..	2	10	1	13	4	1	—	5	6	11	1	18
<b>TOTAL II</b>	<b>24</b>	<b>52</b>	<b>10</b>	<b>86</b>	<b>10</b>	<b>10</b>	<b>1</b>	<b>21</b>	<b>34</b>	<b>62</b>	<b>11</b>	<b>107</b>

(Contd.)

Type of shows & entertainments	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
III. General/Miscellaneous combination of group I & II (unclassified) ... ..												
(a) Variety entertainment	19	21	5	45	18	7	—	25	37	28	5	70
Light entertainments	19	36	6	61	11	1	2	14	30	37	8	75
Any other ... ..	13	28	11	52	7	3	3	13	20	31	14	65
Any other ... ..	6	13	3	22	2	—	—	2	8	13	3	24
TOTAL III (a) ...	57	98	25	180	38	11	5	54	95	109	30	234
IV. Unspecified												
Do not have any preferences	18	35	7	60	7	4	1	12	25	39	8	72
Shows which promote mental health ... ..	25	54	7	86	9	15	1	25	34	69	8	101
TOTAL IV	43	89	14	146	16	19	2	37	59	108	16	183
TOTAL III & IV	100	187	39	326	54	30	7	91	154	217	46	417
GRAND TOTAL I, II & III ...	245	521	133	899	147	80	11	238	392	601	144	1,137
Number who do not like any shows & entertainments ...	17	23	88	48	8	4	2	14	25	27	10	62
Number who have not answered the question ... ..	110	176	23	309	36	32	2	70	146	208	25	379
GRAND TOTAL ...	372	720	164	1,256	191	116	15	322	563	836	179	1,578

or females who want to read books on sex in the 3rd age-group.

A general inference has been made and discussed in an earlier chapter.

### *Shows and Entertainments*

Let us take the case of shows and entertainments and we will find out the type of shows and entertainments the present-day youths like. The following is an analysis of 1,578 youths. (See table opposite.)

For purposes of analysis, the answers regarding shows and entertainments, have been classified into 4 groups:

- (1) Those belonging to the commercial type of entertainment such as film shows, drama, music, etc., where actual physical participation is not very essential or absolutely unessential;
- (2) Those belonging to the non-commercial or social entertainments such as picnics, games, social gatherings, etc., which require actual physical participation.
- (3) Those belonging to the miscellaneous group, or general entertaining like, variety entertainments, light entertainment, etc., which do not belong to either of the above two categories and which are unclassified.
- (4) Those belonging to the unspecified class of answers like entertainments which promote mental health, etc.

In addition, there are two more groups of respondents, namely, (1) those respondents who do not like any shows and entertainments and (2) those who have not answered the question at all. The percentages of frequencies under these groups are given below.

It is observed here that there is almost a uniform tendency regarding entertainments and shows among males and females. The commercial entertainments have been liked more because of the fact that they give a temporary distraction to the mind from the routine way of life. Next in importance comes the general entertainments. These general entertainments include any type of light entertainments which are listed in the first two groups or even outside the group. There have been very interesting and uncommon answers from a few respondents both

<i>Type of entertainment</i>	<i>% to the total</i>		
	<i>Male</i>	<i>Female</i>	<i>Total</i>
1. Those who like commercial entertainments mostly ... ..	40	40	40
2. Those who like non-commercial or social entertainments ... ..	6	6	6
3. Those who like general entertainment	14	16	14
4. Those who like all or have no preference ... ..	5	4	5
5. Those who like those which promote mental health ... ..	6	8	7
6. Those who do not like any shows and entertainments ... ..	4	4	4
7. Those who have not answered the question ... ..	25	22	24
<hr/>			
TOTAL	100	100	100

of males and females. Though they have not been shown separately but included in "any other", it is worth mentioning in the description. It is observed that two from the male group and one from the female group have expressed a liking for *sexual entertainment*. We can only attribute a wanton motive to this type of answering rather than grouping them under persons of nymphomaniac tendencies.

Analysing the individual groups under each age-group, we find that

- (1) in the case of commercial entertainments, respondents in all the age-groups have preferred film shows for any type of entertainment, both in males and females.
- (2) in the case of social entertainments, social gatherings have been liked very much in all the 3 age-groups of males whereas females, picnics and excursions have been preferred.
- (3) taking the case of miscellaneous group, there has always been a tendency for variety entertainment in males. The frequency in the case of females for both social and commercial entertainments is more.

TABLE XXXVII

## AGE AND SEXWISE DISTRIBUTION OF YOUTHS WHO WANT TO LIVE OLD

Attitude	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who want to live old ...	168	334	89	591	64	36	8	108	232	370	97	(45%) 699
Those who do not want to live												
old if it meant misery	6	10	1	17	2	1	1	4	8	11	2	(1.5%) 21
Those who do not want to live												
old at all	189	364	67	620	123	76	6	205	312	440	83	(54%) 835
<b>TOTAL</b>	<b>363</b>	<b>708</b>	<b>157</b>	<b>1228</b>	<b>189</b>	<b>113</b>	<b>15</b>	<b>317</b>	<b>552</b>	<b>821</b>	<b>182</b>	<b>1555</b>

- (4) as against all these, the percentage of those who don't like any entertainment of shows are equal both in males and females.

In conclusion, we can say that the general tendency for film shows and entertainments is towards the commercial ones rather than any other type. This shows that the social and practical approach to the problem is gaining lesser importance.

# Individual and Stimuli

## OLD AGE

EVERY HUMAN BORN IN THIS WORLD HAS A NATURAL DESIRE TO LIVE old. Whatever may be said and done, old-age has its own charms. Especially in the younger generation, though they dislike the old at the outset, it is but natural to feel himself proud of being older at some stage. Table XXXVII gives an analysis of the responses of 1,578 youths.

Out of 1,578 youths contacted, only 23 i.e. about 1.5% have not answered the question. Table XXXVII indicates that the number of youths who do not want to live old are almost equal to those who want to live. Among those who have expressed a desire to live old, 3% both in male and female groups are prepared to live under the condition that they do not suffer much on any account. Though this does not seem to be logical, there is something which withholds the individual to react towards oneself being old.

## PAST, PRESENT, FUTURE AND HOPES

### *Past*

Many are today pessimistic about the past and to some extent, about the present with a bias towards expecting that any plausible change will be for the better. This dis-valuation of the past is not confined only to the eccentric, disappointed and doctrinaire persons; but to all those who have been consistently influenced by the modern trends in civilization, which is rapidly changing with the growth of Science. However, the impact of the past continues to lurk in the minds and many a time, one feels that what happened yesterday was better than that what is happening today and what may happen tomorrow.

One of the famous Anthropologists, Mr. Lowie, wrote: "to that planless hodgepodge, that thing of shreds and patches called civilization, its historian can no longer yield superstitious reverence. He will realise better than others the obstacles to infusing design into the amorphous product but in thought at least he

will not grovel before it in fatalistic acquiescence but dream of a rational scheme to supplant the chaotic jumble."

Perhaps this planless hodgepodge in modern thinking may be the product of trials and successes under the control of the confirming reaction and so presumably tended toward a balance of satisfactions over discomforts. This tendency towards a balance of satisfaction is temporary. But what is more important here is that this satisfaction has made the life enjoyable. Therefore, the attitude towards the past is not so favourable. The table overleaf gives the attitude of persons towards life that existed 200 years before in these modern times.

Table XXXVIII gives the figures of only those who have answered the question. Out of 1,578 youths contacted, 1473 have responded to the question whether he is prepared to live in a life which existed 200 years hence and 105 have not responded. Of those who have responded, 84% do not want to live in this modern age under conditions which prevailed 200 years back. This is a very significant point to show that the present day youths believe more in the material comforts which the scientific developments are giving them.

Consequent upon the individual, the influence of human nature, which itself is a jumble of cruelty and kindness, curiosity adventure and love it should be reasonable to think that the civilizations of the past were at least tolerable to those men who lived in them. Table XXVIII reveals that 81% of the youths who have been studied now have a negative value to the past civilization. Though this does not admit of any generalisation, it is possible here to presume that the conditions in which the individual is living is more satisfactory than the one existed 200 years hence.

### *Present*

The progress or otherwise of humanity largely depends upon the growth of science and culture. In addition, every individual contributes towards the growth or decaying of human society for he himself forms a component of the society. The terms progress and decay are too relative and therefore, the individual thinking also differs. The table on p. 173 gives an idea of how the youths view of the progress or decay of the humanity.

TABLE XXXVIII

AGE AND SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDES TOWARDS LEADING A LIFE THAT EXISTED 200 YEARS BEFORE IN MODERN TIMES

<i>Attitude</i>	<i>16-20</i>		<i>21-25</i>		<i>26-30</i>		<i>Total</i>	
	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	<i>Females</i>
Those who want to live	61	32	124	13	40	4	225	49
Those who do not want to live	292	142	551	95	110	9	593	246
<b>TOTAL</b>	<b>353</b>	<b>174</b>	<b>675</b>	<b>108</b>	<b>150</b>	<b>13</b>	<b>818</b>	<b>295</b>

### AGE-WISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS HUMANITY

<i>Type of behaviour</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Moving towards progress	371	565	121	1,057
Towards decadence	92	146	26	264
Neither	37	56	16	109
Oscillating	47	50	10	107
Materially progressing & spiritually decaying ...	9	16	6	31
<b>TOTAL</b>	<b>556</b>	<b>833</b>	<b>179</b>	<b>1,568</b>

It is seen from the above table that out of the 1,568 youths who have responded to this question, 67% feel that the humanity is moving towards progress, 17% towards decadence, 7% towards neither and 7% oscillating. The percentage to total number of persons giving each different answers is given below.

### PERCENTAGE DISTRIBUTION OF YOUTHS TO THE TOTAL FOR EACH ANSWER ACCORDING TO THEIR GROUPS

	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Progress	35	54	11	100
Decaying	35	55	10	100
Neither	34	51	15	100
Oscillating	44	47	9	100
Materially progressing & spiritually decaying ...	29	51	20	100

The percentage distribution of the youths in response to the first three types of answers is almost steady in all the age-groups. But there is a very wide variation in the next answer i.e. where the humanity is said to have been oscillating. The percentage in the first age-group suddenly shoots up whereas, it falls down in both the cases. This is very significant. But again the percentage falls down in the first age-group in the next type of answer i.e. where the humanity is said to have been materially progressing and spiritually decaying. The percentage in the other group (second) rises upto the normal and in the third goes to the maximum. Therefore, the behaviour in both the type of answers which relate to the oscillation and material progress of the humanity is erotic in the sense that they suddenly deviate on both sides of the normality.

As a supplement to this question, the next one intends to find out if the youths can do anything about this either by themselves or in association with others.

**AGE-WISE DISTRIBUTION OF YOUTHS WHO CAN CONTRIBUTE SOMETHING TOWARDS THE GROWTH OF HUMANITY BY THEMSELVES OR IN ASSOCIATION WITH OTHERS**

<i>Type of response</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Single handed	53	99	21	173
In association with others	338	518	108	964
Both ways	121	136	38	295
<b>TOTAL.</b>	<b>512</b>	<b>753</b>	<b>167</b>	<b>1,432</b>

Out of the 1,432 persons who have responded to this question, 67% are of the opinion that they can do something good to improve the growth of humanity in association with others. 20% have said that they can do something in association with others and by themselves. The remaining 13% have expressed confidently that they can do by themselves. In all these three cases,

the most responsive group is the second one. That is an age-group when each individual is at the peak of his physical youthfulness and therefore he always speaks proudly more of himself in doing a work than in consultation with others.

