

C H A P T E R - V I I I .

Knowledge of National and International Matters.

Introduction.

8.1 It is true that national matters directly or indirectly affect and afflict individual life. At the same time, individual may exercise his democratic right to suggest the alternative solutions to national problems. Further, international issues have bearing upon national affairs and vice versa. Even foreign policy today has become the bundle of principles and practices that regulates the intercourse of a state with other states. Consequently, no state affords to be indifferent towards international problems. All this demands that citizen should not follow the policy of - "isolationism" but keep himself well informed about national and international affairs.

8.2 In this chapter few questions on national and international matters are put to students. In particular, their knowledge about emotional integration in India is discovered : their view about India's foreign policy is floodlit : their opinion on India's alignment with other states is also sought : a question about the suitability of political system to India is put to them: they are asked to state whether there are political differences among Western States, Communist States, and Non-aligned States : their opinion whether the U.N. is a guarantee of the world security and peace is examined. All this will eventually disclose their knowledge about matters

national and international.

Emotional Integration.

8.3 For peace, progress, and prosperity emotional integration among citizens is indispensable. Unfortunately, 'unity in diversity' has become a fiction : sense of nationalism, a unifying force, is largely absent. Provincialism has been supremely reigning : it has been aggravated by linguistic fanaticism, border and water disputes, etc. Casteism is in our very blood and communalism intermittently rocks and shocks the country. Party politics, as usual, has divided people ideologically. In short, evil and fissiparous forces are increasingly haunting and tormenting our society. A question : do you think India is emotionally integrated ? is intentionally put to students in order to learn whether they are aware of this phenomenon.

8.4 Table No. 111 gives the distribution of the sample according to sex and faculty. Out of 761 males, 85.41 % and of the 150 females, 87.33 % categorically state that there is no emotional integration in India. It is as clear as sun-light that the largest number of males and females rightly understand this phenomenon. It may be said that honest and persistent efforts should be made to impress on, at least, college students the importance of being first national in their outlook and behaviour. It is apparent that females are more aware of this phenomenon than males : it appears that females feel the pangs of emotional disintegration in India more than males.

8.5 A facultywise treatment of the sample shows that the highest percentage of the male reporters (92.92), holding the view that there is no emotional integration in India, is from the Post-graduate classes. It undoubtedly signifies that males of the Post-graduate classes have more understanding of this phenomenon than males of other faculties. There are 89.47 % of the male reporters of the Law faculty who positively maintain that India is devoid of emotional - harmony. It is plainly discernible that males of the Law faculty do not have as much knowledge of this phenomenon as males of the Post-graduate classes. It is evidently noticeable that the percentages of the male reporters of these faculties, holding the above view, are higher than those of the male reporters of other faculties, having the same opinion. It naturally follows from this that those males who prosecute higher education, that is above graduation, are more informed about this phenomenon than males from the Arts, Science, Commerce, and Agriculture faculties. It is unequivocal that the percentages of the male reporters of the Arts (88.84) and Science (87.36) faculties, stating that there is no emotional concord in India, are considerably high. All the same, it may be placed on record that males of the former faculty are slightly more familiarised with this - phenomenon than males of the latter faculty. It is worthwhile to note that the percentage of the male reporters of the Commerce faculty (82.68), holding the above view, is lower than that of the male reporters from the Science faculty. It may obviously be inferred that males of the latter faculty are more in the know of this phenomenon than males of the

former faculty. It is distinctly seen that the lowest percentage of the male reporters (64.70), opining that there is no emotional unison in India, is from the Agriculture faculty. It automatically follows from this that males of the first year do not have as much understanding of this phenomenon as males of the higher classes.

In respect of females, it is manifest that all females of the Commerce (5) and Agriculture (1) faculties report that there is a want of emotional integration in India. It is evident that there is no marked difference between the percentages of the female reporters of the Arts (87.15) and Science (87.10) faculties, reporting the absence of emotional harmony in India. It may be generalised from this that females of these faculties are equally well informed about this phenomenon. What is amusing to record is that the lowest percentage of the female reporters (75.00), expressing the view point that there is no emotional concord in India, is from the Post-graduate classes. It may be inferred that females of this faculty are not as much conversant with this phenomenon as females of other faculties. It is clearly seen that the percentages of the male reporters of the Arts and Science faculties, and of the Post-graduate classes, maintaining the view that there is no emotional harmony in India, are higher than those of the female reporters from these faculties : it obviously means that males of these faculties have more knowledge of this phenomenon than females from these faculties. It becomes abundantly evident that the largest number of males and females of every faculty rightly

understand this phenomenon.

In the over-all context, it may be observed in the end that faculty does not markedly come in the way of possessing knowledge of this phenomenon.

8.6 Table No. 112 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 86.33 % and of the 472 urban students, 85.18 % unambiguously state that there is no emotional integration in India. It is crystal clear that the largest number of rural and urban students are aware of this phenomenon : it plainly means that place of origin is positively no bar to the understanding of this phenomenon by students. The slightly higher percentage of the rural reporters, holding the above view, may be treated as symbolic of rural students' more knowledge of this phenomenon than urban students'.

8.7 A castewise treatment of the sample convincingly conveys that the largest number of both rural and urban students of every caste have decidedly reported that India is devoid of emotional harmony. It is naturally inferable from this that the overwhelming majority of both rural and urban students of every caste have knowledge of this phenomenon. A close view of the sample strikingly displays that the percentages of the minority castes from both rural and urban places, holding the above view point, are considerably high : Brahmins and others 87.29 (rural) and 89.65 (urban), Jains 71.87 (rural) and 85.28 (urban), Gujars etc. 71.43 (rural) and 80.00 (urban), Lingayats 89.64 (rural) and 83.33

(urban), Intermediate Hindus 83.32 (rural) and 84.00 (urban), Backward and Scheduled Castes 90.47 (rural) and 100.00 (urban), Neo-Buddhist cent per cent. (rural), Muslims 73.33 (rural) and 66.66 (urban), and Christians 100.00 (rural) and 83.33 (urban). It automatically follows from this that minority castes have knowledge of this phenomenon. Further, it is significant to note that the percentages of Christians, Neo-Buddhists, Backward and Scheduled Castes, and Lingayats from rural areas; and the percentages of Christians, Backward and Scheduled Castes, Intermediate Hindus, Lingayats, Jains, and Brahmins and others from urban places, reporting a want of emotional concord in India, are higher than the percentages of Marathas from both rural (88.55) and urban (81.26) places respectively; it clearly means that students of these castes have better understanding of this phenomenon than Maratha students. It is apparent that rural Marathas are slightly more informed about this phenomenon than rural Brahmins and others; as against this urban Brahmins and others are more familiarised with this phenomenon than urban Marathas.

