

CHAPTER III

SOCIAL BACKGROUND OF STUDENTS

In the preceding two chapters, we have referred to the scope and the purpose of the inquiry. We also examined the physical background of the district and the distribution of schools in it.

We have seen in Chapter II how secondary educational facilities have got distributed only in certain areas in the district, how the rural, urban or city character of the area affects the distribution and the social character of the groups that have initiated and are controlling these facilities. We also saw how population with different sociographic characteristics are able to avail themselves of these facilities in different proportions.

In this chapter we observe the social background of the students and examine whether secondary education is availed of only by the very social groups that control the educational facilities. We will also observe the attitude of the guardians towards the education of students.

Distribution of students according to religion:

TABLE 3. 1

Religion	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Hinduism	129	92.14	133	88.67	221	88.40	483	89.55
2. Jainism	4	2.86	8	5.33	8	3.20	20	3.70
3. Islam	7	5.00	6	4.00	13	5.20	26	4.81
4. Christianity-	-		2	1.33	7	2.80	9	1.67
5. Zoroastrianism-	-		1	0.67	1	0.40	2	0.37
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen that a large majority of students are Hindus with 89.55%. The next in order comes Islam, the religion of the Muslims, for which there are 4.81% students under the sample. It is followed by Jainism with 3.70% and the last two are Christianity and Zoroastrianism with 1.67% and 0.37% respectively.

If we compare this with the distribution of population according to religious communities in the district, we will find that of the total population of the Baroda district of 11,94,746 persons, as many as 10,81,154 (90%) are Hindus. This is followed by the Muslims with 94,791 (8%), followed by the Jains with 12,146 (1%), followed by Christians with 4,220 persons. Thus the distribution of students according to religions

is in accordance with the distribution of the district population according to the religious communities to which they belong and the percentage of students is also observed to fairly tally with the percentage of the district population, as distributed according to religion.

It may be noted that the other religious communities have a small number in the total population. The Sikhs have 1808 persons from which no student was available in the sample, the Zoroastrian from whom there are two included in the sample have a total population of 627 persons and other religions are Buddhism and Judaism with 33 and 54 persons respectively. In the non-tribal religion are included 13 persons. Thus it can be said that the majority religious communities inhabiting the district are all represented in the sample almost in the same percentage in which their population is, excepting the Sikhs, from whom there is no student included in the sample.

When we observe the distribution of the students according to religions in the three areas of our investigation, we find that in case of both the urban and the city areas, students from all the five religions are available. In case of the rural area the only religious communities to be represented are Hinduism with 92.14%, Islam with 5% and Jainism with 2.86% students.

It may be noted that whereas the percentage of Muslim students is only next to the percentage of Hindu students in case of the rural and the city areas, it is not so in case of the urban area for there the percentage of Hindu students is 88.67% followed by the Jain students with 5.33% and followed by the Muslim students with 4%. The very small percentage of the Parsi students need not be specially explained in view of the fact that in the total population of the district also, they are in a small number. It is however, significant that there is no student from the Sikhs with a population of 1808, whereas there are two Zoroastrian students included in the sample from the total population of 627 persons.

Distribution of students according to language:

TABLE 3. 2

Language	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Gujarati	139	99.29	141	93.66	191	76.90	471	87.23
2. Marathi	1	0.71	4	2.84	44	17.60	49	9.07
3. Sindhi	-	-	1	0.66	15	6.00	16	2.96
4. Other	-	-	4	2.84	-	-	4	0.74
Total:	140	100.00	150	100.00	250	100.00	540	100.00

In the total population of the district 81% have Gujarati as their mother-tongue. Marathi is the language of 3% of the population. And Sindhi is spoken by 1% of the district population. In the remaining 15% are included those whose mother tongue is Hindi or Urdu (4%) and the others are distributed over 26 language-groups - both Indian and European languages.

The bulk of students must be coming naturally from the Gujarati speaking groups, and so they are (87.23%). However, the students coming from the Marathi-speaking and Sindhi-speaking groups are also larger in their student population as compared to their groups in the total population. Their student population is thrice as large as their total district population. It is significant to note that students coming from other language-groups are only 0.74% while in the total population they claim 15%.

Caste-wise distribution of students. (Table 3.3)

TABLE 3. 3

Castes	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Brahmins	18	12.86	14	9.33	60	24.00	92	17.04
2. Banias	10	7.14	35	23.33	46	18.40	91	16.85
3. Patidars	55	39.29	44	29.33	40	16.00	139	25.75
4. Rajputs	11	7.86	7	4.63	9	3.60	27	5.00
5. Other Inter-mediates	-	-	4	2.67	8	3.20	12	2.22
6. Lower Inter-mediates	2	1.43	2	1.34	2	0.80	6	1.11
7. Artisans	11	7.86	18	12.00	16	6.40	45	8.33
8. Marathas	-	-	2	1.34	24	9.60	26	4.81
9. Lower castes	20	14.27	8	5.34	2	0.80	30	5.56
10. Harijans	6	4.29	6	4.00	6	2.40	18	3.33
11. Muslims	7	5.00	5	3.34	14	5.60	26	4.81
12. Christians	-	-	2	1.34	7	2.80	9	1.67
13. Parsis	-	-	1	0.67	1	0.40	2	0.37
14. Sindhis	-	-	2	1.34	15	6.00	17	3.15
Total:	140	100.00	150	100.00	250	100.00	540	100.00