### *Future*

The following is a study of the insight into the minds of the youth towards the outer space. The attitudes of 1,578 youths towards space travelling is recorded on P. 176.

It is seen from the table overleaf that there are nearly 21% who are not at all interested in space travel which is significant as compared to those who want to travel in space. Among those who want to visit another planet nearly 44% are prepared to wait till the space travel becomes common and the rest i.e. 56% want to be the first to visit. This only shows the curiosity or eagerness among the youth to enjoy space travel. The frequency distribution showing this curiosity is rather high in the second age-group in males and in the first age-group in females. The tendency in the approach of this curiosity decreases as in females the age advances whereas it rises and falls in the case of males.

### *Hopes*

The question, "what makes you hopeful?" relates to knowing the way of thinking in the present day youths. In other words, it is a study to know which of the things make them hopeful. Moreover, it can also be a study of human mind towards the positive and the negative sides of life or what may be called optimistic and pessimistic approaches to life. These types of approaches may be caused out of the impact of sufferings or worries in life. Though correlated study has not been made at present between the type of worries and the things which make them hopeful, it is yet sufficient to see how far the youths reveal themselves of the complexes within them. Table XLI gives an analysis of the mind of the youths towards things that make them hopeful.

TABLE XXXIX

## AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR DESIRE TO TRAVEL IN SPACE

<i>Type of attitude or desire</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Number who want to be the first to visit another planet	199	320	74	593	73	32	4	109	272	352	78	702
Number who would wait till space travel is common	119	239	53	411	68	47	5	120	187	286	58	531
Number not at all interested ...	51	149	33	233	46	36	6	88	97	185	39	321
<b>TOTAL</b>	<b>369</b>	<b>708</b>	<b>160</b>	<b>1,237</b>	<b>187</b>	<b>115</b>	<b>15</b>	<b>317</b>	<b>556</b>	<b>823</b>	<b>175</b>	<b>1,554</b>

TABLE XL  
AGE-CUM-SEXWISE DISTRIBUTION OF THE YOUTHS ACCORDING TO THEIR ATTITUDES REGARDING HOPES

Reason for being hopeful	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
THOSE WHO HAVE AN OPTIMISTIC APPROACH												
Faith in God ... ..	32	66	9	107	30	10	3	43	62	76	12	150
Success in life ... ..	18	25	1	44	11	10	1	22	29	35	2	66
Optimistic belief as self-confidence ... ..	107	250	67	424	56	37	8	101	163	287	75	525
Advancement, science and knowledge ... ..	20	31	4	55	5	3	—	8	25	34	4	63
Hardwork, discipline etc. ...	23	55	11	89	7	4	1	12	30	59	12	101
Desire, ambition, etc. ...	23	45	19	87	9	4	—	13	32	49	19	100
Nature and its power ... ..	23	25	14	62	5	1	—	6	28	26	14	68
Faith in humanity ... ..	9	26	3	38	3	2	—	5	12	28	3	43
Education ... ..	34	26	4	64	7	5	—	12	41	31	4	76
Bright future ... ..	8	23	8	39	5	6	—	11	13	29	8	50
Past incidents ... ..	1	5	—	6	—	—	—	—	1	5	—	6
Others who have suffered more than 'self' ... ..	—	1	—	1	—	1	—	1	—	2	—	2
Any other ... ..	5	42	8	55	7	2	—	9	12	44	8	64
<b>TOTAL ...</b>	<b>303</b>	<b>620</b>	<b>148</b>	<b>1,071</b>	<b>145</b>	<b>85</b>	<b>13</b>	<b>243</b>	<b>448</b>	<b>705</b>	<b>161</b>	<b>1,314</b>
THOSE WITH PESSIMISTIC APPROACH												
Not at all hopeful or nothing ...	12	22	6	40	5	12	—	17	17	34	6	57
<b>GRAND TOTAL ...</b>	<b>315</b>	<b>642</b>	<b>154</b>	<b>1,111</b>	<b>150</b>	<b>97</b>	<b>13</b>	<b>260</b>	<b>465</b>	<b>739</b>	<b>167</b>	<b>1,371</b>

Of the total number of 1,578 respondents, 88% have responded to the question "What makes you hopeful?" and 12% have not answered it.

The distribution of frequency of males and females among those who have answered the question is shown in the table on p. 177 along with their reason being hopeful. It can be seen therefore that majority of them are optimistic and their percentage is nearly 96. Those who are pessimistic in the sense that nothing can make them hopeful or they are not at all hopeful of things are very less in number and their percentage to the total is nearly 4. Though these figures do not help us the extent to which these optimistic or pessimistic tendencies exist in them, it reveals that there are sufficiently large numbers of persons who feel optimistic of what they have yet to see and face. The one peculiarity that can be observed here is that while in males the second age-group records the highest percentage who have optimistic tendencies, in females, the first age-group records the highest frequency. Moreover, the second thing is, the optimistic tendency in the three age-groups of males follows the pattern of a normal curve but in females it is just a straight line as the frequency abruptly decreases as the age-group changes. Even in the case of those who have pessimistic tendencies whose percentages is comparatively very low, the distribution of frequencies in males is of the same pattern as those with optimistic tendencies. But in the case of females it is just a line with upward slope. In fact, there is none who is pessimistic in females. This is a notable feature.

An analysis of the reasons for being optimistic reveals that there are two types of approaches to this: (1) Materialistic approach which deals with tendencies like advancement in science, education, desire and ambition, past incidents, success in life, others' sufferings, etc. (2) Spiritual approach which deals with faith in God, faith in humanity, nature and its power, self-confidence, bright future, etc.

It is seen from the table on p. 177 that there is a larger percentage of those who have a spiritualist approach towards these optimistic tendencies which make them hopeful. As has already been described earlier, the frequency distribution even here both in males and females follow the same pattern i.e. general increase from first age-group to second and a sudden decrease in the third age-group in males and a complete slow down in females.

TABLE XLI

## AGE-CUM-SEXWISE DISTRIBUTION OF DIFFERENT APPROACHES OF OPTIMISTIC TENDENCIES IN YOUTHS

<i>Type of approach</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Materialistic	119	188	39	346	39	27	1	67	158	215	40	413
Spiritualistic	179	390	101	670	99	56	11	166	278	446	112	836
TOTAL	298	578	140	1,016	138	83	12	233	436	661	152	1,249

## PITY

Pity is a feeling of compassion that exists in most of the beings in this world. It is a feeling which reacts to the sentiments of others. Sometimes this feeling shows helplessness and sometimes, it shows sympathy. Whatever we may call it, pity is the reaction of an individual who by his own actions develops this feeling merely out of compassion. On the other hand, it may also arise due to nil or little reaction between two unequal forces. Therefore, pity may be the resultant of actions between two individuals. What we are concerned with here is whether this reaction comes out as a feeling only from a strong or weak individual.

The table opposite gives a record of the responses of the youth regarding this question.

It is seen from the table opposite out of 1,476 nearly 52% have said that pity is the reaction of a strong individual whereas 36% say it is that of a weak individual. Of the rest, 10% say that it is the reaction of both strong and weak and 2% say that it is from the average man, or neither strong nor weak.

The percentage distribution is given below.

<i>Type of answer</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I	57	50	60	54	45	42	54	44
II	29	40	32	35	40	41	31	40
III	3	2	1	2	4	2		30
IV	11	8	6	9	11	15	15	13
TOTAL	100	100	100	100	100	100	100	100

While making a detailed study of the responses of the groups, we find in males that the percentage of those who say that pity is the reaction of a strong individual is 50% and above in all the three age-groups, whereas in females, it is 40% in the 1st two age-groups and 54% in the 3rd age-group. Even here, both in males and females, the 3rd age-group records the highest per-

TABLE XLII

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS PITY AS A REACTION OF A STRONG OR WEAK INDIVIDUAL

Type of reactions	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Pity is the reaction of a strong individual ... ..	197	340	92	629	80	47	7	134	277	387	99	763
A weak individual	101	265	49	415	71	46	4	121	172	301	53	536
Neither strong nor weak	12	11	2	25	7	2	—	9	19	13	2	34
Both strong and weak ...	37	57	10	104	20	17	2	39	57	74	12	143
TOTAL ...	347	673	153	1,173	178	102	13	303	525	785	166	1,476

centage. But on the other hand, in the case of those who say that pity is the reaction of a weak individual, the 2nd age-group records the highest percentage in both males and females. There is no variation in the percentage in the 2nd age-group, thereby showing that there is almost an equal percentage of youths both in males and females, who feel that pity is the reaction of a weak individual. As against these, the percentage of those who say that it is the reaction of both strong and weak is relatively higher in females than males, in the 2nd and 3rd age-groups, whereas, it is equal in the 1st age-group.

### *Obedying and Commanding*

The two terms obey and command may mean subordination and domination. Subordination is to serve and domination is to exercise power. The satisfactions of domination and subordination form part of the good life for man. Every social group presents an empirically established dominance subordination hierarchy order which appears to function 'governmentally'. This order is not permanent, but changes with physical condition, age and the outcome of behavioural complexion. Physical powers and intelligence seem to be its chief determinants. Such a system of social relationship necessitates cooperation, but it does not necessarily imply unselfishness, altruism nor any semblance of the voluntary subordination of the individual *will* and *desire* to the welfare of the group.

In the present survey, the attitude of youths regarding the concepts of subordination and domination has been studied comparatively, whether subordination is better or domination is better. In other words whether obeying is better than commanding or commanding is better than obeying. The opposite table gives the type of attitudes shown by 1,578 youths.

Out of the total 1,578 respondents, 93% have answered the question and 7% have not answered. Among the 1,163 male respondents, 61% form those who believe that obeying is better than to command, 32% of those who believe commanding is better than obeying and the rest 7% belong to the group who say that both obeying and commanding is good depending upon circumstances. Even in the females, 65% form the first group, 23% second group and 12% the third group. It is observed here that the percentage in the first and third group is higher in females

**TABLE XLIII**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR**  
**ATTITUDE TOWARDS OBEYING AND COMMANDING**

<i>Type of answer</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Obeying is better than to command ... ..	211	409	91	711	124	71	4	199	335	480	95	910
Commanding is better to obey	108	213	47	369	38	28	5	71	147	241	52	440
Sometimes to obey and some- times to command depending on circumstances ... ..	22	48	13	83	20	11	5	36	42	59	18	119
<b>TOTAL</b>	<b>342</b>	<b>670</b>	<b>151</b>	<b>1,163</b>	<b>182</b>	<b>110</b>	<b>14</b>	<b>306</b>	<b>524</b>	<b>780</b>	<b>165</b>	<b>1,469</b>
Number who have not answered	30	50	13	93	9	6	1	16	39	56	14	109
<b>GRAND TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1,256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1,578</b>

than in males. Comparing the answers of males and females that the acceptance of obeying is a better policy, the percentage of females is 65 as compared to 61 of males. This indicates the fact that women by nature are not dominant and would in most of the cases like to be passive. This is also shown in the case of the third group. On the other hand, males who by nature like to be dominant have shown correspondingly a higher tendency to command than to obey. In the second group, 32% of males accept this as against 23% of females, who say commanding is better than to obey.

The analysis of the responses in the different age-groups is expressed below in terms of percentages to their respective group totals.

