

CHAPTER V  
STUDENT IN THE FAMILY

Having observed in the previous Chapter, some sociographic characteristics of the student under our inquiry, let us now observe him in relation to his family. As regards student in the family, our interest rests in observing his attachment to the family and in examining his inter-personal relations with the members of the family. In the present chapter, we shall observe these, in light of some facts such as the size of the family, caste, education and occupation of the guardian.

Out of 580 students, 567 reported where they resided. The answers are as under shown in the table No.45.

Table No.45

Residence of the Students

Own family:	Relative's: Family	School: :Hostel:	Caste : Hostel:	Acquain- :-tance	Total
497 (87.6 %)	26 ( 4.6 %)	-35 (6.2%)	7 (1.2%)	2 (.4 %)	567 (100 %)

The above table shows that 87.6 % students live in their own family. 4.6 % live in relative's family. 6.2% live in hostels run by schools and 1.2 % in caste-hostels. .4% students reside in acquaintancē's family. Thus the above table shows that most of the students live in their own family.

Students residing with their relatives (6.2% i.e. 26 students) are classified as under, shown in the table No.46.

Table No. 46

Relationship of the students with the relative with whom he resides

Uncle	Brother- -in-law	Maternal: Uncle	Father's : sister's : husband	: Cousin	: Total
4	8	10	3	1	26

Thus most of the students who live in their relatives' families, live at their maternal uncles' home and at brother-in-law's houses.

As noted previously 90 % students are Hindus. In a Hindu Society, maternal uncle is a near relative and socially it has been considered obligatory on his part to render economic help to his sister and her family. Hence, for a student who has no local facility of High School, maternal uncle's home, if there is facility for High School education in that place, is a convenient place.

Brother-in-law is also a near relative. For the father, it is considered as a duty to render economic help to the daughter. If the son also stays in her family, expenses of hostel can be saved and the same can be given to the daughter. Apart from this economic consideration, sisters would press

brothers to stay with them, out of affection and a sense of duty towards parental family.

At Anand, Nadiad, Vallabh Vidyanagar, Kapadwanaj, Thasra and at some other places, hostels are run by the schools. Moreover, there are caste-hostels also. But they are very few.

Size and type of the family the student lives in :

We have classified the families of the students into two categories (i) Size of family which may mean : small (a family composed of 3 or less members ), medium ( a family having 4 to 6 members), big (a family constituting of 7 to 9 members) or very big ( a family where the number of the members of the family is 10 or above); (ii) Type of the family : joint or separate. A family is classified as joint where the property is joint, though the residence of the members may not be at the same place. Where property is divided by one or more members, the family has been considered as separate.

According to the above, so far as the size of the family is concerned, we find (i) 41 small families; 214 medium families; 188 big families and 137 very big families. and so far as type of the family is concerned, we find 343 joint families and 237 separate families.

Size of the family in rural and urban areas is as under shown in the table No.47.

Table No. 47

Size of the family in rural and urban areas

Size	Rural	Urban	Total
Small	16 ( 6.6 %)	25 (7.4 %)	41 ( 7 % )
Medium	87 ( 36 %)	127 (37.6%)	214 (36.1%)
Big	82 (33.9 %)	106 (31.4%)	188 (32.4%)
Very big	58 (23.5 %)	79 (23.6%)	137 (24.5%)
TOTAL	243 (100 %)	337 (100 %)	580 (100%)

The above table indicates that 69.9% families in rural area and 69 % in urban area are medium and big. Percentage of small families is 6.6 in rural area while in the urban area, it is 7.4. This shows that proportion of small families is a little higher in the urban area. Percentage of big families is 2.5 % higher in rural area while the percentage of very big families is just the same in rural as well as urban areas.

If we observe the following table No. 48.

