

CHAPTER - IV

Discussions and Meetings

Introduction:

4.1 Liberal democratic government is impossible without freedom of thought and speech. Only through free expression is it possible for the people generally to learn what grievances and social maladjustments require governmental action, and to discuss the best means of meeting them. Only through free discussion can the people exercise the influence and control over government that is necessary for effective democracy. Men must be free to argue wrongly as well as rightly, because it is largely through the open exposure of error by discussion that we come to understand why we believe what we believe. Freedom to think and speak will avail little unless it is supported by the further freedom to assemble peaceably for discussion, in large groups or small, and to associate together for the common purposes discovered by discussion.

4.2 This chapter is devoted to the consideration of subjects of discussion among students; and to their attendance of public-meetings, caste-meetings, and study-circles organised by the parties. All this will disclose to what extent students are susceptible to political issues and how far they are active politically.

Discussions

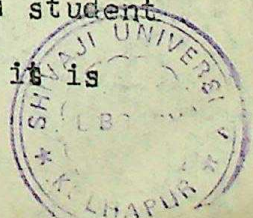
4.3 Under "discussions" are presented twenty three subjects to students: nine general subjects: films, love-stories,

newspapers and literature, and political literature. They express and exchange their political views among themselves without fear and favour. This is indeed rewarding on their part for it sharpens and enriches their intelligence, and dispels their ignorance about political matters. Consequently, they become clear in their mind about political affairs. It is needless to say that they are not passive spectators but active debaters of political matters. It is a thing of pride and pleasure that they exercise their right to speech and expression, and thereby assert their political articulation. A high percentage of males is indicative of their more interest in political matters than that of females. In the end, it must be mentioned pertinently that the higher percentages of males and females discussing the "general" subjects than the percentages of males and females debating political matters show that political matters are not as pleasing as general subjects, or this may be imputed to the fact that discussion of "general" subjects does not involve much of intellectual exercise.

4.5 A detailed composition of the tables indicates the political subjects being deliberated by males and females. I have considered below the percentages of males and females discussing political matters in the descending order. Out of 653 males and of the 97 females, a highest percentage of males (61.24 %) and comparatively small percentage of females (42.27 %) discusses democracy. This at once and once more reveals their interest in democracy. It is unequivocal that they not only read literature on democracy but also " digest "

it by holding argumentations on democracy in their day-to-day life. Obviously, males have rated the discussion of democracy higher than females. How clear it is that national matters engage the attention of 58.56 % of males and 44.33 % of females. This indubitably implies that they have the necessary knowledge to deliberate national problems. It is infereable that females are not interested in national issues to the extent to which males. International issues interest 4 54.35 % of males and 35.05 % of females. It is a pleasant surprise that they are familarised with affairs international and appear to be at home. when they discuss them daily. It is evident that the range of their discussions transcends national frontiers and hug international horisons. It is plain that females are not as much in the know of international affairs as males. In a party democracy political leaders are the uncrowned maharajas who guide our destinations. They are the architects of national life. Parties prosper and perish with them. It is quite natural with students to bring in political leaders in their usual confabulations. It is observable that 50.22 % of males and 52.58 % of females discuss political leaders. Clearly, females have more interest in political leaders than males. It must be placed on record that this percentage of females is highest among other percentages for other subjects debated by them. This is, I should believe, ascribable to their admiration for personality. In a party government, a knowledge of party programmes is indispensable on the part of citizens. Conversation of party programmes always facilitates citizens to learn about party programmes, and to crystalise their opinions about parties. Eventually, it helps them vote into power a party of their choice. It is heartening to note in this context that a

section of the students (36.13 % of males and 22.68 % of females) seriously holds disputations on party programmes. It is clear that females do not value as much party programmes as males. In a mixed economy, discussion of capitalism is inevitable. It haunts the minds of students and provides material for the confabulation of 31.00 % of males and 16.50 % of females. It may broadly be said that capitalism does not seem to be much popular with students. It is plain that females do not find as much interest in it as males. It is a general impression that dictatorship appeals to students more than other systems of government, and it becomes a subject of hot discussion among them. It is debated by 29.70 % of males and 17.53 % of females. It may be said that dictatorship does not have much of appeal to students, and this is more true of females than males. It may be said of females in this context that they do not seem to believe as much in discussing of dictatorship as in dictation. Wind of communism and socialism is blowing through out the world. They have become a centre of interest and fermentation. Surprisingly, communism is discussed only by 26.18 % of males and 8.25 % of females; similarly socialism finds favour with 25.72 % of males and 13.40 % of females. It is observable that these two isms, I should think, are not much popular among students. Evidently, they are not as much popular with females as with males. Females seem to be rather conservative in their thinking, and thereby in their talk. It is noticeable that 22.66 % of males and 17.53 % of females discuss local problems; and 16.69 % of males and 7.22 % of females debate provincial matters. This means student community is alive to their immediate environment. But it is



