

CHAPTER IV

THE STUDENT

PART A

Having seen the social groups from which the schools spring and who have taken advantage of the educational facilities, we now observe, in this chapter, the student.

This we do in two parts. In part one we study the habits of the students and their age, civil condition, academic quality and friendship group etc. In part two, we will study the student in the family - his place in, and his attachment to the family.

Part I: The student himself:

Age of the students:

All the students under inquiry have reported their age. We will here examine the average age of the students area-wise, caste-wise and class-wise.

Area-wise Age: (Table 4A. 1)

TABLE 4A. 1

Age in completed years.	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Below 14	1	0.71	2	1.34	6	2.40	9	1.66
2. 14	4	2.86	3	2.00	19	7.60	26	4.81
3. 15	14	10.00	23	15.33	52	20.80	89	16.48
4. 16	26	18.57	35	23.33	55	22.00	116	21.48
5. 17	28	20.00	41	27.33	57	22.80	126	23.34
6. 18	31	22.14	18	12.00	34	13.60	83	15.37
7. 19	19	13.57	18	12.00	18	7.20	55	10.19
8. 20	15	10.71	6	4.00	7	2.80	28	5.19
9. Above 20	2	1.44	4	2.67	2	0.80	8	1.48
Total:	140	100.00	150	100.00	250	100.00	540	100.00
Average age in years	17.22		16.99		16.43		16.77	

From the table, it will be seen that a bulk of the students viz. 44.82% are within the age group 16-17 and that 31.85% students are ^{on} both the sides i.e. 16.48% for age 15 and for age 18, 15.37%. The average age of the students under inquiry comes to 16.77 years. Thus it can be said that the age group of the sample is mainly 16-17 years. It will also be observed that only a very small percentage come at the two extreme ranges of age i.e. below 14 with 1.66% and above 20 with 1.48%.

The average age of the high-school student of the Kaira district is 17.29 years, which is higher than the average age of the student under the present inquiry.

When we examine this in relation to the areas, we find that in case of the rural area 42.14%, in case of the urban area 50.66%, and in case of the city area 44.80% students belong to the age group 16-17. The average age for the rural area is 17.22, for the urban area, it is 16.99 and for the city area, it is 16.43. Thus the average age is the lowest in case of the city, is the highest in case of the rural area and it stands midway in case of the urban area.

Caste-wise age of students: (Table 4A. 2)

~~(TABLE 4A. 2)~~

It will be seen from the table that in case of Brahmins and Banias, the bulk falls within the age group 15-16, in case of Patidars, ~~and~~ other intermediates and Harijans it falls within 16-17, in case of Rajputs, within 17-18, in case of artisans, Sindhis and Christians within 16-17-18, in case of Marathas within 17-18, in case of lower caste and Muslims within 18-19.

The two upper castes of Brahmins (16.07) and Banias (16.15) have a low average age as compared to the rest of the castes. This is also corroborated by the Kaira ^(P.106) inquiry/as the average age in case of upper castes is lower (17.01 years) as compared to the lower castes such as Baraiya (18.26 years), Harijans and other backward castes (18.54 years). Not only the average age of the Kaira student is higher as compared to that of the student under this inquiry, but it is so even in case of the upper caste Kaira student as compared to the upper caste student under the present inquiry. The lower castes have the maximum average age which is 18.10. Rajputs and Christians have the average age 17.33..So also, the Artisans and the Sindhis have the average age 17.02. The average age of the Patidars is higher as compared to the average age of the other higher castes, for the average age of Patidars is 17.14.

Class-wise age: (Table 4A. 3)

TABLE 4A. 3

Age in completed years.	Class X		Class XI		Total	
	No.	% of 324	No.	% of 216	No.	% of 540
1. Below 14	8	2.42	1	0.46	9	1.66
2. 14	24	7.41	2	0.93	26	4.81
3. 15	74	22.85	15	6.94	89	16.48
4. 16	71	21.92	45	20.84	116	21.48
5. 17	68	20.99	58	26.85	126	23.34
6. 18	35	10.81	48	22.22	83	15.37
7. 19	23	7.11	32	14.82	55	10.19
8. 20	14	4.33	14	6.48	28	5.19
9. Above 20	7	2.16	1	0.46	8	1.48
Total:	324	100.00	216	100.00	540	100.00
Average age in years		15.57		17.33		16.77

In case of the X class students, the bulk falls within the age 15-16-17 and in case of the XI class, it falls within 16-17-18. In a way, this is natural because the XI class is a year higher than the X class. But if we compare the average ages for these classes, we find that the average age of the class X is 15.57 and the average age of the XI class is 17.33. Thus, the average age of the XI class is a little higher.

Whether this is the appropriate average age of S.S.C. student or not and if not, whether it is on account of any wastage in the course of his study is a problem which demands a separate investigation.

Civil condition of students:

TABLE 4A. 4

Civil condition	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Married	25	17.97	13	8.68	7	2.81	45	8.36
2. Betrothed	8	5.75	6	4.00	15	6.03	29	5.38
3. Un- married	106	76.28	131	84.32	227	91.16	464	86.26
Total:	139	100.00	150	100.00	249	100.00	538	100.00

Of the entire sample, two have not answered on their civil condition.

From the table, it will be seen that a large number of students (86.26%) are unmarried and 8.36% students are married, whereas 4.38% students are betrothed.

In the Kaira inquiry it is found that 78.30% students are unmarried, 11.11% are married and 10.59% are betrothed. (P.109) Thus there the percentage of both married and betrothed students is higher as compared to their percentage in the present inquiry.

Reference 9
B. City 9

If we observe civil condition of students in relation to the three areas of our investigation, we observe that the percentage of married students in case of the rural area is the highest with 17.97% and the lowest in case of the city area with 2.81%. The urban area students are more nearer to the rural area with 8.68% married students. Examining the number of betrothed students, we find that it is the highest in case of the city area with 6.02%. It is the lowest in case of the urban area with 4% and the rural area tends more towards the city area with 5.75%. Thus the city, the urban and the rural areas vary inversely in matter of the number of married and unmarried students.

Having observed that the percentage of married students is the lowest in the city and the highest in the rural area, we now try to study this in relation to the castes of the students.

Caste-wise civil condition of the students:
(Table 4A. 5)

TABLE 4A. 5

Sr. No.	Caste	Married		Betrothed	
		No.	%	No.	%
1.	Brahmins	4	8.88	1	3.45
2.	Banias	-	-	6	20.70
3.	Patidars	5	11.12	4	13.75
4.	Rajputs	5	11.12	1	3.45
5.	Other inter-mediates	1	2.22	2	6.90
6.	Lower inter intermediates	1	2.22	1	3.45
7.	Artisans	3	6.66	6	20.70
8.	Marathas	-	-	-	-
9.	Lower castes	13	28.88	3	10.35
10.	Harijans	7	15.56	2	6.90
11.	Muslims	6	13.34	3	10.35
12.	Christians	-	-	-	-
13.	Parsis	-	-	-	-
14.	Sindhis	-	-	-	-
Total:		45	100.00	29	100.00

It will be seen that a bulk of married students come from the lower castes, Harijans and Muslims with 57.78%. Corroborating this the Kaira inquiry observes 'Amongst the married, the largest percentage is that of the Baraiya and of the backward castes. (P. 110) ~~It is significant to~~

It is significant to observe that there is no married student in area case of the Banias. The rate of betrothal is almost evenly spread amongst all castes but it is observed to be higher in case of Banias and Artisans with 20.70% each. Next in order come Patidars with 13.75% and then come the lower caste and Muslims with 10.35% each. They are followed by other intermediate and Harijans with 6.90% each and last come the Brahmins, the Rajputs and the lower intermediate each with 3.45%.

Thus whereas the percentage of married students is nil in case of Banias, the percentage of betrothal amongst them is the highest. In the Kaira inquiry also the highest percentage of betrothed students is in case of Banias. (36.6%)^(P. 109). In case of Brahmins, Rajputs, Lower castes and Harijans the percentage of married students is more than the betrothed and in case of Patidars and Artisans, the percentage of betrothed students is more than the married students. This reflects the tendency of an early betrothal and a prolonged time for marriage in the castes of Banias and Artisans. This means that in these castes, betrothal might be remaining for a fairly long period of time. This would be further elucidated from the table 4A.9. In case of Patidars, it appears that betrothal is followed by marriage soon.

Area-wise age of marriage: (Table 4A. 6)

TABLE 4A. 6

Age of marriage	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
11-15	5	20.00	4	30.78	3	42.91	12	26.68
16-20	20	80.00	9	69.22	4	57.19	33	73.32
Total:	25	100.00	13	100.00	7	100.00	45	100.00

Here we find that a bulk of the married students, have married between the age 16-20 and 26.68% have married between the age 11-15. That there is such a percentage of students marrying at an early age is significant.

When we come to the areas, we find that early marriages are more in case of city and less in case of rural area, whereas the urban area comes in between.

Caste-wise age of marriage:

TABLE 4A. 7

Castes	11 - 15		16 - 20		Total	
	No.	%	No.	%	No.	%
1. Brahmins	2	16.67	2	6.06	4	8.88
2. Banias	-	-	-	-	-	-
3. Patidars	3	24.99	1	3.03	4	8.88
4. Rajputs	-	-	5	15.15	5	11.12

TABLE 4A. 7 (contd.)

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Castes	11 - 15		16 - 20		Total	
	No.	%	No.	%	No.	%
5. Other Intermediates -	-	-	2	6.06	2	4.44
6. Lower Intermediates -	-	-	1	3.03	1	2.22
7. Artisans	1	8.33	2	6.06	3	6.66
8. Marathas	-	-	-	-	-	-
9. Lower caste	2	16.67	11	33.34	13	28.90
10. Harijans	2	16.67	5	15.15	7	15.56
11. Muslims	2	16.67	4	12.12	6	13.34
12. Christians	-	-	-	-	-	-
13. Parsis	-	-	-	-	-	-
14. Sindhis	-	-	-	-	-	-
Total:	12	100.00	33	100.00	45	100.00

Of the 12 students married between the age 11-15, the Patidars stand at the top with 24.99%. The Brahmins, lower caste, Harijans and Muslims are all bracketted with 16.67% each. Artisans come last with 8.33%. Between the age group 16-20 for marriages it is found that the lower castes have the largest percentage with 33.34%, then come the Rajputs and Harijans with 15.15% each. They are followed by Muslims with 12.12%, followed by the Brahmins, other intermediates and Artisans each with 6.06% and last

come the Baniyas and lower intermediates with 3.03% each.

Thus it appears that early marriages are more in case of the Patidars.

Area-wise age of betrothal:

TABLE 4A. 8

Age of betrothal	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
Before 7	-	-	1	20.00	-	-	1	3.57
8- 10	3	37.50	4	80.00	3	20.01	10	35.72
11- 15	1	12.50	-	-	4	26.64	5	17.85
After 15	4	50.00	-	-	8	53.35	12	42.86
	8	100.00	5	100.00	15	100.00	28	100.00

Of the 28 students, who are betrothed, 42.86% have been betrothed after the age of 15, whereas 35.72% have been betrothed between the age 8-10. It appears that betrothal at an early age, before the age of 15 is prevalent.

When we come to the areas, we find that of the betrothed students 50% are betrothed before the age of 15 and 50% after the age of 15. In case of urban area, all the 100% are betrothed before the age of 10 and in case of the city area 46.65% are betrothed before the age of 15 and the remaining 53.35% are betrothed after the age of 15.

We will now look into the age of betrothal in relation to caste.

Caste-wise age of betrothal:

TABLE 4A. 9

Caste	Before 1		8-10		11-15		After 15		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
1. Brahimns	-	-	-	-	-	-	1	8.34	1	3.58
2. Bantias	-	-	2	20	3	60	-	-	5	17.85
3. Patidars	-	-	3	30	-	-	1	8.34	4	14.28
4. Rajputs	-	-	-	-	1	20	1	8.34	2	7.14
5. Other Intermediates	-	-	1	10	-	-	-	-	1	3.58
6. Lower Intermediates	-	-	-	-	1	20	-	-	1	3.58
7. Artisans	-	-	3	30	-	-	3	24.99	6	21.43
8. Marathas	-	-	-	-	-	-	-	-	-	-
9. Lower castes	-	-	-	-	-	-	3	24.99	3	10.71
10. Harijans	1	100	-	-	-	-	2	16.66	3	10.71
11. Muslims	-	-	1	10	-	-	1	8.34	2	7.14
12. Christians	-	-	-	-	-	-	-	-	-	-
13. Parsis	-	-	-	-	-	-	-	-	-	-
14. Sindhis	-	-	-	-	-	-	-	-	-	-
	1	100	10	100	5	100	12	100.00	28	100.00

It is observed that early betrothal between the age of 8-10 is to the extent of 50% in the two upper castes of Bantias (20%) and Patidars (30%). So also, betrothal in the age group 11-15 is also found to be higher in case of the ~~upper castes~~, Bantias, to the

extent of 60%. Thus the other castes have betrothal at an age after 15, whereas the upper castes have it at an earlier age. It can be said that the old custom of early ^{and marriages} betrothals is still surviving to a certain extent

:PERSONAL HABITS:

Under the personal habits of the students we are interested in knowing the time when the students rise, the time when they retire and also the rising time of the family members.

Students' time of rising:

TABLE 4A.10

Time A.M.	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. 4	16	11.43	-	-	14	5.62	30	5.57
2. 4-30	-	-	16	10.67	2	0.80	18	3.34
3. 5	62	44.28	42	28.00	96	38.52	200	37.10
4. 5-30	-	--	18	12.00	1	0.46	19	3.52
5. 6	54	38.58	61	40.66	112	44.88	227	42.11
6. 6-30	-	-	8	5.33	3	1.20	11	2.04
7. 7	7	5.00	4	2.67	19	7.60	30	5.57
8. 7-30	-	-	-	-	1	0.46	1	0.19
9. 8	1	0.71	-	-	1	0.46	2	0.37
10. Not certain	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	150	100.00	249	100.00	539	100.00

It will be seen from the table that a bulk of students (82.73%) get up during 5 to 6 a.m. There are an equal number of students who get up at 4 a.m. and ^{at} 7 a.m. Thus the students are not late risers.

When we come to the three areas, we find that in case of the rural area, a bulk of the students (94.29%) rise between 5 a.m. and 6 a.m. The rural students are thus early risers. In case of the urban area also 70.66% students rise between 5 and 6 a.m. Of the remaining, 10.67% rise at 4-30 a.m., 5.33% at 6-30 a.m. and 2.67% at 7 a.m. In case of the city also, quite a large number of students i.e. 83.86% students rise between 5 a.m. and 6 a.m. On the whole, therefore, the students of all the areas are early risers. Taking the average sunrise time between 6 and 6-30 a.m., it can be safely said that a very substantial number of students commence their day's work with the rising sun.

However, it must be observed that the rural area students are more early risers than the rest. It must also be noted that whereas there are students from the rural area and the city area who rise at 4 a.m., there are none rising at that time in the urban area. In case of the late risers, we find that there are 7.60% in the city, 5% in the rural area and 22.67% in the urban area. If we take the percentage of students who rise after

6 a.m., we find that it is almost the same in case of city students and urban areas, but it is a little less in case of the rural area. Thus the students commence their work with the fresh morning.

The rising time of the members of the family also fairly synchronizes with the rising time of the students for 80.22% families rise between 5 a.m. and 6 a.m. as can be seen from the following table:

Rising time of family members

TABLE 4A.11

Time	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Before 4 a.m.	-	-	1	0.67	-	-	1	0.19
2. 4 a.m.	27	19.29	15	10.00	13	5.22	55	10.20
3. 4-30 a.m.	-	-	3	2.00	1	0.40	4	0.74
4. 5 a.m.	54	38.57	37	24.60	93	37.35	184	34.13
5. 5-30 a.m.	-	-	31	20.80	4	1.60	35	6.49
6. 6 a.m.	45	32.14	49	32.60	114	45.80	208	38.60
7. 6-30 a.m.	-	-	10	6.66	4	1.60	14	2.60
8. 7 a.m.	13	9.29	3	2.00	19	7.63	35	6.49
9. 8 a.m.	1	0.71	-	-	1	0.40	2	0.37
10. Not certain-	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	150	100.00	249	100.00	539	100.00

This synchronization is also observable in case of the rural, urban and city areas.