Table No. 48

Joint and separate families in rural and urban areas

Rural Area			Urban Area			Total
Joint families	Separate families	Total	Joint families	Separate families	Total	Total
140 ( 57.6 %)	103 (42.4 %)	243 (100%)	203 (60.3%)	134 (39.7 %)	337 (100%)	580 (100%)

We find that out of 243 families belonging to rural area, 103 are separate. In the urban area, out of 337

families, 134 are separate. It is significant to note that the percentage of separate families is higher in the rural area (42.4%), than in the urban area (39.7%). If rural and urban areas are taken together, we find that 59.1% families are joint and 40.9% are separate.

Now we shall observe student's attachment to his family. This may be observed by examining whether the student likes his home, whether he participates in work around home voluntarily or compulsorily, what sort of work does he do and the time devoted in it. We shall also observe whether the student thinks to run away from the family. The above will reveal in general student's attachment to his family.

Students' liking for his Home :

578 students have answered this question. 541 students write that they like their home and only 37 have written that they dislike their home. We have previously seen that 59.1% families are joint. Now, only 6.4% students do not like their home. This shows that ~~no-~~ the kind of the family has no relationship with the student's liking for his home.

Though 93.6% students write that they have a liking for their home, it does not mean that they do not experience inconvenience at their home. In fact, 28.2% students write that they have to suffer inconvenience in their studies on account of no proper facilities at their home.

We have observed that a significant number of students belong to the big and very big families. This shows that in the liking for the home, size of the family is not of much importance. Yet, it is important to note that in a

question whether increase of persons in the family seems troublesome to the students, 19.3% students have reported in affirmative.

However, quite a considerable number of students like their families.

Students' participation in the household work :

568 students answered this question. The answers are as under shown in the table No. 49.

Table No. 49

Number of students doing work around home

Doing the work :	Not doing the work :	Total
515	53	568
(90.5 %)	(9.5 %)	(100 %)

This shows that 90 % of the students do some work related to their house.

It has been observed that those who do not participate largely belong to well-to-do families. They do not do work not because they do not like it, but because there is no work to be done.

Out of 515 students who work, 70 students have not answered what sort of work they do. Some students have shown more than one type of work which they do. Answers are as under shown in the table No.50.

Table No. 50

Type of work around home done by the students

Marketing for home requirements	Certain household work :	Helping the guardian in their occupation.	Others :	TOTAL
296	115	Agri. 154 + Non-Agri. 56	5	626
(48%)	( 18 %)	(24%) (9%)	(1%)	(100%)

Nearly 48 % of the students do small marketing for their family. They purchase vegetables, bring milk, sugar, oil, soap etc. Nearly 18 % students do something or the other related to the household work. They have mentioned that they clean house, wash clothes, prepare tea, boil water, help in kitchen work, prepare the bed at night and take it up in the morning, arrange things in home, fetch water at sometimes, keep crying babies with them etc. It is interesting to note that some students do household work but not a single of them has reported that he cleans vessels. Cleaning of vessels is done by women. If a male cleans vessels, it is considered something not befitting him.

It is significant to note that about 33% students help their guardians in their occupation. Out of them 24% students help in agriculture, and works connected with it. They according to them give water to oxen and buffaloes, bring grass from the field during the monsoon season, give grass to the domesticated animals, help the guardians in sowing and harvesting seasons etc.

We have previously observed that the main occupation of the people in this district is agriculture. In our inquiry 33.2 % students have their parents engaged in agriculture i.e. 186 guardians have agriculture as their occupation. 154 students i.e. 82.7 % students belonging to agriculturists, help their guardians.

Students, helping the guardians in occupation other than agriculture, are 56 in number. Mainly they belong to the artisan class and small shop-keepers. The students have reported that they help in the following way. They, "stitch a boot on the machine; ~~to~~ help in sewing the machine; ~~to~~ help

in sewing the cloth; ~~to~~ clean the shop; ~~to~~ help in preparing garlands; ~~to~~ sit in the shop during the holiday and to relieve the guardian etc."

Parents belonging to artisan class and small businessmen are 97. It shows that 58.7 % students belonging to this group help their guardians in their occupations.

From the above, it is observed that most of the students coming from agriculturist class, help their guardians. But it does not mean that all of them might be doing strenuous work.