assertable that a large number of them do not take as much delight in local and provincial matters as in other matters. It may, therefore, be inferred that they do not suffer much from the cancer of localism and provincialism; their outlook seems to be enough national and international. A glance at the above percentages shows that students discuss local problems more than provincial matters. At the same time, it is perceptible that females do not savour as much local and provincial affairs as males. It means males are more informed about local and provincial matters than females. It is a matter of great pride that India has offered Gandhism and Sarvodaya philosophy to the world. But it is deplorable that only 12.25 % of males and 7.22 % of females discuss Gandhism; and similarly 14.24 % of males and 17.53 % of females talk on the Sarvodaya philosophy. Obviously, a large number of students do not have much of fascination for Gandhism and Sarvodaya philosophy. It is explicit that males are informed more about Gandhism than females; and in regard to the Sarvodaya philosophy, it is vice versa. In the end, it may be observed that a large number of students hold disputations on democracy, political leaders, national issues, and international matters. The percentages of males engaged in the political discussions are almost consistently higher than the percentages of females.

4.6 A facultywise consideration of the sample shows that the discussions of students are not governed by faculty. A considerably large number of students from every faculty are debaters of political matters. It means students of every faculty are competent to discuss political affairs. All the same, it may be stated on the close examination of the tables

that the highest percentages of male-talkers and female-debaters are from Post-graduate classes; while the lowest percentages of male-talkers and female-debaters are from Science faculty. It follows from this that students of Post-graduate classes seem to be more informed politically than students of other faculties; and students of Science faculty do not have as much interest in the discussion of political matters as students of other faculties. It means they are less informed politically than others. Further, it is perceptible that the percentages of males of ^{the} Arts, Science and Commerce faculties are notably higher than the percentages of females of these faculties; as against this, there is no difference between the percentages of males and females from Agriculture faculty and Post-graduate classes.

4.7 Table No. 39 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 86.09 % and of the 472 urban students, 78.81 % deliberate political matters. A high percentage of rural students evinces their more interest in discussing political affairs than urban students. It implies that rural students are more informed politically than urban students.

4.8 A caste-wise consideration of the sample shows that the political discussions of students are not markedly governed by their caste because a large number of students of every caste from rural and urban areas are the active participants in the political discussions. Thus, it may be concluded that students of every caste from rural and urban places are politically informed; and it is no longer the monopoly of any caste. It is,

further, observable that the percentages of students of every caste from rural places are almost consistently higher than the percentages of students of every caste from urban areas. It means students of every caste from rural areas are politically more informed than students of every caste from urban places. It is distinctly perceptible that the percentages of Marathas from urban and rural places are higher than the percentages of Brahmins and others from rural and urban areas. It immediately implies that Marathas savour political affairs more than Brahmins and others; and thereby it is inferable that they are politically more informed than the latter. In the end, it must be mentioned that a Neo-Budhist student reports that he does not discuss political affairs. His is a peculiar case of non-response.

Attending Meetings

Political Meetings :

4.9 Democracy and propaganda have developed side by side. Political parties carry on extensive campaigns of education or propaganda for the purpose of directing public opinion in favour of their interests. In addition to other forms of propaganda, meetings are held by the parties in order to favourably influence public opinion. In all countries there are occasional meetings at the party headquarters, in halls and in the streets. They are held on the occasion of some special national or party crisis; when a new policy is being debated; or when one of the great men of the party pays a visit; when a special fillip is needed to party organisation; when a "rally" is required; or during an election when advertisement and the

spectacle of activity are likely to arouse confidence and enthusiasm. Under " political meetings " are included all the meetings held for the faithful of party and the general public.

4.10 Table Nos. 40 and 41 give the distribution of the sample according to sex and faculty. Out of 761 males, 84.10 % and of the 150 females, 74.67 % attend the political meetings. How encouraging it is to note that a thumping majority of students associates itself with political meetings organised by the parties. It at once signifies that students are supremely responsive to party politics, and parties, in their turn, command a sizable audience from them. Thus, it could be generalised that students not only relish the reading of " newspapers " and " literatures", the discussion of political affairs but also make it a point to attend the political meetings; where party in power endeavours to expound its position; while parties in opposition assailing it devastatingly propound their own stand. It is the clash of arguments and counter-arguments that naturally dispels the doubts in the minds of students, and consequently, they go home clear in mind and better apprised of the party positions. A comparatively low percentage of females attending the political meetings may be taken as symbolic of the fact that they do not feel as much enthused to attend the political meetings as males, or it may be imputed to the societal taboos that inhibit them from being present on such occasions. Nevertheless, the percentage of females attending the political meetings should not be underrated but esteemed as a good augury. Post-independence era has been so favourable to them that some of them are increasingly occupying important political offices.

