

CHAPTER VIII

A RESUME

So far as spread of secondary education in Kaira district is concerned we could observe that it is highly confined to Charotar (Anand, Nadiad, Petlad and Borsad talukas) and to the upper castes viz., Brahmins, Baniyas and Patidars. We saw that this pattern of secondary education in Kaira district is not an accident but some factors of the social surrounding are responsible for the same. Better soil structure and irrigation facilities and better railway and road transport facilities afforded to the Charotar area higher economic opportunities which told upon the habitation as we saw that density of population per square mile and the number of towns is much higher in Charotar than in other parts of this district. As a result, the number of upper castes people is more in Charotar than in the remaining part of the district, though in total population of Charotar they are numerically in a minority and in the total population of the district, their number is even smaller.

As 90 % of the population of this district consists of Hindus, the traditional social structure of a Hindu society centred round the caste system has governed the spread of secondary education in this district. Brahmins, Baniyas and Patidars are the upper-castes Hindus of this district who have been enjoying higher social status since long.

During the British rule, formal education system got a social status and after the independence of India in 1947, its social status has much increased as the avenues for governmental and other white collar jobs have increased. In the changed political and social situations, it became a necessity for the upper castes to maintain their higher social status. Thus, the demand for secondary education has mainly grown among the upper castes, as they cannot do without it, if they want to maintain their superior social status. At the same time, people of these upper castes have been largely able to satisfy this demand, as they are economically better off in comparison to the rest of the population because a large number of them belong to Charotar and economically advantageous occupations are mainly confined to these upper castes.

So far as the growth of secondary education and some aspects of the school system viz., types of schools, managements, curriculum etc., are concerned, we observed that political and economical factors have largely shaped them. Beginning of secondary education in this district, as in other parts of the country owes to British ruler's educational policy and the curriculum was arranged according

to the needs of the British rulers. As the British rulers made a policy to refrain from running secondary schools directly, the growth and development of secondary education depended upon, mainly the efforts of the people and the upper castes took the lead. Second world war changed the economic condition of the district as a whole and particularly that of Charotar, for the better, which facilitated the growth of secondary education. After the independence i.e. after 1947, the liberal policy of the Government towards education provided momentum to the development of secondary education. With the change in Government, there is a change in curriculum and attention has been given to vocational education. Though political and economical factors have thus worked upon the secondary education, it is significant to note that caste system has played an important role. From the beginning, upper castes have taken a lead in establishing and running secondary schools. Almost all the managements are composed of upper castes and among them a large majority is that of Patidars who are numerically greater than the other two upper castes and economically also they are generally better off than the other two upper castes. In the appointment of teachers very often likes and dislikes of these upper castes work.

But our main object ~~is~~ behind the inquiry is to observe the High School students. Our observation of them so far as their caste is concerned, reveals that a very large number of them belongs to the three upper castes viz., Brahmins, Baniyas and ~~Baniyas~~ Patidars.

It has been observed that along with caste, rural-urban

habitation, education and occupations of the guardians are also significant determinants^{of} the student's entrance to the secondary education. A large majority of the population (72%) is resident of rural area, but in the composition of High School students the percentage of the students belonging to rural area is 41. A large majority of the population is illiterate, but the number of students whose guardians are illiterate is very small. About 71 % population in this district is dependent upon agriculture, but in our inquiry it has been found that only 34.2% students belong to this occupational group.

In observing the age of the students we found that a very large majority of the students belong to 16 to 18 years of age. It has been found that average age of the students belonging to the upper castes is notably lower than those of the socially backward groups viz. Baraiyas Harijans and other backward castes. In observing the civil condition of the students, we could see that caste has played its role, though not significant in upper castes but notable in case of Baraiyas, Harijans and other backward castes. Observing some sociographic features of the students under the inquiry, we found that guardian's education is higher in upper castes than in case of the rest of the students. Whatever meagre higher education is there among the grandfathers, it is solely confined to the upper castes.