In the artisan class, the percentage of the students helping the guardians is relatively small. It may be that skilled labour is required there and the high school students may not be of much help.

Students, whose guardians belong to the enlightened professions, big businessmen and services, have nothing to help their guardians in their professional work.

Out of 527 students who participate in the family work, 497 have reported the time they devote for such work.

167 students work ranging from  $\frac{1}{4}$  hour to an hour per day. 105 work for an hour, 110 students work for the period ranging from an hour to two hours. 55 work for more than two hours. 44 students reported that it depends upon the nature of work. 16 students write that they work for the whole day during the holiday.

We have previously observed that a good number of students do petty marketing and help in light house-hold works. For this type of work not much time is required. Hence nearly 34 % students work for less than an hour per day.



We have noticed that about 24 % students do agricultural work. For this type of work much time is required. 11.15 % students work for more than two hours and 3.1 % have reported that they work for the whole day during the holiday. Almost all these students belong to the agriculturists group. Most of the agriculturists are small land-holders having non-economic holdings. Hence, students coming from this stratum have to help their guardians in agricultural works.

We have seen that the students do marketing and help in the household work. It is therefore common that a student does small marketing, prepares tea for the family and waters a buffalo or a bullock. Hence the aggregate time devoted in these sorts of duties in many cases is more than an hour.

400 students (77.6%) mentioned that their participation in the household or occupational work did not lead to inconvenience in their study. 100 students (19.4 %) stated that such participation did cause inconvenience in their study and 15 students (3 %) wrote that the participation caused sometimes inconvenience in their study.

We have observed that 11.15 % students work for more than two hours per day. To them, family work may result in inconvenience to their studies. Students working for an hour to two are 44 %. To them also family work may cause disturbance in their studies. It is therefore probable that 55.15 % students may find inconvenience in their studies because of their participation in the household work. But it is significant to note that the percentage of students complaining for this is comparatively small being 19.5%.

Thus, though a very large proportion of students (90.5 %) participate in some household or occupational work, a few (19.5 %) feel that it causes inconvenience in their studies. Thus we can say that the students take to this work ungrudgingly and is not so heavy as to impair their studies. It may be that participation in such works gives them a sort of satisfaction of helping their parents and a sort of a place in the family.

62 students (12.1 %) write that participation in household or occupational work is irksome to them. 430 students (84.4%) mention that it is not irksome to them and 18 students write that sometimes they find it irksome. Most of the students, thus do not find the family work in which they participate, irksome. Those who find it so, mainly belong to the agriculturists group and who work for more than 2 hours per day. It should be noted that a few students write that they hate the work and sometimes they think of leaving their home for that reason.

54 students (10.6 %) reported that they have to participate in work around home out of compulsion while 456 students (89.4%) mentioned that they participated voluntarily. It has been observed that most of the students who have to work forcibly are those who belong to the agriculturist group. Again it is to be noted that those who find the work irksome are mostly they who have to work it forcibly.

Thus we find that a very large majority of the students who participate in the family work, do not find it irksome and most of them (89.4%) work it voluntarily. The fact that a very large number of students do some work

for the family and do it voluntarily and without finding it irksome, shows their attachment to their families.

We may now observe that what will happen ~~the~~ if the students do not participate in the family work. This will reveal their attitudes towards the work they do and this is a good indication of their ties with the family. 487 students have answered what will happen if they do not participate in the family work. 11 students have mentioned more than one consequences. In all, there are 498 answers which are classified as under in the table No. 51

Table No. 51

Consequences of the students' non-participation in the family work

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1. <u>Feeling for the family</u> ( No. 272 - 54.6%)	
a. Parents may be put in trouble ...	69
b. Family may have to suffer ...	65
c. It may lead to quarrel in the family	40
d. Parents' love may decrease	39
e. It would set a bad example upon younger brothers .. .. .	15
f. Will lead economic difficulties to the family .. .. .	17
g. It is a duty to work ...	27
2. <u>Nothing</u> (No. 91 - 18.2 %)	
3. <u>Scolding and Physical punishment</u> (No.65 - 13.2 %)	
a. Scolding .. .. .	54
b. Physical punishment ...	11
4. <u>Personal reasons</u> (No.69 - 14 %)	
a. Uneasiness without work .. .. .	40
b. Loss of practical knowledge ...	29.