From the above table, it will be observed that the 540 students under the sample have all replied as to the caste. The students are distributed over 14 castes. Of these a large bulk (59.64%) belong to the 3 upper castes of Brahmins (17.04%), Baniyas (16.85%) and Patidars (25.75%). Of the remaining, 8.33% are artisans, 5.56% belong to the lower caste, 5% are Rajputs, 4.81% are Marathas; and 2.2% belong to the other intermediate castes which include castes such as Bhavsar, Luhana, Bhatia, Gajjar etc. and 1.11% belong to the lower intermediate castes which include Jayaswal, Kalal and Barot etc. 3.33% students belong to Harijan (untouchables) castes such as Dhed, Chamar, Vankar etc. It is observed that Marathas and Muslims are both in an equal percentage i.e. 4.81%, Sindhis are 3.15% and the remaining non-Hindus are 2.04%. Thus it is obvious that secondary education is still a privilege of the higher castes of the Hindu society. This is the general picture that emerges from this table, taken the sample on the whole.

The fact that secondary education is still the privilege of the upper castes is also brought out by the Kaira inquiry. It observes, "The 580 students under inquiry belong to 35 different castes. But of these 15.5% are Brahmins, 14.5% are Baniyas and 43% are

Patidars. This shows that 73% of the students under the present inquiry belong to the upper castes viz. Brahmin, Baniya and Patidar." (P.104)

This is true to a still greater extent in case of university education. As Dr. Shah has observed, 'Out of 200 students 38% are Banias, 26% are Patidars and 24% are Brahmins. Thus only three upper castes account for 88% of the students.'¹ (P.37)

Even this is substantiated by Principal D.G. Vashi who observes, "We see that 26% of the students in the university come from Brahmin community, about 15% from Patidar, 21% from Banias, 13.5% from Jains. Thus about 75% of the university students come from four castes only. The remaining 25% are distributed over a number of other castes."²

Now we try to study the distribution of the students area-wise. In case of the rural area, 59.29%, in case of the urban area, 59.99% and in case of the city area 54.40% students hail from three upper castes and thus corroborates the finding that secondary education is concentrated amongst the

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1. Social background of M.S.University students. (Thesis) P.37.
 2. Report on An enquiry into physical norms of Gujarat University students. P.20.

upper castes of the Hindu society. It is also to be observed that whereas all the 14 castes are represented in the urban and the city areas, in case of the rural area, there are no students belonging to the Other Intermediates, Marathas, Christians, Parsis and Sindhis.

The single largest caste in case of the rural and the urban areas is the Patidar with 39.29%, and 29.33% respectively. However, in the city, they are 16% and the single largest caste there is the Brahmins with 24%. This explains to an extent the social composition of the rural area as dominated in the main by the Patidars, the urban area as dominated mainly by the Patidars, Banias and Artisans taken jointly and the city area which is dominated by the Brahmins jointly with the Banias and the Patidars. It is also to be observed that the percentage of the lower caste students is the highest in case of the rural area with 14.27%, 5.34% in case of the urban area and is the lowest in the city area with 0.80%.

Education of Guardian:

TABLE 3. 4

Education of guardian	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Illiterate	17	12.22	9	6.16	12	4.85	38	7.13
2. Primary	94	67.66	96	65.76	74	29.84	264	49.63
3. Upto Matric	10	7.19	17	11.65	29	11.73	56	19.53
4. Matric	8	5.75	15	10.27	52	21.64	75	14.10
5. Under- graduate	2	1.44	-	-	12	4.85	14	2.63
6. Graduate	2	1.44	2	1.37	17	6.87	21	3.95

TABLE 3.4 (contd.)

Education of guardian	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
7. Post-graduate	1	0.71	4	2.74	25	10.11	30	5.64
8. Don't know	5	3.39	3	2.05	25	10.11	33	6.39
Total:	139	100.00	146	100.00	246	100.00	531	100.00

It will be observed that on the whole there is a very small percentage of illiterate guardians (7.13%). This is particularly so as compared to the total illiterate population which is 71.40%.¹ But this is very significant. It means that the wards of illiterate guardians do not come forward to receive secondary education and therefore, the future generations of the present illiterate guardians will remain educationally backward - and consequently socially backward as well. 24.63% have received secondary education and 12.22% of the guardians have received university education. The education of the guardian marks a top mainly at the primary stage only. Thus 1 in every 2 guardians is educated upto the primary stage only whereas only 1 in every 12 guardians has received some university education. This is the picture which emerges from the entire sample.

