CHAPTER XII

THE SENTENCE COMPLETION TEST

As we stated in the Introduction (p. 72) the sentence completion test has been used in two ways: a) as an independent source of information and b) as a complementary device to detect, in conjunction with the Rorschach test, the adjustment of the subjects.

It was remarked in the pilot work that as far as adjustment is concerned, the correlation between the Rorschach and the Sentence Completion test was low. In Table XV, page 315, we observe that while personality and adjustment as revealed by the Rorschach test show a high degree of association, Rorschach personality and adjustment, as reflected by the Sentence Completion test, are independent factors, i.e., no significant correlation exist between the two. The present investigator offers the following explanation for the lack of correlation.

Poor personalities appear in the Rorschach test as rigid individuals with little life in their inner world and a weak contact with the outer world. In spite of their inhibitions and stereotyped responses, they cannot conceal the signs of disturbance which emerge in the shape of shocks, rejections, delayed timings, etc. Many of these poor personalities who are repressed and inhibited, when faced with a task like
the sentence completion test, which requires a certain degree of spontaneity and sincerity, fail to give meaningful completions, and as a result, they reveal no signs of disturbance.

Another reason is suggested: some subjects are keen on producing a good impression on the examiner, and for this purpose they try to complete the sentences in a way which presents them in a good light.

Inhibitions and "contamination" are, in the present investigator's opinion, the main reasons for the lack of correlation between the two projective techniques. These two reasons account for a) the smaller number of disturbed subjects in the Sentence Completion test and b) for the still more reduced proportion of disturbed individuals among poor personalities.

The sentence completion test is a mine of information. We have had an occasion to see how this very aspect of disturbance, which in the Rorschach is manifested in the shape of vague anxiety, repressions and inner tensions, is translated by the Sentence Completion test in very concrete and defined patterns.

Six attitudes have been selected for more detailed study. They explore five representative areas of personality and adjustment, namely, family, self-concept, fears, religion
and sex. The attitude towards the father and the mother measure the degree of adjustment at home, in the family. The father and the mother form the milieu in which the growing life of the child develops. The attitude towards them will have a lasting influence in the course of his career. Self-concept or the image one has formed of himself is a prominent area in man's personality, and determines, to a great extent, the manner in which one reacts to the world and meets its influences. This area is investigated by studying the attitude towards own abilities. The study of fears will reveal the various sources of anxiety and disturbance. Contact with God is one of the deepest aspirations in man. Attitude towards religion is designed to probe into this vital and mysterious zone where God and man meet. Sex is an incandescent zone in most individuals. The attitude towards sex will probably bring to light more about the general adjustment of the subjects and of the group as a whole, than any other attitude.
<table>
<thead>
<tr>
<th>Qualification</th>
<th>Mother</th>
<th>Father</th>
<th>Opp. Sex.</th>
<th>Heter. Rel.</th>
<th>Religion</th>
<th>Own Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
</tr>
<tr>
<td>Positive</td>
<td>132</td>
<td>82.0</td>
<td>105</td>
<td>65.2</td>
<td>23</td>
<td>14.3</td>
</tr>
<tr>
<td>Negative</td>
<td>8</td>
<td>5.0</td>
<td>26</td>
<td>16.1</td>
<td>36</td>
<td>53.4</td>
</tr>
<tr>
<td>Ambivalent</td>
<td>21</td>
<td>13.0</td>
<td>30</td>
<td>18.6</td>
<td>52</td>
<td>32.3</td>
</tr>
<tr>
<td><strong>T ot a l s</strong></td>
<td>161</td>
<td>100.0</td>
<td>161</td>
<td>100.0</td>
<td>161</td>
<td>100.0</td>
</tr>
</tbody>
</table>
### TABLE XXIV

**DISTRIBUTION OF SCORES IN 6 ATTITUDES OF THE SENTENCE COMPLETION TEST**

Scores for Arts and Science students have been tabulated separately.

<table>
<thead>
<tr>
<th>Qualification</th>
<th>Mother</th>
<th>Father</th>
<th>Opp. Sex</th>
<th>Heter. Rel.</th>
<th>Religion</th>
<th>Own Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
</tr>
<tr>
<td><strong>Arts Boys and Girls: N = 54</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive</td>
<td>44</td>
<td>81.5</td>
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<td>66.7</td>
<td>8</td>
<td>14.8</td>
</tr>
<tr>
<td></td>
<td>36</td>
<td>66.7</td>
<td>36</td>
<td>66.7</td>
<td>18</td>
<td>33.3</td>
</tr>
<tr>
<td>Negative</td>
<td>4</td>
<td>7.4</td>
<td>9</td>
<td>16.7</td>
<td>28</td>
<td>51.9</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>16.7</td>
<td>9</td>
<td>16.7</td>
<td>28</td>
<td>51.9</td>
</tr>
<tr>
<td>Ambivalent</td>
<td>6</td>
<td>11.1</td>
<td>9</td>
<td>16.7</td>
<td>18</td>
<td>33.3</td>
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<tr>
<td></td>
<td>9</td>
<td>16.7</td>
<td>9</td>
<td>16.7</td>
<td>18</td>
<td>33.3</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>54</td>
<td>100.0</td>
<td>54</td>
<td>100.0</td>
<td>54</td>
<td>100.0</td>
</tr>
</tbody>
</table>

| **Science Boys and Girls: N = 107** |        |        |          |             |          |             |        |         |
| Positive      | 36     | 64.5   | 69       | 64.5        | 15       | 14.0        | 22     | 20.6    |
|               | 36     | 64.5   | 69       | 64.5        | 15       | 14.0        | 22     | 20.6    |
| Negative      | 4      | 3.7    | 17       | 15.8        | 58       | 54.2        | 46     | 43.0    |
|               | 4      | 3.7    | 17       | 15.8        | 58       | 54.2        | 46     | 43.0    |
| Ambivalent    | 15     | 14.0   | 21       | 19.6        | 34       | 31.8        | 39     | 36.4    |
|               | 15     | 14.0   | 21       | 19.6        | 34       | 31.8        | 39     | 36.4    |
| **Totals**    | 107    | 99.9   | 107      | 99.9        | 107      | 99.9        | 107    | 99.9    |

**Note:** The table presents the distribution of scores for Arts and Science students in specific attitudes of the sentence completion test. The scores for Arts and Science students are tabulated separately.
### Table XXV

**DISTRIBUTION OF SCORES IN 6 ATTITUDES OF THE SENTENCE COMPLETION TEST**

Scores for boys and girls have been tabulated separately.

#### Qualification

<table>
<thead>
<tr>
<th>Attitude Toward</th>
<th>Mother</th>
<th>Father</th>
<th>Opp. Sex</th>
<th>Heter. Rel.</th>
<th>Religion</th>
<th>Own Ability</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
<td>Percent</td>
</tr>
<tr>
<td><strong>Arts and Science Boys: N = 117</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive</td>
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<td>82.1</td>
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<td>17.2</td>
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<td>32.5</td>
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<td>117</td>
<td>100.0</td>
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<tr>
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<td>4.3</td>
<td>19</td>
<td>16.2</td>
<td>57</td>
<td>48.7</td>
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<td>44</td>
<td>37.6</td>
<td>44</td>
<td>37.6</td>
<td>19</td>
<td>16.2</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>34.2</td>
<td>117</td>
<td>100.0</td>
<td>117</td>
<td>100.0</td>
</tr>
<tr>
<td>Ambivalent</td>
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<td>13.6</td>
<td>27</td>
<td>23.1</td>
<td>40</td>
<td>34.2</td>
</tr>
<tr>
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<td>46</td>
<td>39.3</td>
<td>46</td>
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<td>117</td>
<td>100.0</td>
<td>117</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
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<td>100.0</td>
<td>117</td>
<td>100.0</td>
<td>117</td>
<td>100.0</td>
</tr>
</tbody>
</table>

#### Arts and Science Girls: N = 44

<table>
<thead>
<tr>
<th>Attitude Toward</th>
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<th>Negative</th>
<th>Ambivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
<td>Percent</td>
<td>No.</td>
</tr>
<tr>
<td><strong>Positive</strong></td>
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<td>81.8</td>
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<td>3</td>
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<td></td>
<td>5</td>
<td>11.4</td>
<td>12</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td>44</td>
<td>100.0</td>
<td>44</td>
</tr>
</tbody>
</table>