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From the above table, it can be seen that 272 students

(54.6%) participated in the family work with a conscious feeling for the family. 82 of them wrote that if they did not participate in the family work, the family might have to suffer economically and in other respects. 69 students were conscious about parents' difficulties in case they (students) did not participate in the family work. 39 students mentioned that parents' love towards them might decrease if they did not work. Thus, 108 students (21.7%) participated in the family work with a conscious feeling towards their parents. It is to be noted that 15 students mentioned that if they did not do work, it would create bad impression before younger brothers. 40 students wrote that in case they did not work there might be quarrel in the family and 27 students mentioned that it was their duty to work. Hence, in aggregate we find that 272 students (54.6 %) participate in the work around home with a conscious feeling for the family. 91 students (18.2 %) stated that nothing would happen even if they did not participate. Adding this number with 272 students who participate in work on account of some type of conscious feeling for the family, we find that 363 students (72.8%) participate in work around home on account of their higher attachment to their family. It reveals their active interest for the family.

65 students (13.2 %) mentioned that they worked to avoid scolding and physical punishment. Of them, 54 wrote that if they did not work, they would be scolded while 10 wrote that they would receive physical punishment and 1 stated that he would be forced to leave home. It has been observed that in majority of the cases where the students mentioned that they did work to avoid scolding and physical

punishment, the economic condition of the family was poor as described by the students. One student who stated that if he did not do family work around home he would be forced to leave home, had a step-mother.

It is interesting to note that 69 students (14%) did work for personal reasons. Among them 40 students wrote that without work, they would become uneasy. 29 wrote that they would not get practical knowledge if they did not participate. The students wrote : " We may not get practical knowledge. Only bookish knowledge is not sufficient. After the study is over, it is difficult to get service, hence, if occupational training has not been gained by devoting sometime in guardian's occupation, it would be difficult to pull on."

Thus we can see that 86.8 % students participate in work around home and in occupational work of the family, But we can see that there is no patriarchal compulsion in the family which compels the students to do the work, but there are noble and tender feelings which the students have in their minds that make them work for the family.

Having observed that a very large majority of the students participate in the family work, voluntarily and without finding it irksome and not out of the fear of consequences, but with the feelings for the family, let us now inquire whether the students wish to get away from the family.

Does the student wish to get away from the family ?

Out of 580 students, 92 write that sometimes they wish to get away from the family. The proportion is thus 15.8 %.

We have previously seen that students have liking for their home. Again, most of the students like the behaviour of the members of their family (see tables 59). The relation between them and the head of the family are cordial, as will be seen later. Still, the number of the students wishing to get away from the family is a considerable one.

There is a co-relationship between the students' wish to get away from the family and their rural-urban habitation, size and the economic condition of their family, and education of their guardian.

How rural or urban residence of the student is related to the wish to get away from the family, can be observed from the following table No. 52 :

Table No.52

Rural or urban habitation of the students and their wish to get away from the family

	Rural	Urban	Total
Number of students residing	243 (41.9%)	337 (58.1%)	580 (100%)
Number of students who wish to get away from the family	49 (53.3%)	43 (46.7%)	92 (100%)

The above shows that the proportion of the students wishing to get away from the family is more in the rural area.

The relationship between economic condition of the family and the wish to get away from the family can be seen from the ~~family~~ following table No. 53 :

Table No. 53

Economic condition of the family and the student's wish to  
run away from the family

	: Very : good	: Good	: Ordi- : nary	: Medium	: Bad	: TOTAL
Economic condition of family(in percentages)	(8%)	(20.5%)	(29.5%)	(35.5%)	(6.5%)	(100%)
Students wishing to run away from the family(in percentage)	(1%)	(16.35%)	(22.8%)	(43.5%)	(16.35%)	(100%)

From the above it is observed that the porportion of the students wishing to get away from the family is the lowest in the case of those students whose family condition, as reported by them is very good, and the proportion is the highest where the economic condition is medium or bad. About 42 % students have written that their economic condition is medium and poor, while 60% students who wish to get away from the family belong to this group.