Students' Retiring Time

TABLE 4A. 12

Time	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. 7 p.m.	-	-	-	-	1	0.40	1	0.19
2. 8 p.m.	11	7.86	1	0.67	-	-	12	2.22
3. 8-30 p.m.	-	-	12	8.00	1	0.40	13	2.41
4. 9 p.m.	20	14.29	18	12.00	52	20.90	90	16.67
5. 9-30 p.m.	-	-	46	30.67	5	2.00	51	9.44
6. 10 p.m.	83	59.28	68	45.33	126	50.20	277	51.28
7. 10-30 p.m.	-	-	-	-	4	1.60	4	0.74
8. 11 p.m.	24	17.14	-	-	47	18.90	71	13.15
9. 11-30 p.m.	-	-	5	3.33	-	-	5	0.93
10. 12 p.m.	2	1.43	-	-	13	5.20	15	2.78
11. 1 a.m.	-	-	-	-	1	0.40	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

As the students are rising early they retire also early. 77.39% students retire between 9 p.m. and 10 p.m. There are 13.15% students who retire at 11 p.m. and 4.82% students who retire by 8.30 p.m. When we compare the retiring time of the students with their rising time, it is found that those who rise early correspondingly retire also early and those who rise late correspondingly retire late. It is also obvious from this that on an average, the students sleep during the

night for a period ranging from 7 to 8 hours, which may be taken as a fairly reasonable period of sleep at that age.

When we come to the areas, we find that in case of the rural area a large number of students 59.28% retire at 10 p.m. and that there are almost an equal number of students who retire by 9 p.m. or after 10-30 p.m. In case of urban area, 76% students retire between 9-30 and 10 p.m. and 20% students retire between 8-30 and 9 p.m. There are 3.33% students who retire rather late at 11-30^{p.m.} In case of the city students, a majority of them i.e. 60.70% retire between 10 and 11 p.m. 5.20% students retire at 12 p.m. and for every 1 student, who retires late in the night at 12 p.m. there are 4 others who retire at 9 p.m. Thus though there does not exist much difference in the rising time of students there seems to be some in case of the retiring time of students.

:FOOD HABITS:

Here we study whether the students take something in the morning or not, whether they take the breakfast or not, at what time do they have their lunch and supper and whether they eat anything during the two major meals.

What students take in the morning: (Table 4A. 13)

TABLE 4A. 13

Types of drinks	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Tea	66	58.42	65	54.62	140	59.58	271	58.04
2. Coffee	3	2.65	-	-	4	1.70	7	1.50
3. Milk	44	38.93	54	45.38	91	38.72	189	40.46
Total:	113	100.00	119	100.00	235	100.00	467	100.00

It will be seen here that a majority of students take tea in the morning. Whereas 58.04% take tea, 40.46% students take milk and the remaining 1.50% students take coffee. When we look into the areas, we find that there is almost an equal percentage of students taking tea or milk in all the three areas. It must however be observed that the difference of the percentage of students taking tea and milk is less in case of the urban area as compared to the other two areas. It will also be seen that out of 540 students under inquiry, 470 take something in the morning. Amongst those students, who take something in the morning, there are more students taking tea than milk in the morning. The tea habit therefore is found to be more prevalent but not as much as it is supposed to be.

Students and their breakfast: (Table 4A. 14)

TABLE 4A. 14

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	74	52.86	79	52.67	142	56.80	295	54.63
2. No	66	47.14	69	46.00	108	43.20	243	45.00
3. Sometimes	-	-	2	1.33	-	-	2	0.37
Total:	140	100.00	150	100.00	250	100.00	540	100.00

Of the 540 students, 297 i.e. 55% take breakfast whereas 243 i.e. 45% do not take any breakfast. This is also almost uniformly reflected in the rural, urban and city areas. This suggests the absence of breakfast habit in the families. In many families, there are only 2 important meals, the lunch and the dinner without a breakfast in the morning. Even in case of those families who take some breakfast it is observed that it is not of fresh things prepared in the morning, but of the things which have remained from the stuff prepared for the previous night's dinner. Most of them take articles which are pungent and stored over a period of time.

Eating during the recess:

We will here try to observe the habit of eating anything between two meals - lunch and dinner. This will be observed from Table 4A. 15.

TABLE 4A. 15

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	31	22.14	33	22.00	61	24.40	125	23.15
2. No	109	77.86	109	72.67	189	75.60	407	75.37
3. Sometimes	-	-	8	5.33	-	-	8	1.48
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Total:	140	100.00	150	100.00	250	100.00	540	100.00

Here we find that a large majority of students (75.37%) do not take anything during the recess. For every one student who takes something during the recess there are three others who do not take anything. The same picture is reflected almost to the same extent in the three areas also.

It was inquired of those who eat during the recess as to what do they eat and where do they eat. Most of them go to their home during the recess and eat something along-with tea or without tea. Of the remaining, a larger bulk eat the stuff like grams, ground-nuts, biscuits, available in the handshops, and a few visit the hotel and take tea or snack.

Lunch time: (Table 4A. 16)

TABLE 4A. 16

Timing	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. 8 a.m.	2	1.43	3	2.00	1	0.41	6	1.12
2. 9 a.m.	32	22.85	7	4.64	7	2.86	46	8.62
3. 9-30 a.m.	-	-	9	6.00	1	0.40	10	1.87
4. 10 a.m.	103	73.58	111	73.99	105	43.08	319	59.75
5. 10-30 a.m.	2	1.43	14	9.36	35	14.34	51	9.55
6. 11 a.m.	-	-	4	2.67	75	30.73	79	14.78
7. 11-30 a.m.	-	-	-	-	2	0.82	2	0.37
8. 12 noon	-	-	-	-	5	2.04	5	0.94
9. 1 p.m.	-	-	-	-	9	3.68	9	1.69
10. 1-30 p.m.	-	-	-	-	2	0.82	2	0.37
11. 2 p.m.	-	-	-	-	2	0.82	2	0.37
12. Not taking lunch	1	0.71	-	-	-	-	1	0.19
13. Morning school	-	-	1	0.67	-	-	1	0.19
14. Not certain	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	150	100.00	244	100.00	534	100.00

It will be seen from the table that a majority of students (59.75%) take their lunch at 10 a.m. and 24.33% students take their lunch between 10 a.m. and 11 a.m. This leaves a small number of students who take their lunch either before 10 a.m. or after 11 a.m.

When we look to the areas, we find that the percentage of students taking their lunch at 10 a.m. is almost the same in case of the rural and the urban areas - 73.58% and 73.99% respectively, whereas 43.08% students take their lunch at 10 a.m. in the city area. It is also observed that the percentage of students taking their lunch before 10 a.m. is the largest (24.28%) in case of the rural area and it is the smallest (3.67%) in case of the city area. The urban area stands in between with 12.64%. It is significant to note that there are no students who take their lunch after 10-30 a.m. in the rural area and after 11 a.m. in the urban area, whereas in case of the city area, 38.91% students take their lunch after 10-30 a.m. of whom 30.73% take their lunch at 11 a.m. This signifies several things. The lunch time for a majority of students synchronizes with the school timings which are from 11 or 11-30 onwards. Secondly, the local students of the rural, urban and city areas take their lunch almost immediately prior to the commencement of the school and come to the school almost immediately after finishing their grub. Further in case of the city, some schools are working in two shifts and that explains why there is a larger percentage of students taking their lunch at or after 12 a.m. The schools which work in two shifts commence their work rather late and that explains

why a large percentage of city students take their lunch at 11 a.m. In case of those students of the rural area who do not have the highschool in their village have to take their meals early so that they can cover the distance for reaching the school and be at the school in time. Since the percentage of non-local students is greater in the rural area the percentage of students taking their meals earlier is also larger.

Dinner time:

TABLE 4A. 17

Timing p.m.	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. 5-00	-	-	1	0.67	-	-	1	0.19
2. 6-00	35	25.36	21	14.09	37	14.92	93	17.38
3. 6-30	-	-	18	12.08	2	0.80	20	3.74
4. 7-00	67	48.36	56	37.60	67	27.04	190	35.52
5. 7-30	-	-	13	8.72	1	0.40	14	2.62
6. 8-00	31	22.46	30	20.13	115	46.37	176	32.89
7. 8-30	-	-	8	5.37	1	0.40	9	1.68
8. 9-00	5	3.62	-	-	24	9.67	29	5.42
9. 9-30	-	-	-	-	-	-	-	-
10. 10-00	-	-	-	-	1	0.40	1	0.19
11. Not certain-	-	-	2	1.34	-	-	2	0.37
Total:	138	100.00	149	100.00	248	100.00	535	100.00

We find that a large majority of students (71.03%) take their evening meals between 7 and 8 p.m. and 21.31%

take it at 6-30 p.m. or earlier than that. There are 7.10% students taking their dinner between 8-30 and 9 p.m.

In case of the rural area, a large bulk of students (over 96%) take their dinner by 8 p.m. and of this a still larger part take it by 7 p.m. In case of the urban area, all students finish their dinner by 8-30 p.m. In case of the city though a large percentage of students take their dinner by 8 p.m. there are 10.07% students who take it at 9 p.m. or thereafter. Thus, we observe that students from all areas finish their dinner by 9 p.m.

When we combine the lunch time with the dinner time of the students, we observe that the interval between the lunch and the dinner is of almost 9 hours without having anything in between and that the interval between the dinner and the lunch is of about 15 hours without anything in between in case of 45% of students. This means that the meal timings are not suitably adjusted or balanced in the families.

: DRESS HABITS :

Dress is considered as a reflection of the person. It indicates not only the nationality of the person, but also the belonging of the person to the part of a nation. The dress also reflects the attachment or deviation from the established and the existing traditions.

Items of dress students have:

TABLE 4A. 18

Item	Rural		Urban		City		Total
	No.	%	No.	%	No.	%	
1. Cap	23	16.43	20	13.33	38	15.20	81
2. Payjama	110	78.57	105	69.99	175	70.00	390
3. Pant	110	78.57	22	14.67	221	88.40	353
4. Short	127	90.72	134	89.32	205	82.00	466
5. Dhoti	8	5.71	7	4.67	18	7.20	33
6. Shirt	130	92.86	139	92.66	245	98.00	514
7. Coat	28	20.00	22	14.67	45	18.00	95
8. Bush coat	111	79.29	130	86.66	216	86.00	457

Note: Here the percentage is out off the maximum for the area for all the figures against each item under all the areas.

It will be seen that certain items of dress have almost disappeared or are fast disappearing. Thus a cap which was considered as an essential head dress for a student a generation back, is now not accepted as such. Not that students do not wear caps, but only a very small percentage of students have them with 16.43% in the rural area, 15.20% in the city and 13.33% in the urban area. Even many of those who have the caps wear it only for

ceremonial purposes. This also is also true about the coat. Coat as an item of dress is fast disappearing. 20% students in the rural area, 18% in the city and 14.67% students in the urban area have the coat. Dhoti as an item of dress has almost disappeared. If one went to the high-schools one would rarely find a student dressed in Dhoti. The item of dress which the least number of students have is Dhoti. In the city 7.20%, in the rural area 5.71% and in the urban area 4.67% students have dhoti. Says Kaira inquiry, 'It is significant to note that not a single student has mentioned that he puts on a dhoti and shirt or a dhoti and Paheran.' (P.248) The changing dress habit may be due to the functioning of several factors such as convenience, climate, economic, etc. The items of dress, the students have are Pyjama, Pant, Short, Shirt and Bush Coat.

In view of the fact that dhoti which was a symbol of the traditional dress in this part of the country for over centuries, a special inquiry was made of the students whether they knew how to wear dhoti and whether they liked to wear dhoti or not. These findings are contained in Tables 4A.19 to 4A. 22.

Knowing to wear dhoti: (Table 4A. 19)

TABLE 4A. 19

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	56	40.00	60	50.00	97	38.80	213	39.45
2. No	84	60.00	90	60.00	153	61.20	327	60.55
Total:	140	100.00	150	100.00	250	100.00	540	100.00

60% students do not know how to wear dhoti and this figure is almost the same for all the areas of inquiry.

Liking to wear dhoti:

TABLE 4A. 20

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	34	24.29	48	32.00	69	27.60	151	27.97
2. No	106	75.71	101	67.33	181	72.40	388	71.84
3. Some-times	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

A small percentage of students 28% like to wear dhoti and the same is almost reflected in the different areas with a little rise in case of the urban area and a little fall in case of the rural area.

Dhoti: having, knowing and liking: (Table 4A. 21)

TABLE 4A. 21

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Having, knowing, liking	8	5.71	7	4.67	7	2.80	22	4.07
2. Having, knowing, not liking	-	-	-	-	9	3.60	9	1.67
3. Having, not knowing, not liking	-	-	1	0.67	-	-	1	0.19
4. Having, knowing , liking	-	-	-	-	1	0.40	1	0.19
5. Not having, knowing, liking	15	10.71	33	22.00	38	15.20	86	15.83
6. Not having, knowing, not liking	30	21.43	19	12.67	43	17.20	92	7.04
7. Not having, not knowing, not liking	75	53.59	80	53.32	130	52.00	285	52.64
8. Not having, not knowing, liking	8	5.71	8	5.33	22	8.80	38	7.04
9. Dash, having liking	3	2.14	-	-	-	-	3	0.56
10. Dash, having not liking	-	-	1	0.67	-	-	1	0.19
11. Dash, not having, not liking	-	-	1	0.67	-	-	1	0.19
12. Dash, not having, not liking	1	0.71	-	-	-	-	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

Here we are combining all the 3 points of inquiry and examining whether students having dhoti, know how to wear it and like to wear it also; whether students not having dhoti, know or like to wear it. From the table, it will appear that the trend of liking for dhoti is more amongst those who do not have it rather than amongst those who have it. Thus we find that a large majority of students (59.68%) are those who do not have dhoti and who do not like it irrespective of the fact whether they know or do not know how to wear it. But whereas only 4.07% students having dhoti and knowing how to wear it, like it, there are 15.83% students, who though not having dhoti know how to wear it, and also like to wear it.

This fact we will now observe in relation to the three areas of our inquiry. It is true of each one of the areas that a large percentage of students do not have Dhoti and do not like it whether they know how to wear it or not. The difference in percentage of students not having dhoti and knowing and liking to wear it as compared to the percentage of students who have it, know how to wear it and who like it, is the largest in case of the urban area with 17.33% and the lowest in case of the rural area with 5% whereas it is in between in case of the city with 12.40%. It is significant that the difference is the largest in the urban area in as much as,

the urban area student feels inclined to like the dhoti.

These three important points in relation to dhoti we will now observe as correlated with the castes.