**SCORES FOR BOYS AND GIRLS HAVE BEEN TABULATED SEPARATELY**
Attitude towards the parents. Whatever the male subject may think of the woman in general (we shall see later how low women rate in his appreciation) it is clear from the present study that the mother occupies a central place in the family, or at any rate, in the affections of the subjects. The statistics of this sample (Table XXIII) demonstrate that for the large majority of the subjects the mother holds a place of honour and respect. 132 subjects have expressed a positive attitude towards the mother against 8 who have manifested a negative one. The girls have shown as great an attachment to the mother as the boys. The difference appears only, as it should, in the feminine tinge of affection which colours the completions of the girls against the more robust and masculine affection of the boys. Here are random examples of positive and negative attitudes in boys and girls:

Subject P-32, an Intermediate Arts boy, Hindu. Negative attitude:
14. My mother HAS GOT ANGRY NATURE.
29. My mother and I SOMETIMES DIFFER IN THOUGHTS.
44. I think that most mothers DON'T KNOW THE ADVANTAGES OF FAMILY PLANNING.
59. I like my mother but I HATE HER ANGRY NATURE.
Subject S-26, an Intermediate Arts girl, Jain.

Negative attitude:
14. My mother DOES NOT UNDERSTAND ME VERY WELL
29. My mother and I DON'T GO ALONG QUITE WELL
44. I think that most mothers UNDERSTAND THEIR CHILDREN'S DIFFICULTIES
59. I like my mother but IF ONLY SHE WOULD BE A LITTLE BROAD MINDED

Subject B-5, an Intermediate Science girl, Parsi.

Positive attitude:
14. My mother IS THE BEST MOTHER
29. My mother and I LIKE EACH OTHER
44. I think that most mothers LOVING
59. I like my mother but NOT MY BROTHER

Subject D-34, an Intermediate Science boy, a Christian. Positive attitude:
14. My mother IS MY LOVE
29. My mother and I LOVE EACH OTHER
44. I think that most mothers LOVE THEIR CHILDREN
59. I like my mother but IS NOT HERE

The father trails a long way behind the mother in the affections of the subjects. There is a marked difference between boys and girls in their attitudes to the father. For the girls the fathers stands a close second in their
affections (82% positives for the mother and 77% for the father). In the boys the affection towards their father is far below the love they bear their mother, and one can already recognize a sizable opposition to paternal authority (4% negatives against the mother and 16% against the father).

We choose at random illustrations for positive and negative attitudes towards the father.

Subject P-18, an Intermediate Science boy, Christian.

Negative attitude:
1. I feel that my father seldom CRIES
16. If my father would only STOP GETTING ANGRY ONE ME
13. I wish my father WERE NOT A BUSINESS MAN
46. I feel that my father is NOT TEMPERED

Subject S-14, and Intermediate Science boy, Hindu.

Positive attitude:
1. I feel that my father seldom GETS ANGRY
16. If my father would only STOP EARNING WE WOULD BE NOWHERE
31. I wish my father COULD BE INMORTAL
46. I feel that my father is A SIMPLE MAN I HAVE EVER SEEN

Subject S-23, an Intermediate Arts girl$ Hindu. Positive attitude:
1. I feel that my father seldom GETS ANGRY WITH ME
16. If my father would only SEND ME TO ENGLAND
31. I wish my father BECOME A PRIME MINISTER
46. I feel that my father is A VERY KIND MAN
In many cultures the mother stands as a symbol of love and sacrifice, while the father is the symbol of authority; as the mother inspires love so the father commands respect and admiration, and, as a contrast or reaction, fear and opposition.

The attitudes toward the mother and the father apparent in this sample give evidence to a similar attitude in the culture of Gujarat. It is encouraging to notice that, in spite of the much voiced and exaggeratedly emphasized superiority of the masculine sex in the Gujarat culture, and in spite of the scorn with which boys are wont to look upon girls, the woman seems to be transformed when she becomes a mother; in her crystallizes every thing that is good in the feminine sex: love and tenderness, self-sacrifice, patience and the exquisite sensitivity to anticipate the smallest wishes of the members of the family. In fine the mother has eclipsed the woman.

**Attitude toward own abilities.** In this attitude the incomplete sentences act as stimuli to elicit a fair judgment of self. The subject constitutes himself into an object of observation. The observation should be as detached and impartial as possible, if the subject is to produce an objective assessment of self. He is asked to analyze his good qualities and take stock of his weak points: "I believe
I have the ability to" and "My greatest weakness is" are two direct invitations to self-revelation. Then he is urged on to imagine himself in difficult situations and give a fair appraisal of his reactions: "When the odds are against me", "When luck turns against me".

The timid and insecure man as well as the self-confident will reveal themselves in the way they respond to the stimuli. The insecure subject will lay stress on his weaknesses and underemphasize his abilities. He may, at times, in an effort to repair the shattered image of self, bring about the opposite reaction. In such a case he will react in a way designed to create a grandiose and fantastic image of self.

In the following example the subject's self-assessment evinces timidity, depression and lack of self-confidence.

Subject C-1, an Intermediate Science girl, Hindu,

2. When the odds are against me I WILL BECOME VERY SAD
17. I believe that I have the ability to GET OUT OF THINGS
32. My greatest weakness is THAT I CAN'T FIGHT WITH MY ENEMIES
47. When luck turns against me I BECOME UNHAPPY

Subject S-5, an Intermediate Arts girl, Jain, is a person who is very sensitive to criticism and who feels utterly discouraged when things do not go the way she likes. Self-confidence is not her forte:
2. When the odds are against me I GET ANNOYED
17. I believe that I have the ability to LEARN MUSIC WELL
32. My greatest weakness is THAT I CANNOT BEAR WHAT OTHERS SAY
47. When luck turns against me I FEEL THAT I WERE DEAD

The next two illustrations present two self-reliant individuals:

Subject B-22, an Intermediate Science boy, Hindu.
2. When the odds are against me I LIKE TO FIGHT THEM OUT
17. I believe that I have the ability to WORK HARD
32. My greatest weakness is OF MY MIND. I SOMETIMES GET BAD IDEAS
47. When luck turns against me I WISH TO FIGHT IT OUT AGAINST IT

Subject B-44, an Intermediate Arts boy, Hindu.
2. When the odds are against me I AM NEVER AFRAID
17. I believe that I have the ability to DO ANY DIFFICULT TASK
32. My greatest weakness is TO ALWAYS BE HAPPY AND GAY
47. When luck turns against me I AM NEVER AFRAID

In the entire sample the number of subjects revealing a negative self-image is slightly greater than those who have produced a positive image (see Table XXIII page 341). We observe a sharp difference between the two sexes. The male group by comparison with the female group reflects a healthier attitude toward own abilities (Table XXIV p. 342). In the
female group there are only 8 who manifest a positive attitude against 19 who demonstrate a negative attitude. This is in accordance with observed behaviour. Girls, as a group, are less self-confident, less assertive and self-assured than boys.

In the class-wise division of the sample, the Intermediate Science group shows a decidedly better percentage of positives than the Intermediate Arts group (32% against 22%). These results could have been forecast from the fact that the male group of the Arts faculty is composed largely of boys who failed to reach the "threshold" required to join the Science faculty; it is only natural that the feeling of inferiority, and consequently of disillusion, in studies should extend to other fields of personality. A close observation of the actual behaviour will lead to the same conclusions. Science students are, as a group, more ambitious and self-assured than Arts students. They realize their capabilities and aspire to highly rewarding jobs and to posts of higher social standing. Arts students, at least boys, do not generally nurture such great ambitions, unless they have money, which is another way of obtaining social recognition.

Fears. The study of fears provides information regarding problems which affect the students and reveals the various
sources of anxiety and disturbance. Fears have to be taken into account when dealing with the adjustment of a subject.

Here is an example of the information supplied by the Sentence Completion test regarding fears.

Subject S-69, a Hindu male student of the Intermediate Science class, age 17.