Relation of caste and students who wish to run away from the family can be observed in the following table No.54.

(continued)

Table No. 54

Relation of caste <sup>with</sup> and students ~~who~~ wish to run away from  
the family

Caste	:No. of students belong: :-ing to each caste :	No. of students wishing :to run away from the : family.
Brahmin	90 (15.5%)	21 (22.8%)
Baniya	84 (14.5%)	11 (12.0%)
Patidar	250 (43.8%)	30 (32.6%)
Baraiya	22 (4%)	7 (7.7%)
Muslim	19 (3.3%)	5 (5.4%)
Harijans & Other Backward	35 (6%)	6 (6.5%)
Artisans	56 (9.6%)	7 (7.6%)
Others	24 (4.1%)	5 (5.4%)
<b>TOTAL</b>	<b>580 (100%)</b>	<b>92 (100%)</b>

From the above, it is observed that so far as upper castes are concerned, the proportion of the students wishing to get away from the family is the highest in the case of Brahmins. In the case of Baraiyas, it is the highest of all the castes.

We have previously observed that in the case of rural students the proportion of the students the proportion of the students wishing to get away is higher than those belonging to the urban habitation. It has been observed that this applies to all the castes. But it was found that



among Patidars the proportion of rural student's wishing to get away from the family is considerably more than the same of the urban students.

Size of the family and the student's wish to get away from the family :

This can be seen from the following table No. 55

Table No.55

Size of the family and student's wish to run away from the family

Size of the family	No. of students living	No. of students wishing to runaway
Small	41 ( 7 %)	4 (4.3%)
Medium	214 (36.1%)	33 (34.8 %)
Big	188 (32.4%)	28 (30.9%)
Very Big	137 (24.5%)	27 (30 %)
Total	580 (100 %)	92 (100%)

Proportion of the students belonging to small <sup>size</sup> structure of the family is the lowest in wishing to get away from the family. In the case of medium and big families also the proportion is lower while in the case of very big families, the proportion of the students who wish to get away is the highest.

From our above observations, we can say that in the rural habitation, in the very big families, and in those families whose economic condition is bad according to the students the proportion of the students who wish to get away from the family is more.

The students have mentioned occasions on which they feel to run away from the family. The answers are classified as under in the table No. 56.

Table No. 56

Occassions when the students wish to run away from the family.

1. Economic difficulties	12
2. Quarrel in the family	32
3. At the failure of the examination	19
4. Punishment .. .. .	5
5. At the disturbance in study	11
6. Contradiction with parents ..	7
7. Effect of books & speeches of Sadhus	10
8. When too much tired ..	5

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The answers show that 32 students' wish of leaving home, is due to family quarrels. The proportion of quarrels is likely to be more in the very big families. We have previously seen that the proportion of students wishing to get away is more in the very big families.

19 students wish to get away from the family at their failure in the examination. These are ordinary and weak students.

12 students wish to get away because of economic hardships. Their difficulty is mainly of getting fees. We have previously seen that proportionately students belonging to poor families are more in wishing to get away from the family.

We have previously observed that in few cases students are served with the physical punishment. 5 students under such cases, think of leaving home because of the physical punishment.

We have seen that in Brahmins and Baraiyas the proportion of the students wishing to get away is higher. In the case of Brahmins out of 21 students thinking of leaving home, 7 belong to very big families and 12 have mentioned that their economic condition is medium and bad. In the case of Baraiyas, out of 7 students wishing to get away, all the seven have stated that their economic condition is medium and bad. Moreover, 2 have illiterate guardians.

7 students would like to leave the family because of contradiction with parents. Here, 4 students have mentioned that particularly on fixing their marriage, they have severe differences with the parents. 3 students have stated other ideological differences.