4.11 A detailed break-down of the tables displays the comments of students upon the speech of speaker. I have presented six topics of comments to students: ~~the~~ oratory of speaker, his personality, his character, his views, programme of his party, and other. I have considered below the percentages of students commenting upon the speech of speaker in the descending order. It is quite human that man talks and talks more in the company of his friends. Ordinarily, man cannot resist expressing his reaction to what he perceives and hears. Students are not exception to this rule. They are naturally more articulate in the company and give full vent to their response to what they observe and listen. This is explicit from the fact that 84.10 % of males and 74.67 % of females attending the political meetings, actively comment upon the speech of speakers. Thus, a large number of students on their way back home after attending the political meetings do not seal their mouths but debate the speech of speakers. This at once uncovers their interest in active politics, and thereby indicates their competency to comment upon the speech of speakers. However, it must be stated that females do not have as much interest in commenting upon the speech of speakers as males, and hence they do not have the same competency to discuss the speech of speakers as males.

4.12 Out of 640 male-commentators, 67.66 % and of the 112 female-commentators, 63.39 % discuss the views of speakers. It is praiseworthy that a large number of students prize high the views of speakers. It implies that they have open mind and are primarily motivated to attend the public meetings in order to learn the views of speakers. This further indicates that they

do not have sheep-mind but seem to be competent to critically choose in between the views of speakers. It can, therefore, be generalised that they cannot be influenced into accepting the "undiluted" or "whole" views of speakers. This would naturally crystalise their views too. It may be noted that females do not as much value the views of speakers as males. In a democratic nation, oratory is a powerful and sharp weapon which is employed unsparingly by all politicians and especially relentlessly by demagogues. Its magical and miraculous appeal to the non-rational faculties of men invariably wins over the mass of voters and converts, to put it exaggeratedly, adversaries into supporters. Oratory hypnotises 53.59 % of males and 71.43 % of females. It is simple to understand that a large number of students admire the oratory of speakers. It means oratory is a necessary qualification of leadership. But considered rationally, it is not landable that a large number of students should fall prey to the declamatory speech of speakers. Evidently, females admire oratory more than males. This may be ascribed to the fact, shall we say, that they are charmed by the rhetoric eloquence. It is party programme above which is a looking-glass in which the likeness of party becomes clearly visible. A cardinal object in holding the political meetings is either to disseminate party programme, or to make known the party stance on burning issues, or to boost the morale of the party workers. Being protagonists and apostles of their party, speakers would like to propagate religiously their party programmes. Party programmes become the theme of discussion with 38.59 % of males and 15.18 % of females. It is encouraging to note that students are not

totally blind to party programmes but take interest in commenting upon them. It means a considerable number of students is conversant with party programmes, and thereby competent to comment upon them. It is obvious that females have less interest in such discussions than males. Though party ideology is important, it is the leaders who formulate it and translate it into practice are more important. The personality of leaders matters much in public life. There are 30.31 % of males and 45.54 % of females who are charmed by the personality of speakers. It is superfluous to mention that females have more admiration for the personality of speakers than males. Basically character is a social matter and national character is a manifestation of the personal character. Therefore, in public life the character of leader is valued high. Only 19.38 % of males and 11.61 % of females comment upon the character of speakers. It is explicit that surprisingly, a large number of students do not bother about the character of speakers; when it is valued almost above everything in our society. Evidently, few of them only are not oblivious of it. It is noticeable that females do not as much attach import to the character of speakers as males. In the end, it may be observed that males and females are unanimous in their high rating of the views and the oratory of speakers. But a close examination of them shows that males hold the views of speakers in high esteem; while females have high regard for the oratory of speakers. This clearly indicates the difference between their tastes.