In the over-all context, it may be observed in the end that caste does not markedly come in the way of possessing knowledge of this phenomenon.

India's Foreign Policy.

8.8 The major criterion of a country's foreign policy is the coldly and rationally calculated national interests; it is also shaped by its history, culture, geography, economic

conditions and the personality structures of its leaders. Indian foreign policy is a part of our culture, and an element of our political traditions : its roots go back to the time of Ashok and earlier. The policy of non-alignment is one of the great contributions of Nehru : it has served not only India's interests, but has, to some extent, contributed to the world peace and security : it is an independent and positive policy which is definite and dynamic; for the Indian Government it is a matter of principle, not of opportunism or the convenience of the day.

8.9 Table No. 113 gives the distribution of the sample according to sex and faculty. Out of 761 males, 97.89 % and of the 150 females, 94.67 % have answered this question. It is quite plain that response to this question is quite warm but that of females is not comparatively as much encouraging as that of males. It is explicit that out of the 745 male reporters, 73.15 % and of the 142 female reporters, 74.84 % have categorically stated that foreign policy of India is non-aligned. It is a matter of great gratification that the largest number of males and females rightly know what foreign policy of India is. It may, I should believe, be generalised that these students are definitely conversant with external relations of India. It is evident that females have slightly more knowledge of foreign policy of India than males.

8.10 A facultywise treatment of the sample shows that the highest percentage of the male reporters (81.58), reporting that foreign policy of India is non-aligned, is from the -

Post-graduate classes. It undoubtedly means that males of this faculty have more knowledge of India's foreign policy than males of other faculties. There are 78.94 % of the male reporters of the Law faculty who hold the view that India's foreign policy is non-aligned. It is worth mentioning here that males of the Law faculty do not have comparatively as much grasp of our foreign policy as males of the Post-graduate classes. It is explicitly seen that the percentages of the male reporters of these faculties, maintaining the above view point, are notably higher than those of the male reporters of other faculties, having the same opinion. It obviously follows from this that males who prosecute higher education, that is above graduation, are better informed about foreign policy of India than males of the Arts, Science, - Commerce, and Agriculture faculties. It is apparent that the percentage of the male reporters of the Arts faculty (76.10), stating that India's foreign policy is non-aligned, is substantially higher than those of the male reporters of the Science (73.90), Commerce (71.10), and Agriculture (66.66) faculties : it may evidently be generalised that males of the former faculty are more in the know of India's foreign policy than males of the latter faculties. It is manifestly discernible that the percentage of the male reporters of the Science faculty, holding the above view, is higher than that of the male reporters from the Commerce faculty. It obviously means that males of the former faculty have better understanding of our foreign policy than males of the latter faculty. It is unequivocally clear that the lowest

percentage of the male reporters (66.66), expressing the view that foreign policy of India is non-aligned, is from the Agriculture faculty. It is indubitably deducible from this that males of the first year do not have as much knowledge of our foreign policy as males of the higher classes.

In respect of females, it is evident that all females of the Post-graduate classes (4) categorically report that foreign policy of India is non-aligned. It clearly indicates that females from the Post-graduate classes have obviously more knowledge of foreign policy of India than females of other faculties. It is strikingly noteworthy that a female of the Agriculture faculty states that India's foreign policy is aligned : this is nothing but proof of her ignorance about our foreign policy. It is noticeable that the percentages of the female reporters from the Science (80.64) and Commerce (80.00) faculties, expressing the opinion that foreign policy of India is non-aligned, are markedly higher than the percentage of the female reporters of the Arts faculty (72.27). It implies two things : first, females of the Science and Commerce faculties have better understanding of our foreign policy than females of the Arts faculty; secondly, there is no notable difference between the percentages of the female reporters of the Science and Commerce faculties; it explicitly means that females of [→]the both faculties are equally well familiarised with India's foreign policy. It is manifest that the largest number of males and females of every faculty rightly understand India's foreign policy.

In the over-all context, it may be observed in the end that faculty does not markedly come in the way of possessing knowledge of India's foreign policy.

8.11 Table No. 114 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 98.86 % and of the 472 urban students, 95.98 % have attempted this question. It is apparent that response to this question is quite encouraging but that of urban students is not comparatively as much warm as that of rural students. It is plain that out of the 434 rural reporters, 72.81 % and of the 453 urban reporters, 70.86 % distinctly report that foreign policy of India is non-aligned. It is obvious beyond doubt that the largest number of both rural and urban students rightly know what foreign policy of India is : this convincingly means that place of origin is certainly no bar to the understanding of India's foreign policy by students. The higher percentage of the rural reporters, having the grasp of India's foreign policy, may be considered as suggestive of rural students' more knowledge of our foreign policy than urban students'.

8.12 A castewise consideration of the sample distinctly discloses that the largest number of both rural and urban students of every caste have unequivocally stated that foreign policy of India is non-aligned. It definitely follows from this that the overwhelming majority of both rural and urban students of every caste have knowledge of India's foreign policy; and thereby of external relations of India. A close

view of the sample convincingly conveys that the percentages of the minority castes from both rural and urban places, holding the above view point, are considerably high : Brahmins and others 68.57 (rural) and 65.30 (urban), Jains 90.71 (rural) and 75.00 (urban), Gujars etc. 71.42 (rural) and 60.00 (urban), Lingayats 80.20 (rural) and 100.00 (urban), Intermediate Hindus 72.41 (rural) and 72.00 (urban), Backward and Scheduled Castes 78.57 (rural) and 100.00 (urban), Muslims 92.30 (rural) and 50.00 (urban), and Christians 60.00 (rural) and 60.00 (urban). It is naturally inferable that minority castes have knowledge of India's foreign policy. Besides, it is indubitably seen that the percentages of Brahmins and others, Jains, Gujars etc., Lingayats, Intermediate Hindus, Backward and Scheduled castes, and Muslims from rural areas; and the percentages of Lingayats, and Backward and Scheduled Castes from urban places, having knowledge of India's foreign policy, are higher than the percentages of Marathas from both rural (67.5) and urban (77.07) areas respectively; it clearly means that students of these castes have better grasp of India's foreign policy than Maratha students. It may be noted with interest that rural Brahmins and others are slightly more informed about foreign policy of India than rural Marathas; as against this urban Marathas are more conversant with our foreign policy than urban Brahmins and others. It may be recorded that a Neo-Buddhist rural student fatuously reports that India's foreign policy is aligned; this is the clear indication of his political ignorance.

In the over-all context, it may be observed in the end that caste does not markedly come in the way of possessing knowledge of India's foreign policy.