Out of 10 students wishing to get away from the family because of the effects of books and speeches of Sadhus, 8 are very good and good students.

We have seen that 16 % students wish to get away from the family, but there is no ground to believe that because the students feel like getting away from the home, they will do so. As the family sentiment is strong they will not leave the family. But the continuous stay in the uncongenial environment may result in unbalanced personalities and create problems.

Having seen some aspects of the student's attachment to his family, let us now observe his inter-personal relations with the members of his family. We shall observe, with whom does the student speak most freely in the family and with ~~the~~ whom he does speak least freely. We shall inquire whether the student can speak freely before his guardian. We shall also observe whether the student dislikes behaviour of

of some members of the family and if so which type of behaviour he dislikes.

With whom does the student speak most freely in the family :

Out of 580 students, 544 answered this question. Some students stated more than one members of the family, with whom he speaks most freely. Hence total number of answers is 617. The answers are as follows shown in the table No. 57.

Table No. 57

Members of the family with whom the student speak most freely

Member	No. of students
Father	78
Mother	243
Brother	139
Sister	23
Brother's wife	13
Uncle	12
Grand-mother	10
Grand-father	2
All	55
None	31
Others	11
TOTAL	617

This shows that out of 544 students, 243 (44.7%) speak most freely before their mother, 139 students (25.5%) before their brothers and 78 (14.3%) before their father. We have previously seen that father is the head of the family in most of the cases. As a head, his behaviour is reserved. It is likely therefore that a student may not speak most freely with him.

Mother's love for the child is supreme and it is but natural that a student can speak most freely with the mother.

Out of 139 students who stated that they could speak most freely with their brothers, majority of them could speak most freely with their younger brothers. 23 students mentioned that they spoke most freely with their sisters, comparing this number with that of brothers, we find a striking difference. Female education is very poor. Hence a boy who has reached a High School stage differs in attitude with his sister who is mainly confined to kitchen with her mother. Moreover, sex difference may also be an unconscious reason why only few students could speak most freely with their sisters. Social taboos and family traditions might also play part in the free talk between the student and his sister.

With whom does the student speak least freely in the family ?

543 students replied this question. Few students mentioned names of more than one relative. Hence the total number of answers is 562. The answers are as follows shown in the Table No. 58 :

Table No. 58

Members of the family with whom the students speak least freely

Father	...	271
Mother	...	65
Brother	...	61
Sister	...	17
Uncle	...	32
Brother's wife	...	23
Grand-mother	...	14
All	...	8
Grand father	...	2
Wife	...	2
No one	...	60
Others	...	7
Total		562

This shows that 271 students speak least freely with their fathers. This number is four times more than the same in the case of mother.

60 students write that they speak least freely with no one that means they speak freely with all the members of the family. We have previously seen that 55 students have mentioned that they speak most freely with all the members of the family. Here we find the co-relationship.

Does the student speak with the guardian as freely as he speaks with other members of the family ?

319 students (57 %) stated that they could speak with the head of the family as freely as with other members of the family and 244 students (43 %) mentioned that they could not speak so freely. As in most of the cases, father is the head of the family, we can say that 57 % students can speak with their fathers as freely as, with other members of the family. But it should be noted that a very large majority of students (474) write that their relation with the head of the family is of love. 44 have reported that it is of fear. 17 state that it is reserved and 63 write that it is of equality. From the above, it is clear that on the whole there is little patriarchal authoritarian spirit prevailing in the relationship between the student and the head of his family.

We have seen that a good number of students speak least freely with the father who is the head of the family. But only 44 students mention that their relation with the head of the family is of fear. This is a significant thing throwing light on family relationship.

34 students write that they do not like the relationship.

Out of them 25 say that the relation should be of love and 9 write that it should be of equality. This shows that most of the students who do not find the guardians' relation with them of love, are of the opinion that it should be of love or equality.

Whose behaviour in the family does the student dislike ?

Out of 580 students, 421 have no complaint. They wrote that they like the behaviour of every member of the family. 4 students did not report. Hence the answers of 155 students. Certain students have mentioned the names of more than one members of the family. The answers are as under shown in the table No. 59 :

Table No. 59

Members of the family whose behaviour is disliked by the students.