We now examine how it is reflected in the three areas of our inquiry. In case of the rural area, 3.59% have received university education, 13.94% have received secondary education and 7.66% have received primary education. 12.22% are illiterates. Thus we find

1. Handbook of basic statistics of Gujarat State-1960.
P. 37.

that almost for every one illiterate guardian, there is one guardian, who has received education upto the secondary stage, for every one illiterate guardian, there is one who has received university education and for every one illiterate guardian, there are four who have received primary education. In case of the urban area, 4.11% guardians have received university education, 21.92% have received secondary education and 65.76% have received primary education. Thus for every 1.5 illiterate guardian, there is one, who has received university education; for every one illiterate guardian, there are about four guardians who have received secondary education; and for every one illiterate guardian, there are about ten others, who have received primary education. In case of the city area 21.83% guardians have received university education, 33.37% have received secondary education and 29.84% have received primary education. Thus for every one illiterate guardian, there are about five others who have received university education, eight others who have received secondary education and seven others who have received primary education.

From this it becomes clear that on the whole the percentage of illiterate guardians is the highest in

case of the rural area, it is the lowest in case of the city area and the urban area comes in between leaning more towards the city area. Conversely, from the standpoint of education, we find that the maximum percentage of illiterates is in the city, the lowest in the rural area, and the urban area comes in between.

Now if we examine the level of literacy in the three areas, we find that university education is by far the highest in case of the city area with 21.83%, whereas the rural and the urban areas stand nearer to each other with 3.59% and 4.11% respectively. In case of secondary education also, the city area stands at the top with 33.37%, and the rural area at the lowest with 13.94%, and the urban area with 21.92% stands in between, but is more nearer to the rural area. Thus the standard of literacy is very high in case of the city area, it is low in case of the rural area and it is fairly low in relation to the city in case of the urban area also. In matter of primary education, the rural and the urban area stand nearer to each other with 67.66% and 65.76% respectively. In case of the city area, it is 29.84%, which is due to the fact that a greater number of guardians in the city area have gone

stages beyond the primary education and received secondary and university education.

Thus, a greater proportion of students are found to belong to those guardians who have either some university or secondary education. It means that the chances of the wards to educate increases with the increase in the education of their guardians. Besides, though the proportion of illiterates in the total population is much greater, the proportion of students coming from families with illiterate guardians is much less. This means that the students largely come from the educated sections of the district's population.

The effect of an educated guardian on the student is bound to be immense and in what follows, we will have occasions to observe some of the facets of the students in relation to the education of the guardian. However, at this stage, it may be noted that secondary and university education is concentrated more in the city probably because there are more number of guardians who have received higher education and therefore are interested in sending their wards for higher education. This corroborates our statement made in the first chapter that no educated guardian would like his ward to go uneducated.

We are observing the social characteristics of the students. We find that a large proportion of them belong to families wherein their guardians are either educated upto secondary or higher level. Besides, they largely belong to particular castes or to families that reside in urban areas or cities. Therefore, we say that the present day secondary educational opportunities in the district are largely availed of by this class of students and not by others though they are open to all.

Distribution of students according to occupation of guardian:

TABLE 3.5

Occupation	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Agriculture	88	62.88	56	39.00	29	11.60	173	32.21
2. Small shop	3	2.14	22	14.08	32	12.80	57	10.61
3. Govt. service	1	0.71	13	8.84	53	21.20	67	12.48
4. Business	9	6.43	11	7.48	27	10.80	47	8.75
5. Private service	10	7.14	15	10.20	87	34.80	112	20.85
6. Artisans	8	5.71	10	6.80	10	4.00	28	5.21
7. Labour	12	8.57	10	6.80	1	0.40	23	4.28
8. Social Service	-	-	-	-	2	0.80	2	0.37
9. Priesthood	5	3.57	1	0.68	3	1.20	9	1.68
10. Cooking	3	2.14	7	4.76	5	2.00	15	2.80
11. Miscellaneous	1	0.71	1	0.68	-	-	2	0.37
12. Don't know	-	-	1	0.68	1	0.40	2	0.37
Total:	140	100.00	147	100.00	250	100.00	537	100.00

Of the 540 students, 3 did not reply as to the occupation of the guardian. The single largest occupation of the guardian is agriculture with 32.21%. Next to it comes private service with 20.85% and then come Government service with 12.48%. It can in fact be said that for every 1 guardian whose occupation is agriculture, there is 1 who is engaged in service, private or State. 19.36% guardians are engaged in some kind of commerce of whom 8.75% are engaged in business whereas 10.61% have a small shop. It is to be noted that 5.21% are engaged in an occupation of the Artisan class and 4.28% are engaged in labour of the physical type. The remaining could be all included amongst the miscellaneous types of occupations.

Let us now observe how this general picture of the entire sample is reflected in the three areas of our investigation. In case of the rural area, the occupation in which the largest percentage (62.88%) of guardians are engaged is agriculture. 8.57% are engaged in some kind of business, large or small; 7.85% are engaged in service and 8.57% are working as labourers and 5.71% are engaged in occupation of the Artisan class. It will thus be seen that in the rural area the students largely come from the

agriculturist class and from low status occupation such as small shops, artisanry and labour.