7. I know it is silly but I am afraid of - GIRLS
22. Most of my friends don't know that I am afraid of -(Nothing, cancelled) TELLING A LIE
37. I wish I could lose the fear of - SAYING "NO" TO MY FATHER
52. My fears sometimes force me to - (say 'Yes' where, cancelled) BLUSH, WHERE I SHOULD NOT

The range of the objects of fear reported by the subjects is very wide. Some of the fears expressed are common to young men and women independently of culture. Other fears are probably due to particular taboos and cultural influences. Not all the fears have been catalogued, but only those which seemed to be more prevalent and could be grouped under more general headings. Fears have been grouped separately for boys and girls.

Girls have been less candid and spontaneous, i.e., more inhibited in revealing their fears than boys.

The following is a list of common fears arranged in order of frequency of occurrence. (The number following the object of fear indicates the number of subjects who have
reported fear of that object.)

Boys: N = 117

Girls: 24
Paternal authority*: 20
Animals: 17
Doing something evil: 16
Examinations: 14
People: 11
Own inadequacy & defects: 10
College authorities: 9
Ghosts: 8
Darkness: 7
Death: 7
God: 6
Devil: 5
The future: 3
Sin: 3

Girls: N = 44

Animals: 15
Ghosts: 10
People: 7
Own inadequacy & defects: 6
College authorities: 5
Boys: 3
Death: 3
Examinations: 3
Paternal authority: 3
Criticism: 2
Doing something evil: 2
God: 2
The future: 1
Darkness: 1
Sin: 1

Among the above items, some are superficial and

*Paternal authority includes father, mother, uncle and elder brothers.
stereotyped, and therefore less revelatory of the subjects. Of the fears; such are, for instance, fear of animals, fear of examinations and fear of ghosts. Others are more profound and reveal a much deeper disturbance, e.g., fear of death, fear of girls, fear of one's own inadequacy and defects.

In the fears expressed by the girls there is much less emotional involvement than in the ones reported by the boys. The highest scores in order of occurrence among the girls are fear of animals and fear of ghosts. Now, perception of too many animal forms in the Rorschach test is usually interpreted as a sign of a stereotyped mind, and perception of animal movement is supposed to be a sign of emotional immaturity when it is more frequent than perception of human movement. Here too, an exaggerated emphasis on fear of animals could be tentatively interpreted as a sign of emotional immaturity and of evasion from personal involvement. Animals are the easiest and most impersonal objects of fear and can easily be used as a camouflage to cover up more deep-rooted fears. Ghosts, on the other hand, being intangible objects, a mere product of the imagination, serve too as a good peg on which impersonal fears can be hung. The assumption is, therefore, that animals and ghosts serve the same purpose, viz., they act as substitutes or scape-goats for deeper objects of fear.
We conclude from the above remarks that the girls are, as a group, more immature, more inhibited and less personal in the expression of their fears than the boys.

One particular fear deserves more accurate research, viz., fear of girls reported by 24 (20.5%) boys. This fear ranks highest in occurrence among the boys. By contrast only 3 girls (6.8%) express fear of boys. Fear of the opposite sex is less understandable among boys than among girls. Making allowance for a few cases in which fear of girls is equivalent to shyness on the part of the boys to meet girls and talk to them, there are must be some other cause to account for the large majority of cases who have reported such a fear. This point will be discussed in greater detail when we study the attitudes towards the opposite sex and towards heterosexual relationships, and we shall attempt to give a plausible explanation of this fear.

Attitude towards religion. In a study of moral trends among Indian students E. Lockwood has published some interesting data describing the religious and moral attitudes of Indian students.150 Some points of this study bear great similarity

150 E. de V. Lockwood, V. de Souza and J. M. Heredero, Survey Moral Trends Among Indian Students (Published by Moral Science Section, Catechetical Centre, De Nobili College, Poona 6, India, 1958)
to our inquiry. We shall select two points which admit of comparison with the results of our investigation.\textsuperscript{151}

In many of our records a manifest distinction is perceived between religion as a personal relation with God, and religious practices as a more or less organized form of public worship. An equivalent distinction is made in the cited survey by the headings: The student, God and sin, and frequency of Temple/Mosque attendance.

Existence of God. The cited investigation divided the examinees in two groups: Those who had Moral instruction in educational institutions and those who did not have it. These two groups were further subdivided into College and School students.

\textsuperscript{151} The survey cited is more ambitious and comprehensive than ours. The sampling was done from various and far-flung regions of India. Four religious groups were represented in the sample, viz., Hindus, Muslims, Jains and Parsis. The questionnaire was answered by College and High School students totaling 1267, out of whom 1018 were boys and 249 girls.
The question about the existence of God was framed in the following manner: "Do you sincerely believe in the existence of God?". A statistical distribution of the answers is the following: 152

<table>
<thead>
<tr>
<th>Table XXVI</th>
<th>M.S. Students</th>
<th>Non-M.S. Students</th>
<th>All Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>College</td>
<td>School</td>
<td>College</td>
<td>School</td>
</tr>
<tr>
<td>No</td>
<td>2%</td>
<td>2%</td>
<td>2%</td>
</tr>
<tr>
<td>Yes</td>
<td>85</td>
<td>83</td>
<td>81</td>
</tr>
<tr>
<td>Don’t Know</td>
<td>8</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>Can’t be proved</td>
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<td>7</td>
<td>7</td>
</tr>
<tr>
<td>No reply</td>
<td>2</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

It is surprising to note that belief in God’s existence increases ostensibly from School to College.

The percentage of attendance to temple or mosque is as follows:

<table>
<thead>
<tr>
<th>Table XXVII</th>
<th>M.S. Students</th>
<th>Non-M.S. Students</th>
<th>All Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>College</td>
<td>School</td>
<td>College</td>
<td>School</td>
</tr>
<tr>
<td>Daily</td>
<td>13%</td>
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<td>21</td>
<td>31</td>
</tr>
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<td>Monthly</td>
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<td>11</td>
<td>16</td>
</tr>
<tr>
<td>Occasionally</td>
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<td>18</td>
<td>11</td>
</tr>
<tr>
<td>Never</td>
<td>9</td>
<td>14</td>
<td>10</td>
</tr>
<tr>
<td>No reply</td>
<td>17</td>
<td>18</td>
<td>16</td>
</tr>
</tbody>
</table>

152 E. de V. Lockwood et al., op. cit., p. 18
The remarks volunteered by the subjects shed light on the motives for their absence from public or private worship in temples and mosques. The authors of the inquiry have noted the fact that not one of the subjects comments on the value of formal worship and that there is a minority who openly speak against it.

Not even one time do I go.

Never!

Sometimes with visitors; otherwise, never.

There exists no such services for Hindus in modern India.

My heart is my temple.

I do not go to the temple because I do not believe in idol worship.

....personally, I don't find any good in going to the temple.

....do not go to the temple to find God, but try to find him in your heart.

I speak to God in my heart. Temples and mosques are for show.

Once in a blue moon.

The true God is not in the temple but in the heart of man—of a poor man at that!\(^{153}\)

In our questionnaire the first incomplete sentence

\(^{153}\) E. de V. Lockwood, et al., op. cit., pp. 16-17
is designed to explore the subject's opinion and feeling about God. Two sentences are directed to find out the subject's attitude towards religion in general; one attempts to discover his outlook on prayer, and the last one is intended to bring out his attitude towards religious functions. It is not the purpose of the sentence completion test to study in particular each completion but to obtain a global impression of the attitudes of the subject in various representative areas of personality and behaviour. The three-fold division into positive, negative and ambivalent covers the whole range of attitudes of the subjects in this matter.

The ambivalent attitude represents the common disposition among subjects who believe in God and probably worship Him in their hearts but are against anything that sounds like traditional formal worship and public show of religion.

62% of all the subjects express themselves in favour of religion, which includes, of course, the belief in God. (See Table XXIII, p. 341). 20% show an ambivalent attitude. As this group is composed, to a large extent, of subjects who believe in God and in prayer but oppose religious practices, for the purpose of calculating the percentage of subjects who believe in God, these 20% of
ambivalents should be added to the 62% of positives; the added figures show a percentage of 82% who believe in the existence of God. The percentage of believers is probably higher as even in the 18% of negatives there are some who believe in God but doubt or deny His goodness or Providence. This is a very close approximation of the results obtained in the quoted survey.