4.13 A facultywise consideration of the sample shows that a high percentage of students of every faculty does attend the

political meetings and comment upon the speech of speakers. It means faculty has nothing to do with the attending of public meetings and the discussion of the speech of speakers. A close observation of the percentages reveals that the percentages of males of Arts, Science and Commerce faculties are higher than the percentages of females from these faculties. It means males of these faculties attend the political meetings and comment upon the speech of speakers more than females. Further, it is perceptible that the highest percentage of males (92.12 %) and females (100.00 %) hails from ~~the~~ Post-graduate classes; while the lowest percentage of females (61.29 %) and males (75.89 %) is from ~~the~~ Science faculty. This means students of ~~the~~ Post-graduate classes are highly active politically and students of Science faculty do not have as much interest in political activities as students of other faculties.

4.14 Table No. 42 gives the distribution of the sample according to caste and place of origin. Out of 439 rural students, 88.84 % and of the 472 urban students, 76.71 % attend the political meetings and comment upon the speech of speakers. It is unequivocal that rural students associate themselves with active politics and thereby are more competent to comment upon the speech of speakers ~~than~~ than urban students. This signifies that they are politically better informed than their counterparts in urban areas. It is clearly noticeable that the interest of urban students in active politics is on the wane.

4.15 A castewise consideration of the sample implies that

a thumping majority of students of every caste from urban and rural places attends the political meetings and comments upon the speech of speakers. Thus, attendance of students at the political meetings and their comment upon the speech of speakers are not governed markedly by their caste. It is inferable that a considerably large number of students of every caste from rural and urban places are politically active, and competent to comment upon the speech of speakers. It is no longer the monopoly of any caste. It means political awakening is dawning upon every caste. This is indeed a welcome change that is noticeable in our caste-ridden society. This shall, in the long run, be conducive to the good health of our infant democracy. A close view of the sample reveals that the percentages of rural students of every caste are higher than the percentages of urban students of every caste. It signifies that rural students of every caste are more politically active, and competent to comment upon the speech of speakers than urban students of every caste. It is, further, noticeable that the percentages of rural and urban Marathas are higher than the percentages of rural and urban Brahmins and others. It means Brahmins and others do not take as much interest in active politics, and are not politically competent as Marathas. In the end, it must be recorded that a Neo-Buddhist student reports that he does not attend the political meetings and comment upon the speech of speakers. He seems to be politically neutral. His is a typical case of non-response.

Study Circles

4.16 More recently the parties deliberately set out to

capture the young people, and this is done, among other methods, by conducting the study circles. It is at the study circles the parties seriously teach their ideologies, and also strive to impress as to how the ideologies of other parties are preposterous. Thus the study circles indoctrinate indelibly the faithful by brain-washing their other political impressions and memories. This essentially creates a class of fanatic bigots. Further, the faithful won over at the study circles, though numerically meagre, are more permanent than what is attainable at the mass meetings where appeal is largely made to the passions, thereby eclipsing the play of reason. A consideration of all this will reveal how far students are politically active and aligned.

4.17 Table No. 43 gives the distribution of the sample according to sex and faculty. Out of 761 males, 13.93 % and of the 150 females, 3.33 % attend the study circles. As expected, a number of those attending the study circles is not considerable. But it must be commented regretfully that a large number of students ~~do~~ appear to be loath to take seriously to such intellectual activity. This may also be attributed to the failure of parties to attract a large number of students to undergo the courses at the study circles. A low percentage of females indicates that they have least interest in the study circles; or it may be attributed to some social taboos that disable them from attending the study circles; or they just abhor such serious activity.

4.18 A detailed composition of the table reveals attendance at the study circles partywise. I have considered below the

percentages of males and females attending the study circles in the decending order. Out of 106 males and of the 5 females attending the study circles, a highest percentage of males (47.16 %) and females (40.00 %) attends the study circles Congress party. This shows its top-popularity among students. Obviously, it is not as much popular among females as among males. The missionary zeal of Jan Sangh could attract 12.26 % of males and 20.00 % of females. It is evident that it finds favour more with females than with males. P.S.P. is successful in gathering 9.43 % of males and 20.00 % of females. Explicitly, it is more popular among females than among males. Peasants and Workers party enjoys the patronage of 8.49 % of males only; it has no following among females. It must be noted with interest that inspite of desperate attempts at the infiltration among students, Communist party could net a catch but very meagre, as 7.55 % of males and 20.00 % of females (one female) attend the study circles of Communist party. Socialist party, Hindu Mahasabha, Republican party, Samiti, and Lal Nishan Gat have so meagre clientele among males that any consideration of it would be worthless; further females have quarantined the study circles of these parties. The study circles of Swatantra party and Muslim League have no following at all. In the end, it may be generalised broadly that rightist party: Jan Sangh; has least following among males (12.26 %) and females (20.00 %). Centralist parties: Congress party, P.S.P., and Socialist party; have the biggest clientele among males (58.47 %) and females (60.00 %). Leftist parties: Communist party, Lal Nishan Gat, Peasants and Workers party and Republican party; could claim 20.75 % of males and 20.00 % of

females. Thus, Centralist parties are very much popular among students; leftist parties fare slightly better; and rightist parties fare very bad.