PERCENTAGE DISTRIBUTION OF YOUTHS ACCORDING TO  
THEIR ATTITUDE TOWARDS DOMINATION AND  
SUBORDINATION

<i>Type of answer</i>	<i>Males</i>			<i>Females</i>		
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>
I*	61	61	60	68	65	28
II*	32	32	31	21	25	36
III*	7	7	9	11	10	36
	100	100	100	100	100	100

\* These correspond to items mentioned in the earlier table.

The percentage distribution of responses in males seems to be more evenly distributed in the three age-groups than in the females. The distribution of the responses in females in the third age-group does not correspond to the pattern of answers in the other two groups. The number of persons who are receptive to dominance are more than who are receptive to subordination. This might be due to the reason that the level of thinking in the matured age-group is higher than the other groups or it may be that the changing patterns of society and the demands of the social relationship of women in society have changed the attitude in women

TABLE XLIV

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR  
PREFERENCE TO SAVING FIRST, MEN, WOMEN, CHILDREN, OLD  
AND CRIPPLES

<i>Who should be saved first</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Men	25	45	12	82	16	11	1	28	41	56	13	110
Women ...	26	70	18	114	13	6	2	21	39	76	20	135
Children ...	230	451	88	778	112	74	7	193	351	525	95	971
Old people ...	14	21	4	39	3	5	1	9	17	26	5	48
Cripples ...	35	83	27	145	29	13	3	45	64	96	30	190
All of them	6	15	4	25	6	5	1	12	12	20	5	37
<b>TOTAL ...</b>	<b>345</b>	<b>685</b>	<b>153</b>	<b>1,183</b>	<b>179</b>	<b>114</b>	<b>15</b>	<b>308</b>	<b>524</b>	<b>795</b>	<b>168</b>	<b>1,491</b>

to acquire a dominant approach towards things. This cannot be a concrete or general conclusion. But this can be one of the possible interpretations of the existing data in the present survey.

If, on the other hand, the sample size of the third age-group is considered, it is observed to be the smallest one and hence the distribution in this case may not be the representative of the responses taken on a larger number. There are 15 women in the third age-group of whom one has not answered and out of the other 14, four of them say that they want to obey, 5 of them say that they want to command, and 5 say both are better. Therefore, what has been inferred above applies only to this particular group of females only and we cannot take this as a base for a proportionate mathematical derivation to a larger number of respondents.

A study of the responses in males indicates that the three types of answers considered here are evenly distributed in all the three age-groups. This shows an uniform level of thinking and approach to this particular problem of domination and subordination in males, irrespective of their age-group. This has been clearly shown in the percentage distribution table given earlier.

The consensus of opinion of males and females or what is called the general attitude of the respondents, is more towards the acceptance of the principle "*obeying is better than commanding*".

#### PRIORITY IN SAVING LIFE IN EMERGENCIES

The responses of the youths regarding the question "who should be saved first in a grave emergency?" are analysed below.

Out of the 1,491 who have answered this question, 1,183 are males and 308 are females. Of these 1,183 male respondents, 66% say that children should be saved first in times of grave emergency, 12% say cripples should be saved first, 10% say women, 3% say old people and 7% say men. In females, 62% say that children should be saved first, 15% say cripples, 9% say men, 7% say women, 3% old people. The difference here may be noted in the case of saving men and women. In males, those who say that women should be saved rank third in the order of percentage whereas in females those who say that men should be saved first, rank third. Moreover, the percentage in females who say that all those people or the entire community,

if possible, should be saved without preference, is nearly 4% where in males it is only 2%.

But the consensus of opinion in this case is that children should be saved first. The percentage of those who contribute to this idea is 65%. The pattern of frequency distribution is the same as in males. There are 7% of the respondents who say that men should be saved first, 9% who say that women should be saved first, 3% who say that old people should be saved, 13% who say cripples should be the first to be saved and 3% who say that all of them should be saved. There is change in the pattern of frequency distribution in between the age-group both in males and females.

### FREEDOM, RIGHTS AND DUTIES

Two important factors that are very essential to the development of democracy in any country are equality and freedom. Equality between men and women, between the upper class and the lower class generate in them a sense of rational approach towards the problems of society. The desire for equality in men and women may refer to many factors and desires, controlled by different states of affairs. As it is very difficult to cover all aspects, here only the case of 'rights and duties' between men and women towards each other in different fields has been studied.

This can be classified into four important major groups:

1. Rights and duties of youngsters towards elders.
2. Rights and duties of elders towards youngsters.
3. Rights and duties between men and women.
4. Equal rights for men and women is the community concerning:

- (a) public life
- (b) education
- (c) individual and sexual liberty.

It is seen from the above analyses that the percentage of those who feel that in both cases, youngsters to elders or elders to youngsters, each of them has rights and duties towards each other. This shows the need for a perfect understanding of the equal responsibilities on both the parties.

TABLE XLV  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS RIGHTS AND DUTIES OF YOUNGSTERS TOWARDS ELDERS AND VICE-VERSA

<i>Attitude of youngsters to elders</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
I.												
1. Rights only	11	36	15	62	8	1	1	10	19	37	16	72
2. Duties only	74	162	44	280	31	20	1	52	105	182	45	332
3. Rights & Duties ...	252	453	90	795	146	89	12	247	398	542	102	1,042
TOTAL	337	651	149	1,137	185	110	14	309	522	761	163	1,446
II. Elders to youngsters												
1. Rights only	27	50	11	88	11	9	—	20	38	59	11	108
2. Duties only	43	99	23	165	28	11	—	39	71	110	23	976
3. Rights and duties ...	234	429	85	748	131	83	14	228	365	512	99	204
TOTAL	304	578	119	1,001	170	103	14	287	474	681	133	1,288

Apart from this, there is still another group whose percentage is very low; but the approach is more rational. They have expressed that in the case of youngsters to elders, there is no question of rights but only duties and respect and in the case of elders to youngsters, there should be affection and understanding. The percentage of such respondents is two only.

Taking into consideration the case whether men and women should have some rights and duties to each other, the attitude of youths has been studied and tabulated on P. 190. The analysis shows that there are divergent views expressed by different age-groups. But the majority opinion seems to be in favour of both men and women having rights and duties as well towards each other. The percentage of those who say this is nearly 82 as against 12% of those who say that men and women have neither nor duties towards one another.

The most important one that remains to be studied in this section is the question of having equality between men and women. The structure of the present society must permeate in itself these problems of equality or inequality. The reason for this is obvious for the fact that the world approaching more towards the materialistic tendencies has offered the humanity of an equal opportunity in all matters of life. Added to this growth of social organisations, which are bringing the various cultures between nation, groups, castes and races in close proximity. These factors have in turn helped the people to imbibe in them a rational approach to all the problems of life. Therefore, there is every opportunity of men and women being complacent to the factors that govern their free movement in society. In other words, they understand each other more intimately and discuss at length the common problems they face. They keep themselves at par in society. The specific problems to which both men and women are closely attached are (1) equality among them in education (2) equality in public life and (3) equality in individual liberty especially concerning, sexual liberty.

The pattern of behaviour of 1,578 youths studied as confined to these specific problems is given in the table on p. 191.

It is evident from the tables on pps. 191-92 that all youths irrespective of being members of a youth organisation or not have expressed their desire to have equality among men and women.

**TABLE XLVI**  
**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDES TOWARDS RIGHTS AND DUTIES OF MEN AND WOMEN**

<i>Attitudes</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Men have the same rights as women, not duties ... ..	1	—	—	1	—	—	—	—	1	—	—	1
Women have the same rights as men, not duties ... ..	—	—	—	—	—	—	—	—	—	—	—	—
Both have same rights & duties as one another ... ..	296	581	121	998	135	93	13	241	431	674	134	1,239
Women have more duties	1	1	—	2	—	—	—	—	1	1	—	2
Men have more rights	—	3	—	3	2	—	—	2	2	3	—	5
Neither rights nor duties to one another ... ..	57	96	31	184	42	17	1	60	99	113	32	244
Depends upon circumstances & mutual adjustment ... ..	5	6	4	15	3	1	—	4	8	7	4	19
<b>TOTAL</b>	<b>360</b>	<b>687</b>	<b>156</b>	<b>1,203</b>	<b>187</b>	<b>111</b>	<b>14</b>	<b>307</b>	<b>542</b>	<b>798</b>	<b>170</b>	<b>1,510</b>

TABLE XLVII

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR PATTERN OF BEHAVIOUR REGARDING  
EQUALITY OF MEN AND WOMEN

<i>Attitude towards equality in</i>		<i>Males</i>				<i>Females</i>				<i>Total</i>			
<i>I. Members of youth organisation</i>		<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
1. Public life ...		5	14	—	19	3	1	—	4	8	15	—	23
2. Education ...		38	67	18	123	12	8	3	23	50	75	21	146
3. Individual and sexual liberty ...		4	9	9	22	1	—	—	1	5	9	9	23
4. Public life and education		68	126	21	215	43	32	5	80	111	158	26	295
5. Education and individual & sexual liberty ...		19	34	8	61	7	6	—	13	26	40	8	74
6. Public life and individual & sexual liberty ...		2	2	—	4	1	2	—	3	3	4	—	7
7 All of them ...		80	159	46	285	42	29	4	75	122	188	50	360
TOTAL ...		216	411	102	729	109	78	12	199	325	489	114	928

II. *Members of youth organisation*

1. Public life ... ..	7	4	1	12	—	—	—	—	7	4	1	12
2. Education	20	51	7	78	9	3	1	13	29	54	8	91
3. Individual and sexual liberty ... ..	4	3	—	7	1	—	1	2	5	3	1	9
4. Public life and education	41	76	11	128	24	15	—	39	65	91	11	167
5. Education and individual & sexual liberty ... ..	6	19	11	36	9	4	—	13	15	23	11	49
6. Public life and individual & sexual liberty ...	2	3	—	5	1	—	—	1	3	3	—	6
7. All of them ... ..	55	118	25	198	31	14	1	46	86	132	26	244
TOTAL ... ..	135	274	55	464	75	36	3	114	210	310	58	578

## NUMBER OF YOUTHS WHO DO NOT HAVE FREEDOM IN ANY OF THE ABOVE FIELDS

Members of youth organisation ... ..	5	12	4	21	—	1	—	1	5	13	4	22
Non-members ... ..	4	7	1	12	3	—	—	3	7	7	1	15
TOTAL ... ..	9	19	5	33	3	1	—	4	12	20	5	37

Now as to the field in which they should have more equality the attitude differs from individual age-groups. Attitudes of youths who are members/non-members of youth organisations have followed the same pattern in distribution of frequencies. A majority of them have expressed that there should be equality in all the three fields. Next in order follow those who say that there should be equality only in public life and education and in education only. Though the general distribution of frequency is of the same pattern in both the sections there is difference in percentage to their respective totals in the 1st two age-groups of the two sections. In the second section, the percentage of those who say that there should be equality in all the three fields is more. This is indicative of the fact that the impact of the social organisation helps the individuals to liberalize their attitudes towards certain age old traditions still existing. The peculiarity which can be noted here is that there is absolutely no difference in percentage in both the sections of those who say that there should be freedom only in education. Though we cannot classify those who have expressed that there should be equality only in one of the three fields or in two of the fields as persons having orthodoxical views, we might classify them as those who have individual differences in the strictest sense of the term equality. But they could still well be categorised under the group whose attitude is completely rational when we include the term equality in the broadest sense concerning the community or nation as a whole.