Faith in Non-alignment.

8.13 The post Second War period witnessed the polarisation of world politics into two blocks : free world and communist world. India has been consistently and faithfully following the policy of non-alignment : it has scrupulously and loyally remained "uncommitted", and never even inclined to join any block; nor has it desired to become a member of any military pact even for its own security. A question : India should align with - Western States / Communist States / non-aligned States - is devised to discover faith of students in India's non-alignment.

8.14 Table No. 115 gives the distribution of the sample according to sex and faculty. Out of 761 males, 95.65 % and of the 150 females, 84.00 % have answered this question. It is explicit that response to this question is quite encouraging but that of females is not comparatively as much warm as that of males. Moreover, it may be stated here that 4.53 % of the male reporters and 3.17 % of the female reporters have given ambiguous answers. It plainly means that these students do not have right opinion about India's possible alignment.

It is obvious that out of the 728 male reporters, 66.48 % and of the 126 female reporters, 65.08 % have un-

equivocally reported that India should align with non-aligned states. It is a matter of pride and pleasure that the largest number of males and females have unshakable faith in our foreign policy. It is instructive to note that males and females have almost equal faith in non-alignment.

It may casually be mentioned here that 24.07 % of the male and 29.36 % of the female reporters have opined that India should align with Western States; while 4.95 % of the male and 2.38 % of the female reporters hold the view that India should align with Communist States. The above reports automatically and comparatively reveal the popularity of both Western States and Communist States among these students : evidently, the former States are comparatively more popular among them than the latter. Further, it is unambiguously noticeable that Western nations are comparatively more popular among females than among males; and Communist countries are comparatively more popular among males than among females.

8.15 A facultywise consideration of the sample explicitly shows that the highest percentage of the male reporters (86.12), reporting that India should align with non-aligned States, is from the Post-graduate classes. It clearly means that males of this faculty have more faith in our foreign policy than males of other faculties. There are 66.29 % of the male reporters of the Arts faculty who opine that India should align with non-aligned States. Obviously, males of this faculty have more faith in India's foreign policy than males of the Science, Commerce, Law, and Agriculture faculties.

It is noteworthy that there is almost no difference between the percentages of the male reporters of the Science (65.00) and Commerce (65.13) faculties, stating that India should align with non-aligned States. It naturally follows from this that males of these faculties have almost equal faith in foreign policy of India. It may be placed on record that the percentage of the male reporters of the Agriculture faculty (64.29), holding the view point that India should align with non-aligned States, is considerably high : this is commendable in view of the fact that these males belong to the first year of college : it may be generalised that class does not affect faith of students in our foreign policy. It is truly amazing that the percentage of the male reporters of the Law faculty (63.15), stating that India should align with non-aligned States, is lowest. It evidently means that the prospective lawyers do not have as much faith in our foreign policy as males from other faculties. Moreover, it is strikingly noticeable that there is a wide gap between the percentages of the male reporters of the Law faculty and of the Post-graduate classes, opining that India should align with non-aligned States. What deserves treatment in this context is the fact that those prosecuting higher education, that is above graduation, should differ so widely in their opinion about India's alignment with non-aligned States : apparently, the post-graduate males have more faith in India's foreign policy than males of the Law faculty.

In respect of females, it is evidently seen that all females of the Post-graduate classes (4) positively report

that India should align with non-aligned states. It apparently means that females from this faculty have indubitably more faith in India's foreign policy than females of other - faculties. It is significant to note that a female from the Agriculture faculty is of the opinion that India should align with Western states. It implies two things : first, she is ignorant about India's foreign policy and, secondly, her predilection for Western countries is revealed. There are 66.29 % of the female reporters of the Arts faculty who feel that India should align with non-aligned nations. It goes without saying that females of the Arts faculty have more faith in India's foreign policy than females of the Science and Commerce - faculties. It is notably noticeable that the percentage of the female reporters of the Science faculty (61.29), holding the view that India should align with non-aligned States, is considerably higher than the percentage of the female reporters of the Commerce faculty (50.00), having the same opinion. It is plain that females of the Science faculty have more faith in our foreign policy than females of the Commerce faculty.

In the over-all context, it may be observed in the end that the largest number of males and females of every faculty are of the view that India should align with non-aligned States : it convincingly means that the largest number of males and females of every faculty have faith in India's foreign policy : thus, it is indisputably inferable that - faculty does not markedly affect faith of students in India's foreign policy.

8.16 Table No. 116 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 95.90 % and of the 472 urban students, 91.75 % have answered this question. It is apparent that response to this question is quite warm but that of urban students is not comparatively as much encouraging as that of rural students. Besides, it may be mentioned here that 4.75 % of the rural reporters and 3.92 % of the urban reporters have given vague answers. It naturally means that these students do not have right opinion about India's possible alignment.

It is explicit that out of the 421 rural reporters, 67.21 % and of the 433 urban reporters, 65.34 % have categorically stated that India should align with non-aligned States. It is a matter of elation and jubilation that the largest number of rural and urban students have absolute faith in India's foreign policy. It is a matter of education to record that rural students have more faith in our foreign policy than urban students.

It may incidentally be stated here that 23.04 % of the rural and 26.55 % of the urban reporters have opined that India should align with Western States; and 4.99 % of the rural and 4.11 % of the urban reporters hold the view that India should align with Communist States. The above reports naturally and comparatively disclose the popularity of both Western and Communist States among these rural and urban students : obviously, the former States are comparatively more popular among these rural and urban students than the

latter. Further, it is clearly seen that Western nations are comparatively more popular among rural students than among urban students; and Communist countries are comparatively more popular among rural students than among urban students.

8.17 A castewise treatment of the sample unequivocally displays that the largest number of both rural and urban students of every caste have indubitably reported that India should align with non-aligned countries. It naturally follows from this that the overwhelming majority of both rural and urban students of every caste have faith in India's foreign policy. A close view of the sample categorically shows that the percentages of the minority castes from both rural and urban areas, holding the above view point, are considerably high : Brahmins and others 69.14 (rural) and 68.10 (urban), Jains 54.84 (rural) and 64.52 (urban), Gujars etc. 85.71 (rural) and 60.00 (urban), Lingayats 96.54 (rural) and 90.91 (urban), Intermediate Hindus 81.49 (rural) and 54.17 (urban), Backward and Scheduled Castes 54.76 (rural) and 50.00 (urban), Muslims 66.37 (rural) and 75.00 (urban), and Christians 60.00 (rural) and 40.00 (urban). It is quite deducible that minority castes have faith in our foreign policy. Moreover, it is indisputably seen that the percentages of Brahmins and others, Gujars etc., Lingayats, Intermediate Hindus, and Muslims from rural areas; and the percentages of Brahmins and others, Jains, Lingayats, and Muslims from urban places, having faith in non-alignment, are higher than the percentages of Marathas from both rural (63.54) and urban (62.67) areas respectively; it goes -

without saying that students of these castes have more faith in India's foreign policy than Maratha students. It may be recorded with interest that rural and urban Brahmins and others have more faith in non-alignment than rural and urban Marathas. It is worth mentioning here that a Neo-Buddhist rural student stupidly reports that India should align with Western States; this is clearly suggestive of his political ignorance.