4.19 A facultywise treatment of the sample indicates males and females attending the study circles. I have considered below the percentages of males and females in the descending order. A highest percentage of males (36.83 %) of Post-graduate classes attends the study circles. It is obvious that they take to intellectual activities more than the males of other faculties. It means they are politically more informed than the males of other faculties. This may be attributed to their comparatively high maturity in age, or to their awareness of the seriousness of such activities. There are 17.26 % of males of Arts faculty who report that they attend the study circles; while 12.82 % of males of Commerce faculty go to the study circles; as against this 9.09 % of males of Science faculty patronise the study circles. It is indeed intriguing that the males of Law faculty in the age-group of the males of Post-graduate classes have very moderate interest in the study circles. as only one male (5.26 %) reports that he attends the study circles. It must be noted with interest that the males of Agriculture faculty have not evinced any interest in the study circles as nobody attends them.

In respect of females, it is perceptible that out of 5 females attending the study circles, 4 hail from Arts faculty and one belongs to Science faculty. Females of Commerce faculty, Agriculture faculty, and Post graduate classes seem to have ostracised the study circles for want of interest. In conclusion, it may be observed that students of Post-graduate classes and

of Arts faculty are politically better informed than students of other faculties.

4.20 Table No. 44 gives the distribution of the sample according to place of origin and caste. Out of 439 rural students, 16.17 % and of the 472 urban students, 8.47 % attend the study circles. It may be observed with great interest that rural students have more interest in attending the study circles than urban students. It means they excel urban students far more in equipping themselves intellectually, thereby they are politically more informed than urban students. This, further, reveals that they have more interest in party politics than their counterparts in urban places.

4.21 A close examination of the table, further, shows students attending the study circles partywise. I have considered below the percentages of students in the descending order. Out of 71 rural students and of the 40 urban students attending the study circles, a highest percentage of students (46.46 % and 47.50 % respectively) attend the study circles of Congress party. This at once reveals that Congress party is the most popular party among rural as well as urban students. However, it is noticeable that it is slightly more popular among urban students than among rural students. Obviously, the study circles of Peasants and Workers party are patronised by 12.67 % of rural students only; it has not patronage of urban students. It means Peasants and Workers party is popular only among rural students; There are 11.26 % of rural students, and 2.50 % (one student) of urban students who attend the study circles of Communist party. Explicitly, Communist party is

more popular among rural students than among urban students. It means it is directing its efforts to infiltrate in the rural areas; or it may be said that urban students understand what communism is. The study circles of Jan Sangh attracts 9.86 % of rural students, and 17.50 % of urban students. It is plain that Jan Sangh is more popular among urban areas than among rural places. The study circles of P.S.P. are attended by 5.63 % of rural students, and 17.50 % of urban students. It signifies the more popularity of P.S.P. among urban students than among rural students. The study circles of ⁺other parties are attended by so meagre percentage of rural and urban students that nothing markedly be said about them. The study circles of Hindu Mahasabha, Swatantra party and Muslim League are not attended by any rural and students; and the study circles of Socialist party, Republican party, Peasants and Workers party, Swatantra party, and Muslim League are not attended by any urban students. All this reveals the popularity of these parties in rural and urban areas. In the end, it may be observed that centralist parties: Congress party, P.S.P. and Socialist party, are most popular among both rural areas (54.90 %) and urban places (65.00 %). They are ofcourse more popular among urban areas than among rural places. Leftist parties: Communist party, Republican party, Peasants and workers party and Lal Nishan Cat; do not fare well as they have 28.14 % of rural students, and 7.50 % of urban students. Obviously, they are more popular among rural students than among urban students. Rightist parties: Jan Sangh and Hindu Mahasabha; fare very bad as they have 9.86 % of rural students, and 20.00 % of urban students; It means they are more popular among urban students than among rural students. Thus, centralist parties and rightist parties are

more popular in urban areas, while leftist parties are more popular in rural places.

4.22 A castewise treatment of the sample uncovers that caste does not markedly govern the attendance of students at the study circles, as few students of every caste from rural and urban areas attend the study circles. It means students of every caste from rural and urban places are politically active, and thereby are politically informed. But a close view of the table reveals that Gujars etc. from rural and urban areas do not attend the study circles of any party. It means they do not have any interest in party politics, and thereby in the activities of parties. A Neo-Budhist student reports that he does not attend the study circles of any party.