#### WAR AND SUFFERING IN LIFE

Wars between nations and within nations are great disasters which man creates for himself. To prevent them so far as possible, and to insure the innocent from suffering their consequences with the guilty is one chief duty of every individual. Besides their recognised evils, wars have apparently been great intensifiers and distributors of disease-causing organisms especially in an age as the present ones in which science has helped men to produce weapons capable of destroying the entire world in a very short time. It is prerogative on the part of the men at the helm of affairs to approach all problems concerning war with a broad human-outlook. In other words, it would mean, that the causation of friction between nations must be very much restricted or completely avoided. But even in a democratic country, where the

voice of the majority takes hold of any problematic situation. there is every need to think whether the war is a necessity, inevitable or revoking. For, war, in the present day development of the science means involving all the countries of the world and the destruction of the entire humanity. If at all there is to be a war, then 'War against war is the only accepted one.'

The present study though it does not confine to these types of problems, it tries to define the attitude of the youths in considering war in its aspects, namely:

- (1) is war a necessity ?
- (2) is war inevitable ?
- (3) is war revolting ?
- (4) is war exalting ?

The table opposite gives the responses given by 1,578 youths falling under different age-groups :

The percentage distribution of the above frequencies with regard to their totals in their respective groups is given on p. 196.

It is evident from the Table XLVIII that the percentage of those who have expressed that war is revolting is the highest both in males and female groups of the two types of classifications made. Though there is not much of a variation in the percentage distribution of total frequencies in each type of answers between the same sex-groups of the classification, there is a marked difference in between the two sex-groups of the same classification: the highest percentage frequency occurring in the 2nd classification i.e. of non-members, both of male and female groups. The consensus of opinion in this respect seems to be that war is revolting.

Nobody likes to be a wanton incumbent on suffering. But if suffering *occurs* on its own accord by doing certain 'actions', it may not be possible to avoid it. The word 'occurs' has specially been used because, we do not know as to how, when and where we will be pushed into by the destiny in this vast life. For example, we may do a certain action with the confidence that we shall not suffer but later on, it may turn out to be a cause for suffering. Therefore, suffering is a result of some action.

This action might have been done knowingly or unknowingly. wantonly or otherwise. Therefore, during the course of the life

<i>Type of response</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
<i>Members</i>												
Necessary	29	74	16	119	18	8	2	28	47	82	18	147
Inevitable	18	31	3	52	3	10	—	13	21	41	3	65
Revolting	47	105	31	183	43	20	5	68	90	125	36	251
Exalting	7	20	4	31	3	—	—	3	10	20	4	34
None of them	47	64	21	132	14	8	2	24	61	72	23	156
<b>TOTAL</b>	<b>148</b>	<b>294</b>	<b>75</b>	<b>517</b>	<b>81</b>	<b>46</b>	<b>9</b>	<b>136</b>	<b>299</b>	<b>340</b>	<b>84</b>	<b>653</b>
<i>Non-Members</i>												
Necessary	16	27	11	54	10	6	—	16	20	33	11	70
Inevitable	6	14	3	23	4	—	—	4	10	14	3	27
Revolting	41	77	14	132	30	15	3	48	71	92	17	180
Exalting	1	16	2	19	1	3	—	4	2	19	2	23
None of them	18	46	5	69	6	2	—	8	24	48	5	77
<b>TOTAL</b>	<b>82</b>	<b>180</b>	<b>35</b>	<b>297</b>	<b>51</b>	<b>26</b>	<b>3</b>	<b>80</b>	<b>127</b>	<b>206</b>	<b>38</b>	<b>377</b>
<b>GRAND TOTAL</b>	<b>230</b>	<b>474</b>	<b>110</b>	<b>814</b>	<b>132</b>	<b>72</b>	<b>12</b>	<b>216</b>	<b>356</b>	<b>546</b>	<b>122</b>	<b>1,030</b>

TABLE XLVIII

PERCENTAGE DISTRIBUTION OF FREQUENCIES ACCORDING TO MEMBERS AND NON-MEMBERS IN EACH SEX-GROUP AND AGE

	MEMBERS								NON-MEMBERS							
	<i>Males</i>				<i>Females</i>				<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Necessary	6	14	3	23	14	6	1	21	5	9	4	18	12	8	—	20
Inevitable	3	6	1	10	2	8	—	10	2	5	1	8	5	—	—	5
Revoltng	9	20	6	35	31	15	4	50	14	26	4	44	36	20	4	60
Exalting ...	1	4	1	6	2	—	—	2	—	5	1	6	1	4	—	5
None of them ...	9	12	5	26	10	6	1	17	6	16	2	24	8	2	—	10
TOTAL	28	56	16	100	59	35	6	100	27	61	12	100	62	34	4	100

term, it may be that we have to pass through this hurdle called "Suffering" also. We may not be aware of this, yet it may come to us and we may have to face it, willingly or unwillingly. It is in this sense that the word "occurs" has been used. On the one hand the result of an action does not depend upon goodness or badness of the individual but by the circumstances he has been forced to. For example, a good man, by nature, may under circumstances of saving his own life, commit an action that is violative of moral law. This action, though has done good to him at the present moment may still land him in trouble and suffering. How do we justify the result of this action? We then call this suffering as inevitable. On the other hand if he suffers out of this action and if the result of which is dejection in life, will be revolt against the Society? In case he does so we call this suffering as revolting. Well it is also possible, for him to attain a state of resurrection, out of this suffering. We call this suffering as exalting.

Taking another example, where an individual is absolutely devoid of suffering at any time of his life—using the word suffering in the strictest sense so as to eliminate sufferings out of minor ailments etc.—we may feel, that suffering is necessary for him for an understanding of the other side of life which he has not seen.

Our problem here, therefore, boils down to the point whether this suffering is inevitable, or necessary or revolting and/or exalting for an individual?

Suffering due to any cause, relates a state of thinking either in an individual or in a group. It is not necessary that the actions are done only by individuals and that the individual would only suffer. It is possible that out of the 'action' done by an individual, a group, a community, a nation might suffer and vice-versa. Suffering may broadly be classified into economic suffering, social suffering, mental suffering, physical suffering and spiritual suffering. We are not making a study of these types of sufferings, but we are concerned here only to know the necessity or otherwise of this suffering in one's own life and how the youths view this.

Of the total 1205 who responded, 30% believe that suffering is inevitable, 19% necessary, 13% who feel it revolting and another 139 who feel that it is both inevitable and necessary and 8% who believe it as exalting. There is a very wide variation in the percentages among the males and females in regard to the

TABLE XLIX  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS SUFFERING OF  
ONESELF OR OTHERS

<i>Type of attitude</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Suffering is inevitable	66	172	43	281	54	27	4	85	120	199	47	366
Suffering is necessary ...	60	110	16	186	22	12	—	34	82	122	16	220
Suffering is revolting ...	35	83	31	149	4	7	—	11	39	90	31	160
Suffering is exalting	34	34	10	78	8	9	—	17	42	43	10	95
Inevitable and necessary	41	54	12	107	29	13	4	46	70	67	16	153
Inevitable and revolting	11	30	10	51	1	3	—	4	12	33	10	55
Inevitable and exalting	11	16	1	28	9	6	—	15	20	22	1	43
Necessary and exalting	13	12	3	28	2	2	—	4	15	14	3	32
Inevitable, necessary and exalting ...	16	22	7	45	26	9	1	36	42	31	8	81
TOTAL	287	533	133	953	155	88	9	252	442	621	142	1,205

above type of responses. The percentages worked out to their respective group totals are detailed below.

**DISTRIBUTION OF YOUTHS ACCORDING TO THE  
ABOVE SET OF ANSWERS**

<i>Type of answers</i>	<i>Males</i>	<i>Females</i>
Inevitable	30	34
Necessary	20	13
Revolting	16	4
Exalting	8	7
Inevitable and necessary	11	8
Inevitable, necessary and exalting ...	4	15

It is seen from the above table that the type of belief among males is almost different to that of females. While 16% among males are those who believe that suffering is revolting there is only 4% in females who believe so. On the other hand, while in males there are only 4% who believe that suffering is inevitable, necessary and exalting, in the females, the percentage of those who believe so is almost four times i.e. 15%. Though no reason can, however, be given for these extreme tendencies among males

<i>Type of answers</i>	<i>Males</i>			<i>Females</i>		
	16-20	21-25	26-30	16-20	21-25	26-30
I	23	32	40	34	30	44
II	21	22	12	14	14	—
III	12	16	29	2	10	—
IV	12	6	7	5	15	—
V	15	10	10	13	3	44
VI	6	4	5	16	10	12

and females, it is obvious, that the way of thinking and viewing the problem among them are entirely different.

The analysis of the attitude in between the age-groups also makes an interesting study.

Comparison of responses of the same age-group in both the sexes reveal contrasting answers in most of the cases, except in the first one i.e. where suffering is said to be inevitable. The type of distribution is also different among males and females.

It may be pointed out here, that there might be bias in these inferences due to the fact that the sample sizes in these age-groups are not uniform. But they have, however, been restricted to a certain extent, by taking the percentages to their respective group totals and not to the grand total.

#### VIRTUES

Table L here gives the order of preference of the basic positive virtues as preferred by the respondents. It is very difficult to find a general order of preference for all the ten owing to the fact that certain qualities have been given equal preferences and the frequencies are also equal. Still, the first three order of preferences will give us some idea as to the way of viewing these basic positive virtues. If we arrange the preferences in the decending order of frequencies, we find that self-discipline takes the first place. Honesty comes second and kindness third in all the age-group of males and in the first age-group of females. While there is a little change in this order in the second age-group of females (i.e. honesty, self-discipline and kindness), in the third age-group, we find another set altogether i.e. honesty, kindness and justice. This only shows that starting with self-discipline follow the other basic positive virtues in order of honesty, kindness and justice. Even here we cannot assign any reason whatsoever for this order of preference. These relate to purely individual tastes.

It is seen from the table on p. 204 that the male order of classification of the persons is men of learning, heroes, artists and saints whereas the female order of classification is saints, heroes, men of learning and artists. The two classifications are entirely different. Saints who have been classified last by males are considered to be the first by females. Heroes get the 2nd place both in males

TABLE I  
ORDER OF CLASSIFICATION OF THE POSITIVE BASIC VIRTUES

Age Groups	Males											Females										
	Preferences	Kindness	Courage	Self-discipline	Frankness	Generosity	Honesty	Justice	Loyalty	Prudence	Industriousness	Kindness	Courage	Self-discipline	Frankness	Generosity	Honesty	Justice	Loyalty	Prudence	Industriousness	
16-20	1	61	30	38	25	13	80	25	17	8	16	23	14	47	19	5	45	11	12	6	5	
	2	45	51	41	30	19	75	41	17	7	27	25	23	23	16	9	33	29	17	2	7	
	3	59	34	42	21	28	70	40	28	4	17	32	23	15	21	11	30	14	18	7	10	
	4	40	40	34	41	29	40	53	27	16	14	14	31	12	16	29	24	19	26	4	6	
	5	43	51	25	44	41	13	55	33	11	19	21	20	18	22	23	18	21	26	4	7	
	6	38	42	26	39	38	23	37	46	23	27	22	22	15	16	22	13	27	15	14	12	
	7	20	38	24	38	39	14	39	43	35	38	19	15	17	20	20	8	23	16	18	24	
	8	15	27	26	39	44	15	25	45	53	35	9	15	16	19	21	6	14	24	28	21	
	9	8	16	14	31	30	8	16	45	100	54	7	10	14	14	16	2	14	15	47	33	
	10	13	10	11	28	45	6	9	35	76	89	8	9	5	15	23	3	7	12	47	54	

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<i>Age Groups</i>	<i>Preferences</i>	<i>Kindness</i>	<i>Courage</i>	<i>Self-discipline</i>	<i>Frankness</i>	<i>Generosity</i>	<i>Honesty</i>	<i>Justice</i>	<i>Loyalty</i>	<i>Prudence</i>	<i>Industriousness</i>	<i>Kindness</i>	<i>Courage</i>	<i>Self-discipline</i>	<i>Frankness</i>	<i>Generosity</i>	<i>Honesty</i>	<i>Justice</i>	<i>Loyalty</i>	<i>Prudence</i>	<i>Industriousness</i>
<b>21-25</b>	1	91	56	199	56	27	148	56	17	9	34	10	13	16	10	4	30	7	5	0	4
	2	88	94	103	71	39	119	72	23	16	60	14	15	26	14	6	25	17	3	3	4
	3	93	88	76	68	47	90	87	65	14	56	21	11	15	11	8	16	10	9	3	5
	4	80	101	50	76	55	90	93	61	22	40	12	18	14	7	6	19	15	13	5	5
	5	83	86	60	81	78	71	69	66	34	36	21	13	11	9	13	7	14	12	4	5
	6	79	67	59	64	68	60	82	86	38	50	13	15	5	21	14	4	8	7	3	16
	7	50	59	47	64	85	33	91	88	54	70	8	5	5	11	20	4	17	11	10	10
	8	50	52	31	87	86	27	44	100	82	78	4	12	10	8	17	1	6	21	19	12
	9	44	29	28	52	82	20	46	106	144	117	3	7	6	8	6	3	6	20	25	22
	10	30	31	17	45	83	14	28	52	239	124	5	3	3	11	11	2	6	8	37	26

(Contd.)