In case of the urban area, the single largest occupation of the guardian is agriculture with 39%. Next comes business with 21.56%. In service are engaged 19.04%, Artisans and Labourers are in an equal percentage each with 6.80%.

When we come to the city, it is observed that agriculture is certainly not the single largest occupation of the guardian. There, service with 56% becomes the single largest occupation (with 34.80% guardians engaged in private service and 21.20% guardians in Government service). Next to service comes business, where 10.80% guardians have a business of larger type, and 12.80% guardians have small shops of their own.

Thus, students in urban and city areas come largely from the class which is engaged in white-collar jobs or in some independent venture. This is particularly so in case of city students.

It is also significant to note that guardians engaged in physical labour are the least in the city with 0.40%. Obviously this could not be interpreted to reflect that there are no persons in the city doing the work of physical labour, but it does mean this that

they are more in case of the rural and the urban areas. Further, that even in the city area they do not send their wards for receiving secondary education. This means that their wards will have lower standard of education or will be illiterates.

We observe that a bulk of students come from the agriculturist class (32.21%). If to these we add students coming from guardians who have small shops (10.61%), or Artisanary class (5.21%) or labour class (4.28%) or priestly class (1.68%), we have a large percentage (53.99%) of students coming from guardians who are engaged in comparatively medium and low-status (from the stand-point of economic earning and also from the stand-point of the nature of work involved in the occupation) occupations.

This is very significant. The guardians desire that their wards should be educated. Probably because they want them to settle well in life and see them occupied in white-collar jobs. Education may bring about a change in their way of life, in their attitudes and their aspirations. This in its turn may bring about a change in their choice of occupation too. What precise the trend of occupational change in the students ^{is} ⁱⁿ will be looked into Chapter VI.

Distribution of students according to
income level of family:

TABLE 3. 6

Income level	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Very good	7	5.00	6	4.00	27	10.80	40	7.41
2. Good	15	10.71	15	10.00	29	11.60	59	10.93
3. Average	27	19.29	27	18.00	49	19.60	103	19.08
4. Ordinary	41	29.29	85	56.67	106	42.40	232	42.95
5. Poor	50	35.81	17	11.33	39	15.60	106	19.63
Total:	140	100.00	150	100.00	250	100.00	540	100.00

That a large bulk of families under the sample have an income level which is 'average' or 'ordinary', is very clearly manifested from the table, for in these levels fall 62.03% families. It is also to be noted that almost per every one family that is economically sound with the economic condition as 'very good' or 'good', there is one family whose economic condition is 'poor', and that for every one family whose economic condition is high there is one family whose economic condition is 'average', and for every one family whose economic condition is high there are 2.5 families whose economic condition is 'ordinary'.

We will now see this in relation to the three areas. The largest percentage with economic condition 'very good' is in the city with 10.80% and it is the lowest in case of the urban area with 4% whereas the rural area with 5%

stands in between leaning more towards the urban. It is significant to observe that there is a fair equality in all the 3 areas of investigation in case of the economic condition 'good' and 'average'. In case of 'ordinary' economic condition, the urban area has the maximum with 56.67% followed by the city with 42.40% followed by the rural area with 29.29%. In case of the economic condition 'poor', we have observe that the rural area has the largest percentage of poor families with 35.81% and the urban area stands at the other extreme with 11.33% whereas in the case of city, it is 15.60%.

Thus, the bulk of students come from economically middle class groups. But the city students come from economically higher class in a greater percentage as compared to the percentage of urban and rural students coming from that economic strata. Again, a greater percentage of rural students come from economically lower class as compared to the urban or city students coming from that class.

Thus, we find that the students under inquiry are largely Hindus and there too they belong to the upper castes. They have Gujarati as their language. A greater proportion of students belong to guardians who are educated, engaged in upper or medium status occupation and having medium level economic condition.

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We have seen from what social groups the students come. In what follows we will examine the attitude of these groups towards students' education. This will enable us to understand further the social groups from which the students come. It may also indicate some of the problems we may have to answer in the course of our inquiry.

Guardians' dislike for students' education:

TABLE 3.7

Dislike	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Often	10	7.14	23	15.34	32	12.80	65	12.04
2. Sometimes	38	27.14	19	12.67	23	9.20	80	14.82
3. Never	92	65.72	108	71.99	195	78.00	395	73.14
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It was inquired of the students whether the guardians showed any dislike for their education. Normally, if the ward is progressing well in studies, the guardian should not have and normally does not have a cause to show dislike for student's education and yet we find from the table that in as many as 26.86% cases, the guardians show dislike for students' education.

In case of the areas, the dislike for students' education is shown to the maximum in the rural area with

34.28% and it is the lowest in case of the city area with 22%, whereas the urban area with 28.01% stand midway between them. That there is such a percentage of guardians who show dislike for the students' education, even when they send their wards for receiving education, is not an insignificant fact and we will therefore attempt to study this phenomenon from the other related aspects.