Caste-wise Dhoti: having, knowing and liking:
(Table 4A. 22)

Caste-wise Dhoti: Having, knowing and liking :

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TABLE 4A.22

	I Having Knowing Liking	II Having Knowing Not liking	III Having Not knowing Not liking	IV Having Not knowing Liking	V Not having Knowing Liking	VI Not having Knowing Not liking	VII Not having Not knowing Not liking	VIII Not having Not knowing Liking	Dash Having Liking	Dash Having not Liking
Brahmins No.	9	3	-	-	19	29	28	2	2	-
%	9.81	3.27	-	-	20.71	31.61	30.52	2.18	2.18	-
Banias No.	4	3	-	-	19	19	38	7	-	-
%	4.40	3.30	-	-	20.90	20.90	41.80	7.70	-	-
Patidars No.	6	1	-	-	19	15	87	9	1	1
%	4.31	0.72	-	-	13.66	10.78	62.53	6.47	0.72	0.72
Rajputs No.	1	2	1	-	2	3	16	2	-	-
%	3.70	7.40	3.70	-	7.40	11.10	59.20	7.40	-	-
Other No.	-	-	-	-	6	1	3	2	-	-
Intermed-iate %	-	-	-	-	49.98	8.33	24.99	16.66	-	-
Lower No.	-	-	-	-	-	-	5	1	-	-
Interme- diate %	-	-	-	-	-	-	83.30	16.66	-	-
Artisans No.	1	-	-	-	8	7	25	4	-	-
%	2.22	-	-	-	17.76	15.54	55.50	8.88	-	-
Marathas No.	-	-	-	-	3	2	18	3	-	-
%	-	-	-	-	11.55	7.70	69.30	11.55	-	-
Lower No.	1	-	-	1	3	10	13	1	-	-
%	3.33	-	-	3.33	9.99	33.30	43.29	3.33	-	-
Harijans No.	-	-	-	-	4	-	12	2	-	-
	-	-	-	-	22.20	-	66.60	11.10	-	-

Those, who do not have dhoti and do not like it whether they know how to wear it or not, is almost uniformly large in all the castes, but when we compare those students who have dhoti, know how to wear it and like it, we find that the single largest caste coming under the category are the Brahmins (9.81%), Banias (4.40%) followed by Patidars with 4.31%. Then come Rajputs (3.70%), lower castes (3.33%) and Artisans with 2.22%. When we speak about the later category (not having, knowing and liking), we find that the largest percentage is that of the other intermediates (49.98%), followed by Harijans (22.20%). Then come Banias and Brahmins with 20.90% and 20.71% respectively. The other castes in the descending order are Artisans (17.78%), Patidars (13.66%), Marathas (11.55%), lower castes (9.99%), Rajputs (7.40%) and Sindhis (5.88%). Thus the attachment to dhoti as a traditional dress representative of the region is the highest amongst the lower castes than among the upper castes. This also signifies that the upper castes are less traditional than the lower castes.

Daily dress of students: (Table 4A. 23)

TABLE 4A. 23

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Shirt and Pyjama	26	18.57	39	26.00	47	18.80	112	20.74
2. Shirt and Short	82	88.57	64	42.66	95	38.00	241	44.63
3. Shirt and Pant	14	10.00	10	6.66	64	25.60	88	16.30
4. Bush Coat and Pant	6	4.29	16	10.67	29	11.60	51	9.44
5. Bush Coat and Short	9	6.43	13	8.67	11	4.40	33	6.11
6. Bush Coat and Pyjama	3	2.14	7	4.67	4	1.60	14	2.59
7. Surval and Servani	-	-	1	0-67	-	-	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It is seen here that both shirt and bush coat are combined with short or pant to constitute a dress. It also becomes clear from this that a large majority of students (80%) wear shirt and over 18% wear bush-coat. The single largest percentage is for shirt and short with 44.63% . It is followed by shirt and pyjama with 20.74%, and by shirt and pant with 16.30%. Then come in the descending order, bush-coat and pant with 9.44%, bush-coat and short with 6.11% and bush-coat and pyjama with

2.59%.

When we come to the areas, we find the same picture reflected excepting this that in case of the city, the largest percentage is for shirt and short. It is followed not by shirt and pyjama but by shirt and pant, the latter having 25.60% and the former having 18.80% students and in case of rural area, the descending order in the percentage of other items of the dress is different, it being bush-coat and short with 6.43%, bush-coat and pant with 4.29% and bush-coat and pyjama with 2.14%. There is only one solitary case of a student in the urban area, who reports that he wears surval and kudta.

The students were asked to report if they liked their daily dress. 94.62% have reported that they like it and the same percentage is true for all the areas also.

Dress the students like: (Table 4A. 24)

TABLE 4A. 24

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	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Shirt Pyjama	33	23.54	35	23.32	34	13.60	102	18.89
2. Shirt Short	43	30.73	27	18.00	46	18.40	116	21.46
3. Shirt-Pant	29	20.72	21	14.00	78	31.20	128	23.71
4. Bush-Coat Pant	26	18.58	48	32.00	69	27.60	143	26.48
5. Bush-coat Short	6	4.29	8	5.33	7	2.80	21	3.89
6. Coat-Pant Tie	2	1.43	6	4.00	6	2.40	14	2.59
7. Bush-coat Pyjama	-	-	1	0.67	-	-	1	0.19
8. Dhoti-Shirt	-	-	1	0.67	1	0.40	2	0.37
9. Kafni-Pyjama	-	-	1	0.67	7	2.80	8	1.48
10. Kafni-Dhoti	1	0.71	1	0.67	1	0.40	3	0.56
11. Shirt-Dhoti Cap	-	-	1	0.67	-	-	1	0.19
12. Surval-Servani-	-	-	-	-	1	0.40	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

The liking of the dress by the students is seen from the table. Bush-coat and pant is the dress liked by the maximum percentage of students on the whole, and then follow shirt and pant, shirt and short, shirt and

pyjama with 23.71%, 21.46% and 18.89% respectively. In case of the city area, the largest liking is for shirt and pant with 31.20%, followed by bush-coat and pant with 27.60% and then follow shirt and short with 18.40% and shirt and pyjama with 13.60%. In case of the urban area, the maximum liking is for bush-coat and pant, followed by shirt and pyjama, and then by shirt and short with 32%, 22.32% and 18% respectively. In case of the rural area, the largest liking is for shirt and short with 30.73%, then comes shirt and pyjama with 23.54%, followed by shirt and pant and bush-coat and pant with 20.72% and 18.58% respectively.

Thus, it will be seen that in matter of dress, the student's liking is different in the three different areas. Shirt and short as a dress of choice is more in case of the rural area, whereas the choice for it in the urban and the city areas is to an identical percentage. In respect of shirt and pant as a dress of choice, there is a polarity between the city area (31.20%) and the urban area (14%), and the rural area comes in between but leans more towards the urban area (20.72%). Again, in case of bush-coat and pant as the dress of choice, we find that there is a polarity between the rural area and the urban area with 18.58% and 32% respectively and that the city area comes in between leaning more towards

the urban area with 27.60%. The other choices of dress are not very significant to be mentioned.

Students' foot-wear:

TABLE 4A. 25

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Boot	32	22.86	42	28.00	63	25.20	137	25.37
2. Chapals	75	53.57	73	48.66	162	64.80	310	57.40
3. Sandals	12	8.57	7	4.67	18	7.20	37	6.85
4. Bare-footed	21	15.00	27	18.00	7	2.80	55	10.19
5. All the three	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It is to be noted that 57.40% students wear chapals as their foot-wear, 25.37% wear boots, 10.19% go bare-footed and 6.85% use sandals. The percentage of students using all the three items of foot-wear is negligible.

Almost the same picture is reflected in relation to the three areas with this difference that in case of the city, the percentage of students wearing sandals as the foot-wear (7.20%) is more than the percentage of students (2.80%), who go bare-footed.

This means that for every 9 students, who use some

foot-wear, there is 1 who goes bare-footed. The percentage of bare-footedness is the highest in case of the urban area, is the lowest in the city area and the rural area stands very near to the urban area.

:CINEMA HABITS:

It is now generally an acknowledged fact that cinema is not only a source of recreation but also has an educative value. It is also a matter of general observation that the cinema is criticised for whatever that is found as regressive elements in the adolescent at the school or the youth at the college. Cinema could be looked upon as a leisure-time activity and also as a source of influence from the outside world. It would therefore be our endeavour here to look into the cinema habits of the students.

Films seen by the students:

TABLE 4A. 26

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	114	82.08%	133	90.48%	230	93.12%	477	89.49%
2. Never	25	17.92	14	9.52	17	6.88	56	10.51
Total:	139	100.00	147	100.00	247	100.00	533	100.00

Of the 540 students, 7 have not replied and the

replies of the others show that 10.51% students do not visit the films at all and the rest of them visit the films of whom 9.19% are not able to tell precisely the number of films seen by them during the course of the last year.

In relation to the three areas of investigation, we find that a similar picture is presented. The percentage of students who do not see a single film in case of the rural area is the highest (17.92%). It is the lowest in case of the city area (6.88%). The urban area comes in between (9.52%) and leans more towards the city. This cinema going habit is common between the urban area and the city area students.

Frequency of visits to films:

We now examine the frequency of visits to films.. Here 490 students have replied the question. According to the previous table 477 students are seeing the films. Now, if those seven students who have not answered there, have answered here it should be 484 students. But, we have 490 students. This is because 6 students who have said that they never see a film have replied the frequency question also.

The frequency of film-visits of students can be seen by classifying the students under the following categories:

1. Occasional cinema goers: who visit the films rarely or occasionally.
2. Habitual cinema goers: who visit the films almost every month.
3. Cinema addicts: who visit the films almost every week or every fortnight.

Frequency of visits to films:

TABLE 4A. 27

Frequency	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Weekly	3	2.56	7	5.15	18	7.59	28	5.71
2. Fort-nightly	2	1.71	15	11.03	23	9.71	40	8.16
3. Monthly	17	14.53	20	14.71	58	24.47	95	19.39
4. Once in 2-4 months	26	22.22	36	26.46	58	24.47	120	24.49
5. Occasionally	40	34.19	38	27.94	52	21.92	130	26.54
6. Rarely	27	23.08	20	14.71	24	10.13	71	14.49
7. Never	2	1.71	-	-	4	1.68	6	1.22
Total:	117	100.00	136	100.00	237	100.00	490	100.00

From the 490 students who have replied as to the frequency of visits to films, we find that 5.71% students go to a film every week and 8.16% students every fortnight. Thus, 13.87% students are cinema addicts. 19.39%

students visit the films once a month and are therefore, habitual cinema goers. 65.52% students are only occasional cinema goers of whom 14.49% very rarely go to visit a film.

When we observe the frequency of cinema goers in regard to the three different areas, we find that the general picture is reflected in case of the urban and the rural areas but that in case of the city, the percentage of habitual cinema goers is almost the same as of the occasional goers. The frequency table corroborates the finding established earlier that the cinema going habit is the lowest in case of the rural students. It also corroborates the finding that cinema going as a habit has developed more amongst the urban and the city students, but it further establishes that the percentages of cinema addicts is a little more in the city than in the urban area, and that the percentage of habitual cinema goers is by about 10% more in case of the city than the urban area.

We can conclude that the cinema habit is at its lowest in case of the rural students, it is equally developed in case of the urban and the city students and though the percentage of the cinema addicts is almost identical in case of the urban and the city students, the

percentage of habitual cinema goers is more in case of the city students as compared to the students of the urban area.

When these findings are compared with the Poona survey and the Kaira inquiry, we find that the cinema habit and the frequency of visiting the film is similar in case of the Kaira inquiry but not so in case of the Poona survey. Thus, the Kaira inquiry states, 'It can be observed that 6.0% students do not visit cinema houses. 5.9% students are cinema-addicted as they visit cinema once in a week. 11.1% students visit cinema once in a fortnight. Thus we can see that 17% students frequently visit cinema houses.' (P.235)

In the Poona study 4.3% boys visit the cinema once a fortnight and the rest of the students go to cinema once in a month (46.8%) or occasionally (48.9%). (P.67)

This means that the cinema habit is getting stronger and stronger with the families and with the student. The source of influence from the outside world is increasingly accepted. To what extent cinema has contributed to social change is a problem which is interesting to study but falls outside of the scope of the present inquiry.

Caste-wise frequency of visits to films: (Table 4A.28)

TABLE 4A.28

П)

Frequency of visiting Films	Brahmins		Banias		Patidars		Rajputs		Other intermediate		Lower intermediate		Artisans		Marathas		Lower castes	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Once a Week	3	3.59	4	4.72	6	4.58	2	9.52	2	18.18	1	20.00	2	4.76	3	12.81	-	-
Fortnightly	3	3.59	12	14.16	10	7.63	1	4.76	-	-	-	-	3	7.14	3	12.81	1	4.35
Monthly	17	20.23	22	25.81	21	16.03	7	33.36	1	9.09	2	40.00	5	11.90	4	16.68	3	13.05
Once in a two-four months	21	24.99	22	25.81	31	23.67	4	19.04	3	27.28	2	40.00	9	21.46	9	36.53	5	21.70
Occasionally	31	36.89	14	16.52	39	29.77	3	14.28	2	18.18	-	-	17	40.46	3	12.81	7	30.45
Rarely	9	10.71	11	12.98	20	15.27	3	14.28	2	18.18	-	-	6	14.28	2	8.32	7	30.45
Never	-	-	-	-	4	3.05	1	4.76	1	9.09	-	-	-	-	-	-	-	-
TOTAL:	84	100.00	85	100.00	131	100.00	21	100.00	11	100.00	5	100.00	42	100.00	24	100.00	23	100.00

Here we try to find out the frequency of visits to films within a caste taken by itself, with a view to find out students of which castes are cinema addicts, habitual cinema goers or occasional cinema goers. The frequency of visit to films in relation to the castes can be arranged as under:

	Cinema addicts	Habitual cinema goers	Occasional cinema goers
Brahmins	07.18	20.23	72.59
Banias	18.88	25.81	55.31
Patidars	12.21	16.03	71.76
Rajputs	14.28	33.36	52.36
Other Intermediates	18.18	9.09	72.73
Lower Intermediates	20.00	40.00	40.00
Artisans	11.90	11.90	76.20
Marathas	25.62	16.68	57.70
Lower Castes	4.35	13.05	82.60
Harijans	13.32	13.32	73.36
Muslims	16.68	16.66	66.66
Christians	16.66	16.66	66.68
Parsis	50.00	-	50.00
Sindhis	23.52	35.28	41.20

It will be seen here that the Maratha students are the most cinema addicts, followed by the Sindhis, the lower

intermediates, the Banias, other intermediates, the Muslims, the Christians, the Rajputs, the Harijans, the Patidars, the Artisans, the Brahmins and the lower castes. Thus though the three upper castes have the cinema going habit in the largest percentage, there are not as many addicts amongst them as in case of the other castes.

Even in case of the habitual cinema goers, it will be found that more percentage of students of the intermediate castes are habitual cinema goers as compared with the percentage of habitual cinema goers of the upper castes.

As a natural corollary to this, it follows that the percentage of occasional cinema goers is larger in case of the upper castes than the intermediate or the lower castes.

Quality of students and their frequency of visiting films: (Table 4A. 29)

TABLE 4A.29

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Frequency of visiting Films	Good		Average		Ordinary		Weak		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Once a Week	7	4.93	12	7.94	8	5.52	1	2.00	28	5.71
Fort- nightly	12	8.45	12	7.94	11	7.59	5	10.00	40	8.16
Monthly	22	15.49	28	18.27	34	23.68	11	22.00	95	19.39
Once in two-four months	30	21.13	40	25.91	32	22.28	18	36.00	120	24.49
Occasion- ally	43	30.28	41	25.65	36	25.64	10	20.00	130	26.54
Rarely	26	18.31	20	12.95	20	13.89	5	10.00	71	14.49
Never	2	1.41	2	1.34	2	1.40	-	-	6	1.22
TOTAL:	142	100.00	155	100.00	143	100.00	50	100.00	490	100.00

Alternative section 9.

We have examined the correlation between the caste and frequency of cinema visits. Here we examine the relation of the frequency of cinema visits with the quality of the students. We find from the table that of the 142 'good' students 19 (13.38%) students are cinema geers-addicts, 22 (15.49%) are habitual cinema goers and the rest of them (71.13%) are occasional cinema goers. In case of the 155 'average' quality students, it is observed that 24 (15.88%) students are cinema geers addicts and 18.27% students are habitual cinema goers. The rest of them are occasional cinema visitors. In case of those students, who come under the category of 'ordinary' academic quality, 19 (13.11%) students are cinema addicts, 23.68% are habitual cinema goers and the rest are occasional cinema visitors. Of the 50 qualitatively 'weak' students, there are 6 (12%) who are cinema addicts, 22% students are habitual cinema goers and 66% students are occasional visitors.

Thus it can be seen that the cinema addicts are the highest in percentage in case of the 'average' quality students (15.88%); they are the lowest in case of the 'weak' quality students (12%) and the 'good' and the 'average' quality students stand in between with 13.38% and 13.11% respectively. It is also observed

that a greater percentage (23.68%) of 'ordinary' quality students are habitual cinema goers, that the 'weak' students come very near to them with 22%. The 'good' students fall at the other extreme with 15.49% and the 'average' quality students are nearer to them with 18.27%. Thus it can be concluded that the qualitatively 'good' students are neither cinema addicts nor are they habitual cinema goers. The qualitatively 'ordinary' students are habitual goers. The highest percentage amongst the cinema addicts is that of the 'average' quality students. The highest percentage amongst the habitual cinema goers is that of the 'ordinary' quality students and the highest percentage amongst the occasional cinema goers is that of the 'good' quality students.