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Age Groups	Preferences	Individuals										Stimuli									
		Kindness	Courage	Self-discipline	Frankness	Generosity	Honesty	Justice	Loyalty	Pride	Industriousness	Kindness	Courage	Self-discipline	Frankness	Generosity	Honesty	Justice	Loyalty	Pride	Industriousness
26-30	1	20	10	39	23	10	37	11	3	1	3	1	1	2	1	1	5	3	—	—	—
	2	22	20	16	18	15	31	13	4	6	8	3	3	2	3	—	2	1	—	—	—
	3	30	20	15	13	13	18	22	7	5	12	3	—	2	—	—	4	4	1	—	—
	4	15	18	14	17	16	18	27	18	5	6	1	3	—	2	2	1	1	3	1	—
	5	15	15	19	14	22	10	13	21	15	8	1	2	1	—	4	—	1	3	—	2
	6	19	19	19	11	10	18	13	13	17	15	1	1	1	—	2	2	1	2	3	1
	7	15	21	8	16	13	10	22	17	18	12	1	1	1	—	1	—	1	3	—	6
	8	12	14	10	12	16	3	22	26	25	12	1	2	1	2	1	—	—	—	4	3
	9	4	5	10	17	17	6	8	23	26	42	1	1	4	—	1	—	2	1	3	1
	10	2	13	8	12	21	2	4	21	36	37	1	—	—	6	2	—	—	1	3	1

## I. ORDER OF CLASSIFICATION OF THE FOUR TYPES OF PERSONS

Sex		Females												Females											
Age group		16-20				21-25				26-30				16-20				21-25				26-30			
Order of preference		1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4	1	2	3	4
Heroes		55	113	86	62	136	162	175	122	39	49	33	21	12	57	44	45	9	31	35	26	—	7	1	5
Saints		106	34	59	107	102	78	116	229	45	33	33	34	87	16	26	30	44	17	13	30	8	—	2	3
Men of learning ...		160	77	67	26	282	203	86	53	50	37	41	20	51	48	47	18	41	32	23	7	4	3	6	1
Artists		24	88	97	108	66	146	205	168	17	26	36	65	17	40	39	63	16	22	29	36	2	3	4	4

## II. CONSOLIDATED STATEMENT OF CLASSIFICATION ACCORDING TO SEX

<i>Order of classification</i>	<i>Males</i>				<i>Females</i>			
	1	2	3	4	1	2	3	4
Heroes	230	324	294	205	21	95	80	76
Saints	253	145	208	270	139	33	41	63
Men of learning	492	317	194	99	96	83	76	26
Artists	107	260	338	341	35	65	72	103

and females. No reason can, however, be given here for the classification thus made.

### MOTIVES AND ACTION

The consciousness and the sub-consciousness are the only two states of mind which control the entire human actions and behaviour. While the results of the consciousness are exoteric, the results of sub-conscious are internal. The effect of consciousness may be on others as well, but that sub-consciousness may be on the individual himself. Therefore, unless we understand the motives for action the level of sub-conscious cannot be judged. For, when an action is done, the pros and cons are always thought of by the sub-conscious. The way the sub-conscious thinks of a problem many a time becomes a motive for action done through conscious. Unless the motive of the sub-conscious and the action done through conscious give the same results there is a chance of a conflict between the two. Therefore in all such cases, there is every possibility of thinking that the motive of the sub-conscious, which is not explicit, may be mistaken by others. And also, the resultant action may not always be the desired one; but it may be a mistaken one also on the other hand due to the fact that reasons of the sub-conscious are not explicable.

The present study confines to the study of the level of sub-conscious and this time has been under two headings:

- (i) whether we always understand the motives for an action or are we mistaken, and
- (ii) whether we are sometimes subject to certain influences, like human, economic, supernatural and occult.

Taking into consideration the first problem, the opposite table gives the various types of responses of 1,578 youths.

Of the total of 1,473 respondents, who have answered the question, 41% form the group who believe that we always understand the motives for action. On the other hand the percentage of those who believe that we are mistaken is also almost the same i.e. 39%. The number of those who say that they do not understand the motives for action is also significant. Their percentage is 18. These are three major types of responses that have attracted most of the respondents. The percentage distribution of youths in the first three types of responses given in the following table indicates that there is no comparability in answers in the three age-groups of both the sexes; that is to say, the percentage of those who give a particular response is not comparable with the percentage of those who give the same response in the same group of another sex.

<i>Type of response</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who say that we understand the motives	46	45	43	45	29	27	13	27
Those who say that we do not understand	12	14	7	12	21	20	13	20
Those who say that we are mistaken	36	36	42	37	45	44	67	45

In addition to this, the percentage of those who say that we may be mistaken is the highest in females whereas in males, the percentage of those who believe that we understand the motives is the highest. This contrast is very significant to show that the thinking in men and women differ widely.

TABLE LI  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDES

Type of belief	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who say that we understand the motives	156	302	66	524	52	31	2	85	208	333	68	609
Those who say that we do not understand	43	94	10	147	38	22	2	62	81	116	12	209
Those who say that we are mistaken	123	246	64	433	81	49	10	140	204	295	74	573
Those who say that we may not always understand	15	27	9	51	8	9	1	18	23	36	10	69
Those who say that we understand but still mistaken	4	5	2	11	1	1	—	2	5	6	2	13
TOTAL	341	674	151	1,166	180	112	15	307	521	786	166	1,473
Number who have not answered	31	46	13	90	11	4	—	15	42	50	13	105
GRAND TOTAL	372	720	164	1,256	191	116	15	322	563	836	179	1,578

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The 2nd age-group which had always been the predominant one as regards the other questions were concerned, has not been so predominant as regards the male respondents in this case. Similar is the case in regard to the first age-group in females. The comparison of percentages in the 3 age-groups within the two groups, males and females reveal a uniform tendency and a common type of distribution thereby showing that level of thinking of the first two groups, both in males and females is almost the same; whereas in the third age-group, in females, 67% feel that we are mistaken. This majority shows that women in the matured age-group think alike and have always been different about their motives for action.

#### INFLUENCES AROUND MAN

Let us now take the second point into consideration, i.e. whether life is subjected to certain human, economic, supernatural and occult influences. The analysis of responses of youths is given in the table opposite.

Out of the 1,578 respondents, only 4% have not answered this question. The other 96% believe that we are subjected to one or the other type of influences. The analysis of these influences are given below. For purposes of interpretation, these respondents are broadly classified into 4 groups:

- (1) those who believe that we are subjected to one of these four influences very often
- (2) those who believe that we are subjected to more than one of the influences
- (3) those who believe that we are subjected to all the influences
- (4) those who do not believe in any of them, i.e. we are not subjected to any of the influences.

Under the 1st group there are 541 respondents of whom 61% say that we are sometimes subjected to human influence, 20% of economic influence, 16% of supernatural and 3% of occult influence. But if we compare the percentage among males and females as to the belief in these influences, in the different age groups, we find that (see page 212.)

TABLE LII

## AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR BELIEF IN THE DIFFERENT TYPES OF INFLUENCES

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<i>Type of influence</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
<i>Those who believe in single influence</i>												
I. Human influence	86	126	58	270	39	16	8	63	125	142	66	333
Economic	26	53	15	94	4	5	—	9	30	58	15	103
Supernatural	17	61	5	83	4	1	—	5	21	62	5	88
Occult	4	9	1	14	2	1	—	3	6	10	1	17
TOTAL I	133	249	79	461	49	23	8	80	182	272	87	541

(Contd.)

*Those who believe in  
more than one influence*

II. (a) Human & Economic ... ..	6	26	4	36	5	2	1	8	11	28	5	44
Human and Supernatural ...	2	2	—	4	2	—	—	2	4	2	1	6
Human & Occult ...	—	1	—	1	—	—	—	—	—	1	—	1
Economic & Supernatural ...	—	2	—	2	1	—	—	1	1	2	—	3
Economic & Occult ...	—	—	—	—	—	—	—	—	—	—	—	—
Supernatural & Occult ... ..	1	1	—	2	—	—	—	—	1	1	—	2
TOTAL II (a) ...	9	32	4	45	8	2	1	11	17	34	5	56

**AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR BELIEF IN THE DIFFERENT TYPES OF INFLUENCES—(Contd.)**

<i>Those who believe in more than one influence</i>	<i>Type of influence</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
		<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
	II. (b) Human, Economic and supernatural ...	5	10	—	15	3	—	—	3	8	10	—	18
	Human, economic and occult	1	2	—	3	—	1	1	2	1	3	1	5
	Economic, supernatural and occult ...	1	—	—	1	—	—	—	—	1	—	—	1
	TOTAL II (b) ...	7	12	—	19	3	1	1	5	10	13	1	24
	III. All the four ...	191	384	70	645	113	84	4	201	304	468	74	846
	TOTAL I, II & III ...	340	677	153	1,170	173	110	14	297	513	787	167	1,463
	IV. None of the influences ...	12	17	6	35	7	5	—	12	19	22	6	47
	Number who have not answered the question ...	20	26	5	51	11	1	1	13	31	27	6	64
	TOTAL ...	372	720	164	1,256	191	116	15	322	563	836	179	1,578

- (1) the percentage of females who believe in the human influence is more than the males,
- (2) the percentage of males who believe in other influences, economic and supernatural is more than the females,
- (3) the percentage of those who believe in occult influences is equal among males and females.

While the first two types of influences can be classified as purely materialistic ones in the sense that they can be foreseen if attempted and avoided if desired, the other two come under the spiritualistic influences. The belief in the materialistic influence is very great in females than in males. There is equally a significant percentage in males who believe in economic and supernatural influences as compared to the human influence. But in the case of females those who believe in human influence are in brutal majority. It becomes an error to suddenly jump into the conclusion that women's thinking in this case is more rational than men's.