The second point, namely, attendance at temple/Mosque in Lockwood's survey, and participation in religious services in our inquiry, allows no scope for statistical comparison. Lockwood's survey investigates the frequency of attendance, while ours explores the attitude. Yet the motives reported for not taking part in religious services can more easily be compared. The underlying motive for not taking part in religious services in both groups is that they serve no purpose. The subjects of the two investigations express it in a different way. The examinees in Lockwood's survey insist on the principle that God is in the heart of man, hence there is little use in going to a temple. The subjects of our inquiry more bluntly profess that religious services are meaningless. Here are some completions that illustrate

154 This is philosophically a contradiction, for to admit a defect in God is to deny the very concept of God, who is, by definition, infinite in all his perfections.
their attitude.

61.- I would take part in religious functions

Completions: Not in this life.

Only if they are meant for a very short time and hence not paining.

Only if they are to do something good to society.

Not at all.

No, because they are costly.

If I could get all I want to get out of life by doing so.

But they are extravagant.

If they are not to honour the rich...

If they would behave properly with poor persons.

If they are not useless.

I generally don't, but when I do I like to be aware of the real meaning behind them.

If they were not so showy as they always are.

If they would help me to get in contact with God.

It is strange to find that, contrary to what happens in large sections of the Western world, girls appear to be less religious minded than boys (Table XXIV, p. 342). The percentage of positives and negatives in the male group is
62 and 16 respectively. The percentage for girls is 61% positives and 23% negatives. The present writer has not gained sufficient knowledge of the social conditions in Gujarat to attempt an explanation of this astonishing fact. It may be of interest to note that the least religious minded group is the female Science group: out of 17 subjects, 6 express a positive attitude, 8 a negative attitude and 3 an ambivalent one.

The Arts class is, as expected, a more religious group than the Science class (Table XXV, p. 343). The students of Science have been, as a group, more ambitious and successful in their studies than their counterparts in Arts. Success and the prospects of a bright future contribute to create an embellished image of self. In the measure, however, in which a man worships himself, i.e., divinizes himself, in the same measure does he strip God of his divinity and ceases to believe in Him. Modern society has made an idol out of Science. In the XVIII century reason was divinized; in this century the study of science has become a sort of cult, a form of worship.

The formal object of science is matter and its properties. Hence an autonomous science, without the softening effect of other more spiritual disciplines, by its
exclusive insistence on matter, tends to put out the religious spark which burns in every man.\textsuperscript{155} No wonder, then, that Science students, appear, as a group, less religious minded than Arts students.

The following are samples of three religious attitudes towards the religious problem:

Subject S-14, an Intermediate Arts girl, Hindu. Positive attitude:

4. I think God IS THE FATHER OF THE UNIVERSE
19. I feel that religion MUST ALWAYS BE OBEDIED
34. I believe that prayer IS THE THING THAT SHOULD BE DONE BY EVERYBODY
48. My ideas about religion IS THAT IT IS THE BEST THING IN THE WORLD
61. I would take part in religious functions IF I WAS ABLE TO MOVE IN SOCIETY

\textsuperscript{155} There is no objective opposition between God and Science. Every human effort in the study of Science or Arts is a new step towards the acquisition of absolute truth; and every human conquest in the realm of Science is a partial conquest of reality and of truth. God is the absolute reality and the supreme truth. Philosophers and Theologians define God as "Ens a se", i.e., the ultimate reality, reality without any dependence on any other reality. And one of the attributes of God is truth, "Deus veritas est".
Subject B-5, an Intermediate Science girl, Parsi.

Negative attitude:

4. I think God SELFISH
19. I feel that religion IS ABSOLUTELY USELESS
34. I believe that prayer IS USELESS
48. My ideas about religion ARE NOTHING
61. I would take part in religious functions NEVER

Subject C-25, an Intermediate Science boy, Parsi.

Ambivalent attitude:

4. I think God IS THE CREATOR OF ALL THINGS
19. I feel that religion IS A FARCE
34. I believe that prayer IS THE BEST THING FOR COMFORT
48. My ideas about religion ARE NOT WORTH MENTIONING
61. I would take part in religious functions IF THEY WERE NOT USELESS

God and Religion. We shall now skim off the records to collect some salient comments which will explain to us the rift between belief in God and in prayer as a way of communing with God, and religion, understood as the exterior and public expression of man's relation to God. The following are expressions which voice the feeling of a large section of the students:

My ideas about religion THAT IT SHOULD BE COMMON TO ALL
I feel that religion is a bondage
I feel that religion is opium in India
I think God is partial to the rich
I would take part in religious functions if they are not to honour the rich
I feel that religion opposes development
My ideas about religion are that religion is made to make man fight with other man
My ideas about religion are that there should be only one religion and one God
I would take part in religious functions only if some crook is not trying to get money out of it
I feel that religion is humbug as far as prayers and rituals go
My ideas about religion is it shouldn't be discussed. It is the root of all evils in India
I feel that religion makes people unhappy
I think God does not know the difficulties of the poor

Few subjects have understood religion in its proper meaning. "Religion" etymologically, according to many authors, derives from the Latin "religare", which means to re-bind: according to the etymological meaning, therefore, religion is the act of binding man with God, or the act by which man
expresses his relation to God and communes with Him. If
religion is understood in this way there is no possible
rift between God and religion, and between belief in God
and the practice of religion. The position of the subjects,
described in most ambivalent and negative attitudes, who
believe in God and in prayer while deriding religion, is, from
this point of view, anomalous and contradictory. Nevertheless,
from the responses given it is evident that most subjects
understand religion only as the outward expression of our
relation with God, which expression often takes on fantastic
and extravagant modalities, like idolatry and astrology, or jars
on the nerves and sensitivity of many on account of its
cryptic and confusing practices.

For many subjects public religious practices are
devoid of meaning. For others the temple is a place for social
gatherings. One subject insinuates that the temple is the place
where the innocence and ingenuity of some is exploited by
a few dishonest persons.

As pointed out earlier, those who deny the existence
of God, thus making the very concept of religion contradictory,
are extremely rare.

Attitude toward the opposite sex. The most valuable
contribution of the sentence completion test to this thesis
is that it has brought to light the long standing opposition
between the two sexes. This opposition—hostility would be a
more appropriate term—runs counter to the powerful instinct of attraction towards the opposite sex which nature has put in men and women to safeguard the survival and propagation of mankind. It is all the more surprising in India and Gujarat, where, in large sections of society, marriage is considered not only the inalienable right but even the duty of every person; and the impossibility of contracting marriage is thought of as a disgrace or a misfortune.

Analyzing the number of positives, negatives and ambivalents (Table XXIII, p. 341) we observe that more than half the subjects evidence negative attitudes toward the opposite sex and only 14% show forth a positive attitude.

The following are illustrations of the two extreme attitudes:

Subject K-7, an Intermediate Arts girl, Hindu.

Positive attitude:

10. My idea of a perfect man IS ONE WITH STRENGTH
25. I think most boys CAN BE NICE AND POLITE, INSTEAD OF TEASING
40. I believe most men ARE HELPFUL TO GIRLS AND ARE GALLANT
55. What I like least about men IS THEIR WEAKNESS—PHYSICAL
Subject P-23, an Intermediate Science boy, Hindu.

Positive attitude:

10. My idea of a perfect woman IS MY MOTHER
25. I think most girls ARE MY SISTER
40. I believe most women ARE HAPPY WHEN THEY ARE MOTHERS
55. What I like least about women IS FLATTERY

Subject J-47, an Intermediate Arts boy, Muslim.

Negative attitude:

10. My idea of a perfect woman THAT REMAIN DEVOTED TO HER HUSBAND
25. I think most girls ARE NOT GOOD
40. I believe most women ARE EXTRAVAGANT
55. What I like least about women IS OF THEIR INMODEST FASHION

Subject D-85, an Intermediate Science girl, Hindu.

Negative attitude:

10. My idea of a perfect man IS GOOD TEMPERAMENT AND PERSONALITY
25. I think most boys WERE HEARTLESS
40. I believe most men ARE SELFISH
55. What I like least about men THEY CANNOT THINK ABOUT OTHERS

There appears no significant difference between the Arts and Science groups (Table XXV, p. 343).
Girls seem to be less tolerant of the opposite sex than boys (Table XXIV, p. 342). Only 7% of the girls have a sympathetic view of the opposite sex as against 17% of the boys. 66% of the girls express negative feelings against the opposite sex, while the number of boys with a negative attitude towards the opposite sex is 49%. We shall later essay an interpretation of this phenomenon.