Almost similar finding is arrived at in the Kaira inquiry. It says, "We can say that backward students see more pictures, next stands ordinary students, then comes medium and lastly good students." (P. 238)

Place of visits to films: (Table 4A. 30)

TABLE 4A. 30

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. In place of stay	8	7.02	79	58.41	232	99.57	319	66.05
2. In Taluka Town	19	16.67	12	8.80	-	-	31	6.42
3. In District Town	82	71.92	43	31.32	1	0.43	126	26.08
4. Anywhere we go	5	4.39	2	1.47	--	-	7	1.45
Total:	114	100.00	136	100.00	233	100.00	483	100.00

It is quite natural that a large percentage of students must be seeing the films in the place of their stay and this is the reason why 66.05% of the students see the films in the places of their stay.

In relation to the areas, almost the whole lot 99.57% city students see the film in the place of stay. In case of the urban area, 58.41% students see the films in the place of stay and the remaining 40.12% see the films either in the taluka town or in the district town. In case of the rural area only 7.02% visit the film at the place of stay whereas 88.59% visit the films in taluka town or the district town. This is directly in relation to the facilities for the cinema houses, they being the largest in case of the city,

the lowest in case of the rural area and are existing to a little greater extent than the rural area in the taluka towns. Thus where there are cinema houses, the students have a tendency to cultivate film going habit.

Students' decision for going to film - How made?

TABLE 4A. 31

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. By advertisement	8	7.02	10	7.41	10	4.29	28	5.81
2. Friend's pressure	13	11.40	12	8.89	111	4.62	36	7.47
3. Family members decide	26	22.80	19	14.07	41	17.40	86	17.84
4. For its own sake	31	27.20	35	25.93	70	30.04	136	28.21
5. For pleasure	30	26.32	46	34.07	93	39.72	169	35.07
6. For all these reasons	-	-	8	5.93	-	-	8	1.66
7. Popularity of film	6	5.26	5	3.70	8	3.43	19	3.94
Total:	114	100.00	135	100.00	233	100.00	482	100.00

It will be seen here that a large number of students go to the film either for the sake of entertainment or for the sake of passing the time happily. Thus of the

whole lot, 63.28% students visit the film for entertainment and 17.84% visit the films consequent upon the decision of the family members. Friend's pressure is an incentive for seeing the films in case of 7.47% students whereas 5.81% students decide to visit films by advertisements and 3.94% decide because the film is found to be popular.

Corroborating our finding the Kaira inquiry observes "Entertainment has been mentioned by the largest number of students as a factor in their decision to visit a cinema-house. Curiosity is the second in order. Friends stand third in order, members of the family fourth, advertisement fifth and recommendation by others stand last." (P. 243)

The same trend is more or less reflected in case of the urban as well as the city areas. In case of the rural area, the percentage of students going to visit the film for the sake of entertainment is a little less (53.25%) and the percentage of students visiting films because the family decide to do so is a little more (22.80%). Thus it is clear that the percentage of students visiting the films consequent upon the decision of the family members is larger in case of the rural area than in case of the urban and city areas. This means that in case of the rural area the family

influences the decisions of the students to a greater extent. Again in case of the rural area 11.40% students visit the film on account of friend's pressure, whereas in city area, 4.62% students do so and the urban area students with 8.89% come in between, leaning more towards the rural area. This means that the rural and the urban area students go to visit the films in groups or in company of friends whereas the city students are more in the habit of going alone.

It will also be observed that almost an identical percentage in case of the rural and the urban areas decide to visit the film by looking the advertisements, whereas there is a less percentage of students doing so in case of the city area.

In view of the fact that the cinema-going habit is fairly widespread among the students, we will now see the picture that we get of the student from his cinema going habit. For this purpose we will first look into the types of films liked by students.

Types of films liked: (Table 4A: 32)

TABLE 4A. 32

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Religious	66	58.43	62	46.62	77	33.63	205	43.18
2. Social	9	7.96	32	24.06	65	28.39	106	22.31
3. Historical	31	27.43	13	9.77	24	10.48	68	14.31
4. Detective	1	0.88	-	-	11	4.80	12	2.53
5. Stunt	5	4.42	9	6.77	8	3.49	22	4.63
6. Miscella- neous	1	0.88	9	6.77	21	9.17	31	6.52
7. With a moral	-	-	8	6.01	23	10.04	31	6.52
Total:	113	100.00	133	100.00	229	100.00	475	100.00

From the table it will be seen that a little less than half the students (43.18%) like the religious films. 22.31% like social films and 14.31% like historical films. In the Kaira inquiry also "largest number of students like religious pictures and after them by the descending order they like social pictures, stunt pictures, pictures conveying moral stories, and then historical pictures." (P.245)

The fact that a large percentage of students have shown a liking for the religious films indicates that traditional values are still not lost and that mythological ideals which have been almost inter-twined in the

religion still interest them. Another reason why a majority of students like religious films may probably be the familiarity with the story and a kind of identification with that to which they belong. Trick scenes in such films and the grandeur of the dress in them may also be another possible reason.

When we observe this along with their rural, urban, city background we find that the rural students like religious films more than the urban or city students. As compared to 58.43% of the rural students liking religious films, we find only 42.62% of the urban and only 33.63% of the city students liking religious films. We further find that in case of the city students the social films are liked by 28.39% students, whereas the percentage for the same in case of the rural area is 7.96% and the urban area is very near to the city area with 24.06%. This implies that the city and the urban students are more interested in social themes and prebel problems than the rural students. The liking for the historical films is the maximum in case of the rural students (27.43%) and the urban and the city area stand nearby each other with 9.77% and 10.48% respectively.

It was also inquired of the students as to what they liked in a film. The students' liking in a film can be seen from the following table:

TABLE 4A. 33

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Artist	15	13.04	5	3.70	15	6.43	35	7.24
2. Music	32	27.83	33	24.44	67	28.78	132	27.32
3. Story	42	36.52	56	41.48	120	51.50	218	45.15
4. Editing	4	3.48	3	2.22	5	2.14	12	2.48
5. All these	22	19.13	37	27.42	19	8.15	78	16.15
6. Dialogues	-	-	1	0.74	7	3.00	8	1.66
Total:	115	100.00	135	100.00	233	100.00	483	100.00

It is found that nearly half the students (45.15%) like 'story' in a film. It is the story which keeps them spell-bound. It is also the story which counts for the gradual unfoldment of the plot and taking the plot to its appropriate climax and conclusion. A loose story cannot do this and hence a powerful story is an important element in a good film. The next item in a film liked by the student is music. 27.32% of the students like it.

When we come to the areas we find that it is more or less reflected there also, with some deviation.

The student's liking in a film reflects the kind of appreciation the student does of the film and therefore we will here consider some of the aspects of liking

in a film and examine them area-wise. It is observed that whereas 36.52% rural students like the story in a film 51.50% city students like it and the urban students with 41.48% lean more towards the rural students. In case of music, the city and the rural students stand very near to each other with 28.78% and 27.83% respectively, while the urban students are also not too far from them with 24.44%. The artist in the film - actor or actress - is shown as a liking by 13.04% rural students which is the largest and by 3.70% urban students which is the lowest and the city students with 6.43% come nearer to the urban students. Thus in case of the city student, there seems to be a greater appreciation of films in as much as they like the important impersonal factors in a film and presumably judge the film from that rather than from the actors on the screen.

Students' visit to films and guardians' knowledge about it:

TABLE 4A. 34

Without guardian's knowledge	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Always	27	23.48	16	11.77	36	15.25	79	16.32
2. Sometimes	1	0.87	12	8.82	17	7.19	30	6.20
3. Often	1	0.87	1	0.73	3	2.29	5	1.03
4. Never	86	74.78	167	78.68	177	75.27	370	76.45
Total:	115	100.00	136	100.00	233	100.00	484	100.00

It will be seen from the table that a bulk of students (76.45%) visit the film with guardians' knowledge. In the Kaira inquiry the percentage visiting films without guardians' knowledge is greater i.e. 39.8% as compared to 23.55% in this inquiry. However, the fact that 23.55% visit the films without the guardians' knowledge is not an insignificant fact, particularly when we find that these include 16.32% students who always see the film without guardians' knowledge. Hence we will try to study this phenomenon of visiting the film without guardians' knowledge in relation to the other aspects like the caste, the quality of the student and the economic condition of the family and the education of the guardian.

In case of the rural area, 25.22% students visit the films without guardians' knowledge which includes 23.48% students who visit the films without the guardians' knowledge always. In case of the urban area, 21.32% students visit the films without guardians' knowledge and in case of the city area 24.73% students do so. Thus there is not much difference between the students coming from the rural, the urban and the city areas in this respect. But it is significant to observe that whereas 23.48% rural students visit the films always without guardians' knowledge, 11.77% urban students visit the films always without guardians' knowledge, and the

percentage for that in case of the city area is 15.25%.

We have observed earlier (Table 4A.31) that in rural area, there are greater percentage of students who decide to go to a film under friend's pressure and therefore when they go to film under such pressure, they go without intimating the guardian. This also means that the rural area students fear the possibility of not being permitted to visit a film if they asked for guardians' consent.

Caste and visiting films without guardians' knowledge: (Table 4A. 35)

TABLE 4A.35

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	Brahmins	Banias	Patidars	Rajputs	Other Intermediate	Lower Intermediate	Artisans	Mara- thas	Lower Castes	Hari- jans
	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
	%	%	%	%	%	%	%	%	%	%
Rural	4	5	13	-	-	1	2	-	6	1
	4.76	5.90	9.92	-	-	20.00	4.76	-	26.10	6.67
Urban	4	9	8	2	1	-	3	1	-	1
	4.76	10.62	6.11	9.52	9.09	-	7.14	4.17	-	6.67
City	17	5	9	-	2	1	2	4	-	-
	20.23	5.90	6.87	-	18.18	20.00	4.76	16.68	-	-
TOTAL	21	19	30	2	3	2	7	5	6	2
	24.99	22.42	22.90	9.52	27.27	40.00	16.66	20.85	26.10	13.34
Percent of (3)	84	85	131	21	11	5	42	24	23	15

Here we try to observe within each caste the students who visit the film without guardians' knowledge as distributed over the rural or urban or city areas. It will be seen from the table (IV-A.35) that the largest percentage of students who see films without the guardians' knowledge are Sindhis with 52.92%, and then follow Parsi (50%), Lower Intermediates (40%), Other Intermediates (27.27%), lower castes (26.10%). Then come Muslims (25.02%), Ma Brahmins (24.99%), Patidars (22.90%) and Baniyas (22.42%), and Marathas (20.85%). The Artisans and Christians have an equal percentage each with 16.66%. In the last lot come Harijans with 13.34% and Rajputs with 9.52%.

Thus, it is obvious that the percentage of students visiting films without guardians' knowledge is more in case of other castes and the lower-caste Hindus as compared to the percentage of upper-caste Hindus.

Economic condition of the family and students visiting the films without guardians' knowledge: (Table 4A.36)

TABLE 4A. 36

Economic condition	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Very good	1	3.45	2	6.90	5	8.90	8	7.02
2. Good	3	10.35	1	3.45	8	14.30	12	10.53
3. Average	5	17.25	6	20.70	14	25.02	25	21.93
4. Ordinary	11	37.90	18	62.05	21	37.48	50	43.85
5. Poor	9	31.05	2	6.90	8	14.30	19	16.67
Total:	29	100.00	29	100.00	56	100.00	114	100.00

It will be seen here that students whose economic condition is high are in small percentage amongst those who visit the films without guardians' knowledge. For almost every 1% student included in this economic category 'high' (which includes 'very good' and 'good' economic condition students) there is 1% student included in the category of the economic condition 'poor' who visit the film without guardians' knowledge. Students whose economic condition is 'ordinary' are the highest amongst those visiting the films without guardians' knowledge with 43.85%. Then come the 'average' student with 21.93%. Thus it can be said that the lower the economic condition, the greater the percentage of students visiting the films without guardians' knowledge and the higher the

economic condition, the lower the percentage of students visiting the films without guardians' knowledge. This is probably because students whose economic condition is low would normally not get the consent of the guardian for going to a film and hence they see the films without the guardians' knowledge.

When we come to the areas, we find that in case of the rural area the higher percentage is in case of the students with economic condition 'ordinary' with 37.90% and the lowest is in case of students whose economic condition is 'very good' viz. 3.45%. In case of the urban area, the highest percentage is in case of the 'ordinary' economic condition students with 62.05% and it is the lowest with 3.45% in case of students whose economic condition is 'good' and in case of the city area, it is the highest, in case of students whose economic condition is 'ordinary' with 37.48% and the lowest is 8.90% in case of students whose economic condition is 'very good'. Thus in each of the areas there is a uniform pattern reflected which is in agreement with the general findings.

But it will be observed that the students with economic condition 'ordinary' are the highest in percentage for seeing the films without guardians' knowledge in case of the urban area with 62.05% and

that the rural and the city area stand nearer to each other with 37.90% and 37.48% respectively. In case of the 'poor' students, the rural area stands at one extreme with 31.05%, the urban area at the other extreme with 6.90% and the city area comes in between but more nearer to the urban area with 14.30%. In case of the students with economic condition 'average', we find that the highest percentage of students visiting the films without guardians' knowledge is in case of the city with 25.02% and the lowest with 17.25% in case of the rural area, and the urban area stands in between with 20.70% leaning more towards the rural area students. In case of the economic condition high we find that the students going to films without guardians' knowledge is the highest in case of the city students with 23.20%, is the lowest in case of the urban students with 10.35% and the rural students with 13.80% come in between and stand nearer to the urban students. Thus though it is true that visiting the film without guardians' knowledge is inversely related with the economic condition of the family, it must be said that it is found more so in case of the 'poor' students of the rural area, 'ordinary' students of the urban area and the economically 'average', 'good', and 'very good' students of the city area.

Having observed the cinema habit of the students in relation to various aspects we are now able to make some broad observations.

Cinema can be looked upon as a leisure-time activity and also as a source of influence from the outside world. Cinema, in fact, is a new element in the life of the student as well as the people.

From what we have observed above it can be said that the students and also their families have taken cinema and used it mainly as a leisure-time activity. But any activity pursued, has its results. The cinema activity amongst the students has its results too. That they are in the direction of spoiling the student is what is not evidenced from our findings. We have, however, to admit that our inquiry was not specifically directed to such a point. And it is likely that a more pointed inquiry may bring out something more ~~sensate~~ concrete and more positive.

However, what comes out markedly from our inquiry is that cinema has been a recognised activity for families in the city, and to some extent in the urban area, but not so in the villages.

:READING HABITS:

In the reading habits of the students, we observe

whether they read on table-chair or ground, whether they read newspapers and magazines and their subjects of interest in them.

Whether reading on table-chair or ground:

TABLE 4A. 37

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. On table-chair	36	25.71	50	33.50	139	55.82	225	41.63
2. On ground	104	74.29	98	65.83	110	44.18	312	58.00
3. Any-where	-	-	1	0.67	-	-	1	0.37
Total:	140	100.00	149	100.00	249	100.00	538	100.00

It will be observed that a majority of students read on the ground and 41.63% students study on the table and chair which provide comfort for purposes of study. This general picture is reversed in case of the city students for 55.82% students there study on table and chair and 44.18% students study on ground. In case of the rural area for every 1 student who studies on table and chair, there are 3 others, who study on the ground and in case of the urban area for every 1 who has facilities of studying on table and chair, there are 2 others, who study on the ground. Thus it will be seen that adequate facilities for

studies are provided more in case of the city students, least in case of the rural students and the urban students lean more towards the rural students.

With a view to find out whether the students have cultivated the habit for extra reading or not, it was inquired of them, if they were reading newspapers and periodicals and if so, which.