To believe in the human and economic influences seems to be more logical and sensible than in the other two types. However, this belief of being subjected to these influences carries more weight of the personal experiences one has, in this rather than a mere conviction. For, there is no proof whatsoever, which can convince another regarding the supernatural and occult influences. Therefore, there are beliefs based purely on personal experiences.

The second group which believes that we are subjected to more than one influence covers three types of classification:

<i>Those who believe in</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
purely material influences	36	8	44
spiritual influences	2	—	2
partly spiritual and partly human ...	26	8	34
<b>TOTAL</b>	<b>64</b>	<b>16</b>	<b>80</b>

- (1) those who believe in purely material influences
- (2) those who believe in spiritual influences.
- (3) those who believe in both of them.

The table opposite gives the number of persons according to the above classification.

The table opposite needs hardly any explanation. It is very clear that the percentage of those who believe in purely material influences is slightly higher than those who believe in both of them. It is also observed therein that the percentage in females is equally distributed in the 3rd group and there is none who believe in the spiritual influences.

Under the 3rd group of those who believe in all the influences i.e. in both the types of influences, the percentage to the total of all those who have answered the question is 50, which is the highest as compared to the percentage in the other groups. In other words, those who believe in being subjected to both the types of influences are more than those who believe in the individual influences.

The consolidated statement of the above groups of beliefs is given below.

<i>Those who believe in</i>	<i>Males</i>	<i>Females</i>	<i>Total</i>
purely material influences	400	80	480
purely spiritual influences	99	8	107
partly material and partly spiritual ...	26	8	34
All of them	645	201	846
<b>TOTAL</b>	<b>1,170</b>	<b>297</b>	<b>1,467</b>

The belief in between the age-groups of both the sexes also follow the same pattern as that of the general and consensus of opinion regarding these influences. As against this, there are nearly

47 respondents who do not believe in being subjected to any of these influences. Though the percentage is very very less (i.e. 3% of the total respondents), it shows that they are extremists who do not believe in any thing except their own existence and what they can only see. This total covers both males and females.

#### BELIEF, FAITH, REASON AND EXISTENCE

The appropriateness of expressions such as 'belief' and 'faith' to stand for spiritual attitudes towards the divine or towards doctrines arises in a different way from that in which it is deemed correct to be used 'belief' in certain everyday contexts. For sentences in the spiritual frame or the shape, 'I believe . . . ' are not typically used, like their counterparts in the discourse of exchanging information to signalize a lack of clinching evidence such as would justify the claim 'I know . . . '. Nor does the religious utterances 'I believe in . . . ' necessarily signalize a lack of certainty. Thus it is not helpful to distinguish between the status of spiritual propositions and others by saying that the former are recognised as true through faith and are cases in belief, while with the latter we can have knowledge. For (i) there is a use for the concept knowledge in the spiritual frame and (ii) the distinction smacks of the suggestion that we are, so to speak, just contingently worse off as to evidence in the one realm than in the other. It is not the case that religious propositions are of the kind as others except that we have not the facility to show them to be true as we might show propositions about moles or men or tomorrow's sun-rise to be true. The importance of faith in one context and its un-importance in another is the product of a whole range of divergencies which demarcate spiritual discourses as having a characteristic style. Unless the nature of these propositions is recognised, discussions as to the role of faith and reason in them will tend to be nugatory. Therefore, recognising these propositions as truth means accepting them as they are owing to certain faith in them or owing to certain rational reasoning. What is true for one may not be true for others for, the concept of truth depends upon reason and faith. For example, the concept of God is more a question of belief for those who accept his existence and for others it is merely a statement without any basis or with no reason. If so, what exactly is 'reason'? Does reasoning justify these propositions as truth? Though it is not the concern in the

TABLE LIII

## DISTRIBUTION OF YOUTHS ACCORDING TO SEX, REGARDING THEIR BELIEF IN THE ACCEPTANCE OR NON-ACCEPTANCE OF REASON AS THE ONLY ROAD TO TRUTH

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Type of belief	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
Those who believe that reason is the only road ... ..	203	378	88	669	75	45	6	126	278	423	94	795
There are others	97	198	57	352	71	39	8	118	168	237	65	470
Reason is one of the roads ...	6	14	3	23	3	3	—	6	9	17	3	29
<b>TOTAL</b> ...	306	590	148	1,044	149	87	14	250	455	677	162	1,294
Number who have said they cannot answer ... ..	—	2	1	3	1	—	—	1	1	2	1	4
Number who have not actually answered ... ..	66	128	15	209	41	29	1	71	107	157	16	280
<b>GRAND TOTAL</b>	372	720	164	1,256	191	116	15	322	563	836	179	1,578

present survey to study these concepts, we shall still define 'reasoning' for purposes of clarity and the approach made here towards these problems.

Reasoning is a justification or a logical conclusion of a proposition may be the existence and the non-existence of a thing or, the action and the reaction of elements. Reasoning which may be acceptable and convincing to one individual may not be so to another. However, there are certain reasons which are universally accepted by the intellects and men of common sense. It is these types of reasons that are to be considered here. Let us not go into the details of the types of reasoning and their adaptability to certain propositions. But we are interested here whether reason is the only road to these truths or there are any other. Even here our study is very limited in the sense that the data available does not give any scope for details. But, it only gives the type of beliefs which the present day youths have entertained in them.

As already stated elsewhere, questions relating to faith and reason being of philosophical nature, combine in themselves the complexities of understanding them by ordinary men. Even among well known philosophers there are divergent opinions about the principles of faith and reason. Therefore, the answers given here or the individuals grouped under different types are only broad classifications.

Of the 1,578 youths, 280 respondents i.e. nearly 18% have not answered the question at all. Out of the 1,294 respondents, 61% belong to those who believe that reason is the only road to truth, 36% believe that there are others and 3% believe that reason is one of the roads. Though at the outset the latter two type of answers may be considered as one and the same, it has been mentioned here with the reason that their belief is more specific. The percentage variation of the different types of answers in between the age and sex-groups, as taken to their respective group totals is almost comparable. The distribution of the frequencies among the various age and sex groups has followed the pattern of distribution of the total number of respondents in each group.

The next possible question related to this is whether there are certain truths which can be discovered only by non-rational means. As the question itself is suggestive that non-rational means no reasoning but a faith or a belief in some of the truths, these truths will naturally form religious beliefs. For, religion has al-

ways found certain truths like, the vision of Divine, existence of life after death, effects of bad and good deeds in the next birth etc., which can hardly be subjected to rigorous mathematical or scientific reasoning. Similarly, the concepts good, truth and beauty or 'shivam', 'satyam' and 'sundaram' belong to the same type.

The answers given here conform to the mere classification of those who believe that there are certain truths which can be discovered by non-rational means and those who do not believe so. The table overleaf gives an analysis of the answers of 1,578 youths.

It is seen from the table on p. 218 that of the total 1,578 respondents, 40% have not answered the question. This shows an increase of nearly 22% of those who cannot answer the earlier part of this question. Even among the other 941 respondents who have answered the question, 56% form the group who believe that there are certain truths which can be discovered by non-rational means and 44% who do not believe in this.

#### LIFE AFTER DEATH

The nature of physical objects and their existence is a problem in philosophy relating to truth. They define the final causes of these objects. It is very difficult to give any satisfactory account regarding the nature of physical object and its existence. So far, the only reasons given to believe that there are reasons for everything that exists are (1) that it can be inferred from sense data as their cause (2) that it is simpler to believe than any other hypothesis and (3) that we have a "strong propensity" to believe it. Though we may not go into the details of these reasons, we still have to explain them in brief for purposes of making the analysis simpler. The data that is available here gives only the number who believe that there is reason for the existence of everything and those who do not believe. It does not give any indication as to the basis of this belief or disbelief.

In the first case, the element of experience is of prime importance. For, the complex of visual data which is what is seen when a lightning is observed is followed by the complex of auditory data which is what is heard when the thunder is observed. In other words, we say that lightning is the cause of thunder. This is really all we know about causality.

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Those who accept that there are certain truths which can be discovered by non-rational means	119	236	63	418	64	48	3	115	183	284	66	533
Those who do not accept	86	190	35	311	60	32	5	97	146	222	40	408
<b>TOTAL</b>	<b>205</b>	<b>426</b>	<b>98</b>	<b>729</b>	<b>124</b>	<b>80</b>	<b>8</b>	<b>212</b>	<b>329</b>	<b>506</b>	<b>106</b>	<b>941</b>
Those who say that they cannot answer	—	2	1	3	1	—	—	1	1	2	1	4
Those who have not answered the question	166	292	65	523	65	35	10	107	231	327	75	633
<b>GRAND TOTAL</b>	<b>371</b>	<b>720</b>	<b>164</b>	<b>1,255</b>	<b>190</b>	<b>115</b>	<b>18</b>	<b>320</b>	<b>561</b>	<b>835</b>	<b>182</b>	<b>1,578</b>

The next reason is that belief in the object is simpler than any other hypothesis. This is a reason which is not acceptable to one and all. For those who believe that reality can be simpler, this reasoning holds good.

The last reason is that we have a strong propensity to hold this belief. In some cases, a strong propensity to hold a belief may afford some evidence that very likely the belief is true. It is perhaps very difficult to say as to when a man will have strong propensity to hold a belief on what things. But still this reasoning also holds good in certain cases.

We are not concerned here to discuss the validity of these reasons under different circumstances or to argue that there is a cause for everything that exists. But these are mentioned here only to show the types of reasonings till now made use of by philosophers to logically establishing that there is cause for everything that exists.

The table overleaf gives the attitude of 1,578 youths towards their belief or otherwise of the reason for the existence of everything in this world. Though, one would at the outset feel that there must be some reason or the other for everything that exists in this world, he cannot be explicit of the cause in many a case. This is due to the reason that certain faiths and beliefs are still persistent in our minds. We are not at present concerned here to go into the details of these problems of reasons for existence; but we study here only the degree of belief or otherwise in the cause of existence of everything in this world.

It is seen from the table overleaf that the number of those who believe that there is reason for everything that exists in this world is more and their percentage is 90. Therefore, this shows that there are also people who do not accept this statement. The frequency of such respondents is more in the second age-group i.e. 21-25, both in males and females.

The problems of death are infinitely more personal and intimate than any other problem like time, space, science, etc. The comments or attitudes on these problems are, of course, influenced emotionally by individual experience and by environmental factors. But they also reflect developmental phases which are based upon the growth of intelligence and other maturity factors. Because of the complexity of the problems, we limit ourselves in the present study to summarize the age-trends or attitudes of the different individuals.

TABLE LIV

## AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDES

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>				<i>Total</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Number who believe there is reason ... ..	328	616	135	1,079	177	73	15	265	505	689	150	1,344
Number who do not believe ...	30	72	121	121	6	16	—	22	36	88	19	143
TOTAL ...	358	688	154	1,200	183	89	15	287	541	777	169	1,487
Number who have not answered the question ... ..	14	32	10	56	8	27	—	35	22	59	10	91
GRAND TOTAL ...	372	720	164	1,256	191	116	15	321	563	836	179	1,578

TABLE LV  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR BELIEF IN LIFE AFTER DEATH

Number of those who believe	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
That death brings man's life to an end ... ..	151	238	61	450	40	34	5	79	191	272	66	529
That it does not end the life ...	(6) 203	(18) 435	(2) 93	(26) 731	(3) 141	(2) 79	(—) 9	(5) 229	(9) 344	(20) 514	(2) 102	(31) 960
TOTAL I ...	(6) 354	(18) 673	(2) 154	(26) 1,181	(3) 181	(2) 113	(—) 14	(5) 308	(9) 535	(20) 786	(2) 168	(31) 1,489
Number who have confessed that they cannot answer the question ... ..	1	12	2	15	2	—	1	3	3	12	3	18
Number who have not answered the question at all ... ..	17	35	8	60	8	3	—	11	25	38	8	71
TOTAL II	18	47	10	75	10	3	1	14	27	49	11	89
GRAND TOTAL	371	720	164	1,256	191	116	15	322	563	836	179	1,578

NOTE: Figures in bracket indicate those who specifically say that death is the end of the physical body or existence.