A large number of students of every caste from rural and urban places attend the study circles of Congress party. It means Congress party is the only party very much popular in all castes. It is plain that out of 7 rural students attending the study circles of Jan Sangh, 6 students are Brahmins and others, and one has not mentioned his caste. Similarly, out of 7 urban students attending the study circles of Jan Sangh, 6 students are Brahmins and others; while one is Backward and Scheduled castes. Explicitly, Jan Sangh falls back upon the support of Brahmins and others. The study circles of Republican party are attended by two Backward and Scheduled castes students from rural areas. They have no support of any student of these castes from urban places. Obviously, Republican party lives on the support of Backward and Scheduled castes students. Out of 0 rural students attending the study circles of Peasants and

Workers party, 6 students are Marathas, one is Intermediate Hindus, one is B and S castes, and one is Christian. Thus, Peasants and Workers party is popular only among the Non-Brahmins and others. In the end, it is inferable that some castes have come to be identified with some parties. This certainly is a cancerous phenomenon that would, if not checked and eliminated, debilitate our infant democracy.

Discussions at the Study Circles

4.23 It is quite pertinent to know what is prominently discussed at the study circles. This will reveal what subjects are attached importance to in the study circles. Table No. 45 is devoted to the subjects discussed at the study circles according to sex(males). I have furnished fourteen subjects of discussion to students: party policy, policies of other parties, leadership, local and provincial problems, national matters, international issues, democracy, dictatorship, capitalism, socialism, communism, Gandhism, Sarvodaya philosophy, and other. I have considered below the percentages of males discussing the various subjects in the descending order.

4.24 Out of 106 males attending the study circles, a highest percentage (58.49 %) of them reports that party policy is debated. This indubitably reveals that party running the study circles strives to expound its policy, and to convince students of its infallibly good ideology and programme by which alone the lot of people can be ameliorated. This may help party to win over easily students from their allegiance to other parties. In a party democracy, discussion of democracy is inevitable for the simple fact that students be impressed upon the value of it

in the face of challenge to it by other systems of government. Democracy is like a round cap that fits on any head in the form of any ideology or programme. All dictators and demagogues profess to do every thing in the larger interest of democracy. It is, therefore, indispensable to clear the image of democracy in the minds of those who attend the study circles. There are 44.34 % of males who report that democracy is discussed by them. It is quite natural that the policies of other parties are deliberated as is evident from the report of 40.57 % of males. This helps make comparisons, and show how fallacious and impracticable the policies of other parties are. Thus, in the eyes of student, an attempt is made to belittle other parties. These days, the wind of socialism is blowing irresistibly. Like democracy, socialism too is adopted almost by all as an article of faith. Hence, discussion of it is always istructive. 35.85 % of males report that it is discussed in the study circles. It is well known that leaders are the makers and destroyers of party. Future of party depends upon leaders who actively guide the destinies of it. Party perishes or prospers with leaders. Hence, the stewards of party are reported to have been discussed by 26.42 % of males. International affairs have come to influence the national policy, and thereby party policy. Hence, international issues are reported to have been debated by 25.47 % of males. In a free world, communism has become a menace, and leftists therein struggle to infiltrate among the masses. Naturally, it is disputed at the study circles as is evident from the report of 22.64 % of males . Every party has it stand on the national problems. Consequently, its discussion is unavoidable at the study circles.

21.70 % of males state that it is deliberated. There are 15.09 % of males who say that Sarvodaya philosophy is discussed at the study circles; while Gandhism becomes the subject of discussion at the study circles as is obvious from the report of 14.15 % of males. It is indeed deplorable that these two philosophies are not properly valued by parties in our country. A discussion of capitalism is inevitable in view of the mixed economy in our country. It is reported to have been debated by 14.15 % of males. Obviously, it is not held in high esteem by parties. Local and provincial problems cannot be ignored totally. They do not have the gravity of national and international problems. However, their local or regional importance should not be neglected but deserves some consideration. 12.26 % of males report these problems are discussed at the study circles. Dictatorships as systems of government are always fascinating, and presently, their rise and fall engages the attention of all people. It is no wonder, therefore, that they are debated at the study circles as is evidenced from the report of 8.49 % of males. In the end, it could be observed that party policy, policies of other parties, democracy, and socialism are discussed largely at the study circles.

Reasons For Not attending the Study Circles.