Newspaper reading:

TABLE 4A. 38

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	103	73.57	123	82.56	196	78.72	422	78.44
2. No	37	26.43	22	14.76	53	21.28	112	20.82
3. Some-times	-	-	4	2.68	-	-	4	0.74
Total:	140	100.00	149	100.00	249	100.00	538	100.00

Though it is true that a large number of students read the newspapers, it is surprising that 20.82% students do not read any newspaper.

In case of the city area, almost the same picture is reflected. In case of the rural area, there is a still deplorable picture in as much as 1 in 4 students does not read the newspaper. In case of the urban area, there is 1 in every 6 students who does not read the newspaper.

This means that the urban area student has developed the newspaper reading habit to the maximum, it is the least in case of the rural area and the city student is nearer to the rural student.

It was found that 90% students read only the local newspaper and about 5% students read only the outside newspapers, whereas 5% read both local and outside newspapers.

Periodical Reading:

TABLE 4A. 39

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	103	73.57	105	70.47	138	55.20	346	64.19
2. No	37	26.43	43	28.86	112	44.80	192	35.62
3. Sometimes	-	-	1	0.67	-	-	1	0.19
Total:	140	100.00	149	100.00	250	100.00	539	100.00

It was also inquired of the students, if they were reading any periodicals and it is found that 64.38% students read the periodicals. This means that the percentage of students reading the periodicals is smaller than the percentage of students reading the newspapers.

This is more or less also reflected in the case of the city students. In case of the rural area, we find

that there is a greater percentage of students reading the magazines as compared to the overall percentage of students. In case of the urban area student there is a decline in percentage for magazine reading as compared with the percentage for newspaper reading. Thus it can be observed that amongst the rural students, the newspaper and magazine reading is found to the same extent whereas in case of the urban and the city students, there is a greater percentage for reading of the newspapers and a lower percentage of students, who read the periodicals. The fall is to the extent of about 22% in case of the city students and about 15% in case of the urban students. This means that the students do not do much of outside reading.

As in case of the newspapers, so also in case of the magazines 88.60% students read the magazines published in one's own language whereas 11.40% read magazines in their own language as well as in other language. In view of the fact that by the time a student has gone to the pre S.S.C. or S.S.C. class, he has studied atleast 3 major languages - the regional, the national and the English - it could be expected that he should be interested in reading the magazines in atleast 2 languages - the regional and the national. But we find that a majority of students read the magazines in the

regional language only. In this respect the students of the rural area must be made a special mention of in as much as 24.27% rural students read magazines of languages other than the mother tongue. In case of the urban area, it is only 3.96% and in case of the city area, it is 7.25%. Amongst the magazines that are read by the students, the most generally read are:

(1) One's own language:

(a) Gujarati: Akhand-Anand, Kumar, Chitralok, Urmi and Navrachna, Daksina, Sikshana and Sahitya, Chandani, Gee, Savita, P Visva Vijnana, Paras, Sansar, Chanda-mama, Christi-Bandhu, Jagmag, Beej.

(b) Marathi: Kirloskar, Navnit, Chandoba, Amrut, Udhyam, Vasant.

(c) Sindhi: Hindustan, Deep, Sama, Sindhi, Jagriti.

(2) Other languages: Sport and Pastime, Manohar Kahaniya, Filmfare, Screen, Illustrated Weekly.

Subjects of interest in newspapers and Magazines: (Table 4A. 40)

TABLE 4A. 40

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Information	78	63.88	57	43.83	141	68.16	276	60.19
2. Religious	1	0.81	1	0.77	-	-	2	0.44
3. Story	32	26.24	38	29.23	39	18.84	109	23.79
4. Titbits	3	2.45	2	1.54	2	0.96	7	1.52
5. Sports	2	1.64	1	0.77	11	5.31	14	3.05
6. Cinema	-	-	5	3.85	3	1.44	8	1.74
7. Detective	-	-	6	4.62	3	1.44	9	1.96
8. Advertisement	1	0.81	1	0.77	2	0.96	4	0.87
9. Literature	-	-	8	6.15	4	1.93	12	2.61
10. Science	3	2.45	6	4.62	1	0.48	10	2.18
11. Short-Novel	-	-	4	3.08	-	-	4	0.87
12. Music News	-	-	1	0.77	1	0.48	2	0.44
13. Commerce	1	0.81	-	-	-	-	1	0.22
14. Not interested	1	0.81	-	-	-	-	1	0.22
Total:	122	100.00	130	100.00	207	100.00	459	100.00

We now look at the subjects of interest of the students in the newspaper and the magazine. 60.90% students have as their subject of interest news i.e. information and 23.79% students have shown as their

subject of interest stories. These are two major subjects of interest and the rest of them are as contained in the table.

When we observe this in relation to the three areas, we find that the rural area conforms to the general picture rather closely, the city students deviate from it in as much as 43.83% urban students and 68.16% city students have as their subject of interest information and 29.23% urban students and 18.84% city students have as their interest story.

It can thus be said that the interests of students are of a very general type and no specific interests are indicated. However, it must be mentioned that 3.85% urban students and 1.44% city students have mentioned cinema matter as their subject of interest, whereas 2.45% rural students, 4.62% urban students and 0.48% city students have given Science as their subject of interest.

This shows that the points of main interest of the students are the news items and whatever that appears as literature particularly in the form of short stories in the newspapers and magazines.

:QUALITY OF STUDENTS:*

Distribution of students according to their academic quality:

TABLE 4A.41

Quality	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Good	41	29.29	40	26.67	77	30.80	158	29.26
2. Average	40	25.56	56	37.33	72	28.80	168	31.10
3. Ordinary	41	29.29	42	28.00	74	29.60	157	29.08
4. Weak	18	12.86	12	8.00	27	10.80	57	10.56
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that the qualitatively 'average' students are the largest with 31.10% and the qualitatively 'weak' students are the lowest with 10.56%. The qualitatively 'good' and 'ordinary' students are almost on par with 29.26% and 29.08% respectively. The fact that the percentage of weak students is 10.56% suggests that the weaker students are eliminated at the earlier stages.

When we come to the a three areas, we find that almost the same picture is reflected particularly in case of the city and the rural areas and there is this

* Determination of students' academic quality is given in Appendix 'B'.

difference in the case of the urban area that the percentage of 'average' students is a little higher as compared to the percentage of 'good' students. Thus in the urban area, the qualitatively 'average' students are more in relation to the qualitatively 'good' students. Corroborating this fact the Kaira inquiry observes that 'there is no significant difference in the quality of the student belonging to the rural and urban areas.' (P. 166)

Quality of local and non-local students:

TABLE 4A. 42

Quality	Local		Non.local	
	No.	%	No.	%
1. Good	130	32.02	28	20.90
2. Average	129	31.77	39	29.11
3. Ordinary	106	26.11	51	38.05
4. Weak	41	10.10	16	11.94
Total:	406	100.00	134	100.00

It will be seen from the table that in case of the two upper categories of academic quality of students, the percentage is higher in case of the local students as compared to the non-local students. But in case of the two lower academic qualities the percentage of non-

local students is higher than the local students. This implies that the students who have to come from the outside places for purposes of study are not able to devote as much time as they should to their studies and consequently they do not show that much qualitative attainment as is shown by the local students who have more time at their disposal and also more opportunities for studies. If we combine the qualities 'good' and 'average', we find that about 14% more local students are included therein as compared to the non-local students. Similarly, there are 14% more non-local students included in the qualities 'ordinary' and 'weak'.

If we speak in terms of the difference in percentage, between quality of the local and the non-local students, we can say that the difference is the highest in case of the 'ordinary' quality where 11.94% more non-local students are included under that quality as compared to the local students. Again, in case of the 'good' academic quality the local students are 11.12% more than the non-local students.

Caste and quality of students: (Table 4A. 43)

It will be seen from the table that the students of different castes are spread over the various categories of quality, but though that is true, it will be observed that excepting lower intermediates, Parsis and Sindhis, in case of all the remaining castes, the greater percentage of students are included in the two upper academic qualities of 'average' and 'good' as compared to the percentage included in the other two categories of 'ordinary' and 'weak'.

It will be also found that in case of the Banias, Patidars and Artisans, there is an equal distribution of students between qualities 'average' and 'ordinary'. In case of Brahmins, Rajputs, Christians, there is greater percentage of 'ordinary' students as compared to the percentage of 'average' students. It shows that the former are academically better off than the later.

Again, if we observe the difference in percentage of the students belonging to the quality 'good' and 'average', we find that it is high in case of the Brahmins and the Marathas. There is not much difference between the percentage of students belonging to these two qualities in case of Banias, Rajputs, Artisans, Harijans, Muslims and Sindhis. But in case of Patidars, other intermediates, the lower intermediates and the

Christians, the difference is fairly large and more percentage of students are included in the quality 'average' as compared to the percentage of students included in the quality 'good'. Thus, though it is true that students from the point of view of qualitative attainments are distributed over all castes, it must be said that there is not similar distribution of students in relation to their qualitative attainments in case of the castes.

Physical Training:

When we inquire about the student himself, we are also interested in finding out whether the students have a genuine interest in games, sports and exercises and whether they do exercise or not. And if they do exercise, which exercises.

Whether the students do physical exercises outside the school:

TABLE 4A. 44

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	82	58.57	90	60.00	114	45.60	286	52.96
2. No	58	41.43	60	40.00	136	54.40	254	47.04
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that almost 53% students do ~~ex~~ some exercises outside the school. This general picture is reversed in case of the city students in as much as 45.60% city students do some physical exercises outside the school, whereas 54.40% students do not do any exercise. It will be observed that the rural and the urban students do the physical exercise outside the school and that their percentage is a little higher in case of the urban students than the rural students. It is to be noted here that the percentage of students doing some physical exercise is 54% in the Kaira inquiry, whereas it is 95% in the Poona study. This suggests that a Gujarati student is less physical-training minded as compared to his neighbouring Maharastrian student.

What exercises:

TABLE 4A. 45

Form of exercise	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Dand Bethak	45	54.90	31	34.46	66	57.90	142	49.69
2. Surya Namaskar	1	1.22	1	1.11	6	5.26	8	2.80
3. Other exercises	5	6.10	29	32.24	14	12.28	48	16.78

TABLE 4A. 45 (contd.)

Form of exercise	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
4. Aasan	2	2.44	7	7.77	-	-	9	3.15
5. Group games	24	29.24	11	12.21	28	24.56	63	22.04
6. Home guards	1	1.22	-	-	-	-	1	0.35
7. Walking	4	4.88	11	12.21	-	-	15	5.24
Total:	82	100.00	90	100.00	114	100.00	286	100.00

Of those who do some physical exercise, all have answered what physical exercise they are doing. It is seen from the table that almost 50% students do Dand and Bethaks, the traditional form of Indian physical culture. Next come the group games with 22.04%. Thus 22.04% do some group exercises, whereas the rest of them (77.96%) do individual exercises, of whom 50% do Dand and Bethaks, 16.78% do other types of exercises like swimming, boating, wrestling, malkham, etc. There is almost an equal percentage for 'walking' and 'Surya Namaskar' and 'Asanas' taken together.

When we look to the areas, we find that the percentage of students playing games is the highest (29.24%)

in case of the rural students, is the lowest (12.21%) in case of the urban students and the city students with 24.56% are more nearer to the rural students. It is also found that the city students have not accepted for themselves 'walking' as an exercise, whereas it is more in percentage in case of the urban students than in case of the rural students.

Here is indicated the types of physical exercises the students do while they are away from the school, which are to a greater extent individual exercises and not collective ones.

:FRIENDSHIP GROUPS:

• It was inquired of the students as to who their friends are, whether they are students or non-students, of what caste and why they like their friendship. Each student was asked to give opinion about his best 3 friends arranged in order.

Information about students' friends: (Table 4A.46)

TABLE 4A. 46

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	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. About one friend	2	1.43	3	2.00	10	4.04	15	2.79
2. About two friends	3	2.14	1	0.67	27	10.93	31	5.77
3. About three friends	135	96.43	146	97.33	210	85.03	491	91.44
Total:	140	100.00	150	100.00	247	100.00	537	100.00

91.44% students have given information about 3 friends, 5.77% students about 2 friends and 2.79% students about one friend only. Thus information is available about 1550 friends. However, in some points of information about friends, the students have not given information about all their friends.

It will be seen from this table, that whereas a very large majority of rural and urban area students have 3 friends, it is not so in case of the city students. About 15% city students have less than 3 friends of whom 10.93% students have 2 friends and 4.04% have one friend. This cannot be construed to mean that the city students are more reserved than the urban or the rural area student, but it means probably that the city student may not feel or find the need of having more friends.

TABLE 4A. 47

Rural				Urban				City			
Student friends	Non-student friends	Total No.	Student friends	Non-student friends	Total No.	Student friends	Non-student friends	Student friends	Non-student friends	Total No.	Total No.
120	19	139	136	14	150	203	25	228			
118	19	137	128	19	147	208	33	241			
112	22	134	124	23	147	195	31	226			
350	60	410	388	56	444	606	89	695			
85.37	14.63	100.00	87.39	12.61	100.00	87.20	12.80	100.00			

It will be seen that the students having the non-student friend are on the whole less as compared to the percentage of student friends that the students have. However, it is in the rural area that the percentage of non-student friends is the highest, it being 14.63% and it is 12.80% in case of the city students and 12.61% in case of the urban students. This is also so in the Kaira inquiry. "The percentage of friends who have left their study is higher in rural area (21.6%) than the same for the urban area (10.9%)" (p.250)

Now, this speaks for the influence of adult culture on the student. Thus most of the students have as their friends students, and not non-students. This indicates that friendship formation at the stage when the student is still at the school is from the group of the students themselves and not from any outside group. This also means that the student does not go out of his small sphere, nor does he allow an easy access to others through any friendly tie.

Students' castes and their friends' castes: (Table 4A.48)

TABLE 4A.48

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Friend's Caste	Brah- mins	Banias	Pati- dars	Rajputa	Other Inter- mediate	Lower Inter- mediate	Arti- sans	Mara- thas	Lower Castes
	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %	No. %
Brahmins	125 47.39	40 15.09	28 6.85	4 5.33	10 27.80	3 16.65	27 20.00	16 20.96	3 3.36
Banias	43 16.29	145 54.76	31 7.58	7 9.35	11 30.54	4 22.20	19 14.07	1 1.31	7 7.86
Patidars	55 20.83	45 16.98	316 77.26	16 21.38	3 8.34	2 11.15	37 27.41	4 5.28	28 31.46
Rajputs	3 1.13	9 3.39	6 1.47	34 45.32	1 2.78	1 5.55	4 2.96	-	5 5.60
Other Intermediate	7 2.65	5 1.88	7 1.71	1 1.33	11 30.54	3 16.65	6 4.44	2 2.62	2 2.24
Lower Inter- mediate	5 1.89	3 1.13	9 2.20	6 7.98	-	-	12 8.89	-	4 4.48
Artisans	4 1.51	9 3.39	7 1.71	2 2.66	-	2 11.15	24 17.78	4 5.28	4 4.48
Marathas	16 6.06	-	1 0.24	2 2.66	-	-	2 1.49	46 60.66	24 26.98
Lower Castes	1 0.38	2 0.75	2 0.49	-	-	3 16.65	1 0.74	-	9 10.18
Harijans	-	-	2 0.49	2 2.66	-	-	1 0.74	-	3 3.36
Muslims	2 0.76	5 1.88	-	1 1.33	-	-	1 0.74	2 2.62	-

It will be seen that in case of Brahmin students, of the total number of friends they have, 47.39% students are belonging to the Brahmin caste only and if we combine the upper castes, we find that 84.51% friends of the Brahmin students belong to the 3 upper castes. In case of the Baniyas, 54.71% friends are Baniyas and if we combine the 3 upper castes, we find that the percentage of friends from these 3 upper castes, comes to 86.83% and the rest of them are distributed over the other castes. In case of Patidars, it will be observed that 77.26% friends are Patidars and if we combine the 3 upper castes, then 91.61% friends of the Patidars belong to the 3 upper castes. This phenomenon of having friends of the same caste in a greater percentage, is observable also in case of Rajputs, Marathas, Muslims, Christians and Sindhis.