Closely related to the attitude towards the opposite sex is the attitude towards heterosexual relationship. These two attitudes form the personality area where the subjects seem to have failed most to make a proper adjustment.

We shall exemplify the two extreme attitudes.

Subject A-9, an Intermediate Arts girl, Parsi. Positive attitude:

11. When I see a man and a woman together I DEDUCE THAT THEY ARE ON GOOD TERMS

26. My feeling about married life is THAT IT SHOULD BE A PERFECT UNION OF SOUL ALONG SIDE WITH THE BODY

41. I think talking with boys is QUITE PLEASANT AND INTERESTING

56. My sex life IS NORMAL
Subject d-36, an Intermediate Science boy, Christian.

Positive attitude:

11. When I see a man and a woman together I LONG TO BE LIKE THEM
26. My feeling about married life is LOVE
41. I think talking with girls is VERY SWEET
56. My sex life IS FULL OF HOPES

Subject K-18, an Intermediate Arts girl, Parsi.

Negative attitude:

11. When I see a man and a woman together I CLOSE MY EYES
26. My feeling about married life is IDIOTIC, IT IS NOTHING BUT A BONDAGE
41. I think talking with boys is NOT BAD
56. My sex life is SOMETHING HORRIBLE

Subject G-107, an Intermediate Science boy, Christian.

Negative attitude:

11. When I see a man and a woman together I DON'T KNOW
26. My feeling about married life is DO NOT WANT
41. I think talking with girls is TO TALK WITH DEVILS
56. My sex life IS VERY BAD

The Arts group appears to be better adjusted than the Science group. A probable explanation for this difference is that the Arts disciplines contribute more than the
Science education to mellowing the character of a student. Subjects like Literature, Psychology, History, Classical or Foreign Languages form the mental faculties in a more balanced way than strictly scientific disciplines. The training of Arts develops at the same time the intellect, memory, imagination and sensibility, and gives the student a kind of mental equilibrium which equips him in a more suitable way for human relations. The final outcome of this training is a more humane formation and a better educated man. A student who assimilates those imponderables of the Arts formation is likely to be more flexible in his views, more adaptable in his behaviour, and to acquire a more refined and controlled approach to his social relations including his relations with the opposite sex.

The girls show a higher percentage both of positives and of negatives than the boys, but the difference in attitude between the sexes is not significant (Table XXV, p. 343).

The opposition between the sexes is so marked and on the other hand so unexpected judging only from what happens in other cultures, that it prompted the investigator to search for the hidden causes of this apparent anomaly.

It is clear that no passing fad or fashion can
account for this phenomenon. The culture, the behaviour, 
the various patterns of thinking and acting of each gener-
ation are the results of many influences. Apart from the 
human freedom which finally determines the mode of action 
of the individual, there are countless calls and demands 
from various sources which direct the behaviour of man. 
There are promptings from inside and pressures from outside. 
The moral conscience dictates a course of action at every step 
in the life of every person; society has standards of behaviour 
to which man has to adapt if he wishes to live in harmony 
with the other members of that society. Even within the 
various social strata there are social ruts and barriers 
which signal the course of every member of that particular 
social stratum. Then again philosophical and cultural 
traditions have a more or less conscious influence on the 
behaviour of society. Finally the mementum of the past, 
the weight of numberless generations piling up on the 
present generation and exercising a continuous though uncon-
scious pressure through biological, psychological and spirit-
ual laws of heredity. The present generation is, in every 
department of life, the child of countless generations of 
the past.

This does not mean that human actions are necessarily
predetermined by all these forces. The liberty of the human will overrides all these pressures. A person is free to marry whomsoever he likes no matter what pressure he has to resist. A Hindu boy may choose to marry a Muslim girl, but in so doing he is resisting and doing violence to an enormous number of forces and influences. The result is that a Hindu boy marrying a Muslim girl is a rare event, and the immense majority of Hindu boys will not marry Muslim girls.

Many of these influences have to be taken into account in trying to explain the causes of the social and affective chasm separating the two sexes.

Two methods were used by the present investigator to ascertain these causes: first the direct method. He asked a number of subjects who had expressed negative feelings against the opposite sex, to report in writing on the reasons and motives that had prompted them to show this hostile attitude toward the other sex. To ensure the reliability of the reports, the writers were promised that strict anonymity about the authorship of the reports would be preserved.

The second method consisted in analyzing the records and in trying to find the underlying principles that motivated
the hostile attitude of the subjects toward the opposite sex.

We shall begin by the second method. The completions of the male group will be dealt with in the first place. Sentence Nos. 25, 40 and 55 prompt the boys to expose their opinion about girls and women:

25. I think most girls

Responses:

Want to be like men
Are silly
Try to find rich boys
Are naughty
Are foolish
Are no good
Are not good
 Foolishly try to attract boys
Are fools
Are stupid
Are narrow minded
Feel unhappy with their lives
Are instrument for some bad work
Are too selfish
Come to enjoy in the College
Like to show their beauty
Good natured but unfaithful
Are not good
Choose money first and then the boy
Are shapeless and ugly
Have not common sense
Are just for showing their sex
Are stupid and proud of their beauty
Are very unfaithful to boys
Are miserable
Have lost their character
Are just hindrance to the society

40. I believe most women

Responses:
Are fickle minded
Are jealous
Are not good
Are talkative
Are false in beauty
Are fussy and show off
Are always jealous of other women
Are wicked
Are worthless
Are stupid.
In India are suspicious
Are not faithful to their husbands
Are making bad talks about others
Are mad after money
Are selfish
Have dirty manners
Are bad
Have long tongues
Are hopeless
Cruel
Insane
To be unhappy
Want to live a life of pleasure

55. What I like least about women
Is love
Is lack of common sense
Is their faces
Is their make-up
Is that they are faithless
Is their nature
Is their quarrelsome nature
Is they are without depth
The following incomplete sentence investigates their view on marriage:

26. My feeling about married life is

Responses:

- Like a burden
- Boring
- Well without water
- Not good
- Not so good
- Very unhappy
- Worst
- Worried life
- That it is the most hopeless life
- Is life spending in a cage
- Not good
- That is harnessing oneself to unnecessary burden

Though most of the subjects profess that talking with girls is not wrong, there are some who believe the contrary.

41. I think talking with girls is

Responses:

- Bad
- Foolishness
- Of no use
Is losing his best carrier for a student
Not so good
Not a bad thing but sometimes it makes a boy sexy
Not good
To lose our fame
Is to talk with devils

The girls are not any more complementary to the opposite sex than the boys.

25. I think most boys

Responses:

In India have become bad
Are selfish
Are silly and vacuous though possessed of intelligence which they misuse
Are quite senseless
Are not good ones
Are after beautiful girls
Are show offs
Are stupid
Are idiots
Are very bad in character
Are made after girls
Were heartless
Are fond of beautiful girls
Are coming to college in the search of beautiful girls
40. I believe most men

Responses:

Forget their duty towards country and family
Are fit for nothing
To be dishonest
Are stupid
Are mean
Are jealous
Are selfish
Are silly

55. What I like least about men

Responses:

Is their overconfidence
Is their showing hatred for women
Their boldness and their helping attitude
Is when they have absolutely no intelligence
Their eagerness to talk to women
Is that they boss over women
Is that they gaze at girls and women
Is their nature
Nothing
Is that they spoil the life of women everywhere
Is that they act like girls
Is sex
Is bad feeling about women

26. My feeling about married life is

Responses:
Not very happy, it is full of worries
Is not encouraged by seeing the unsuccessful marriage
Idiotic, it is nothing but a bondage
Boring, sad
Absurd
Worst thing in the world
Hopeless
Rubbish

41. I think talking with boys is

Responses:
A crime
Against our traditions
Is throwing the girls on bad road
Not good for girls
Not good
Of no use
The worst thing
Very bad without any work
Very bad
When the partial views of the woman recorded above are put together, they produce a composite image which reminds one of the monstrous mythological women created by the imagination of Greeks and Romans, the Harpies, Gorgons and Sirens. Such a woman is a compound of wickedness, jealousy, stupidity, unhappiness, foolishness, pride, infidelity, fickleness of mind, fussiness and cruelty. She is bad, hopeless, silly, miserable, talkative, quarrelsome, selfish, suspicious, worthless, false to her husband, and finally a hindrance to Society.