In the over-all context, it may be observed in the end that caste does not markedly affect faith of students in India's foreign policy.

Faith in Political System.

8.18 The purpose for which the people live together cannot be realised unless they are properly organised and subject themselves to certain rules of behaviour. Government is the focus of the common purpose of the people and it is through this medium that common policies are determined, common affairs regulated, and common interests promoted. Without Government the people will be just a babel of tongues with no means of collective action. The needs of man and his environments have become so numerous and complex that no system of Government can claim perfection and consequently finality; hence, many forms of government have cropped up. However, I have offered only three political systems to students : democracy, dictatorship, and communism. A question : which system is more suitable to India - democracy, dictatorship, and communism is put to students with a view to

discover their faith in a particular system.

8.19 Table No. 117 gives the distribution of the sample according to sex and faculty. Out of 761 males, 97.37 % and of the 150 females, 97.34 % have answered this question. It is obvious beyond doubt that response to this question is quite warm and encouraging. What is striking in this respect is that males and females are almost unanimous in their response to this question. Besides, it may be pointed out here that 4.86 % of the male and 1.36 % of the female reporters have given ambiguous answers. It evidently means that these students do not have right opinion about the suitable governmental system to India.

It is crystal clear that out of the 741 male reporters, 82.08 % and of the 146 female reporters, 89.04 % have categorically reported that democracy is suitable to India. It is a matter of supreme satisfaction and gratification that the largest number of males and females have unwavering faith in democracy. This is highly commendable in view of the fact that India has been "gheraced" by non-democratic states and has been troubled and tormented by both internal and external problems. It is interesting to place on record that females have more faith in democracy than males.

It may be noted by the by that 7.96 % of the male and 8.21 % of the female reporters have opined that dictatorship is suitable to India; while 5.13 % of the male and 1.36 % of the female reporters hold the view that communism is suitable to India. The above reports naturally and comparatively

disclose the popularity of both dictatorship and communism among these students : Obviously, the former is comparatively more popular among them than the latter. It is indeed a revelation that only few students are attracted towards communism in spite of its winning and vigorous appeal. It is plainly seen that dictatorship is slightly and comparatively more popular among females than among males; and communism is comparatively more popular among males than among females.

8.20 A facultywise treatment of the sample distinctly displays that the highest percentage of the male reporters (89.47), reporting that democracy is suitable to India, is from the Law faculty. It convincingly means that the Law students (males) have more faith in democracy than males of other faculties. There are 85.62 % of the male reporters of the Commerce faculty who have unambiguously opined that democracy is suitable to India. It goes without saying that males of this faculty have more faith in democracy than males of the Arts, Agriculture, and Science faculties, and of the Post-graduate classes. It is explicit that the percentage of the male reporters of the Arts faculty (83.95), holding the view point that democracy is suitable to India, is considerably high. It is needless to point out that males of this faculty have more faith in democracy than males of the Agriculture and Science faculties, and of the Post-graduate classes. It may be placed on record that the percentage of the Agriculture faculty (81.25), opining that democracy is suitable to India, deserves attention : this percentage is

indeed praiseworthy in view of the fact that these males belong to the first year of college : it may be deduced that class does not affect faith of students in democracy. It is striking to record that the percentage of the male reporters of the Science faculty (79.43), holding the view that democracy is suitable to India, is higher than the percentage of the male reporters of the Post-graduate classes (72.98). It is apparent that the Science students (males) have more faith in democracy than the Post-graduate males. Moreover, it has got to be mentioned here that the percentage of the male reporters of the Post-graduate classes, holding the above opinion, is lowest. It evidently signifies that the Post-graduate males do not have as much faith in democracy as males of other faculties. It is conspicuously noteworthy that there is a broad disparity between the percentages of the male reporters of the Law faculty and of the Post-graduate classes, opining that democracy is suitable to India. What readily catches attention in this connexion is the fact that those prosecuting higher education, that is above graduation, differ so widely in their opinion about the suitability of democracy to India.

In respect of females, it is unequivocally noteworthy that all females of the Science faculty (31) categorically state that democracy is suitable to India. It unambiguously means that females from this faculty have undoubtedly more faith in democracy than females of other faculties. It is unmistakably manifest that a female from the Agriculture faculty is of the opinion that dictatorship is suitable to

India. It naturally means that she has faith in dictatorship. There are 87.62 % of the female reporters of the Arts faculty who think that democracy is suitable to India. It is apparent that females of this faculty have more faith in democracy than females of the Commerce faculty and of the Post-graduate classes. It is clearly seen that the percentage of the female reporters of the Commerce faculty (80.00), holding the view that democracy is suitable to India, is higher than the percentage of the female reporters of the Post-graduate classes (75.00), having the same opinion. Obviously, females of the former faculty have more faith in democracy than females of the latter. Moreover, it may be noted with interest that the percentage of the female reporters of the Post-graduate classes, reporting the suitability of democracy to India, is lowest. Evidently, they do not have as much faith in democracy as females of other faculties.

In the over-all context, it may be observed in the end that the largest number of males and females of every faculty are of the view that democracy is suitable to India : it naturally follows from this that the largest number of both males and females of every faculty have unwavering faith in democracy: thus, it is obviously deducible that faculty does not markedly affect faith of students in democracy.

8.21 Table No. 118 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 96.82 % and of the 472 urban students, 97.90 % have answered this question. It is plain that response to this

question is quite warm but that of rural students is not comparatively as much encouraging as that of urban students. Besides, it may be pointed out here that 4.94 % of the rural reporters and 3.68 % of the urban reporters have given ambiguous answers. It indubitably indicates that these students do not have right opinion about the suitable governmental system to India.

It is evident that out of the 425 rural reporters, 86.12 % and of the 462 urban reporters, 80.54 % have positively opined that democracy is suitable to India. It is a matter of education that the largest number of rural and urban students have unshakable faith in democracy. All the same, it is indeed instructive to note that rural students have undoubtedly more faith in democracy than urban students.