This means that friendship formation is confined not only to the group of school-going students, but also in the case of the 3 upper castes and in Rajputs, Marathas, Muslims, Christians, and Sindhis, the friendship group is, to a very great extent, within the castes themselves, it being the highest in case of Patidars with 77.26%.

In regard to the other castes, we can make

following observations:

- 1) The Lower Intermediate and Parsi students do not have friends from within their own castes.
- 2) All the remaining caste students reflect the tendency of cultivating friendship to a greater extent with students of castes higher than one's own caste, rather than with students belonging to the castes lower than one's own. Thus, friendship is not reciprocated because whereas the lower caste students may have as their friends students from higher castes, who in their turn, may not be regarding them as their friends.
- 3) The castes in which the percentage of friends from outside castes is more than the percentage of friends from one's own caste are Brahmins, Rajputs, other intermediates, lower intermediates, Artisans, lower castes, Harijans and Parsis.

This means that in case of students of these castes, the friendship group, is not restricted to one's own caste but is fairly extended over the rest of the castes also. The concentration of friendship within one's own caste is observed in case of Baniyas, Patidars, Marathas, Muslims, Christians and Sindhis. Students of these castes do not go very much out of their castes and are mere-confined more to their own castes.

4) Though the inter-caste friendship amongst students is manifested, it is found that students of certain castes do not have as their friends, students of certain other castes. Thus, in case of the Brahmin students, though they have 264 families friends in all, none of them is a Harijan (untouchable). The Bania students do not include any Maratha, Harijan, Christian or Parsi among their 265 friends. This implies that the two upper castes of the Brahmins and the Banias do not have any Harijan friends at all. The traditional idea of untouchability may probably be functioning here. This also suggests the possible closeness and separateness that exist between the castes. The Patidars do not have in their 411 friends included any Muslim and or Christian or Parsi or Sindhi. The friendship group of the Patidars therefore, is confined only to the Hindus and they do not go to the other non-Hindu castes to make their friends. The same can be said in respect of the other intermediates, the lower intermediates and the lower castes. This implies that there is a sense of self-containedness in them and that they have not yet developed the cosmopolitan attitude in the establishment of inter-caste relationships even in such an innocent affair as friendship. These castes, therefore, are more clinging to the

traditional Hindu society as compared to the rest of the Hindu castes.

Though students' friendships are not developed with a consciousness of the caste of the friends, we can say that in the present social set up we find the element of caste operating in the formation of friendship patterns of these students.

Reasons for liking friendship: (Table 4A. 49)

TABLE 4A.49

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Reasons	Rural				Urban				City				Rural				Urban				City			
	A	%	A	%	A	%	A	%	A	%	A	%	A	%	A	%	A	%	A	%	A	%		
Friends:	12	8.62	16	11.96	44	17.58	72	13.56	10	7.30	14	9.93	33	13.69	57	10.98								

The students were asked to report the reasons as to why they liked to develop friendship with their friends. They were asked to report this separately in regard to each one of their friends. In the above table all the reasons the students have given for liking their friends are incorporated. In the column of friends are the friends 'A', 'B' and 'C' put in order in which they have been put by the students themselves. It will be observed that friends are accepted as friends because of their intelligence to the extent of 49.89%. This is suggestive of the fact that the student, while he is at the school, is interested in cultivating friendship with students whom he considers as more intelligent than himself. Probably because he might be able to benefit in his own studies from him. The next in order come the 'loving nature' of the friends (13.36%), 'similar nature' (11.26%), and 'good behaviour' with 6.78%. A few of them mention 'studying together' (4.02%), 'self-sacrificing nature' (2.79%) and 'culture' (2.14%) as reasons. It may also be observed that friendship is developed for receiving financial help (1.36%), because of the friend being expert in games (1.94%) and because of his wittiness (1.43%). Thus it will be seen that what the students value in their friends is intelligence, which is a quality of head and

loving and similar nature, which are qualities of heart.

When we observe this in relation to the 3 areas of our study and the 3 friends of the students arranged in order, we find that in case of the rural area, all the three friends are accepted as friends to a greater percentage on account of intelligence; in case of urban area also it is so, but it does not seem to be uniform in regard to the 3 friends. This means that friendship is cultivated with 3 friends not because all of them are intelligent but also because of other factors. In case of city students, it is observed that the reason for cultivating friendship with the first friend is intelligence, whereas in case of the second and the third friends, the factor of intelligence does not weigh so much.

:RELIGIOSITY OF STUDENTS:

In order to inquire about the religiosity of the students, it was inquired of them as to whether community prayer is done in their home, and whether done or not, do they like it or not. It was also inquired of them if they participated in religious activities and whether they put any religious marks on the body or not.

Students' like/dislike for community prayer:
(Table 4A. 50)

TABLE 4A. 50

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Done and like	35	26.32	43	30.72	63	26.92	141	27.81
2. Done and dislike	-	-	1	0.71	2	0.85	3	0.59
3. Not done like	80	60.15	77	55.00	121	51.72	278	54.84
4. Not done dislike	18	13.53	19	13.57	48	20.51	85	16.76
Total:	133	100.00	140	100.00	234	100.00	507	100.00

It will be seen from the table that in 28.40% cases group prayer is being done in the family, whereas in case of 71.60%, group prayer is not done in the family. Thus a very large majority of families do not have a congregational worship.

In order that the students' attitude towards congregational worship and prayer could be understood, the students have been classified under the four categories as done in the table. It will be seen from the table that a large majority of students 82.65% like to have a kind of community prayer, whether it is done or not in the family as compared to the percentage (17.35%) of students who have shown a dislike for community prayer.

The cases where the community prayer is done and is liked by the students are the cases which clearly indicate the inclination of the students towards the phenomenon of community prayer and in the same way, the cases which show a dislike for community prayer even when it is done in the family are very bold cases of dislike because having known what it is they have come to dislike it. In case of percentage for both like and dislike, under the category 'not done', so far as the students who have shown a preference for liking of the of the community prayer, which is in fact a majority

number with 278 of the sample, we cannot definitely say about their true inclination; but those who have expressed that they have a dislike for the community prayer in the same category of students where the community prayer is not done in the home, may be treated as students' freedom in their view about the dislike for community prayer.

When we now come to look at the picture in the three areas, we find that the general picture is more or less reflected there. In the rural area, in case of 26.32% students the community prayer is done, whereas in case of the urban area it is done in case of 31.43% and in case of the city area, it is done in case of 27.77% students. It is observed that of those students in whose family, the community prayer is done, the percentage of students showing a dislike for it is almost negligible and that in case of the rural area, there is none who has shown a dislike. We see that in all the three areas, there is shown a dislike for community prayer by a very large majority of students, it being 86.47% in case of the rural area, 85.72% in case of the urban area and 78.64% in case of the city area. Similarly, the percentage of students showing dislike is 13.53% in case of the rural area, 14.28% in case of the urban area and

21.36% in case of the city area. Thus it can be observed that in point of percentage for liking community prayer, whether done or not in the family, is in the declining order, commencing from the rural area going down to the city area through the urban area. It is significant to observe here that whereas the community prayer is done in maximum percentage in case of the urban area, followed by the city area, followed by the rural area, the like for the community prayer by the students is in the order described earlier.

Students' participation in religious activities:
(Table 4A. 51)

TABLE 4A. 51

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	113	80.72	107	72.27	160	64.81	380	71.29
2. No	24	17.14	33	22.32	72	29.09	129	24.21
3. Occas- ionally	3	2.14	8	5.41	13	6.10	24	4.50
Total:	140	100.00	148	100.00	245	100.00	533	100.00

It is one thing to show a liking for religious activity and another thing to actually participate in it. We here observe the students' participation in religious activities. It will be seen from the table that 75.79% students participate in the religious activities. Thus for every one student, who does not participate in the religious activities, there are three others who are participating in the religious activities.

When we come to the areas, we observe there also that the percentage of students participating in the religious activities is by far more than the number of students who do not participate in religious activities. In the descending order of percentage it is the rural area (82.86%), the urban area (77.68%) and the city area (70.91%). Thus it will be seen that the percentage of students participating in the religious activities is the highest in case of the rural area, the lowest in case of the city area and the urban area stands almost in between the two.

It must also be observed here that whereas in matter of their liking of the community prayer, the difference between the percentage of the rural (86.47%) and the urban (86.72%) students is not much, it is observed here that the difference is fairly large in the sphere of

students' participation in religious activities. 82.86% of the rural and 77.68% of the urban students participate in religious activities. Similarly it can also be seen that in matter of students' liking for community prayer, the gap in percentage between the urban and the city area was large, and whereas it is also large in case of the students' participation in religious activities. This means that whereas the clinging to the religion is more in case of the rural area, it is less in case of the urban area and much less in case of the city area. It is bound to be so as the rural areas are generally more traditional and conservative than the urban and city areas.

Whether students put religious marks on body:
(Table 4A. 52)

TABLE 4A. 52

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	9	6.43	18	12.00	20	8.00	47	8.70
2. No	131	93.57	132	88.00	230	92.00	493	91.30
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be observed here that a very large majority of students do not put religious marks of any kind on their body. Of the total sample of 540 students, 47 i.e. 8.70% students put the religious marks.

In case of the areas, it will be observed that the urban area students have the maximum (12%) percentage of those who put the religious marks, the rural area student has it the least (6.43%) and the city student comes in between with 8%.

Thus though the overall religiosity of the students was observed to be more in case of the rural students, followed by the urban student, followed by the city students, in this respect of putting the religious marks on the body, it is reversed in as much as the urban students come first followed by the city students, followed by the rural students.

Spheres of religiosity in students:

TABLE 4A. 53

Spheres	Rural	Urban	City	Total
	%	%	%	%
1. Students liking for community prayer	86.47	85.72	78.64	82.65
2. Participation in religious activities	82.86	77.68	70.91	75.79
3. Religious marks put on body	6.43	12.00	8.00	8.70

We try to determine the religiosity of the students in general and in relation to the areas of our inquiry.

It will be seen from the table that in all the areas, the trend is towards the decline as we go from the student's like for community prayer to his participation in religious activities, to his putting religious marks on the body. In case of the total sample the fall is from 82.65% for the first sphere to 75.79% for the second and only 8.70% for the third.

Thus, the students whether rural, urban or city, favour community prayer and participate in religious activities comparatively more than putting religious marks on their body. It means that though they are religious-minded they do not like to display it on their body. It may be that they regard it more as their personal affair.

The decline in the rural, the urban and the city areas is also manifestly observed, but whereas in case of the rural area, the fall from the first sphere of religiosity viz. like for community prayer to the other viz. participation in religious activities is about 4%, it is about 8% in case of both the urban and the city areas; and the fall from the second sphere to the third i.e. from participation in religious activities to putting of the religious marks, it is about 76%, in case

of the rural area, 65%, in case of the urban area and 62% in case of the city area.

Thus we find that there is a decline in the religiosity of the student in all the three spheres as we go from the first sphere to the second and to the third sphere from the second. We also observe that this fall is gradual and it is comparatively lesser in case of the rural area, more in case of the urban area and most in case of the city area.

* * * *

Thus, we are studying the educated youth whose average age is 16.77 years. In case of city students the average age is lower (16.43%), it is higher in case of the urban students (16.99%) and is the highest (17.22%) in case of rural students. Upper-caste students have a lower average age as compared to the average age of the lower castes who have a high average age.

A large bulk of students (86.26%) are unmarried, 8.36% are married and 4.38% betrothed. Rural area has a higher percentage of married students than the city. However, city claims the highest percentage of betrothed students.

The students are early-risers and commence their day's work with the rising sun. The meal timings are not suitably adjusted. The traditional items of dress like cap, coat and dhoti are fast disappearing and the attachment to dhoti as a dress is the highest among the lower castes than among the upper castes.

Cinema is an accepted activity by city families. Cinema-going habit is more in case of the urban and the city students rather than in the rural students; and among the former two, it is more so in case of the urban students rather than the city students. The upper-castes students are more occasional cinema-goers and the lower castes are more habitual cinema-goers while the remaining castes are more cinema-addicts.

A section of students (23.55%) visit the films without guardians' knowledge. This category of students are observed to be more in the lower-castes as compared to the upper-castes; more in the lower income groups as compared to higher income groups.

The extra-reading habit is cultivated by the student. However, the number reading periodicals is less than that reading newspapers. Their subjects of interest are news items and short stories.

From the stand-point of academic attainments of the students their city-urban-rural habitation makes no significant difference in their quality. The local students are qualitatively higher than the non-local students. Caste does not seem to be co-related with students' quality.

The friendship group of students is confined to the school-going students and to the students of the same caste or same-level castes.

In matter of religious attachment and practise the trend is towards the decline as we go from the student's like for community prayer to his participation in religious activities, to his putting religious marks on his body. This decline is more in the city students than the urban students, and more in the urban students than in the rural students.

CHAPTER IV

:PART B:

THE STUDENT IN THE FAMILY

Having observed the personal habits of the student, his civil condition, his friendship group and his religiosity, in this part of the chapter we observe the student in his family.

While the student is hardly for a period of six hours in the school, he spends a major part of the day within the family. It is our concern here to observe the student in the family by observing the attachment of the student to his family and his relations with the family members. We observe here the type of the family the students live in, the size of the family, the members of the family with whom he can talk most freely and least freely and would also observe whether the student participates in the work of home.

This we will do in relation to some of the sociological aspects discussed in Chapter I.

Distribution of students according to the type of family group they live in:

The students were asked to state the different

relations staying in his family and the number of persons under that relation. On this basis, the type of the family has been determined as either nuclear or joint. The nuclear family includes father, mother, unmarried brothers and sisters and the student himself. The joint family is taken as one in which, besides these, the married brothers stay or one where the father of the student and his uncle and their children stay together under the parental roof of the grand father.

Type of family group:

TABLE 4B.1

Type of family	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1.Nuclear	30	21.43	55	36.66	89	35.60	174	32.22
2.Joint	110	78.57	95	63.34	161	64.40	366	67.78
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that there are 32.22% nuclear families and 67.78% joint families. But as we come to the areas of investigation, we find that though this general picture is almost fairly reflected in case of the urban and the city areas with 36.66%

nuclear and 63.34% joint families and 35.60% nuclear and 64.40% joint families respectively; in case of the rural area, the percentage of joint families is much larger - it being 78.57%. Thus it can be said that the joint family system is still having its hold in rural, urban and the city areas, but it is the maximum in case of the rural area.

Size of the family:

TABLE 4B.2

Size	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Small	5	3.57	7	4.66	15	6.00	27	5.00
2. Medium	52	37.14	68	45.33	128	51.20	248	45.93
3. Large	45	32.14	47	31.33	66	26.40	158	29.27
4. Very large	38	27.15	28	18.68	41	16.40	107	19.80
Total:	140	100.00	150	100.00	250	100.00	540	100.00

The families in which the students are living have been classified under four main groups:

1. Small: where a family is composed of 1 to 3 members;
2. Medium: where the family is composed of 4 to 7 members;

3. Large: where the family consists of 8 to 10 members; and
4. Very large families where the family members exceed 10.

It will be seen that there are 27 i.e. 5% small families, 248 i.e. 45.93% medium size families, 158 i.e. 29.27% large size families and 107 i.e. 19.80% very large families. Thus a majority of the families are medium in size. Small families are (5%) as compared to the large and the very large families which when taken together are 49.07%. For every one small family, there are ten large or very large families and for every one small family there are nine medium size families.

Coming to the areas, in case of the rural area for every one small family, there are about ten medium families, nine large families and seven very large families. In case of the urban area, there are seven small families, 68 medium families, 47 large families and 28 very large families. Thus in case of the urban area, for every small family, there are nine medium families, about six large families and four very large families. In case of the city area, for every one small family, there are about eight medium families, about four large families and a little less than three very large families. If we group the small and the medium

families together and the large and the very large families together, we find that in case of the rural area, the second group claims 59.34% families and in case of the city 57.20% families belong to the first group.

This means that the families are more or less evenly distributed in point of their sizes in the urban area, and they tend towards the smaller size in case of the city and towards the larger size in case of the rural area.