We would be doing violence to truth and would be therefore, guilty of injustice to the boys if we affirmed that the sight of a woman conjures up in the imagination of the boys the little feminine monster we have just described. In fact some of the boys affirm that in every woman they see a kind of affective prolongation of their mother or sisters. Certainly a number of boys take a much more indulgent and sympathetic view of the feminine sex. These views are represented by the 17% of boys who have a positive attitude toward the opposite sex. There is no denying, however, that the horrible and repulsive feminine picture we have before our eyes is the creation of 49% of the male students who have declared a negative
attitude, and, in part, of the 34% who waver in an ambi-
valent attitude towards the opposite sex. Each one of
them has left his ugly stroke on the canvas.

The question now returns with redoubled force:
what is the cause of the alarming hostility against women?

Every created being is, by its very nature contingent,
and therefore, imperfect. No wonder, then, that women are
imperfect and have defects. In this natural imperfection
they are no different from men. They have besides specific
defects proper of the feminine half of the world, and in
this the women of Gujarat and of India are no different
from the Japanese, the European or the American women.
Such epithets as jealous, proud, fickle, talkative, fussy,
quarrelsome, selfish, suspicious, etc., could be pinned
on to any group of women anywhere in the world; these specific
defects are part and parcel of the feminine sex. The
masculine sex can also claim probably with advantage, a long
string of epithets to match. These defects, therefore, cannot
be the cause of the wide affective chasm separating the two
sexes. There are other adjectives and verbs which are much
more significant in the sense that they indicate, not
precisely that women have defects, a fact that all sensible
people will accept, but that women are bad, evil: most women
are bad, wicked, not good, faithless to their husbands, instruments of evil, bad for all, etc. There is probably a moral undertone in such epithets as bad, wicked, not good; there is a clear moral recrimination in some of the accusations levelled against women, as for instance, that they are unfaithful to their husbands and instruments of evil. For such people the woman would be a sort of siren straying to ensnare men into perdition, much as the mythological sirens with their sweet songs lured the mariners to destruction. For them the woman is essentially the temptress, the eternal Eve tempting Adam with an attractive but forbidden fruit. Hence to talk with girls is bad, not good, to lose our fame, to talk with devils.

It is an avowed fact that for many students in Ahmedabad to talk with girls is taboo. Many have changed their ideas in this respect, as is evidenced by completions such as the following: I think talking with girls is wonderful, good, of great importance, not a bad thing, a good thing, like talking to my companions, etc. But even these students will not dare to start a conversation with a young lady for fear of being ridiculed by their companions. Many of the students, even among the bitterest critics of women, do not think that women are actually bad. The opinion
of a man, as we have pointed out, earlier, is subject to many influences of the present and of the past. The philosophical and social past of many Eastern societies, notably China and the Muslim world, has branded the woman with the stigma of social inferiority. Women are inferior to men in many respects. The woman was considered at times more an object than a person, and a degrading object at that. These ideas still float in the atmosphere of to-day and press on the minds of many people with the weight of thousands of years. It is in this line of thought and under the influence of past generations that one subject writes that girls are just a hindrance to society, or that the idea of a perfect woman "Is that the perfect woman is an ideal lady which believes husband as God."

The girls themselves echo with resentment the voice of past generations condemning them to social inferiority when they write: My sex life "Is not good because I am a girl and I want to become a boy," or if I were a child again "I would like to be a boy."

The girls are conscious of their double valence as women, being at the same time the object of attraction for boys, as is intended by nature, and of repulsion and scorn, as is imposed by tradition. They believe
that most boys "Are coming to College in the search of beautiful girls," "Are fond of beautiful girls," "Are after beautiful girls," and on the other hand they assert that what they like least about men "Is their showing hatred for women," "That they boss over women," "Bad feeling about women," "That they spoil the life of women everywhere."

They think that talking with boys is "Against our traditions," "A crime," "The worst thing," "Throwing the girls on bad road." Not all the girls, of course, think in this way. The Tables presented offer the statistical appraisal of their attitude in this area.

In the sphere of fears, we notice with a certain astonishment that one of the most common fears of male students is fear of girls. It is not easy to decide, as the subjects do not mention it, whether this fear is psychological, that is, the normal shyness a boy experiences when he tries to approach a girl, or a deeper fear implying the proximity of danger. If this second kind of fear is admitted, it would confirm our hypothesis that the woman is seen by the male as a dangerous object which can cause him harm, and therefore, should be kept at a safe distance.
The image of the boy created by the female group is not more attractive that the image of the woman just presented. Most boys and men are "Selfish, silly and vacuous, senseless, not good, show off, idiots, stupid, dishonest, mean, jealous, heartless, fit for nothing, bad in character." This sounds like a psychological revenge. There is a difference in colouring between the image of the opposite sex produced by the boys and the one created by the girls. The girls insist more on adjectives which connote the intelligence of the boys, v. g., stupid, idiot, silly, vacuous. The boys lay perhaps more stress on epithets which qualify the moral character of the girls, like jealous, wicked, unfaithful.

When the dispositions toward the opposite sex in a large number of boys and girls are as precarious as those outlined above, it is not difficult to guess what their outlook on marriage will be. 22% of the girls look upon marriage as a happy life, but 32% think of it in very different terms. The rest confess that they do not know what marriage is like, or advance their opinion of what the ideal marriage should be. Boys, as we have seen, are as vocal as girls about the miseries of married life.

The social conditions may be very different in
other parts of India, and it is also likely that the cleavage between the two sexes is not so marked in other regions of this subcontinent.

The material cited permits us to form an opinion about the attitude of boys and girls toward the opposite sex and toward heterosexual relationships. Reality may possibly be very different, and if it is different, we expect that it will be much brighter than it appears here. It happens, at times, that subjects use tests as an opportunity to abreact, as a sort of catharsis or unburdening of themselves. If this is the case one would have to wash down a little some of the dark hues in order to obtain a clearer and more objective picture of reality.

The direct method. The present investigator asked some subjects of both sexes who had reflected negative attitudes toward the opposite sex to substantiate their negativism. He requested them to analyse in all objectivity and sincerity the motives that prompted them to manifest intolerant or unsympathetic feelings toward the opposite sex. He orally suggested a few leading points which might help them make an analysis of their feelings. This is the gist of what he told them:

I guess you have reasons why you don't like members of the opposite sex or feel averse to mixing with them.
The following points may help you to define and classify your motives: 1. Social pressure, that is, this is the way most people feel and talk about the other sex. 2. Family upbringing: your parents have brought you up that way. They have advised you to be careful of the opposite sex. 3. You may have had some disagreeable experience, as a result of which, you have come to dislike the opposite sex. 4. You feel a sort of inborn and hearty dislike for the other sex and you don’t know how to account for it. 5. You don’t feel the way you talk, it is just talk without meaning, the way your companions talk. Be as sincere and informal as possible. Your report will be treated as confidential matter and your anonymity will be strictly preserved.

The following are personal reports volunteered by the subjects. Some of them are reproduced "in toto", others in part. The text has been kept intact in every case.

We find, writes an Arts boy, a Hindu, that the majority of the teenage girls and boys in the colleges have a strong dislike towards the opposite sex and some have been always thinking very inferiorly of the opposite sex and think that they are much cleverer and superior in every way than the opposite sex people. This sort of repulsion is seen much more in our country than in countries like the U.S., the U.K, the France, Germany, etc. There is a very difficult problem to find out whether this repulsion is real or just a show, and if real, what are the reasons for it. This sort of behaviour is very narrow-minded.