M.B. tall persons with dark hair

4.25 When a high percentage of males (83.84 %) and females (96.00 %) does not attend the study circles, it is quite necessary to examine the reasons that have dissuaded them from attending the study circles. I have provided ten reasons to students: no liking, waste of time, fear of being branded as party man, fear of not getting government job in future, friends not attending, parties do not insist, away from

home, party indoctrinates, and other.

Table No. 45A deals with the reasons according to sex. I have considered below the percentages of males and females in the descending order. Out of 638 males and of the 144 females not attending the study circles, a highest percentage of males (49.05 %) and females (47.22 %) does not attend the study circles because they are afraid of being indoctrinated politically by the political parties. It means these students want to keep away from the study circles only to judge objectively the party positions and political affairs. This is indeed heartening for a large number of males and females do not require political training but are themselves competent to know political affairs. This is largely true of males. It must be noted with interest that 29.47 % of males and 24.31 % of females consider attendance at the study circles as waste of time. It means these students too do not need any political training or political information, as they themselves seem to be well informed politically. A high percentage of males indicates their less need for political information than females. There are 11.28 % of males and 9.72 % of females who complain that they do not go to the study circles because the parties concerned do not insist on them that they should join the study circles. It means had these students been coaxed by the parties, they could have attended the study circles. It must be stated here that I have not given any thought to other reasons because the percentages for them are quite meagre. It may be observed in conclusion that excepting the reason " no liking " rest of the reasons are

surmountable. Hence, it is inferable that all students would have been present had the difficulties stated by them been overcome. Thus, the major difficulties in the way of attending the study circles by students are " party indoctrinates ", " waste of time ", and " parties do not insist ".

Caste Meetings

4.26 Even in modern times, " caste has (thus) become the centre of an individual's altruistic impulse and philanthropic activities. The existence of definite organisation has rallied round the caste feelings of consciousness of kind. In the desire to help one's caste-fellows many forget the principles of social justice, and are led to do, consciously or otherwise, injustice to the members of others. Unfortunately many leaders in civic life are associated with the movement of amelioration of their respective castes ". In view of this, it ~~is~~ was felt to learn how student community responds to caste appeals. All the same, I have confined myself to the attendance of caste meetings by students. This will reveal how far they are caste-minded.

4.27 Table Nos. 46 and 47 give the distribution of the sample according to sex and faculty. Out of 761 males, 28.12 % and of the 150 females, 12.67 % attend the caste meetings. These percentages are not so meagre as could be dismissed without any consideration. It is revealing that these males and females actively associate themselves with the activities of their respective castes. This may, I should believe, colour their political behaviour and consequently prove to be detrimental to our democracy. Therefore, it is inferable that

our political life is not clean but essentially caste-ridden. Therefore, the cancerous caste patriotism should be stamped out once for all for the healthy working of democracy. Obviously, males are more caste-minded than females.

4.28 A detailed composition of the tables elucidates the reasons that have prompted these students to attend the caste meetings. I have offered ten reasons to students: amelioration of caste, to get the caste candidate elected, personal benefit, to get educational concessions and facilities, to gain political importance, forced by the caste members, compelled by friends, persuaded by elders, out of self-conviction, and other. I have considered below the percentages of males and females in the descending order. Out of 214 males, and of the 19 females attending the caste meetings, a highest percentage of males (70.56 %) and females (78.94 %) join the caste meetings with a view to ameliorate the lot of their caste fellows. This immediately demonstrates their caste patriotism. This is very much in keeping with the above mentioned remark of Dr. G.S. Ghurye. It is explicit that females feel more encouraged in doing ameliorative activities for their castes than males. It must be properly understood that 53.27 % of males and 68.42 % of females attend the caste meetings out of self-conviction. This at once and once more limelights the deep-seated loyalty, and ultra caste patriotism of students. Evidently, females are more patriotic in respect of their caste than males. The lure of educational concessions and facilities entices 32.24 % of males and 21.05 % of females into attending the caste meetings. It is deplorable that some students have still to fall back upon the facilities and concessions offered to them by