When guardian shows dislike:

TABLE 3.8

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Economic stringency	1	2.56	4	9.52	4	7.40	9	6.67
2. Week progress	26	66.66	30	71.44	44	81.50	100	74.08
3. Dis-obedience	12	30.78	6	14.28	1	1.85	19	14.07
4. When guardian is unwell	-	-	2	4.76	5	9.25	7	5.18
Total:	39	100.00	42	100.00	54	100.00	145	100.00

Before we examine the phenomenon of guardians' dislike for students' education from the point of view of related aspects of students' caste and quality, and guardians' education, and the income of the family, we here try to understand the occasions when the guardian shows dislike for student's education. From the table, it will be seen that the guardian's dislike for student's education is, in a majority of cases, due to the student himself. Thus the percentage for showing dislike is the largest viz. 74.08% when the student's progress is weak and the next higher is disobedience with 14.07%, whereas the economic stringency occasions it to the extent of 6.67%. The occasion for such dislike when the guardian is unwell is 5.18%.

Thus when the student does not show a consistent progress, nay, when he shows weak progress, the guardian has all the justification for showing a dislike for the student's education. After all, a guardian spends his hard earned money after the education of the son in the hope that the son may receive better education and may settle as a well-placed individual in the society. When therefore, the student's progress is weak, the percentage for showing dislike would naturally be great also. That

education should bring about disobedience amongst the students is something which is, in a sense, understandable, but is really not desirable; and therefore, when the guardians find that their wards are disobeying; or when the son is not going along the right lines his education is subjected to criticism. In the event of economic stringency or in the event of guardian being unwell himself, the student's education may come to be criticised, but in the former case, the student's education is criticised not so much for economic stringency as for the less than expected return for the money which is spent on the student. This can therefore be very well treated as indicative of showing a dislike on the occasion of weak progress. Similarly, the occasion of showing dislike for the student's education when the guardian is unwell, is because the guardian expects his son to attend on him, to take his care and to arrange for his treatment. When these expectations are not fulfilled, he feels hurt and feels that the student's education has probably done him harm than good. This occasion, therefore, can be put alongwith disobedience of the students.

When we come to the three areas of our investigation, we find that uniformly in each one of

them, the highest percentage of showing dislike is for weak progress. But in case of the rural area, the percentage for showing the dislike for student's education when the student is found disobedient is the highest viz. 30.78%. This is very significant. It is to be seen whether this is so because the rural student considers himself as culturally advanced than his parents. ~~parents.~~ Whatever that may be, this suggests that there must be occasions of conflicts between the thoughts of the guardian and the student, between the behaviour and the manners of the guardian and the student; and the guardian finding that his way is the best way must be expecting and even instructing, and in some cases commanding, the student to follow it. The student with his beliefs - or conviction - rightly or wrongly formulated, disagrees with and disapproves of the suggestions of the guardian, and this might be treated as an occasion of disobedience by the guardian, which probably was never intended as such by the student. It must also be observed that on account of economic stringency, the education of the student is disliked to the extent of 2.52% in the urban area, 7.40% in case of the city area and 2.56% in case of the rural area. But we as we have explained earlier, if this is included

under the weak progress, then what we have said there becomes applicable here also.

How guardian shows dislike:

TABLE 3.9

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. By physical punishment	-	-	3	11.90	2	3.70	7	5.11
2. By scolding	12	29.26	23	54.78	20	37.10	55	40.14
3. By advice	16	39.04	3	7.14	25	46.25	44	32.12
4. By expressing regret	1	2.44	1	2.38	1	1.85	3	2.19
5. By chiding	12	29.26	10	23.80	6	11.10	28	20.44
Total:	41	100.00	42	100.00	54	100.00	137	100.00

The table shows the ways in which the dislike of the guardian for the student's education is shown. In a majority of cases, the guardian shows the dislike for the student's education by scoulding (40.14%), followed by giving advice (32.12%), by chiding (20.44%), by inflicting physical punishment (5.11%), followed by expressing regret with 2.19%. It will thus be observed that there is a very small percentage of guardians who express the dislike for student's education by giving him some kind of physical punishment. A large majority of guardians express the dislike for student's education by either giving him advice or expressing a regret or by chiding him. This suggests that the guardian's treatment to the student is in no way insulting or rebuking or hostile. The guardian desires welfare and well-being of the ward and when he finds that the efforts of his ward are mis-directed, he comes in ~~mental~~ as a warner, and gives him a warning.

The mode of expression of the dislike is more in a gentler way (advise) in case of the rural area, it is more the sterner way (scoulding) in case of the urban area, whereas in case of the city area, it is by about 10% more for the gentler way as compared to the sterner way.