Our country is still very backward in many ways and various views that our people hold are extremely narrow-minded and premature. Since years or to say since ages, women have been considered almost a different kind of creatures, sort of inferior and those voices have been so much deep in people’s mentality and behaviour so that the younger generation automatically follows the elders due to force of habit and the influence of the atmosphere in which they live. Parents and elders naturally think that what they do is the correct thing.
and so they naturally try to convince and if necessary by force the younger people to believe in old ideas and act accordingly. Father teaches a boy what his ideas are and mother teaches the girl what her ideas are and so when they grow up, they have fixed ideas about each other or the other sex; naturally just in the same way the ideas of the elders other than parents also reflect in the children's minds. And it has been proved that to have any ideas fixed, the younger the person the deeper the ideas get rooted. These parents play a great part in fixing certain ideas in the young people.

If a boy has always stayed and grown between men only or if a girl has always remained and grown in the group of ladies only, then also the repulsion is seen. In such cases only one sided thoughts etc. are received by that boy or a girl and a natural repulsion or sometimes diffidence is created in his or her mind which has a great effect on his or her behaviour even when they grow up. There are some boys and girls who have always made a group of their own sexes and have always remained away from the other group. These boys and girls also become very staunch in their views and always talk about the other sex with a dislike, and they always stay from the chances of getting together with the other sex as if they are something of lower degree and kind.

Boys and girls who have not been able to attend co-education institutions are often found to be repulsive and shy on getting together in colleges. They are not as free as the students from co-ed. schools are. The reason may be that a sudden acquaintance with the opposite sex may produce a very different effect on the person that he or she is not readily able to change his or her attitude towards the opp. sex. While the children studying in co-ed. schools get a lot of time to get acquainted with the members of the opp. sex. There is enough time in the school life for a boy or a girl to change the attitude, behaviour, views, thoughts, etc. slowly and cautiously.

The repulsion might have been created due to an experience which might have left a bad effect on a boy's or a girl's mind and because of this a bitter dislike may be created towards the opp. sex (all the members). This sort of cases are often seen in schools, colleges where due to the behaviour or action of a certain
person the hatred for that person and sometimes for whole class of that person is created.
Some people are always extremely conscious of their having a soft corner for one or more members of the opp. sex that due to a fear of being laughed at and fooled by his friends etc., that they in presence of company, never show any likeness for the opp. sex. They are in fact shy and courageless and are suffering from very unhealthy mind.
I can think of all these reasons for such a repulsion and there may be many more reasons because of which such an unhealthy and undesirous conditions are created between the members of the two sexes.

The author of the preceding report enumerates four causes of opposition between the two sexes: tradition, parental upbringing, social pressure, and some bitter experience. He stresses the fact that traditionally "Women have been considered almost a different kind of creature, sort of inferior."

The next report of a Parsi Arts boy emphasizes the incompatibility of the two sexes as the cause of their opposition.

When I first came to the school I was made a fool when talked to a girl. The girl too seemed to be very shy and snobbish.
The boys there in that school had a sort of hatred for the girls. If a girl would touch then they got a high-voltage current. Gradually I adapted myself with the other boys. I started forming my own gang. I also started hating girls, if not in earnest then just to show the gang, that I was one of them; probably I had no guts to go against the gang....
In the last year of school, there was no barrier
between girls and boys. We all freely talked to them and they talked to us. But never with an open heart. And that is what I hate in girls. They are very reserved. Even today though I have lived with so many people and so many places, I have never known the opposite sex. I always feel that they are a mysterious creature. I wonder what girls must be talking for hours together. I wonder what they feel about boys. I have not been able to put myself to think in their terms.

But for all I know about girls I think that they have a higher moral standard than boys....

One thing I don't like in girls is that they seem to be selfish. They would not like to part with their 'notes' for instance. They would not even tell us how much they read. And that goes for all the girl students.

The other difficult thing is that one cannot say when a girl will like a thing and when she will hate it. With me there have been so many incidents, when a girl like some thing or some person at one time and probably the very next day she will hate the same thing...

The following record was submitted by a Hindu male student of Arts, one of the subjects of the pilot study.

1. Idea regarding women differs as men differ. Some count her to be the promoter of life and honour her. Where as others hate her. So it is clear that idea regarding women is a controversial one.

Leaving that alone let me tell you what I feel about them. Women is a hindrance to man's growth. When I say this I mean it on general terms; there are exceptions, no doubt. How so? I will tell you. Let us take the case of a boy having a girl friend. He goes and talks to her. Then he goes home and starts studying, his books remain open and he begins to recollect the whole conversation that he had with his girl friend; this hence hinders his studies and ultimately his life. I have the case of three of my friends who were first class students in the school but they failed to get more than 50% in their examinations at the inter science and hence could not go to engineering college.

2. Besides these women break the backbone of will of
a human being. He wills to do a certain thing he resolves it. Then that silly girl friend of his comes and asks him to give her company, he forgets his resolution and stays on with her.

What I aim to say is that man should avoid women as far as his studying career is concerned. He should take all precautions to avoid anything and everything that hinders his two major duties: 1. Studies and 2. Obedience and loyalty to parents.

Though one may argue that the above two reasons tend more to blame man himself and his weakness. But this would not have happened if there would not have come in contact of women at all.

3. I would also hate women because the great hypocrites they are. How silent, calm, innocent they appear to be, but they really are full of all the possible shrewdness in them. They make men dance and laugh at that. They praise you so much at your face and they talk more than wrought behind your back.

4. Women also deserve hate because of the fluctuating nature that they possess. They are never stable. They have no sense. They are simply carried away by emotions and they have the least possible reasoning power. And over and above everything they are most narrow-sighted.

5. I have friends suffering from love failure. They were moved by emotions of a woman who finally left them and married somebody else. And my poor foolish friends are now not even in their full senses. And many of them are the only sons of their parents who are generally poor.

Conclusion:– 1. Man should avoid all possible connection in his studying career.

2. Love should be after marrying and not before that for then only it can be a promoting one and everlasting, of course. And man should be the boss out and out.

The subject whose account has just been recorded, castigates women for their instability and hypocrisy, but he chiefly contemplates in them the "Siren" we have spoken of, who lures man to destruction, who breaks his will and
spoils his career with her enchanting attractions.

The account that follows belongs to one who was lured by the sirens and was finally wrecked, like the mariners of old, on the reefs of disappointment. He is, like the author of the previous narrative, a Hindu student of Arts and a subject of the pilot study. The prevalent idea that women are unfaithful, has been confirmed in him by a bitter experience.

I told you that I will give my reasons why I hate the opposite sex.

The matter started in 1957, April. I went to Delhi for my vacations of two months. Delhi is my native place and I go there every year since 1957. I met a girl there. Her age was the same as mine (16 yrs.). We want on meeting for about a week. We understood each other well. Love is not made but comes out suddenly. The same was with us. We fell in love and went on loving each other for a considerable long time. She told me that I was the first boy whom she loved dearly and that made me feel proud. I also loved her dearly and it was the first time I ever was in love with a girl. There was no sinful connections between us. She told me that if she would marry, she would marry me and no one else. Once when I was at her house, a boy came to meet her. First, I was jealous but then she told me that he was her school-mate. Then my vacations were over and I had to come back to Ahmedabad. She told me not to forget her and I said I would write her regularly. This went on for a month. Now our affair was 3 months old. Suddenly she stopped writing. I was worried and so wrote her a letter but no reply came. So I wrote one of my friends in Delhi to find out what was the matter. You know what did I find out. She was engaged to the same boy I had met at her house. Further on my friend wrote that they go out daily and it seems that
they loved each other dearly. My friend in Delhi helped me, before this, many times and so there is no question of falsity. This was the first time when hatred arose for the opposite sex.

Next vacations, 1958 I went again to Delhi. I went to her house to call on her. But she refused to see me. That was the worst blow I had ever had in my life but I remained calm. Week after that I was absolutely calm and normal.

You would not believe me, but I again met a girl. This time I didn't want to fall in love, but simply wanted to show the former girl that she was not the only girl in the world. We went on meeting, and I took special care to go with the 2nd girl to places where the former girl frequently came. But I made a great mistake, and that was I went with that girl too often. She was the first one to confess love, and I didn't want to break her heart, so I told a lie that I also loved her. This went on for a month, and I fell in love. This time I was really happy because the girl I had was faithful to me. I forgot the former girl and gave myself with heart and soul to my girl. I was so crazy that I didn't even remember that my vacations were over. I came a month late to my college. I had passed my matriculation and was in college. But I was again deceived and this time I lost my spirit and got half mad. I started smoking and grew pale, day by day. I couldn't study nor could I do anything. From this time, I began hating the sight of a girl. So much so that I stopped talking to the female members of my family. I thought and I am sure that girls only deceive their friends. I hate them and very hard.