Father	...	32
Mother	...	23
Elder Brother	...	33
Younger brother...		30
Sister	...	21
Brother's wife	...	11
Uncle	...	12
Aunt	...	6
Grandfather	...	6
Grandmother	...	8
Others	...	2
TOTAL		184

About the elder brother the student complaints as under :

" His temperament is very hot; he sleeps late and gets up very late; he has no love for parents; he is addicted to tobacco; he compels me to work; he does not study well etc."

Regarding younger brother students have complained thus :

" He is mischievous; his behaviour is bad; he gives bad names; he forgets our poor economic condition; he disturbs me in my study; he quarrels and shouts."

23 students have complained against the behaviour of their mothers. Out of them 3 have step-mothers, and all of them have something to say against their step-mothers. These students say : " she has an envious nature and goads my father against me by telling lies about me to him." The rest of the students complaining against mother, say thus : " She has a blind faith in religion; she believes too much in customs; she is illiterate and hence does not understand us in many matters and yet unnecessarily pokes her nose in our matters etc. "

32 students dislike the behaviour of their father. They say : " He loses his temper very often; he scolds and speaks loudly; he beats the children; he is addicted to opium and tobacco; he does not know how to speak with others."

This shows that the tinge of patriarchal headship, when it is not proper, is disliked by the students. Yet, it should be noted that the percentage is very small.

21 students have complained about the behaviour of their sisters, mostly about younger sisters. They say : " When I am busy, she disturbs me. She quarrels. She is mischievous etc. "

11 students have written that they dislike their brother's wife's behaviour. The reason mentioned mainly is that she quarrels with the mother.

About the grand-father and grand-mother, the students write : " Gives us unnecessary advice in triffling matters. For the whole day goes on talking etc. "

Thus we observed that a large majority of students speak



least freely with the guardians and 44.7 % students speak most freely before the mother. But majority of the students can speak with the head of the family as freely as with other members of the family. A very large majority of the students have a relation of love with the head of the family. Only a few students mention that their relation with the head of the family is of fear.

A large majority of the students (72.4%) like the behaviour of the members of their family. Elderly members of the family whose behaviour is disliked by the students, are chiefly father, mother and elder brothers. But their number is very small as regards complaints. About younger brothers and younger sisters also few students have their complaint.

Now, we shall observe guardians' inquiry about the students' progress in their studies.

Guardian's inquiry about student's progress :

About ~~84~~ 94 % guardians inquire of the student about his progress in the study and about 86 % students have reported that if they do not study well, they are afraid that they will be scolded or punished by the guardians. 95. 2% students have mentioned that they give true information to their guardians about their study.

It should be noted that nearly 500 students if they do not study well are afraid of their guardians, yet 545 students give true information to the guardians. We have previously noted that most of the students' relation with the head of their family is of love. It may be that because of the mutual affection the students are prompted to provide correct information regarding their studies to their guardians.

Does the guardian ask the teacher about the students progress ?

11 students did not answer. 273 students (48%) reported that the guardians ask the teachers. It is interesting to observe this question in the light of rural and urban habitation, local and non-local students and the education of the guardian. If we examine the following Table No.60,

Table No. 60

Guardians asking the teacher about the students' progress, in rural and urban areas.

Rural/Urban	:No.of guardians :asking the teacher	:No.of guardians :not asking	:Total
Rural area	115 (47 %)	128 (53%)	243 (100%)
Urban area	158 ( 47 %)	179 ( 53 %)	337 (100%)

We find that proportion of guardians asking the teachers about the students' progress is the same both in rural and urban areas. It should be noted that in the case of rural students, majority of them (129 out of 243) consist of non-local students. Yet it is significant to note that the percentage of guardians asking the teachers about the students is same in urban area. This shows that as, in urban area, in rural area also 47 % guardians show consciousness about the students' progress by asking the teachers about the students' progress.