Castes and guardians' dislike for students' education: (Table 3.10)

Harijans		Muslims		Christians		Parsis		Sindhis		Total	
No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
6	33.30	7	26.98	2	22.72	-	-	5	29.50	145	26.86
12	66.70	19	73.02	7	77.78	2	100.00	12	70.50	395	73.14
18	100.00	26	100.00	9	100.00	2	100.00	17	100.00	540	100.00

Here it will be observed that the maximum dislike for student's education is shown in case of the lower intermediate and other intermediate castes with 49.98% and 44.99% respectively. The next to come in order are the Harijans with 33.30%, the Sindhis with 29.50%. They are followed by Banias with 29.70% and the Brahmins have a little lesser percentage with 29.43% and the Patidars run very close with 28.74%. In case of the Marathas and Muslims, it is 26.98%, whereas in case of the Artisans, it is 24.52%. In case of the Christians it is 22.22%. The Rajputs come the last in the matter of guardians' dislike for students' education with 7.40%.

It will be observed here that the intermediate castes, and Sindhis show the greatest dislike for students' education. If we put the upper castes of Brahmins, Banias and Patidars on one side and other Hindu castes on the other it will be observed that the dislike in case of the latter group of castes is greater than that shown in the case of the upper castes. Amongst the non-Hindu castes, the dislike is shown by Christians and Muslims. For every one Christian student, whose education is disliked, there are about four others whose education is not disliked.

In case of the Muslims for every one student whose education is disliked, there are a little less than three others, whose education is not disliked. It can thus be seen that the phenomenon of showing dislike for students' education is present in almost all the castes, but that the extent of showing such dislike is different in the different castes and it is more in case of the lower castes than in case of the upper castes.

Guardians' education and guardians' dislike
for the students' education: (Table 3.11)

It will be observed here that the guardians who are illiterate have the least percentage viz. 18.41% showing dislike for students' education. It is most (32.58%) in case of the guardians who are primary educated. As we go higher, we find that in case of the guardians who have received secondary education, the dislike for students' education is shown to the extent of 43.12% and in case of those who have received university education, the dislike is shown to the extent of 66.15%.

It will be observed from this that the illiterate guardian shows the least dislike for students' education. This may be probably because of the fact that he does not much understand about the student's education. Further, in most of these cases, whatever the student says about his education to the guardian, the guardian would accept and therefore, the guardian may have no occasion to show dislike for the student's education. The reports received from the school containing the performance of candidates reveal that an illiterate guardian is not able to decipher himself and therefore may not find any occasion for showing the dislike for the student's education.

As we had already stated earlier, every guardian

is interested in the un-interrupted progress of his ward's education and this would be more so with the increased degree of education of the guardian. It is, therefore, quite natural that the greater the education of the guardian the greater the concern he shows towards the academic progress of the ward. When he does not find the progress of the student to the expected standards, he criticises the student's education. That explains why with the higher degree of guardians' education, there is an increase in the percentage for those guardians who criticise students' education.

Economic condition and guardians' dislike for students' education: (Table 3.12)

TABLE 3-12

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	Very good		Good		Average		... Economic Condition ...		Poor		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. Yes	4	10.00	6	10.44	9	8.74	28	12.07	18	16.98	65	12.04
2. Some- times	5	12.50	10	16.90	18	17.47	30	12.93	17	16.04	80	14.82
Total of 1 and 2	9	22.50	16	27.34	27	26.21	58	25.00	35	33.02	145	26.86
2. No	31	77.50	43	72.66	76	73.79	174	75.00	71	66.98	395	73.14
Total:	40	100.00	59	100.00	103	100.00	232	100.00	106	100.00	540	100.00

It will be observed here that the percentage of guardians whose economic condition is 'very good' have the least percentage for showing dislike for students' education (22.50%), whereas it is the most in case of the students whose economic condition is 'poor' (33.02%) and between this range of the two extremes come the other categories of economic condition. In case of the economic condition 'good', it is 27.34%, for 'average' it is 26.21%, whereas for 'ordinary' it is 25%. It can thus be observed that there is a gradual decrease in the percentage of students whose education is criticised as we go from the 'good' economic condition to the 'average' and 'ordinary' economic conditions. This implies that the guardians whose economic condition is 'poor' criticise the students' education to the maximum probably because of the fact that they cannot see their hard-earned money wasted on the education of the student. They would like him to study and study well. Or else, they would like to put him to some economically productive work.

Quality of students and guardians' dislike for students' education: (Table 3.13)

We have observed that there is some correlation between the guardians' education as well as the economic condition of the family and the guardians' criticism of students' education. Here we will try to examine whether the academic quality of the student is in any way correlated with the phenomenon of the guardians' showing dislike towards students' education. It will be observed from the table that the maximum percentage (29.75%) of dislike is shown in case of the students whose academic quality is 'weak'. It is shown to the least percentage (20.89%) in case of the students who are qualitatively 'good'. It can therefore, be broadly said that the lower the academic quality of the student, the greater the percentage of guardians' dislike except in case of the 'average' quality, where the dislike shown by the guardians is to the extent of 29.77%.