Observing the student in the family, we found that a large number majority of the students participate in the

work around home. But the nature of the work that they do, has a significant relationship with the occupation of the family. Most of the students do the work voluntarily and without finding it irksome. Again they do it not out of the fear of consequences but with a sense of duty to help the family and out of the feeling for the family. Further, a large majority of the students write that they like their homes. The above reveal attachment of the students to their family. Students have a relation of love with their guardians and they can speak as freely with them as with other members of the family. We can thus see that so far as interpersonal relationship of the student with the Head of the family is concerned, it is not authoritarian.

Our observation of the (study) quality of the students showed that in the upper castes the percentage of good students is more than the same, With the rest of the castes except Harijans and other backward castes students. In the same way percentage of backward students is comparatively very less in the upper castes than among the rest of the castes except Harijans and other backward castes. In Harijans and other backward castes students, an additional factor of losing government freeship might have made the students work which might have told upon the quality of the students.

Along with caste, the quality of the student is related to a certain extent to the rural-urban residence, education and occupation of the guardian and the economic condition of the family.

A large majority of the students like their native place and most of the students who dislike their native place have a disliking mainly for lack of civic amenities and adverse social atmosphere in their native place. Though a considerable majority of the students like a village life, yet while the question of dwelling is concerned, the number is not so high. It is significant to note that nearly one-fourth of the students have shown their preference for both village and city. It was observed that in big towns (towns having a population of 20,000 and more) the preference of the students for dwelling in city is high while in the rural area, the preference for dwelling in village is high. It could be observed that those who preferred dwelling in a city, would like to dwell in big cities like Bombay and Ahmedabad.

Under the impact of education, large number of students have moved away from the traditional norms of thinking and behaviour and have acquired a new pattern, which they think as advanced than that of their parents. In rural area, the proportion of the students thinking that they are advanced in culture than their parents is greater than in the urban area. This difference in ideology may bring disorganisation in family by challenging parental authority in future. But it may not affect the family seriously, as the student's attachment to his family is strong.

A large majority of the students like the occupations of their guardians. But in actual practice a large number of them would like to follow business, service or enlightened professions. Comparing the guardian's occupation to the

occupation that the student would like to follow, we find that there is a tendency among the students belonging to those occupations which have low social status and which are economically not advantageous, to switch over from these occupations of their guardians to those which have higher social and economic status possibilities. However, caste and rural-urban residence of the students are related with the student's choice of the occupation.

As regards future plan of the student after passing the secondary school certificate examination, a large number of students intend to study further. For getting positions of power and economic and social status, ~~education and social status~~, education upto S.S.C. Examination is now not enough. It may be due to this that a large number of students want to prosecute further study. But it has been observed that the number of students intending to study further after passing S.S.C. Examination is significantly higher in the case of upper castes in comparison to the students of the rest of the castes. Choice of course that the student intends to follow after S.S.C. has relation with the quality of the student. However, the general trend of choice is towards those lines which have good economic and social status possibilities.

A large number of students feel that education has helped them in making intellectual development and in forming good virtues. This shows how the student values the present education. Some students are criticised by parents and others, mainly when they find the student's weak progress in his study. The present education is criticised

by the parents, but the number is very small. That the student is mainly criticised when he shows weak progress in his study, shows the importance of education valued by the parents.

As regards cinema-habit of the students, we found that most of the students do visit cinema-houses, but only few of them are cinema-addict. Most of the students go to cinema-houses occasionally and rarely. Frequency of visit to a cinema-house is related to the quality of the student and his rural-urban residence.

Though, it has been observed that the students do not form fast friendship consciously keeping caste in mind, yet it has been found that the students have a very large number of friends belonging to the same caste or to caste which is equal or higher in status of the student's caste. A trend to form friendship in the same caste has been found in all the castes. This shows the students' caste - commensuality in their intimate social relationships.

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In brief, we can say that traditional social structure has acted as a sieve in the spread of secondary education in Kaira district. Along with political and economical factors the traditional social structure is largely responsible in moulding the secondary school system that grew and exists in this district.

Our observations of the student who is an integral part of the education system, in respect of his personal

features, and in respect of some aspects of his behaviour and ideology have revealed that caste, rural-urban habitation, education of the guardian and his occupation have more or less significant relation with them.

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