I don't know whether I am on the right side or not. But I cannot forget what the two girls have done to me. I have absolutely lost self-confidence and began avoiding everybody and began what you call to be an introvert. No matter what happens to me, I will always hate them.

Girls too are quite definite about their reasons for disliking boys. The author of the following record is a Parsi Arts student who, due to family training has come to believe that boys are bad. Their behaviour has convinced her
that they have a superiority complex with respect to girls
and show it by being rude to them.

There is actually no concrete reason for my hatred for boys.
When I was in school at Poona, many girls of my school had boy-friends. There were some girls who were flirt but a few who were sincere failed to get their boy-friends. Hence from this I had a dislike for boys as flirts, and not trustworthy.

When I came here to my parents, my parents, specially my father is very narrow minded. He keeps on telling me not to trust boys - specially boys who show smartness are very wicked. Hence I gather that boys are very bad.

In our society if a boy and a girl are seen together, they object to it and speak ill of it. I think elders object because they must have experienced some wrong done to them.

Besides, seeing the behaviour of boys I feel they consider themselves to be more smarter and hence are rude to the girls around them.

In the next account, the writer, another Parsi girl, an Arts student, makes a bitter indictment of the boys for their illmannerly behaviour with girls. Though there is more heat than light, more emotion than reason, in the account, one thing appears clear, and this is, that resentment originates from the superior attitude adopted by boys in their dealings with girls.

Herewith I am sending my opinion about boys. I hope it would help you in your thesis.

Boys are stupid as I and some of my friends wrote in the psychology test papers.

Well! My religion does not tell me not to talk to them or should be ignored but on the contrary it teaches that I should love my friends both girls and boys.
I feel that I should be more reserved towards them and should talk to them only when talked.

There are, of course, some boys, like I had in the F. Y. A. class who would force the girls in such a stupid and ilmannelry way to join them in the picnic even though the girls would give a very fair reason. I hate even to look up at some of the boys in the sense that they misbehave and treat the girls in such a way that the girls find themselves misfit.

You must have noticed how some of the girls were treated by some of my class boys, when each student had to come and revise the chapter of Inductive Logic on the platform. This behaviour arouses hatred in us for them.

My parents wouldn't mind my company with the good and well behaved boys but I think they would mind with these idiotic boys if they saw me. Because it will bring down their name as well as mine.

Any way I myself dislike the company of the majority of the boys of my class except a few who are well behaved.

Another Parsi girl, also an Arts student, thinks along the same lines:

...my mother never understood my need to meet or talk to boys.

Soon, for company's sake I became friendly with a group of boys and girls....All of them without exception were shallow and attractiveless. There was no loyalty, or true friendship.

It is a fact it is hard to get company of the sort of boys one admires, these days. They have no morals or scruples, no respect for girls or their parents. Neither is there love for their own parents.

This I think is the main reason I keep to company of girls, in which case I have been lucky to find loyal friends.

However it is not always the case that all boys are worthless...

We conclude with the record of a very intelligent girl, a Hindu student of Arts, who has made a complete
and accurate analysis of the causes of the social isolation of the two sexes.

The reasons why I do not mix with boys are the following:

(1) Parental upbringing and teaching. My parents have brought me up not to mix with boys—this even during our stay in America, and so I don't mix with them. My parents wish me to do this because it is very definitely against our Indian tradition for the sexes to mix together.

(2) Social pressure: If I should go with boys, I know exactly what my community (caste) and my society will have to say about me. I know what we girls in class think and say of those Hindu girls who mix freely with boys—or boys who mix with girls for that matter—and what Hindu society in general thinks about so-called "modern" families. Parsees and Christians, of course, have their own traditions, and so they do not lose their reputation if they should happen to mix with boys.

(3) The above reason has a practical side as well: I am a very traditional-minded person, and I should also wish to marry a similar kind of boy. Should I get a reputation as a "modern" girl, no orthodox family would marry their son to me. I should have had to marry a "modern" boy which I would hate. "Modern" girls are unable to marry "good" boys, even in such thoroughly Westernized cities as Bombay. The opposite is also true: no orthodox or even traditional family will marry their daughter to a "modern" boy.

(4) Generally, I have found that "modern" persons are shallow-minded and superficial, I presume that any Hindu boy who would so far forget his traditions as to speak to, or mix with girls not his relatives, would be superficial and shallow. My observations seem to bear out the truth of this.

(5) My observations in college—which is the first daily contact I have had—with boys other than relatives (except in America)—indicate that they are all silly and vacuous (as, for that matter, are most of the girls). As I do not mix with girls whom I have not known very well indeed, or easily make friends with those whose
interests are not similar to mine, I would not wish to make friends with any of the immature persons in college. I may be mistaken, of course, there may be boys who are good and intelligent, but Hindu tradition, again, would not permit me to make friends with him. If the statement with which I prefaced this para. sounds ludicrous to a European observer, I can only say it is the literal truth.

To sum up I may say the reasons I do not mix with boys are: parental and social pressure (I would not wish to disappoint my parents nor break with our traditions) and personal inclination in that direction.

N.B. I may add that the daily social customs of the Hindus also contribute greatly to the separation of the sexes. I may also point out that the Hindu social system for many thousands of years preserved the sanctity of marriage and family life, which still remains and in no small way contributes to a general low rate of divorce, juvenile delinquency etc.—though how long this will last Heaven knows.

I wish to add a little poem published in a College magazine, because it phrases in more or less poetic language one of the most acrid accusations levelled against women, infidelity: Its author, one of the College students, entitles his poem: "Cheated by her whom I trusted"

Heart frustrated, and body tormented! Cheated by her who I trusted! Harassed by hate and utterly blasted, O those high hopes which never lasted! The best of life goes on wasted, Nor was love's pleasure even tasted! Desperately dejected, rejected, resented! Cheated by her who I trusted!

Gone is she who promised me love! True love promised by a solemn vow!
Where is she, my beloved one, where is she now? 
Alas. My sweet one is now someone else's.

It wasn't true love, but a love affected! 
And I so possessed, I never suspected! 
I thought I was fortunate that I was selected, 
The poison in her heart I never detected! 
As much then was I delighted. 
So much now am I blighted! 
Deprived of delight, afflicted, neglected; 
Cheated by her whom I trusted!

And yet for what she has done -
Happily her I pardon. 
Unjust and unfaithful has been my sweet one 
But INFIDELITY is in the blood of women! 156

The psychological isolation, nay opposition, 
between the two sexes is a very complex phenomenon and 
we do not claim to have found the deepest roots of the 
problem. Nevertheless the subjects have contributed 
abundant material which points to several sources. To 
recapitulate our findings we may reduce them to the 
following headings:

1. Strict parental upbringing. 2. Social pressure. 
3. Incompatibility of character and temperament. 4. Dis- 
agreeable experiences in the first contacts at co-educational 
schools. 5. Painful and disappointing experiences with one

156 Niaz P. M., Cheated by her whom I trusted, 
St. Xavier's College magazine (Ahmedabad: 1960-61), p. 4 
(Capitals in the original).
or the other boy or girl in the first affective meetings, the upshot of which is that the ulterior relations with persons of the opposite sex are tinged by the first painful experience. 6. The preconceived idea in the boys, occasionally supported by facts, that women are unfaithful and should not be trusted. 7. The age-old traditional cliché of the inferiority of the feminine sex which inspires men to treat their wives as servants rather than as dear friends and to expect of them respect and reverence rather than love. 8. A feeling of rebellion and revenge in the modern woman who under the impact of the modern world, reacts violently against the old-fashioned concept of feminine inferiority.

Not all these causes have equal importance. If we had to select the causes which rank highest in importance, the present investigator would place them, in this order, tradition, parental upbringing and social pressure.

These conclusions should not be stretched further than they can go. They represent the feeling mood of a section of Gujarat society, the intelligentsia, if we dare call it, but should be applied with caution to other sections of Gujarat society, and -though many regions of India are represented in the sample- to Indian society at large.