It may casually be indicated here that 5.18 % of the rural and 10.60 % of the urban reporters hold the view that dictatorship is suitable to India; while 3.76 % of the rural and 5.20 % of the urban reporters are of the opinion that communism is suitable to India : apparently, the former is comparatively more popular among them than the latter : it is explicitly seen that dictatorship and communism are comparatively more popular among urban students than among rural students.

8.22 A castewise consideration of the sample convincingly conveys that the largest number of both rural and urban students of every caste have distinctly reported that democracy is suitable to India. It indisputably means that the

overwhelming majority of both rural and urban students of every caste have unwavering faith in democracy. A close examination of the sample positively reveals that the percentages of the minority castes from both rural and urban areas, holding the above view point, are notably high : Brahmins and others 82.88 (rural) and 78.00 (urban), Jains 90.62 (rural) and 97.05 (urban), Gujars etc. 66.66 (rural) and 90.00 (urban), Lingayats 88.46 (rural) and 91.66 (urban), Intermediate Hindus 89.28 (rural) and 92.00 (urban), Backward and Scheduled Castes 82.93 (rural) and 100.00 (urban), Neo-Buddhists 100.00 (rural), Muslims 80.00 (rural) and 75.00 (urban), and Christians 80.00 (rural) and 100.00 (urban). It automatically follows from this that minority castes have faith in democracy. Besides, it is clearly noticeable that the percentages of Jains, Lingayats, Intermediate Hindus, and Neo-Buddhists from rural areas; and the percentages of Brahmins and others, Jains, Gujars etc., Lingayats, Intermediate Hindus, Backward and Scheduled Castes, and Christians from urban places, having faith in democracy, are higher than the percentages of Marathas from both rural (87.69) and urban (76.73) areas respectively; further, it is evidently inferable that students of these castes have more faith in democracy than Maratha students.

In the over-all context, it may be observed in the end that caste does not markedly affect faith of students in democracy.

Political Differences Among States.

8.23 After II War there came into being three broad political divisions in the world politics : Western countries, Communist countries, and Non-aligned countries. The questions : do you think Western States politically differ among themselves ?, do you think Communist States politically differ among themselves ?, and do you think Non-aligned States politically differ among themselves ? are separately put to students in the questionnaire and are separately treated in the tables according to sex, faculty, caste, and place of origin : they are devised in order to learn whether students have general knowledge of relations between nations of the blocks mentioned above.

Western Countries.

8.24 It is a matter of common knowledge that Western States, though bound together by the general policy of containment of communism, do not pull together in one direction because of national interests.

Table No. 119 gives the distribution of the sample according to sex and faculty. Out of 761 males, 83.18 % and of the 150 females, 64.00 % have answered this question. It is obvious beyond doubt that response to this question is quite worm but that of females is not comparatively as much encouraging as that of males.

It is plain that out of the 633 male reporters, 84.06 % and of the 96 female reporters, 89.61 % have categorically

maintained that there are political differences among Western States. It is definitely revealing that the largest number of males and females have knowledge of relations between Western States. It is evident that females are better informed about political differences among Western States than males.

8.25 A facultywise treatment of the sample convincingly conveys that the highest percentage of the male reporters (94.59), reporting that there are political differences among Western States, is from the Post-graduate classes. It apparently means that the Post-graduate males have more knowledge of relations between Western States than males of other faculties. There are 90.00 % of the male reporters of the Agriculture faculty who have unambiguously opined that there are political differences among Western States : this percentage is highly commendable in view of the fact that these males belong to the first year of college : it may confidently be inferred that class does not come in the way of possessing knowledge of relations between Western States. It is apparent that the percentage of the male reporters of the Commerce faculty (85.27), holding the view point that there are political differences among Western States, is considerably high. It is superfluous to mention that males of this faculty have more knowledge of relations between Western States than males from the Arts, Science, and Law faculties. It is notably noticeable that there is almost no difference between the percentages of the male reporters of the Arts (83.47), Law (83.33), and Science (83.25) -

faculties, maintaining that there are political differences among Western States. It plainly means that males of these faculties have almost equal knowledge of relations between Western States. It may incidentally be pointed out that the lowest percentage of the male reporters, holding the view that there are political differences among Western States, is from the Science faculty : it naturally follows from this that males of this faculty do not have as much knowledge of relations between Western States as males of other faculties. Further, it is clearly seen that there is a wide difference between the percentages of the male reporters of the Law faculty and of the Post-graduate classes, expressing the opinion that there are political differences among Western States. What strikes one's mind in this connexion is the fact that those prosecuting higher education, that is above graduation, differ so widely in their observation of political differences among Western States.

In respect of females, it is distinctly discernible that all females of the Post-graduate classes (4) unequivocally report that there are political differences among Western States. It apparently means that females of this faculty have undoubtedly more knowledge of relations between Western States than females of other faculties. It is important to place on record that a female from the Agriculture faculty is of the view that there are no political differences among Western States. This is nothing but proof of her political ignorance about relations between Western States. There are 94.12 % of the female reporters of the Arts

faculty who express the opinion that there are political differences among Western States. It goes without saying that females of this faculty have more knowledge of relations between Western States than females of the Science and Commerce faculties. It is obviously observable that the percentage of the female reporters of the Science faculty (84.21), holding the view point that there are political differences among Western States, is remarkably higher than the percentage of the female reporters of the Commerce faculty (50.00), having the same opinion. It is undoubtedly unambiguous that females of the former faculty have more knowledge of relations between Western States than females of the latter faculty.

Finally, it may be observed that the largest number of males and females of every faculty are of the opinion that there are political differences among Western States : it naturally follows from this that the largest number of males and females of every faculty have knowledge of relations between Western States : thus, it is manifest that faculty does not markedly come in the way of possessing knowledge of relations between Western States.

8.26 Table No. 120 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 82.24 % and of the 472 urban students, 77.98 % have answered this question. It is explicit that response to this question is quite warm but that of urban students is not comparatively as much encouraging as that of rural students.

It is obvious that out of the 361 rural reporters, 85.04 % and of the 368 urban reporters, 84.50 % have indubitably opined that there are political differences among Western States. It is a revelation that the largest number of both rural and urban students have knowledge of relations between Western States. However, it is strikingly conspicuous that rural students have slightly more knowledge of relations between Western States than urban students.