Relation of students with the guardians:

TABLE 4B.3

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Father	115	82.15	132	87.99	202	80.80	449	83.13
2. Mother	5	3.57	8	5.33	6	2.40	19	3.52
3. Brother	11	7.86	5	3.34	32	12.80	48	8.89
4. Uncle	3	2.14	5	3.34	7	2.80	15	2.78
5. Maternal uncle	5	3.57	-	-	2	0.80	7	1.30
6. Brother in Law	-	-	-	-	1	0.40	1	0.19
7. Others	1	0.71	-	-	-	-	1	0.19
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that 83.13% students have father as the guardian, 8.89% have brother as the guardian and 3.52% have mother as the guardian. The

remaining small percentage of students have as their guardian either uncle or maternal uncle or some other relative.

When we come to the areas, we find more or less the picture reflected with this difference that in case of the urban area, the mother is the guardian in 5.33% cases and the brother is the guardian in 3.34%.

On the whole, therefore, it can be stated that the students are having a patriarchal family and father is the head of the family. He is the architect of the family aspirations and he controls the affairs of the family. Thus the picture of the family we have is of a patriarchal family.

Guardian's age:

TABLE 4B.4

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Below 35	12	8.57	23	15.56	38	15.97	73	13.88
2. 35 to 40	48	34.29	24	16.23	37	15.55	109	20.72
3. 41 to 45	28	20.00	43	29.09	55	23.11	126	23.96
4. 46 to 50	26	18.57	22	14.78	39	16.39	87	16.54
5. 51 to 55	11	7.86	20	13.53	28	11.75	59	11.22
6. 55 to 60	10	7.14	9	6.06	29	12.19	48	9.12

TABLE 4B.4 (contd.)

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
7. 61 to 65	2	1.43	3	2.03	10	4.20	15	2.85
8. 66 to 70	-	-	4	2.70	-	-	4	0.76
9. Above 70	3	2.14	-	-	2	0.84	5	0.95
Total:	140	100.00	148	100.00	238	100.00	526	100.00

It will be seen from the table that a very large majority of guardians (86.32%) are below the age of 55, of whom 34.60% are below the age of 40, and 51.72% between the age of 41 to 55. 13.68% guardians are above the age of 55. This means that the difference between the age of the students and of the guardians is by a generation or two, the generation being taken of a period of 20 years.

We observe that in case of the rural area, there is a larger percentage of parents below the age of 40 as compared to the percentage of that age in case of the urban or the city area, both of which stand very near to each other with 31.79% and 31.52% respectively. Correspondingly, the percentage of guardians between the age group 41-55 is lower in case of the rural area (46.33%), it is the largest (57.40%) in case of the urban area and it is 51.25% in case of the city area. For the

age group 56 and above, the urban and the rural area students are very near to each other with 10.81% and 10.71% respectively and the percentage for the same age group in case of the city area is the largest with 17.23%

This means that the guardians of students of the rural area are younger than the guardians of the urban and the city area. This may be due to the fact that in the rural area, early marriages are not infrequent even today and as we had occasion of observing in Part A the percentage of rural students for early betrothal and early marriage, following the examples of their guardians, is high as compared to the students of the urban and the city areas.

This also means that where the difference between the age of the student and of the guardian is not much, the relationship between the guardian and the son is likely to be of equality rather than of any other nature.

Members with whom students can talk most freely:

The extent of free association and free talk by the student with the members of the family help us to determine the place of student in the family. The following table indicates the relationship of the person with whom the student can speak most freely:

TABLE 4B.5

Relations	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Father	15	10.71	12	8.05	17	6.85	44	8.19
2. Mother	57	40.76	50	33.55	78	31.50	185	34.46
3. Brother	33	23.53	25	16.78	55	22.18	113	21.04
4. Sister	4	2.86	6	4.03	6	2.41	16	2.98
5. Brother's wife	6	4.29	5	3.36	5	2.02	16	2.98
6. Younger brother	2	1.43	1	0.67	6	2.41	9	1.68
7. Uncle	2	1.43	-	-	-	-	2	0.37
8. Grand father	2	1.43	-	-	-	-	2	0.37
9. Grand mother	1	0.71	2	1.34	4	1.61	7	1.30
10. Wife	1	0.71	1	0.67	-	-	2	0.37
11. With all	13	9.29	34	22.83	58	23.36	105	19.55
12. With none	3	2.14	13	8.72	18	7.26	34	6.33
13. Father's sister	1	0.71	-	-	-	-	1	0.19
14. Aunt	-	-	-	-	1	0.40	1	0.19
Total:	140	100.00	149	100.00	248	100.00	537	100.00

From the table it will be seen that about $\frac{1}{3}$ of the students i.e. 34.46% speak most freely with the mother and 19.55% of the students speak most freely with

all in the family. 21.04% students can talk most freely with the brother, whereas 8.19% are able to speak most freely with the father. It must also be observed that 6.33% students are not able to speak freely with anybody in the home; and an equal percentage i.e. 2.98% each are able to speak most freely with sister and brother's wife.

When we come to the areas, we find that in each one of them, the largest percentage is able to speak freely with the mother. In case of the urban and the city areas, 22.83% and 23.36% students respectively can talk most freely with all in the family. In case of the rural area, the freedom of talk with brother is to the extent of 23.53%, in case of the urban area, it is 16.78% whereas in case of the city area it is 22.18%. The freedom of talk with the father is observed to be in the descending percentage, it being 10.71% in case of the rural area, 8.05% in case of the urban area and 6.25% in case of the city area. It was also inquired of the students, if they could talk with the father with the same freedom with which they talked with the other members of the family. From the replies it is clear that 39.48% speak with the father with the same freedom with which they can talk with other members of the family.

The percentage for the same in case of the city area and the rural area being 40% each and in case of the urban area it is 39%. We find that both in case of the urban and the city area students, the percentage of freedom of talk with none in the family, like the freedom of talk with all the in the family is close to each other with 8.72% in case of the urban area and 7.26% in case of the city area. It is in case of the rural area that the percentage of students falling under this category is the least with 2.14%.

The picture which emerges out of this is that the mother is by far the most loved member. She is confided in by the students. It is before her that the children can open their heart and almost be assured of her sympathy and support. That there are as many as three students in the rural area, 13 in the urban area and 18 in the city, making a total percentage of 6.33% who do not speak freely with anyone in the home, should be considered significant. If at the average age of 17, the student is to develop such a reserved nature or such a shy or unsocial nature, it is to be wondered what useful member of the society could he be. Again between the father and the mother, we find that the students talk more freely with the mother rather than with the father.

In case of the rural area, 4% more students and in case of the city 5% more students talk freely with the mother than the with the father. As observed earlier the father is the head of the family in a vast majority of cases. He has his responsibilities. He may have to use his authority many times. Though he may have affection for his children he may not be able to express it so manifestly as the mother. It is probably for this reason that there is such a difference between the percentage of students talking freely to the mother as compared to the father. It is also further to be understood that the father does not have as many occasions and opportunities for the expression of his feelings as the mother has. Also, the traditional notion of respect and obedience to the father may be operating.

Another point to be observed is about the freedom of talking to the brother and the sister. It is true, in case of the areas, that the students are able to speak with more freedom with their brother than with their sisters. In case of the rural area about 12% more students, in case of the city area, about 11% more students and in case of the urban area about 4% more students talk freely with the brother than with the sister. In a family brothers and sisters are all brought up

together and yet the freedom of talk with the sister is less as compared to the brother. This implies that in the family a male member identifies himself more with another male member whether of the same age or of higher or lower age but he cannot identify himself with a female member of the family. Whether the girls also have a similar kind of feeling or not would come out from an inquiry of a similar nature conducted in their case. But why should this be so? As we have observed earlier, the average of the student is 17+. It is the age when he has become adolescent and might have become sex conscious and the social taboos might start functioning by then and that they may explain why the student under inquiry does not talk freely with the sister. Another factor for this may be that the sister has less education than the brother or even may be illiterate and hence she may not be able to share with the problems and puzzles with which the student youth may be confronting.

Members with whom the students can talk least freely: (Table - 4B.6)

TABLE 4B.6

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Relation	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Father	52	45.64	66	61.86	98	63.22	216	57.86
2. Mother	9	7.89	5	4.56	8	5.16	22	5.81
3. Brother	22	19.29	8	7.42	17	10.96	47	12.57
4. Sister	5	4.39	6	5.51	10	6.45	21	5.61
5. Brother's wife	7	6.14	3	2.83	6	3.87	16	4.24
6. Younger brother	-	-	-	-	1	0.65	1	0.27
7. Uncle	6	5.26	6	5.51	8	5.16	20	5.35
8. Grand father	2	1.75	3	2.83	1	0.65	6	1.60
9. Grand mother	-	-	1	1.90	-	-	1	0.27
10. Wife	2	1.75	1	1.90	-	-	3	0.80
11. With all	2	1.75	3	2.83	3	1.94	8	2.14
12. With none	4	3.51	2	1.90	3	1.94	9	2.41
13. Person outside of family	-	-	1	0.95	-	-	1	0.27
14. Aunt	3	2.63	-	-	-	-	3	0.80
Total:	114	100.00	105	100.00	155	100.00	374	100.00

We have also inquired of the students about the member of the family with whom they can talk least freely.

It is observed in the descending degree of percentage that the students speaking least freely with a member of the family is the father, then comes the brother, then the mother, then the sister, then the uncle. But these last three stand very close to each other with a difference of .24% and .27%.

We find that, on the whole, this table corroborates the findings of the previous table and it establishes that the students talk more freely with the mother than with the brother or the sister or the father. It is important to note that there are 1.75% students in case of the rural area and 1.90% students in case of the urban area who have answered that they can talk least freely with their wives. This explains the family atmosphere in which the married students of the rural and the urban areas are living.

Students' assessment of guardians' relation with them: (Table - 4B.7)

TABLE 4B.7

Relation	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Loving	121	86.44	125	83.34	232	93.18	478	88.68
2. Fearful	10	7.14	9	6.00	3	1.20	22	4.08
3. Reserved	1	0.71	2	1.33	4	1.61	7	1.30
4. Of equality	7	5.00	9	6.00	9	3.61	25	6.64
5. Un-understand- able	1	0.71	5	3.33	1	0.40	7	1.30
Total:	140	100.00	150	100.00	249	100.00	539	100.00

The picture which emerges here is that the guardians' relation with the students, as judged by the latter, is 'loving'. A very large majority of students (88.68%) find it to be 'loving'; 4.64% find it to be of 'equality'; 4.08% find it as 'fearful' and an equal percentage (1.30% each) regard it as 'reserved' and 'ununderstandable'.

When we come to the areas, we find that in each of the areas, the largest percentage of students assess the guardians' relation with them as 'loving'. This is the highest in case of the city students (93.18%), a few less (86.44%) in case of the rural student and a few still less (83.34%) in case of the urban student. It may also be observed that whereas in case of the urban area, there

is an equal percentage for the guardians' relation with the student as 'fearful' and as of 'equality', in case of the rural area, the percentage for 'fearful' is more (7.14%) and for 'equality' it is less (5%), in case of the city area, it is more for 'equality' (3.61%) and less for 'fearful' (1.20%).

Thus in most of the cases, the relationship of the guardian with the student is affectionate. It is what it should be. If in addition we take those cases where the relationship is of equality, we will find that the percentage will be higher still. We have had occasion to observe earlier that the father is the guardian in a large majority of cases. We have also observed that more students talk freely with the mother than with the father. How is it then that the relations of a large number of students with their guardians are 'loving'. This means that though a certain degree of distance prevails between the students and their fathers, it is not due to fear but due to respect for the elders. It is not so great as to destroy affectionate relations between them. This indicates that the family homogeneity and the family relationship is in the direction of peace and solidarity.

It will^{be}/observed that it is in case of the rural area that there is the largest percentage (7.14%) who

regard the guardians' relationship with the student as 'fearful' as compared with the urban area, where it is 6% or the city area where it is only 1.20%. This means that the treatment that the city guardian accords to his wards is more refined than the treatment accorded to the students by the rural guardians. This corroborates our earlier observation that the city guardian is more enlightened as compared to the rural guardian.

It was also inquired of the students whether they find the relationship alright. Of the 537 students who replied, only 31, i.e. 3.91% said that it was not alright. Keeping in view the fact that in case of the guardians whose relationship is regarded as 'fearful', 'reserved' or 'ununderstandable', giving a total percentage for the three as 6.68%, it is to be noted that of these about 4% do not find the guardians' relation as alright. Thus for every 6 students in 100, whose guardians' relationship with them is either 'fearful' or 'reserved' or 'ununderstandable', there are 4 in 100 who do not find the relationship as alright.

If we turn to the areas, we find that the total percentage for guardians whose relationship with the student is 'fearful' or 'reserved' or 'ununderstandable' is 8.56% and the percentage of students not finding the relationship alright is 6.43%; in case of the urban area,

the total percentage of guardians' relation under the categories is 10.66% against which 4.70% students do not find the relationship alright; whereas in case of the city area, 3.21% fall under the three categories, and the percentage of students who do not find the relationship as alright is 2.62%. Thus it will be observed that the undesirable relation of the guardian with the student is the largest in percentage in case of the urban student but the percentage of students not finding such relationship as alright is the least, whereas the percentage for the undesirable relation of guardian with the student and not finding the relationship acceptable is fairly well related in case of the rural and the city students.

Whose behaviour students dislike:

TABLE 4B.8

Relation	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Father	3	2.14	6	4.00	7	2.80	16	2.96
2. Mother	-	-	5	3.33	6	2.40	11	2.04
3. Brother	2	1.43	5	3.33	14	5.60	21	3.89
4. Sister	-	-	4	2.67	6	2.40	10	1.85
5. Brother's wife	5	3.57	2	1.33	3	1.20	10	1.85
6. Younger brother	-	-	2	1.33	9	3.60	11	2.04

TABLE 4B.8 (contd.)

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Relation	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
7. Uncle	2	1.43	5	3.33	2	0.80	9	1.67
8. Grand father	2	1.43	-	-	1	0.40	3	0.56
9. Grand mother	1	0.71	1	0.67	2	0.80	4	0.74
10. Wife	-	-	1	0.67	-	-	1	0.19
11. Maternal uncle	-	-	-	-	1	0.40	1	0.19
12. None	123	87.86	115	76.67	197	78.80	435	80.53
13. Don't know	-	-	1	0.67	-	-	1	0.19
14. Father's sister	-	-	1	0.67	-	-	1	0.19
15. Aunt	2	1.43	2	1.33	2	0.80	6	1.11
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be observed from the table that out of 540 students, 435 have answered that they do not dislike the behaviour of any member in the family. Thus 80.53% students find the behaviour of the family members as quite agreeable and acceptable. In case of the areas also it is more or less the same picture reflected, but in case of the rural area, the percentage of students who find the behaviour of the family members as acceptable is

the largest with 87.86% whereas in case of the city area, it is 78.80% and in case of the urban area it is 76.67%.

If we look to the relationship of the student with the member of the family whose behaviour they dislike it is in the following order in case of the rural area: brother's wife, father, brother bracketted with uncle, grand-father, aunt and last come grand-mother. In case of the city area, it is thus: brother, younger brother, father, mother bracketted with sister, brother's wife, uncle bracketted with grand-mother and aunt, and maternal uncle. In case of the urban area it is: father, mother bracketted with brother, and uncle; sister, brother's wife bracketted with younger brother and aunt; grand-mother, wife and father's sister are bracketted.

Thus in case of the rural area it will be found that there is a greater percentage for disliking the behaviour of family members who fall outside of the parent-children family unit which makes the family, a nuclear type. This is because, in the rural area as we had observed earlier, there are more number of joint families as compared to the number for the same in the case of the urban area and the city area. In case of the urban area, it will be observed that the percentage for the dislike of the members of the parent-children group and

the others who fall outside of it, is almost the same. Thus the behaviour of those, who fall within the parent-children family group is as much criticised as the behaviour of those who fall outside of that group. In case of the city area, the members of the family, whose behaviour is disliked within the parent-children family group is more in percentage as compared to those who fall outside that group. This is so because in case of the city area, the number of nuclear families are more as compared to their number in the rural and the urban areas.