32.3% students write that teachers come to their house rarely. 7.2 % students have mentioned that teachers visit their home manytimes. It is observed that caste and education of the guardian have some relationship with the teachers'

visit to the student's houses.

Does the guardian show indifference towards the student's education ?

Out of 580 students, 578 have answered this question. 125 students reported that the guardians show indifference. Of them, 5 have mentioned that the guardians show indifference manytimes and 120 have stated that they show sometimes.

Guardians' disliking for a student's learning has a marked co-relationship with the quality of the students which can be observed from the following table No.61 :

Table No. 61

Quality of the students and the guardians' disliking for the students' education

Quality of the students	% of students	% of guardians showing disliking
Good	22.7	12.1
Medium	27.5	22.9
Ordinary	39.5	50
Backward	10.3	15
	100 ( 580 students)	100 ( 125 guardians)

The above figures show that 49.8 % students are ordinary and backward. In their case, the percentage of guardians showing disliking is larger (65 %). About 23 % students are good. In this case, the proportion of the guardians showing disliking is proportionately low.

Economic condition of the family and the disliking of the guardian towards the student's learning has also a significant bearing which can be seen from the following table No.62 :

Table No. 62

Economic condition of the family and the guardian's disliking  
for the student's education

<u>Economic condition of the family</u>	<u>: % of students : belonging to</u>	<u>: % of guardians : showing disliking</u>
Very good	8	10
Good	20.5	14.3
Ordinary	29.5	17.9
Medium	35.5	41.4
Bad	6.5	16.4
Total	100	100
"	(580 students)	(125 <del>stud</del> guardians)

42 % students have mentioned that their economic condition is medium or bad. From this group, about 58 % guardians show disliking towards the students' learning. Here, the main reason is the economic difficulties of the guardians. It is to be noted that about 8 % students have reported that their economic condition is very good, and percentage of the guardians showing disliking for the student's learning is higher in this group. Here, the reason is mainly ~~the~~ weak progress of the student in learning.

Out of 125 students who wrote that their guardians show disliking for their education, majority of them (75) mentioned that disliking towards their education was shown at finding their weak progress in study mainly at the time of the result of the annual examination. 25 students wrote that the guardians showed disliking when they asked for fees. 14 students stated that when they did not help guardians in their work, disliking towards their education was shown.

Remaining 11 students mentioned a different occasions when the guardians showed disliking for their education, for instance " When the guardian is not in mood; on showing ideological differences with the guardians; on observing the friends of the students etc."

It can be seen that 21.5% guardians (125 out of 578) show dislike for the student's education and the chief reasons for it are weak progress of the student and the economic difficulties of the guardians.

In 7 cases the guardians show their contempt for the students' education by physical punishment; in 43 cases it is shown by scolding and rebukement; in 65 cases it is shown by advice and mild scolding (e.g. give illustrations of those who have not educated themselves in order to goad the students to play attention to their studies; give a painful economic picture of the family and advise to study well etc.); in 7 cases it is shown by criticising teachers and present education (e.g. teachers do not teach at all and are over particular about the fees. The present education is useless.)

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In this Chapter we found that a very large majority of the students participate in the work around home. They do not find it irksome and do it voluntarily. We have seen that a large number of them do the work not out of the fear of physical punishment or scolding, but with a sense of duty to help the family and out of the feeling for the family. This shows that the students have healthy attachment for their families, and about 94 % students write that they like their home. 16 % students sometimes think to run away from

the family but these students may not do so, as their attachment to the family is strong.

The number of students speaking most freely with the mother, is the highest. With the head of the family who in most of the cases is father, a large majority of the students speak least freely but the relation of the student with the father in most of the cases is of love and not of fear. Out of 580 students 155 have complain about the behaviour of some members of the family. The inter-personal relations of the students with the head of the family and with other members of the family are on the whole amicable.

Most of the guardians take interest in the student's education by asking him about his progress in studies. Contact of the guardians with the teachers and the guardian's dislike for student's education have relationship with the guardian's caste, economic condition and education. A very large majority of the students give true information about their studies to their guardians.

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