The life after death is absolutely a matter of an individual belief. Philosophy has given a much wider scope for a discussion on this subject. Eminent scholars themselves have divergent views on this. Therefore, in the present study it would be wrong in case the general inferences are drawn on the basis of the data collected here.

It could only be expressed that out of the total 1,507 respondents who have answered the question, 79% are males and 21% are females. Taking the percentage to the totals in the two groups individually the same old pattern is observed i.e. in the male group the second age-group is the predominant one in both the type of answers and in the females the first group dominates. The respective percentages in both the groups according to different age-groups are as follows:

**PERCENTAGE DISTRIBUTION OF YOUTHS ACCORDING TO  
BELIEFS IN LIFE AFTER DEATH**

<i>Type of belief</i>	<i>Males</i>				<i>Females</i>			
	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>	<i>16-20</i>	<i>21-25</i>	<i>26-30</i>	<i>Total</i>
Death is the end of life ... ..	12	20	5	37	13	11	1	25
Death is not the end ... ..	17	37	9	63	46	26	3	75
<b>TOTAL</b>	<b>29</b>	<b>57</b>	<b>14</b>	<b>100</b>	<b>59</b>	<b>37</b>	<b>4</b>	<b>100</b>

It is clear from the above table that 75% of the females have the belief that life does exist after death whereas in males only 63% are of this belief.

The two principles that govern this belief in both men and women are (i) that the ideas, notions or representative abstract and conceptional thoughts in them as distinct from the percepts are only very indirectly borne of nature limited by it and (ii) that the power to distinguish between ideas which operate well in making one comfortable.

Man's ideational life can be as much at home with the ghosts it has imagined as with men it sees and touches. The power of

reorganising experience in thought is so great that man can easily disregard or distort natural facts so as to believe or disbelieve that there are somewhere animals that talk, weapons that always hit the mark or giants a hundred feet tall and can reverse natural facts so as to think of the dead as more powerful on earth than the living. What is important here is as shown in the Table LV that in problems of faiths and beliefs, the difference of opinion will always occur for, they are problems for which there cannot be any materialistic justification to show in as much as the justification whether the life after death exists or not. In other words whether death brings the life to an end. The consequence of the above two principles mentioned may be that an enormous number of beliefs are retained by one or more persons, viz., all those who are not displaced by some belief which was more comfortable for 'the person in question' show the same type of response to the 'situation in question' and retain the same belief. From those so retained, certain ones will have a natural psychological death from disuse; others will be selected for permanent survival in the individual in question. Some will be spread and popularized; a few will become fixed traditions of the family, community or entire population. The wonder is not that mankind had entertained so many beliefs but that it has not entertained many more.

#### HUMANITY AND SCIENCE

Science is so large and complex a problem that one finds it difficult to define the term. Historically it can be said that it is an intellectual movement. The growth of this movement has been very rapid during the last two centuries. Many inventions and discoveries have been made. Inventions and discoveries which have helped mankind and which unmasked some of the hitherto unknown mysteries of nature, are made through a process of experimentation and investigation. Some of these have been helpful to mankind to explain the cause of existence of certain things in life. Some have helped in improving the human life. But there are a few more which in addition to explaining and to improving human existence have proved also dangerous. These fruits of investigation may be used either for good or bad. That depends largely upon how the individuals view the advantage of these discoveries. Here we are concerned with the problem of studying the positive impact of science on human life, whether the object of

TABLE LVI

AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR ATTITUDE TOWARDS THE POSITIVE  
IMPACT OF SCIENCE AND TECHNOLOGY OF HUMAN LIFE

Number who say the object of science is to	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
explain the aspects of human life ... ..	17	52	11	80	13	5	1	19	30	57	12	99
improve the human life	142	242	50	434	71	48	8	125	213	290	56	559
explain and to improve	183	356	84	623	91	54	7	152	274	410	91	775
Any other not specified	13	43	15	71	8	9	1	18	21	52	16	89
<b>TOTAL</b>	<b>355</b>	<b>693</b>	<b>160</b>	<b>1,208</b>	<b>183</b>	<b>116</b>	<b>15</b>	<b>314</b>	<b>538</b>	<b>809</b>	<b>175</b>	<b>1,522</b>
Number who have not answer- ed the question ... ..	17	27	4	49	8	—	—	8	25	27	4	56
<b>GRAND TOTAL</b>	<b>372</b>	<b>720</b>	<b>164</b>	<b>1,256</b>	<b>191</b>	<b>116</b>	<b>15</b>	<b>322</b>	<b>563</b>	<b>836</b>	<b>179</b>	<b>1,578</b>

science and technology is to explain or to improve the human life. The table opposite gives an analysis of responses of 1,578 youths.

The table opposite reveals that the percentage of those who believe that the task of science and technology is to do both the functions of explaining and improving the human life is 51. Whereas the percentage of those who believe that its task is only to explain is much less (i.e. 6%), the percentage of those who believe that the task is also to improve is 35. On the other hand, there are a few more who believe that the task of science is neither of the above-mentioned. Their percentage is 6 which is easily comparable with those who believe that the task is to explain. The details of what the other task is if not the two alone mentioned are not given by any of the respondents in this particular case.

The peculiarity that can be observed here is that the number of those who have answered that (1) the task is to improve and (2) that the task is to explain and to improve, in the case of females is exactly half the number of males. But the percentage to their respective group totals is almost the same.

#### MAN'S CAPABILITIES

Man's mind is so complex that it is very difficult to explain its functional relationship in general with other matters. It depends upon the capabilities of each individual. Therefore, to make a study of these relationships between the human mind and the environments poses a complex problem. However, in the present survey, two problems related to human mind and the universe have been studied. They relate to the following problems:

- (a) whether there are things in this universe which man will never understand: and
- (b) whether there are inevitable limits to the scope of human mind.

The following analyses of the responses give the individual's or group's outlook on these problems concerning the universe and man's capabilities to understand them.

Of the 1,578 only 2% have not answered the question. The percentages of those who have expressed themselves that they cannot answer the question is negligible and therefore can be included

TABLE LXVII  
AGE-CUM-SEXWISE DISTRIBUTION OF YOUTHS ACCORDING TO THEIR TYPE OF RESPONSES

Type of responses	Males				Females				Total			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
I. THOSE WHO BELIEVE												
(a) that there are things												
which man cannot understand	27	75	21	123	19	9	5	33	46	84	26	156
(b) that there are inevitable												
limits to human mind ...	23	47	9	79	6	10	—		29	57	9	95
(c) that the above two are												
possible	194	377	90	661	132	84	9	225	326	461	99	886
TOTAL I	244	499	120	863	157	103	14	274	401	602	134	1,137

(Contd.)

## II. THOSE WHO DO NOT BELIEVE

(a) that there are things  
which man can never under-  
stand

6 11 2 19 — — — — 6 11 2 19

(b) that there are inevitable  
limits to human mind ...

1 2 — 3 1 — — 1 2 2 — 4

(c) that the above two are  
possible ... ..

103 187 40 330 27 10 1 38 130 197 41 368

TOTAL II

110 200 42 352 28 10 1 39 138 210 43 391

TOTAL I &amp; II

354 699 162 1,215 185 113 15 313 539 812 177 1,528

III. Number of those who  
have not answered the  
question

15 18 2 36 6 2 — 8 22 20 2 44

IV. Number of those who  
have said that they cannot  
answer the question ...

2 3 — 5 — 1 — 1 2 4 — 6

GRAND TOTAL

I &amp; II &amp; III &amp; IV ...

372 720 164 1,256 191 116 15 322 563 836 179 1,578

in the category of those who have not answered thus increasing its percentage to 3.

Out of the remaining 1,528 youths, 57% males and 18% females have belief in the existence of things which man can never understand and that there are inevitable limits to human mind. The rest of them i.e. 23% males and 2% females have absolutely no belief in any of them.

The percentages taken to the totals of their respective groups are given in the opposite.

The table opposite shows that those who have either belief in both the things or do not have belief in any of them form the highest percentage and frequency. This is absolutely the correct view because it should be a logical conclusion that in case there are certain problems which man cannot understand, then one of the obvious reasons for this would be the inevitable limits placed on the human mind. The converse is also true. Whether these limits can be overcome or not through science or if science and religion combined together can resolve some of these complex problems is not the concern of the present study. But it can be said here that in the present study the percentage of those who believe in certain faiths of religion is more than who do not believe. In fact, this is only a faith written in terms of philosophy with a religious and myth outlook. Neither science nor religion has been able to find a satisfactory answer to such problems. The only thing we can say here is that it is a belief pervading the minds of the majority and the religions have said it. We have followed it. Even in the present survey, the people who have expressed their belief or disbelief of the problem of human beings never knowing certain things in this universe and their inevitable limits can hardly justify the answers they have given. These answers given here are only intuitional and spontaneous. They have no reason. Moreover, even if there is some reason with a convincing approach it can hardly be known here for the questionnaire itself does not comprehend for such a detailed study.

TABLE LXVIII

## PERCENTAGE DISTRIBUTION ACCORDING TO SEX

<i>Type of answer</i>	<i>Males</i>		<i>Females</i>		<i>Total</i>	
	<i>Frequency</i>	<i>Percentage to the total</i>	<i>Frequency</i>	<i>Percentage to the total</i>	<i>Frequency</i>	<i>Percentage to the total</i>
I. THOSE WHO BELIEVE						
in (a) ...	123	14	33	12	156	13
in (b) ...	79	9	16	6	95	8
in (c) ... ..	661	77	225	82	886	79
<b>TOTAL</b>	<b>863</b>	<b>100</b>	<b>274</b>	<b>100</b>	<b>1,137</b>	<b>100</b>
II. THOSE WHO DO NOT BELIEVE						
in (a)	19	5	—	—	19	5
in (b) ...	3	1	1	2	4	1
in (c) ... ..	330	94	38	98	368	94
<b>TOTAL ...</b>	<b>352</b>	<b>100</b>	<b>39</b>	<b>100</b>	<b>391</b>	<b>100</b>

INDIVIDUAL AND STIMULI

(N.B. For details of a, b, c in group I and II please refer to earlier table).