This corroborates the statement we have made in the beginning that if the student's progress is along the desired lines, the guardian does not have a cause for showing dislike for student's education. In case of the qualitatively 'good' students, therefore, the dislike is very much less. And whatever percentage of dislike is shown there indicates that the guardians must be expecting a still higher and better quality

from the students. A little rise in the percentage of the 'average' quality students for the guardians' dislike of students' education could also be explained by the fact that the guardians being not satisfied with the average academic quality of their wards must be expecting them to come up still qualitatively higher and that probably explains the higher percentage viz. 29.77% for showing dislike for students' education under that quality category. In view of what we have said above, greater percentage of guardians showing dislike for students' education in case of students whose quality is 'weak' and 'ordinary' needs^{no}/special explanation.

It was inquired of the students if their education was criticised and if so, when and what was the type of criticism?

Whether students' education criticised:

TABLE 3.14

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	29	20.71	29	19.33	67	26.80	125	23.15
2. No	111	79.29	121	80.67	183	73.20	415	76.85
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen that the students' education is criticised to the extent of 23.15%. It is to be noted that in the city area, the students' education is criticised in case of 26.80%, whereas the percentage for the same in the rural area is 20.71% and in the urban area it is 19.33%. Thus in respect of criticism of students' education, the urban and the city area stand apart and the rural area stands nearer to the urban area.

Whether this high percentage of criticism of students' education in the city area is due to the interest of the guardian in the education of the ward has to be looked into. It should also be examined in relation to guardians' education and students' academic quality. But before we do that we will examine the nature of such criticism and when education is criticised.

Nature of such criticism:

TABLE 3-15

Nature	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Practical skill	17	50.71	18	62.60	54	81.84	89	71.20
2. Behaviour	3	9.99	-	-	-	-	3	2.40
3. Dress	1	3.33	1	3.45	1	1.51	3	2.40
4. Speech	1	3.33	1	-	1	1.51	2	1.60

TABLE 3.15 (contd.)

Nature	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
5. Thoughts	1	3.33	-	-	2	3.02	3	2.40
6. Habits	2	6.66	-	-	4	6.06	6	4.80
7. Of teachers	1	3.33	2	6.19	1	1.51	4	3.20
8. Irregularity	4	13.32	7	24.31	3	4.55	14	11.20
9. Good	-	-	1	3.45	-	-	1	0.80
Total:	30	100.00	29	100.00	66	100.00	125	100.00

It will be seen that the largest percentage is for criticism of the practical skill of the student with 71.20%. In the areas also, it is the single largest nature of criticism with 81.84% in the city, 62.60% in the urban area and 56.71% in the rural area. This is followed by irregularity with 11.20%. In case of the rural and the urban areas this is also the second largest reason with 13.32% and 24.31% respectively. But in case of the city area this stands third with 4.55%. It will be observed that 4.80% students are criticised for their habits. No student in the urban area is criticised for this, whereas in the city area 6.06% students are criticised for bad habits and that is the second largest percentage in the case of the city

area. In case of the rural area, 6.66% students are criticised for bad habits and it is the fourth in the order of percentage of the rural area. It will also be observed that in matter of behaviour whereas there is not a single student of the city or the urban area who is criticised, the rural student is criticised to the extent of 9.99%.

Thus, it will be observed that the student's education comes to be criticised particularly when the student does not show practical skill in the execution of a work entrusted to him. This also may mean that the student is not able to carry out a task allotted to him or a responsibility bestowed upon him. But it must be observed that the guardian's expectations from the student may be as per the standards and capacities not of the student but of the guardian himself. However, it could not be expected of a young lad to execute a task as efficiently and with that amount of responsibility with which an adult after years of experience and training does it. This raises a fact of sociological importance in this that the conflict between the old generation and the new generation, the conflict between the old and the young commences from the stage when the youth is yet emerging, and this conflict is found to be reflected to a greater extent when the youth is fully grown. The young

students have a kind of idealism, progressivism and radicalism whereas the students' guardians have convention, tradition and a kind of dogmatism. The youth desires to set in new values and bring about a change. The old endeavour to retain the old values and to safeguard the statusquo. The conflict between the youth and the old is almost perennial but is not known to have violently disturbed, so far, either the family unity or the social solidarity.

When criticised:

TABLE 3.16

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Failure in the examination	10	33.40	11	37.90	52	78.86	73	58.40
2. Not helping in household work	2	6.66	3	10.35	1	1.51	6	4.80
3. Misbehaviour	-	-	1	3.45	1	1.51	2	1.60
4. Conflict of thoughts	1	3.33	1	3.45	3	4.53	5	4.00
5. Economic stringency	-	-	-	-	1	1.51	1	0.80
6. Playfulness	1	3.33	1	3.45	-	-	2	1.60
7. Friendship	1	3.33	2	6.90	1	1.51	4	3.20
8. On any occasion	8	26.64	8	27.60	4	6.04	20	16.00
9. Service prospects	-	-	2	6.90	-	-	2	1.60
10. Good progress	1	3.33	-	-	-	-	1	0.80
11. Want of skill	6	19.98	-	-	3	4.53	9	7.20
Total:	30	100.00	29	100.00	66	100.00	125	100.00

From the table, it will be found out that the student's education is criticised in the maximum percentage (58.40%) when the student does not fare well at the examination. In case of 16% students whose education is criticised, it is found that the criticism is made on any occasion whatsoever. In case of 7.20%, when there is observed some want of skill in the student. Thus it will be clear that the student's education comes to be criticised particularly when the expectation of guardian from the student does not come to be fulfilled. A guardian desires that his ward progresses well in education and when this expectation is not fulfilled, naturally it results in the criticism of students education. When the student's education is criticised for want of skill, or when he does not help the members of the family in their work, or in case of the conflict of thoughts with the elders, or when for reason of bad company; are also cases when his education comes to be criticised because the expectations from the student do not come to be fulfilled.