8.27 A castewise treatment of the sample distinctly displays that the largest number of both rural and urban students of every caste have positively reported that there are political differences among Western States. It apparently means that the overwhelming majority of both rural and urban students of every caste have knowledge of relations between Western States. A close view of the sample manifestly discloses that the percentages of the minority castes from both rural and urban areas, expressing the above view point, are strikingly high : Brahmins and others 86.27 (rural) and 84.96 (urban), Jains 83.27 (rural) and 92.85 (urban), Gujars etc. 80.00 (rural) and 75.00 (urban), Lingayats 84.00 (rural) and 100.00 (urban), Intermediate Hindus 83.33 (rural) and 77.27 (urban), Backward and Scheduled Castes 81.63 (rural) and 100.00 (urban), Neo-Buddhists 100.00 (rural), Muslims 85.71 (rural) and 72.72 (urban), and Christians 80.00 (rural) and 100.00 (urban). It automatically follows from this that minority castes have knowledge of relations between Western States. Moreover, it is notably noticeable that the percentages of Brahmins and

others, and Neo-Buddhists from rural areas; and the percentages of Brahmins and others, Jains, Lingayats, Backward and Scheduled Castes, and Christians from urban places, expressing the opinion that there are political differences among Western States, are higher than the percentages of Marathas from both rural (86.23) and urban (82.54) areas respectively. Further, it is obviously inferable that students of these castes have more knowledge of relations between Western States than Maratha students.

Finally, it may be observed that caste does not markedly come in the way of possessing knowledge of relations between Western States.

Communist States.

8.28 In recent years, it has become abundantly clear that there is no monolithic unity among Communist States. This is indisputably evidenced by the rift between Russia and China, and Russia and Albania.

Table No. 121 gives the distribution of the sample according to sex and faculty. Out of 761 males, 82.78 % and of the 150 females, 61.34 % have answered this question. It is manifest that response to this question is quite warm but that of females is not comparatively as much encouraging as that of males.

It is clear that out of the 630 male reporters, 73.75 % and of the 92 female reporters, 61.95 % have positively stated that there are political differences among Communist

States. It is a matter of education that the largest number of males and females have knowledge of relations between Communist States. It is apparent that males are more familiarised with political differences among Communist States than females.

8.29 A facultywise consideration of the sample evidently shows that the highest percentage of the male reporters (91.66), stating that there are political differences among Communist States, is from the Post-graduate classes. It indubitably signifies that the Post-graduate males have more knowledge of relations between Communist States than males of other faculties. There are 85.26 % of the male reporters of the Commerce faculty who opine that there are political differences among Communist States. It is explicit that males of this faculty have better grasp of relations between Communist States than males of the Law, Science, Arts, and Agriculture faculties. It is interesting to record that there is no notable difference between the percentages of the male reporters of the Law (73.68) and Science (72.94) faculties, expressing the view point that there are political differences among Communist States. It automatically follows from this that males of these faculties have almost equal knowledge of relations between Communist States. Further, it may rightly be pointed out that males of these faculties have more insight into relations between Communist States than males of the Arts and Agriculture faculties. It is plain that the percentage of the male reporters of the Arts faculty (66.95), opining that there are political differences

among Communist States, is not as high as the percentages of the male reporters of the Science, Commerce, and Law faculties, and of the Post-graduate classes, holding the same view. It naturally means that males of the former faculty do not have as much understanding of relations between Communist States as males of the latter faculties. It may be placed on record that the lowest percentage of the male reporters (60.00) expressing the opinion that there are political differences among Communist States, hails from the Agriculture faculty. It is indisputable that males of this faculty do not have as much knowledge of relations between Communist States as males of the Arts, Science, Commerce, and Law faculties, and of the Post-graduate Classes.

In respect of females, it is obviously observable that a female of the Agriculture faculty unambiguously reports that there are political differences among Communist States. It definitely means that she is well conversant with relations between Communist States. There are 75.00 % of the female reporters of the Commerce faculty who express the opinion that there are political differences among Communist States. It goes without saying that females of this faculty have more knowledge of relations between Communist States than females of the Science and Arts faculties, and of the Post-graduate classes. It is interesting and instructive to note that the percentage of the female reporters of the Science faculty (70.00), holding the view point that there are political differences among Communist States, is higher

than the percentages of the female reporters of the Arts faculty (58.74) and of the Post-graduate classes (50.00), having the same opinion. It may confidently be stated that females of the former faculty have more insight into relations between Communist States than females of the latter faculties. It is notably noteworthy that females of the Arts faculty have better understanding of relations between Communist States than females of the Post-graduate classes. Besides, it may be pointed out that the lowest percentage of the female reporters, maintaining that there are political differences among Communist States, is from the Post-graduate classes. It obviously signifies that females of this faculty do not have as much knowledge of relations between Communist States as females of other faculties.

Finally, it may be observed that the largest number of males and females of every faculty are of the view that there are political differences among Communist States : it is plainly inferable from this that the largest number of males and females of every faculty have knowledge of relations between Communist States : thus, it becomes abundantly clear that faculty does not markedly come in the way of possessing knowledge of relations between Communist States.

8.30 Table No. 122 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 83.15 % and of the 472 urban students, 75.65 % have answered this question. It is crystal clear that response to this question is quite warm but that of urban

students is not comparatively as much encouraging as that of rural students.

It is apparent that out of the 365 rural reporters, 74.25 % and of the 357 urban reporters, 70.58 % have positively stated that there are political differences among Communist States. It is a matter of enlightenment and encouragement that the largest number of both rural and urban students have knowledge of relations between Communist States. All the same, it is indubitably seen that rural students are better informed about relations between Communist States than urban students.

8.31 A castewise treatment of the sample plainly points out that the largest number of both rural and urban students of every caste have categorically asserted that there are political differences among Communist States. It obviously follows from this that the overwhelming majority of both rural and urban students of every caste have knowledge of relations between Communist States. A close examination of the sample distinctly discovers that the percentages of the minority castes from both rural and urban areas, holding the above view point, are remarkably high : Brahmins and others 84.90 (rural) and 73.28 (urban), Jains 66.66 (rural) and 84.61 (urban), Gujars etc. 60.00 (rural) and 71.39 (urban), Lingayats 69.23 (rural) and 72.72 (urban), Intermediate Hindus 79.13 (rural) and 75.00 (urban), Backward and Scheduled Castes 66.66 (rural), Neo-Buddhists 100.00 (rural) and Muslims 92.30 (rural) and 54.54

(urban). It naturally follows from this that minority castes have knowledge of relations between Communist States. Besides, it is obviously observable that the percentages of Brahmins and others, Intermediate Hindus, Neo-Buddhists and Muslims from rural areas; and the percentages of Brahmins and others, Jains, Gujars etc., Lingayats, and Intermediate Hindus from urban places, expressing the opinion that there are political differences among Communist States, are higher than the percentages of Marathas from both rural (74.84) and urban (67.18) areas respectively. Apparently, it is deducible that students of these castes have more insight into relations between Communist States than Maratha students.