## APPENDIX I

## LIST OF TOWNS WHERE THE SURVEY HAS BEEN CONDUCTED

- |                     |                    |
|---------------------|--------------------|
| 1. Bombay           | 22. Banaras        |
| 2. Delhi            | 23. Monghyr        |
| 3. Nagpur           | 24. Patna          |
| 4. Wardha           | 25. Ludhiana       |
| 5. Calcutta         | 26. Agra           |
| 6. Madras           | 27. Belgaum        |
| 7. Mysore           | 28. Aligarh        |
| 8. Bangalore        | 29. Alwaye         |
| 9. Shimoga          | 30. Trichur        |
| 10. Trivandrum      | 31. Allepey        |
| 11. Patiala         | 32. Poona          |
| 12. Quilon          | 33. Trichinopoly   |
| 13. Pondicherry     | 34. Kottayam       |
| 14. Chandigarh      | 35. Jaipur         |
| 15. Ahmedabad       | 36. Changanacherry |
| 16. Baroda          | 37. Jabalpur       |
| 17. Vishakapattanam | 38. Vijayawada     |
| 18. Hyderabad       | 39. Ernakulam      |
| 19. Madurai         | 40. Calicut        |
| 20. Lucknow         | 41. Srinagar       |
| 21. Allahabad       | 42. Ranchi         |

## APPENDIX II

## LIST OF ASSOCIATIONS WHOSE MEMBERS PARTICIPATED IN THE SURVEY

1. Akhil Hind Youvak Sangh
2. Youth Hostels Association of India
3. Students Christian Movement
4. Youth Federation of Asia
5. Young Men's Christian Association
6. Young Women's Christian Association
7. Young Men's Indian Association
8. Congress Seva Dal
9. Bharat Sevak Samaj
10. Youth Congress
11. Bharat Youvak Samaj
12. All India Catholic University Federation
13. World University Service
14. United Nations Students Association
15. Jammu & Kashmir Youth Conference
16. Samajwadi Youvak Sabha
17. Bharat Scouts and Guides
18. Indo American Association
19. Youth Association of Asia
20. Rashtra Seva Dal
21. Young Christian Workers

APPENDIX V  
MAJORITY OPINION OF THE RESPONDENTS ON VARIOUS POINTS

Sl. No.	Subject of Study	Q. No. as in schedule (3)	Page No. in the report (4)	Males			Females		
				16-20	21-25	26-30	16-20	21-25	26-30
				(5)	(6)	(7)	(8)	(9)	(10)
(1)	(2)	(3)	(4)						
Individual and Nature									
1.	Whether sensitive to nature or not, if so, why?	3	134	Sensitive because of beauty	Same as in column five				
2. (a)	Whether they are prepared to live on a desert island if all essential things are supplied	4	135	Prepared to live with friends	Prepared to live with friends	Prepared to live with family friends	Prepared to live with family and friends	Prepared to live with family friends	Prepared to live with family and friends
(b)	If yes, what are the things to be taken with them	4	140	Books, Magazines.	All necessities of life	Books & hobby materials	Books and Magazines	All necessities of life	All necessities of life
3.	What qualities are attributed to friendship	17	58	Kindness, Sincerity, Honesty Friendship Faith and Love	Faith and Love	Faith and Love	Same as in column five	Frankness, sincerity, amiability	Frankness and amiability
				Fellow understanding & sacrifice	Same as in column five				
4.	Habits:				Novels in general	Same as in column six			
(a)	Reading of	53	149	(Novels) Literature and General Interest	Same as in column five				
(b)	What shows & entertainments are liked most	53	166	Film shows	Family (Personal)	Family (Personal)	No preference	Film shows	Light entertainment
5.	Worries (types of)	9	41	Education (Personal)	Education (Personal)				
6.	Aspirations and Urges (Prevalent or liked)	—	60		(These urges are prevalent in majority of the respondents.)				
7.	To know many countries	27	62						
8.	To understand others	1	62						
9.	To be understood by others	2	62						
10.	To acquire a great deal of experience	28	63						
11.	To earn money	29	63						
12.	Becoming famous	30	65						
13.	Enjoy security	32	68						
14.	Have many pleasures	33	68						
15.	Feel useful	34	—						
16.	Leading a regular, calm varied or eventful life	31	71	Regular and calm life	Varied and eventful life	Regular and calm life	Varied and eventful life	Varied and eventful life	Regular and calm life
17.	Liking of struggling, competition and Novelty	35	78	Struggling, Competition & Novelty	Same as in column five				
18.	Changes, alterations to be made in:	—	79	(Majority do not want to change or alter anything. Responses shown below are of those who want to change something or leave an achievement)					
(a)	Individual & Society	42	84	Social Conditions	Economic Policy	Existing Statutes	System of Education	Existing Statutes	System of Education
(b)	Individual & State	42	—	Economic policy					
19. (c)	Desire to build something new	—	87	Yes	Yes	Yes	Create & Build novelty	Create, Build and leave an achievement	
20.	Whether obeying is better than commanding	40	182	Obeying is better. Pity is the reaction of a strong mind	Same as in column five				
21.	What are War & Suffering	36 & 37	193	Revolting inevitable	Revolting	Same as in column five			
22. (i)	Whether there are certain Rights & Duties between elders & youngsters	14	187	Rights & Duties	Same as in column five				
(ii)	Men & Women	15	189	—					
23.	Whether there should be Freedom & Equality between men and women in public life, education, individual and sexual liberty	15	191	In public life, education, individual and sexual liberty.	Same as in column five				
24.	Humanity and Science	60	223	Explain and to improve the conditions of human life.	Same as in column five				
25.	Man's capabilities	61	225	Man cannot understand everything and there are limits	Same as in column five				
26.	Whether one understands the motive for action	57	205	Yes	Yes	Yes	We are mistaken	Mistaken	Mistaken
27.	Influence around man	58	208	Human economic supernature and occult	Same as in column five				
28.	Social institutions								
	Whether there are any restrictions in marrying some one from another country, race, religion or caste	18	89	No Bar	No Bar	No Bar	Only from their own country and caste	No Bar	No Bar
29. (a)	Whether Family is indispensable	28	95	Indispensable	Same as in column five				
(b)	Whether one would like to have family or not	41	—	Yes	Same as in column five				
30.	Class	20	97	No belief in class distinction					
31.	State	22	100	Frontier necessary	Frontier necessary	No frontier necessary	necessary		
32.	Crime & Punishment	51 & 52	129	(a) Group should not pay. (b) Individual should not be blamed for an act done with no ill intention. (c) Individual should be blamed for an evil intention not turned into action. (d) Every offence is punished. (e) Every offence cannot be forgiven.	(Same answers are given as mentioned in the age-group 16-20 in males)				
33.	Coercion and Social order	39	103	(a) Coercion is necessary.	Same as in column five				
34.	Reason Belief & Truth	62	—	(a) Reason is the only road (b) There are truths which can also be discovered by non-rational means.					
35.	Liking of Nature, Music/Beauty/and Arts	53	141	All the three	Same as in column five				
(a)	Arts	—	141	There is relative importance.					
(b)	Beauty	—	144	Is indispensable to life					
(c)	Music	—	149	Instrument of pleasure					
36.	Whether there is any relative importance among Arts	54	144	Yes	No	Yes	Yes	To give vent to one's own feeling	Pleasure
37.	Indispensability of beauty to the life of man	55	146	Indispensable	indispensable	indispensable	indispensable	indispensable	indispensable
38.	Functions or Aims of Music	56	149	—					
39.	Whom would you wish to resemble? Some member of family or outside	45	118	Among the family (father)	Among the family	Among the family	Among the family (Mother)	Among the family	Among the family
40.	Liking to resemble among famous people	46	—	Among famous (real) famous rulers-Prime Ministers	Famous people (real) PMs	Famous people (real) literate men and sons	Famous literary personalities	Famous historical personalities	Historical personalities
41.	Whom to save in times of emergency	17	—	Children	Same as in column five				
42.	Tendency to live in group (grouping)	13	—	Work in group	Same as in column five				
43.	Reasons for a worthwhile living	43	33	Welfare of mankind					
44.	Prepared to spend over energy on	43	33	Welfare of mankind					
45.	Risking one's life for	—	39	Religion, justice, welfare of mankind	Welfare of mankind	Welfare of mankind	Religion, justice and truth	Religion, justice and truth	Love
46.	Hopes (reasons for)	10	177	Optimistic approach (spiritual approach)					
47.	Possibility of upbringing children outside family by experts, Age limit	24	107	(a) Can be brought outside the family between the age 13 & 19	Same as in column five				
48.	Things wished for their children	25	115	(b) Material comforts					
49.	Unhappiness and factors	26	48	Friends	Friends and isolation	Friends	Isolation	Friends	Friends & entertainments
50.	Whether happiness is possible without loving or being loved	12	49	Not possible without loving and being loved	Same as in column five				
51.	Whether pity is the reaction of strong or weak individual	—	180	Strong	Strong	Strong	Strong	Strong	Strong

## APPENDIX III

AGE-CUM-OCCUPATION DISTRIBUTION OF THE RESPONDENTS WHO ARE  
MEMBERS OF YOUTH ORGANIZATIONS

Occupation	Males				Females				Total			
	Age-Groups				Age-Groups				Age-Groups			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
	1	2	3		1	2	3		1	2	3	
Unclassified	—	1	—	1	1	2	—	3	1	3	—	4
Student ...	176	228	13	417	92	24	1	117	268	252	14	534
Business ...	3	14	5	22	—	—	1	1	3	14	6	23
Govt. Service	20	85	36	141	12	22	5	39	32	107	41	180
Private Service	6	23	19	48	2	1	—	3	8	24	19	51
Teaching	6	34	8	48	2	14	5	21	8	48	13	69
Artist (Painter, Musician, Actor, etc.) ...	—	—	—	—	—	1	—	1	—	1	—	1
No occupation	2	8	3	13	1	8	—	9	3	16	3	22
Journalist	—	1	1	2	—	—	—	—	—	1	1	2
Agriculture	7	22	8	37	—	1	—	1	7	23	8	38
Doctor ...	—	—	3	3	—	2	—	2	—	2	3	5
Housewife	—	—	—	—	—	—	—	—	—	—	—	—
Engineer ...	1	10	9	20	—	3	—	3	—	13	9	22
Social Worker	—	1	—	1	—	—	—	—	1	1	—	2
Any other	—	1	2	3	—	1	—	1	—	2	2	4
Not available ...	8	5	1	14	2	1	—	3	10	6	1	17
TOTAL ...	229	433	108	770	112	80	12	204	341	513	120	974

## APPENDIX IV

AGE-CUM-OCCUPATION DISTRIBUTION OF THE RESPONDENTS WHO ARE  
NOT MEMBERS OF YOUTH ORGANIZATIONS

Occupation	Males				Females				Total			
	Age-Groups				Age-Groups				Age-Groups			
	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total	16-20	21-25	26-30	Total
	1	2	3		1	2	3		1	2	3	
Unclassified ... ..	1	—	3	4	2	—	—	2	3	3	—	6
Student ... ..	108	132	9	249	62	17	1	80	170	149	10	329
Business ... ..	2	8	4	14	—	—	—	—	2	8	4	14
Govt. Service ... ..	13	62	5	80	10	8	—	18	23	70	5	98
Private service ... ..	1	21	12	34	1	1	—	2	2	22	12	36
Teaching ... ..	1	16	5	22	2	7	2	11	3	23	7	33
Artist (Painter, Musician, Actor, etc.) ... ..	—	1	2	3	1	—	—	1	1	1	2	4
No occupation ... ..	2	5	5	12	—	1	—	1	2	6	5	13
Journalist ... ..	—	1	1	2	—	—	—	—	—	1	1	2
Agriculture ... ..	11	9	6	26	—	—	—	—	11	9	6	26
Doctor ... ..	—	—	1	1	—	—	—	—	—	—	1	1
Housewife ... ..	—	—	—	—	—	1	—	1	—	1	—	1
Engineer ... ..	2	15	4	21	—	—	—	—	2	15	4	21
Social Worker ... ..	—	5	—	5	—	—	—	—	—	5	—	5
Any other ... ..	—	1	2	3	—	—	—	—	—	1	2	3
Not available ... ..	2	8	10	1	1	—	2	3	3	9	—	12
TOTAL ... ..	143	287	56	486	79	36	3	118	222	323	59	604



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