When we come to the areas, we find that in all the areas the criticism of student's education is made in the event of the student's failure in the examination but though this is the single occasion having the largest percentage in all the three areas when the

student's education comes to be criticised, it must be observed that it is the highest in case of the city with 78.86%, and it is the lowest in case of the rural area with 33.40%, and the urban student stands very near to the rural student with 37.90%. It will also be observed that the second occasion in percentage when the student's education is criticised is also the same in case of all the three areas viz. criticism on any occasion, but the percentage for it in the areas vary greatly. In case of the urban area it is 27.60%, whereas in case of the city area it is 6.04% and the rural area is very near to the urban area with 26.64%.

When we read these two facts together it means that the student's education is subjected to criticism in the city area on an appropriate occasion- in the event of student's weak progress, but that in the rural area it is subjected to criticism either in the event of weak progress or on any occasion and the extent of both is not much different. This implies that the city guardians are more considerate and have better appreciation and understanding of the student and the occasions when his education is to be criticised as compared to the rural and the urban guardians. This may probably be due to the fact that the city guardian is on the whole more refined, more considerate, more adjusted and more educated than

the rural or the urban guardian is.

We will also find that whereas there is no student in the urban area whose education is criticised for want of skill, 4.53% students' education is criticised in the city area on that account whereas 19.98% students' education is criticised for that in the rural area. Here also it must be observed that the kind of skill that is expected by the rural guardian and by the city guardian is not the same. The city guardian expects from his ward a certain amount of smartness, ready-wittedness and good manners, whereas a rural guardian expects from his ward a skill in reading and interpreting Government letters, reading telegrams, acquaintance with the implements of agriculture and the use of them etc. It is for this reason, it seems, that the percentage here is larger in the case of the rural student as compared to the city student.

Guardians' education and whether students' education criticised: (Table 3.17)

It will be seen that the percentage of students whose education is criticised is smaller upto the stage where the guardians are either illiterate or educated upto the matriculation stage, but is more in case of the guardians who have received post-matriculation education.

This means that the more educated a guardian is the greater interest he must be taking in the education of his ward for he knows the value of education and the result of it. Those guardians who are themselves illiterate or have not received much education themselves, have either no understanding of the educational attainments of their wards or no time for inquiring into their education.

Guardians' education and criticism of students' education in areas: (Table 3.18)

It will be observed here that under each of the categories of guardian's education, the percentage of guardians whose ward's education is criticised is the highest in case of the city area. But in the city area itself, it is more in case of those guardians who are English educated than those guardians who are either illiterate or have received only primary education. Further the percentage of guardians who have received graduation or post-graduation education have a greater percentage for criticising students' education. It is not the same in case of either the rural or the urban area. Not only that, the picture that we get for the rural area and the urban area is really contrary to the situation prevailing in the city area.

What does this mean? As explained earlier the city area has greater percentage of guardians who have received English and higher degree university education. It is, therefore, very likely that the city guardians are taking keener interest in the student's education and therefore criticising the student's education.

Students' quality and whether students' education criticised: (Table 3.19)

It will be observed that the 'average' quality students have the largest percentage for the criticism of students' education (26.78%) and then follow the 'ordinary' quality students (26.11%), the 'weak' students (22.75%) and it is the least (16.46%) in case of the qualitatively 'good' students. Thus we find that the criticism of students' education is the least in case of the qualitatively 'good' students, whereas it is 10% more in case of the 'average' and the 'ordinary' quality students, and it also is certainly more in case of the 'weak' quality and students.

Thus the criticism of students' education is more in case of the lower quality students than the 'good' quality students. This may be because, in case of the 'good' quality students there might be comparatively less number of occasions for making such criticisms as in case of other quality students.

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In this chapter we have seen that though education is open to all, students come mainly from the three Hindu upper castes - Brahmins, Banias and Patidars. Most of them come from the educated class for they have the educational aspirations. Majority of them come from

medium and low status occupation groups suggesting that they are endeavouring to enter into a new occupational set up via education. A large number of them come from middle-class.

Further, the attitude of these groups from which the students come, to the students' ~~educated~~, education is corroborative of the fact that the ^{educated} upper/caste city guardians are more awake to the students' education, in comparison to the uneducated rural lower caste guardians as is evidenced in the dislike they show for and the criticism they make of their wards' education.