Finally, it may be observed that caste does not markedly come in the way of possessing knowledge of relations between Communist States.

Non-aligned States.

8.32 Political differences among Non-aligned States became evident as back as 1954, at the Bandung Conference. It is universally seen that they work at times against one another : there is certainly no unity and sanity among them.

Table No. 123 gives the distribution of the sample according to sex and faculty. Out of 761 males, 73.06 % and of the 150 females, 52.00 % have answered this question. It is explicit that response to this question is quite warm but that of females is not comparatively as much encouraging as that of males.

It is apparent that out of the 556 male reporters, 66.56 % and of the 78 female reporters, 65.38 % have indubitably reported that there are political differences among Non-aligned States. It is strikingly noteworthy that the largest number of males and females have knowledge of relations between Non-aligned States. It is unquestionably unequivocal that males are slightly more in the know of political differences among Non-aligned States than females.

8.33 A facultywise treatment of the sample obviously reveals that all the male reporters of the Agriculture faculty (5) have positively pointed out that there are political differences among Non-aligned States. It goes without saying that males of this faculty are well acquainted with relations between Non-aligned States. It is conspicuous that the percentage of the male reporters of the Post-graduate classes (81.81), expressing the opinion that there are political differences among Non-aligned States, is higher than the percentages of the male reporters of the Arts, Science, Commerce, and Law faculties, holding the same view point. It is apparently inferable that males of the former faculty have more knowledge of relations between Non-aligned States than males of the latter faculties. It is instructive to note that there is no noteworthy difference between the percentages of the male reporters of the Commerce (72.88) and Law (72.22) faculties, opining that there are political differences among Non-aligned States. Evidently, males of both the faculties have almost equal grasp of -

relations between Non-aligned States. Further, it is obviously observable that males of these faculties are better informed about relations between Non-aligned States than males of the Arts and Law faculties.

In this connexion, it may be placed on record that the broad disparity between the percentages of the male reporters of the Law faculty and of the Post-graduate classes, opining that there are political differences among Non-aligned States, interestingly indicates that those prosecuting higher education, that is above graduation, differ widely in their observation. There are 64.16 % of the male reporters of the Science faculty who assert that there are political differences among Non-aligned States. Plainly, males of this faculty are familiarised with relations between Non-aligned States. It is notably notable that males of this faculty have better insight into relations between Non-aligned States than males of the Arts faculty. The lowest percentage of the male reporters (61.24), stating confidently that there are political differences among Non-aligned States, is from the Arts faculty. It indubitably indicates that males of this faculty do not have as much understanding of relations between Non-aligned States as males of other faculties.

In respect of females, it is easily seen that there is no female reporter from the Commerce and Agriculture faculties, holding the view that there are political differences among Non-aligned States. It convincingly means that females from these faculties do not have knowledge of relations

between Non-aligned States. There are 75.00 % of the female reporters of the Science faculty who clearly state that there are political differences among Non-aligned States. It is manifest that females of this faculty have more knowledge of relations between Non-aligned States than females of the Arts faculty, and of the Post-graduate classes. It is strikingly evident that the percentage of the female reporters of the Arts faculty (64.91), expressing the opinion that there are political differences among Non-aligned States, is higher than the percentage of the female reporters of the Post-graduate classes (50.00), having the same opinion. It may positively be said that females of the former faculty have more grasp of relations between Non-aligned States than females of the latter faculties. What is surprising to observe is that the lowest percentage of the female reporters, reporting political differences among Non-aligned States, is from the Post-graduate classes. It explicitly signifies that females of this faculty do not have as much knowledge of relations between Non-aligned States as females of other faculties.

Finally, it may be observed that the largest number of males and females of every faculty are of the opinion that there are political differences among Non-aligned States : it is definitely deducible from this that the largest number of males and females of every faculty have insight into relations between Non-aligned States : thus, it is distinctly manifest that faculty does not markedly come in the way of possessing knowledge of relations between Non-aligned States.

8.34 Table No. 124 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 70.39 % and of the 472 urban students, 68.87 % have answered this question. It is clear as light of day that response to this question is quite warm but that of urban students is not comparatively as much encouraging as that of rural students.

It is obvious that out of the 309 rural reporters, 69.90 % and of the 325 urban reporters, 63.08 % have categorically asserted that there are political differences among Non-aligned States. It is a matter of supreme satisfaction that the largest number of both rural and urban students are well conversant with relations between Non-aligned States. All the same, it is notably noticeable that rural students have more knowledge of relations between Non-aligned States than urban students.

8.35 A castewise consideration of the sample distinctly discloses that the largest number of both rural and urban students of every caste have rightly reported that there are political differences among Non-aligned States. It naturally follows from this that the overwhelming majority of both rural and urban students of every caste have knowledge of relations between Non-aligned States. A close view of the sample undoubtedly reveals that the percentages of the minority castes from both rural and urban areas, expressing the opinion mentioned above, are conspicuously high : Brahmins and others 70.45 (rural) and 56.74 (urban), Jains 60.71

(rural) and 78.21 (urban), Gujars etc. 66.66 (rural) and 85.71 (urban), Lingayats 76.19 (rural) and 60.00 (urban), Intermediate Hindus 70.84 (rural) and 72.22 (urban), and Backward and Scheduled Castes 78.78 (rural) and 100.00 (urban). It automatically follows from this that these minority castes are well familiarised with relations between Non-aligned States. Further, it is readily seen that the percentages of the rural and urban reporters from Muslims and Christians, stating that there are political differences among Non-aligned States, are not comparatively high : Muslims 41.66 (rural) and 55.55 (urban), and Christians 40.00 (rural). It may be inferred that these castes are not as much in the know of relations between Non-aligned States as minority castes mentioned above. It is obviously observable that a Neo-Buddhist student from rural areas has not given any answer : it plainly means that he does not know anything about relations between Non-aligned States. Besides, it is manifestly seen that the percentages of Lingayats and Backward and Scheduled Castes from rural areas; and the percentages of Jains, Gujars etc., Intermediate Hindus, Backward and Scheduled Castes, and Christians from urban places, holding the view point that there are political differences among Non-aligned States, are higher than the percentages of Marathas from both rural (71.52) and urban (63.33) areas respectively. Apparently, it is deducible that students of these castes have more knowledge of relations between Non-aligned States than Maratha students. Incidentally, it may be placed on record that Maratha students

from both rural and urban areas are more familiarised with relations between Non-aligned States than Brahmins and others from both rural and urban places.

Finally, it may be observed that caste does not markedly come in the way of possessing knowledge of relations between Non-aligned States.