their castes. It means the liberal educational concessions and facilities proffered by the Government of Maharashtra fail to meet the needs of all students. It may be said in exhortation that educational facilities and concessions presented by the various castes would unfailingly make students more caste-minded, and caste-patriotic. Consequently, they would owe their rise to their castes, and would act under the compelling obligation against their conscience. Eventually, they will lose their destination like Abhimanyu in the labyrinth of vicious casteism. A comparatively low percentage of females may be attributed to the fact that they do not need as much educational facilities and concessions as males. It is plainly noticeable that 21.02 % of males and 10.52 % of females report that the motive force behind their attending the caste meetings is to get caste-candidates elected. How explicit it is that caste is prostituted for the political glorification. The unholy alliance of politics and caste ought to be dissolved before it becomes formidable malignantly. Clearly, females are not involved in getting their caste-candidates elected to the extent to which males. It is perceptible that 14.95 % of males and 5.26 % of females associate with the caste meetings with the ulterior motive of gaining political importance. Indubitably, these students seem to be convinced that their association with the ameliorative activities of caste would make them in future a political personality. It appears that they have witnessed somebody's political rise by the misuse of his caste. Naturally, they also feel actuated to exploit their castes expediently to achieve political importance. Such tendency should be nipped in the bud before it becomes irresistible. Further, what is disgusting is that they indulge

in political ambitions at this age, and that too with the thought of misusing caste-superstition. Females are not as much inclined to materialise their political dreams as males. It must be observed with great interest that a sense of personal benefit drives 7.94 % of males only to attend the caste-gatherings. This exposes the selfishness of these males. It becomes plain that there is a unbridled scope for an astute self-seeker to prosper on the caste-credulity. There are 3.2 % of males and 0.46 % of males who protest that they have been constrained to attend the caste meetings by their caste-fellows, and friends respectively. This is a glaring instance of how castes are undemocratically active. This should be despised by all. It is revealing that elders persuade their wards into associating with the caste activities as is obvious from a report of 3.2 % of males and 10.52 % of females. It is evident that the casteism is deep-rooted even in the minds of elders. Females fall prey more to the persuasion of elders than males. In conclusion, it is assertable that to make India safe for secular democracy pernicious alliance with caste should be fought out relentlessly on all fronts by all.

4.29 A facultywise consideration of the sample shows that students of every faculty attend the caste meetings, excepting the females of Agriculture faculty and of Post-graduate classes. It obviously means that faculty does not influence the attendance of the caste meetings. All the same, a close examination of the percentages considered in the descending order reveals that a highest percentage of males (35.29 %) of Agriculture faculty attends the caste meetings. This may be,

I think, imputed to their rural background. A large number of males from Agriculture faculty hail from rural places. A lowest percentage of males (22.92 %) attending the caste meeting is from Science faculty. It means the males of Science faculty are not as much interested in the activities of caste as males of other faculties. This may be attributed to their training in the discipline of Science. The attendance of the caste meetings by undergraduate males is not as much deplorable as that of graduate students as 28.95 % of males of Post-graduate classes, and 26.31 % of males of Law faculty attend the caste meetings.

In respect of females it could be observed that females of Post-graduate classes, and of Agriculture faculty do not attend the caste meetings. Further, the percentages of males of every faculty are higher than the percentages of females of every faculty. It means males of every faculty are more caste-minded than females of every faculty. A highest percentage of females (20.00 %) attending the caste meetings is from Commerce faculty, as against this a lowest percentage of females (9.67 %) hails from Science faculty. It is evident that the females of Science faculty do not have as much interest in their caste as females of other faculties.

4.30 Table No. 48 gives the distribution of the sample according to place of origin and caste. Out of 439 rural students, 31.89 % and of the 472 urban students, 19.70 % attend the caste meetings. It is unequivocally clear that rural students are more caste-minded than urban students. A low percentage of urban students may be ascribed to their urbane background. It is regrettable that caste-consciousness is not

as much on wane in rural areas as in urban places. Thus, considerable efforts would be required to demolish the caste-patriotism among rural-students.

4.31 A castewise treatment of the sample shows that students of every caste from rural and urban places attend the caste meetings. Indisputably, all castes from rural and urban areas indulge in the ameliorative activities in order to better the lot of their caste-fellows. All castes unfailingly hold the caste meetings. So caste-patriotism is not the peculiarity of one caste. This is the most disdainful development which would, if not restrained in time, imperil our infant democracy in the long run.

A close examination of the table shows that a Neo-Buddhist student reports that he does not attend the caste-meetings. His is the peculiar case of non-response. A highest percentage of students attending the caste meetings belongs to the Backward and Scheduled castes (64.29 % from rural areas and 100.00 % from urban places). It means these students are under the supreme influence of their castes. It must be mentioned here that the caste-consciousness is considerably high among Christians (60.00 % from rural areas and 50.00 % from urban places), and Jains (40.62 % from rural places and 38.23 % from urban areas). The lowest percentage of students is from Gujar etc. (14.29 % from rural areas) and Marathas (15.76 % from urban places).