In the over-all context of three questions treated above, it may be observed in the end that males and females are more conversant with relations between Western States than between Communist States, and Non-aligned States. Next to this, they are informed about relations between Communist States; while their knowledge of relations between Non-aligned States is comparatively least. The above sequence holds true in respect of faculty, caste, and place of origin.

World Peace and Security.

8.36 The United Nations is born in the tragedy of the Second World War : it is raised on the ruins of the League of Nations by the warlords of the Second World War. Among other things, its objectives aim at the prevention of war and the building of peace in its broadest sense. It is a matter of common knowledge that it has miserably failed because of the principle of nationalism, the doctrine of sovereignty, and the struggle for power. The question : does the U. N. give guarantee of the world peace and security ? is contrived to know whether students have general knowledge of the United Nations.

8.37 Table No. 125 gives the distribution of the sample according to sex and faculty. Out of 761 males, 92.38 % and of the 150 females, 82.66 % have answered this question. It is undoubtedly unequivocal that response to this question is quite warm but that of females is not comparatively as much encouraging as that of males.

It is clearly seen that out of the 703 male reporters, 61.31 % and of the 124 female reporters, 62.90 % have plainly pointed out that the United Nations does not give guarantee of the world peace and security. It convincingly connotes that the largest number of males and females have knowledge of the United Nations. It is explicit that females are - slightly more informed about the United Nations than males.

8.38 A facultywise treatment of the sample distinctly discloses that the highest percentage of the male reporters (73.68) reporting that the U.N. does not give guarantee of the world peace and security, is from the Post-graduate classes. It indubitably means that males of this faculty have more knowledge of the United Nations than males of other faculties. There are 69.23 % of the male reporters of the Agriculture faculty who have manifestly maintained that the United Nations does not give guarantee of the world peace and security : this percentage is highly praiseworthy in view of the fact that males of this faculty belong to the first year of college : it may confidently be deduced that class does not come in the way of possessing knowledge of the United Nations. It is apparent that the percentage of the male reporters of the Law faculty (68.42), holding the

view point that the United Nations does not give guarantee of the world peace and security, is considerably high. It is needless to indicate that males of this faculty are more informed about the United Nations than males of the Arts, Science, Commerce, and Law faculties. It is obviously observable that there is almost no difference between the percentages of the male reporters of the Arts (60.23), and Science (60.86) faculties, expressing the opinion that the United Nations does not give guarantee of the world peace and security. It unambiguously means that males of these faculties have almost equal knowledge of the United Nations. It may casually be pointed out that the lowest percentage of the male reporters (59.02), opining that the United Nations does not give guarantee of the world peace and security, is from the Commerce faculty : it evidently follows from this that males of this faculty do not have as much knowledge of the United Nations as males of other faculties. Further, it is clearly seen that there is a wide difference between the percentages of the male reporters of the Law faculty and of the Post-graduate classes, stating that the United Nations does not give guarantee of the world peace and security. What is noteworthy in this respect is that those prosecuting higher education, that is above graduation, differ widely in their possession of knowledge of the United Nations.

In respect of females, it is notably noticeable that a female from the Agriculture faculty has refused to answer this question. It clearly means that she does not know -

anything about the United Nations. There is no difference between the percentages of the female reporters of the Post-graduate classes (75.00) and of the Commerce faculty (75.00), confidently stating that the United Nations does not give guarantee of the world peace and security. It is obviously inferable from this that females of both the faculties have equal knowledge of the United Nations. All the same, it may pertinently be pointed out here that females of these faculties are definitely more informed about the United Nations than females of the Arts and Science faculties. There are 64.29 % of the female reporters of the Science faculty who have expressed the opinion that the United Nations does not give guarantee of the world peace and security. It goes without saying that females of this faculty are more conversant with the United Nations than females of the Arts faculty. It is strikingly explicit that the lowest percentage of the female reporters (61.36), reporting that the United Nations does not give guarantee of the world peace and security, is from the Arts faculty. It evidently means that females of this faculty ~~does~~ not have as much knowledge of the United Nations as females of other faculties.

Finally, it may be observed that the largest number of males and females of every faculty are of the opinion that the United Nations does not give guarantee of the world peace and security : it naturally follows from this that the largest number of males and females of every faculty have knowledge of the United Nations : thus, it is seen that faculty does

not markedly come in the way of possessing knowledge of the United Nations.

8.39 Table No. 126 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 90.21 % and of the 472 urban students, 91.31 % have answered this question. It is apparent that response to this question is quite warm but that of rural students is not comparatively as much encouraging as that of urban students.

It is evident that out of the 396 rural reporters, 66.41 % and of the 431 urban reporters, 65.90 % have categorically connoted that the United Nations does not give guarantee of the world peace and security. It is a matter of pride and pleasure that the largest number of both rural and urban students have knowledge of the United Nations. All the same, it is notably noteworthy that rural students are slightly more informed about the United Nations than urban students.

8.40 A castewise treatment of the sample clearly conveys that the largest number of both rural and urban students of every caste have positively reported that the United Nations does not give guarantee of the world peace and security. It obviously means that the overwhelming majority of both rural and urban students of every caste have knowledge of the United Nations. A close view of the sample plainly reveals that the percentages of the minority castes from both rural and urban areas, expressing the above view point, are con-

spicuously high : Brahmins and others 72.13 (rural) and 64.52 (urban), Jains 65.51 (rural) and 68.75 (urban), Gujars etc. 80.00 (rural) and 75.00 (urban), Lingayats 69.23 (rural) and 72.72 (urban), Intermediate Hindus 65.38 (rural) and 76.00 (urban), Backward and Scheduled Castes 66.66 (rural) and 50.00 (urban), Muslims 73.33 (rural) and 75.00 (urban), and Christians 80.00 (rural) and 66.66 (urban). It automatically follows from this that these minority castes have knowledge of the United Nations. Further, it is obviously observable, that the percentages of the rural and urban reporters from Brahmins and others, Jains, Gujars etc., Lingayats, Intermediate Hindus, Backward and Scheduled Castes (rural only), Muslims, and Christians, opining that the United Nations does not give guarantee of the world peace and security, are higher than the percentages of Marathas from both rural (64.15) and urban (63.69) areas respectively. Apparently, it is inferable that students of these castes have more knowledge of the United Nations than Maratha students. It may be placed on record that a Neo-Buddhist student from rural areas interestingly indicates that the United Nations gives guarantee of the world peace and security : it manifestly means that he does not know anything about the United Nations.

Finally, it may be observed that caste does not markedly come in the way of possessing knowledge of the United Nations.

In the over-all context of all the questions treated

in the preceding pages, it may be observed in the end that the largest number of rural and urban males and females of every caste and faculty have knowledge about the matters national and international.

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