Thus, when there are joint families, the tendency is towards the dislike of the members outside the parent-children group, but where there are nuclear families, the tendency is towards the disliking of the behaviour of the members within the nuclear family group itself.

It was also inquired of the students as to why they dislike the behaviour of the members of the family. The reasons for the dislike as given by the students are as contained in the following table: (Table 4B.9)

TABLE 4B.9

Reasons	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Don't know	20	43.50	1	3.03	1	1.85	22	16.54
2. Rudeness	12	26.12	10	30.31	17	31.95	39	29.32
3. Makes mentally weak	2	4.34	1	3.03	1	1.85	4	3.01
4. Impedimenting progress	5	10.85	3	9.09	13	24.65	21	15.79
5. Hurting	-	-	2	6.06	5	9.25	7	5.26
6. Quarrelsome	1	2.17	5	15.15	9	16.65	15	11.28
7. Weeping	-	-	1	3.03	-	-	1	0.75
8. Characterlessness	-	-	3	9.09	3	5.55	6	4.51
9. Inquisitive	1	2.17	1	3.03	1	1.85	3	2.26
10. Disrespectful	2	4.34	4	12.12	4	7.40	10	7.52
11. Economic loss	3	6.51	2	6.06	-	-	5	3.76
Total:	46	100.00	33	100.00	54	100.00	133	100.00
	<u>26</u>		<u>32</u>		<u>53</u>			

It will be seen that the reason in case of a large percentage is rudeness with 29.32% and they follow the reason that they are impediments in the progress of the

student (15.79%), quarrelsomeness of the members (11.28%), dis-respectfulness on the part of the members (7.52%), and the others follow them with almost equal percentage, rather closely. It may be noted that as many as 16.54% students have said that they do not know the reason why they dislike the behaviour of the members of the family.

Now when we come to the areas, a large majority of rural students (43.50%) are not able to give the reason for the dislike of the family members. We have seen earlier that in case of the rural area, the dislike is more for those members of the family, who fall outside of the parent-children family group. They are, therefore, not the student's 'own'. They are not the blood relations. Thus these students might probably instinctively feel dislike for those members of the family and may therefore, be not able to assign the reason for the dislike. For the reason of rudeness, 26.12% students dislike the behaviour of the members of the family, whereas for obstructing the progress of the students 10.85% students dislike the behaviour. It is to be observed that 6.51% students dislike the behaviour of the members of the family because they bring about some economic loss. In case of the urban and the city areas, 30.31% and 31.95% respectively dislike the family members' behaviour for quarrelsomeness. It must also be observed that whereas in

case of the city student, 24.65% students dislike the behaviour of the member of the family because they are an impediment in the progress of the student, the percentage for the same in the urban area is 9.09%. As against it, the percentage for disliking the members of the family for the reason of characterlessness is more in case of the urban area with 9.09% as compared to the city area where it is 5.55%. It may also be observed that the percentage for disliking the family members' behaviour as disrespectful is higher in the urban area with 12.12% whereas it is 7.40% in the case of the city area.

Thus whereas a majority of rural students are not able to specify the reason for the dislike of the behaviour of the member of the family yet from those who have specified it, the highest is for rudeness, followed by retarding the progress of the student. In case of both the urban and the city students, the highest percentage is for rudeness, but it is followed by retarding the progress in case of the city students, whereas it is followed by quarrelsomeness in case of the urban students. On the whole, therefore, it can be said that the students come ~~at~~ to dislike the behaviour of the family members when they do not get in return from them what they expect from them.

What does the student expect? He expects the family members to be fair and just and cordial and well-behaved to him. He expects peace and quiet in the family. He expects them to be strong and sound in mind and character, and progressive in ideas and behaviour. When these expectations of the student are not fulfilled, he starts disliking the behaviour of the family members.

What type of behaviour disliked?

TABLE 4B.10

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Beating	2	6.90	2	5.88	3	5.67	7	6.03
2. Abusing	3	10.35	3	8.82	1	1.89	7	6.03
3. Rudeness	2	6.90	6	17.64	15	28.25	23	18.93
4. Bad habits	-	-	1	2.94	-	-	1	0.86
5. Suspicious	3	10.35	1	2.94	2	3.78	6	5.17
6. Dogmatic	-	-	1	2.94	-	-	1	0.86
7. Autocratic	6	20.65	3	8.82	6	11.34	15	12.93
8. Rough talks	9	31.05	10	29.44	9	17.01	28	24.84
9. Disobeying	3	10.35	1	2.94	13	24.50	17	14.78
10. Weeping	-	-	1	2.94	-	-	1	0.86
11. Characterless- ness	1	3.45	3	8.82	3	5.67	7	6.03
12. Destructive	-	-	1	2.94	-	-	1	0.86
13. Talkative	-	-	1	2.94	1	1.89	2	1.72
Total:	29	100.00	34	100.00	53	100.00	116	100.00

Having examined the reasons for which the student has a dislike for the members of the family, we now turn to a description of the type of behaviour, which is disliked by the students. We will find that the type of behaviour which is disliked by the student is closely related with the reasons for which the student has come to show the dislike. Of the 133 students, who showed dislike for behaviour of the members of the family, 22 do not assign the reasons but here we find that 116 students have described the type of behaviour which is disliked by them. The largest percentage (24.84%) dislike 'rough talks'; and 18.93% dislike 'rude behaviour'. If we take this together under the joint head of 'rudeness' to include both rough talk and rude behaviour, it comes to 43.77% and if we add to these, the percentage for beating and abusing, which is also a kind of rude behaviour, it comes to 55.83%. Thus, a large majority of students dislike rude behaviour of the members of the family. Disobedience to the students of the younger members of the family, and the disobedience to the parents of those who are equal or elder to him, is disliked by 14.78%. The behaviour of 5.17% family members is disliked because it is suspicious.

Thus the type of behaviour disliked shows that

the student dislikes rudeness of any type either in talks or in manners or in behaviour. He dislikes disobedience to the elders, but just as he dislikes this, he also at the same time dislikes the autocratic domination of the guardian. This means that the student has a certain standard of measure of behaviour with himself and this standard includes decent talk, refined manners, cordial behaviour, cooperative equality, absence of suspicion, mutual trust and sound character. The student thus is moulding himself by this standard which certainly can be regarded as a sound standard in accordance with which the life of a youth can be built up.

When we come to the areas of investigation, we find almost the same picture reflected with some variation of percentages for one group of behaviour or the other.

Thus on the whole it can be said that the students whether rural, urban or city have a yardstick to measure the behaviour of the members of the family and if in this measure they prove short, the behaviour of the member of the family comes to be disliked.

Guardian's inquiry about the student's progress:

The family in which the guardian inquires about the student's progress is a family, the head of which can be considered to be taking interest in the members of the family. On the students' reporting about the

guardians' inquiry about their progress, it is found that most of the guardians do inquire about the students' progress in the school and the students are also in the habit of replying correctly (96.27%)

Over 96% guardians inquire about students' progress. In case of the rural area 98.57%, in case of the urban area 97.68% and in case of the city area 95.25% guardians inquire about students' progress.

The students were also asked if they feared the guardian in case of non-study. 88.80% students fear the guardian. The percentage for the same is the largest (99.29%) in case of the rural area and the urban and the city area stand ver near to each other with 85.24% and 87.45% respectively.

If we read therefore these two facts together, it would seem that even while the students fear the guardian in the event of non-study to such a great percentage, they do not reply falsely, but reply correctly to the extent of 96.27%. This means that the fear of the guardian is not such that might lead a student into a state of falsehood. This also corroborates our finding earlier that there is a relationship of love and affection between the student and the guardian.

On these points the findings of the Kaira inquiry are: "94% guardians inquire of the student about his progress - 95.2% students have mentioned that they give

information to their guardians about their study. 86% students have reported that if they do not study well they are afraid that they will be scolded or punished by the guardians'. (P. 155)

Guardians' inquiry from teachers' about their wards' progress:

TABLE 4B.11

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	75	53.91	63	42.29	102	40.80	240	44.60
2. No.	60	43.22	80	53.69	144	57.60	284	52.80
3. Sometimes	4	2.87	3	2.01	4	1.60	11	2.04
4. Don't know	-	-	2	1.34	-	-	2	0.37
5. Guardian is Teacher	-	-	1	0.67	-	-	1	0.19
Total:	139	100.00	149	100.00	250	100.00	538	100.00

The guardian's interest in student's progress does not simply stop at the stage of making inquiries with the student himself, but it extends further to making of inquiries with the students' teachers also. In case of 79 out of 140 students in the rural area, 66 out of 150 in the urban area and 106 out of 250 in the city

area the guardians make inquiries about the progress of their wards from the teachers.

We have so far observed the interest the guardians take in the studies and progress of the student. We will now observe the extent and the kind of interest the student as a unit of the family takes in the family and the work of the family.

Students' participation in work at home:

TABLE 4B.12

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	127	90.71	135	89.99	216	86.40	478	88.52
2. No	13	9.29	14	9.34	31	12.40	58	10.74
3. Sometimes	-	-	1	0.67	3	1.20	4	0.74
Total:	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that 89.26% students participate in the work of home. This is almost the same as in Kaira inquiry which is 90.5% (P.136). The fact that such a large percentage of students are actively associated in the work of home evidences that the students are very closely involved in the family life

and are a part and parcel of it. Nearly the same picture is observed in case of all the three areas of investigation.

Nature of such work:

TABLE 4B.13

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Petty purchases	48	37.80	93	69.46	166	75.81	307	63.70
2. Helping in guardians' occupation	5	3.94	7	5.15	8	3.65	20	4.15
3. Farming work	27	21.26	24	17.65	6	2.74	57	11.83
4. Helping mother	3	2.36	1	0.74	1	0.46	5	1.04
5. Miscellaneous	-	-	3	2.21	-	-	3	0.62
6. Sweeping & cleaning	1	0.79	1	0.74	5	2.28	7	1.45
7. Fetching Water	2	1.57	4	2.94	28	12.78	34	7.05
8. Cooking	-	-	3	2.21	-	-	3	0.62
9. Watering oxen	41	32.28	-	-	5	2.28	46	9.54
Total:	127	100.00	136	100.00	219	100.00	482	100.00

A majority of students are engaged in the household

work of a lighter type, 4.15% students help the father in his occupation, 11.83% students help in the work of farming, whereas 9.54% of the students are doing the work of taking the buffaloes and oxen for watering etc.; 7.05% students have to fetch water, whereas the remaining percentage of students are distributed over the minor types of works.

When we come to the areas, we find that in case of the rural area, the nature of the work the students do can be arranged in the following order:

Household work of purchases	37.80%
Watering the buffaloes and oxen	32.28%
Work of farming	21.26%
Helping guardian in his occupation	3.94%
Helping the mother	2.36%
Fetching water	1.57%
Sweeping the house	0.79%

In case of the urban area, it can be arranged in the following order:

Household work of purchases	69.46%
Work of farming	17.65%
Helping guardian in his occupation	5.15%
Fetching water	2.94%
Cooking etc.	2.21%
Miscellaneous	2.21%

Helping the mother	0.74%
Sweeping the house	0.74%

In case of the city area, it can be arranged in the following order:

Household work of purchases	75.81%
Fetching water	12.78%
Helping guardian in his occupation	3.65%
Work of farming	2.74%
Watering the buffaloes and the oxen	2.28%
Sweeping the house	2.28%
Helping the mother	0.46%

It will be clear that the normal type of work for the age group we study here is the work in connection with the daily household requirements. Such work in the main consists in making purchases of the fresh rations for the family, by going about to the market for bringing the articles of requirement and for conveying messages given by the guardians. This type of work involves no great responsibility, nor does it require any special skill, nor does it consume more time. The students therefore, can attend to such type of work without in any way being disturbed in their studies.

21.26% students in the rural area, 17.65% in the urban area and 2.74% students in the city area are helping in the work of farming. It is very natural that the

percentage of students for this type of work is the largest in the rural area, followed by the urban area, followed with a great margin by the city area. So also, it will be observed that 32.28% students of the rural area and 2.28% students of the city area are engaged in the work of watering the buffaloes and the oxen. The occupation of agriculture requires the help of quite a number of persons. It is natural that the number of students helping in the work of farming and watering the buffaloes and oxen are more in rural area. Those students who help their guardians in their occupation are helping the guardian in either minding the business for a short while ^{or} in going out to collect money or in doing work of a similar nature.

Now, if we take the three categories of helping the guardian in their occupation, of doing the work of farming and of watering the buffaloes, etc. we find that 73 students in the rural area, 31 students in the urban area and 19 students in the city area render assistance in the occupational work of the guardian. It must also be observed that the percentage of students fetching water is the highest in case of the city as compared to the urban and rural areas.

Time, students spend for such work:

TABLE 4B.14

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Half an hour	53	41.74	54	39.71	121	56.02	228	47.62
2. One hour	56	44.09	56	41.16	80	37.04	192	40.07
3. Two hours	15	11.81	15	11.04	13	6.02	43	8.97
4. More than two hours	3	2.36	3	2.21	2	0.92	8	1.67
4. Little time	-	-	2	1.47	-	-	2	0.42
5. Uncertain	-	-	6	4.41	-	-	6	1.25
Total:	127	100.00	136	100.00	216	100.00	479	100.00

It will be observed here that a very large majority of students 87.69% have to devote upto an hour for such work. 8.97% have to devote time for two hours and 1.67% above two hours. It is almost the same picture reflected in case of the rural, the urban and the city areas.

Thus the students have not to devote more time to their duties and yet 26.52% students feel that their study is disturbed on account of the work of home. In case of the rural area 24.41%, in case of the city area 26.85% and in case of the urban area 27.93% students

feel that the work of home disturbs their studies. This is probably because of the fact that the work they have to do is at interrupted period of time and probably because the work has to be done in the fresh hours of morning.

Though some of them feel that the work of home disturbs their studies, very few of them regard it as irksome and most of them do it willingly.

It was inquired of the students if they found the work of the home irksome. As many as 81.21% students do not find the work irksome. In case of the rural area 82.68%, in case of the city area 81.95% and in case of the urban area 78.67% students do not find the work of home irksome. Thus it can be said that these works are not performed under any external compulsion, nor under any kind of coercion. 16.49% students have said that they find the work irksome and 2.09% students find it so sometimes and there is also 0.21% students who find it so many a time. However, their number is very small.

However, it is one thing to do the work of family and another thing to do it with a sense of understanding, as a matter of duty or as a result of attachment to the family. This we will be able to determine by inquiring into what, according to the students, would be the consequence, if they did not participate in the work of

home.

Consequences of non-participation:

TABLE 4B.15

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. More strain on father	19	15.21	11	8.46	12	5.66	42	9.01
2. More strain on mother	6	4.80	10	7.69	25	11.79	41	8.80
3. Loss of income	2	1.60	12	9.23	3	1.41	17	3.65
4. Occupation suffers	7	5.60	8	6.15	1	0.47	16	3.43
5. Quarrel in the family	8	6.40	16	12.31	3	1.41	27	5.79
6. Become idle and lose self-confidence	32	25.74	19	14.61	44	20.79	95	20.39
7. Loss of parental love	1	0.80	4	3.08	2	0.94	7	1.50
8. Punishment	1	0.80	6	4.62	9	4.24	16	3.43
9. Nothing will happen	13	10.51	18	13.87	47	22.17	78	16.76
10. Don't know	-	-	2	1.54	-	-	2	0.43
11. No one else to do it	-	-	6	4.62	2	0.94	8	1.71
12. Home order gets disturbed	13	10.51	5	3.85	45	21.23	63	13.52
13. Bad impression on youngsters in home	-	-	2	1.54	-	-	2	0.43
14. Scolding	16	12.81	11	8.46	11	5.18	38	8.15
15. Can study more	6	4.80	-	-	8	3.77	14	3.00
Total:	124	100.00	130	100.00	212	100.00	466	100.00

Here it will be observed that a majority of the students 20.39% do the work of home out of understanding and a sense of attachment to the family. It is not too much to expect from a youth to help his father or the mother in their work. It is reasonable to expect the young student to appreciate the situation that would result if he did not participate in the work of home and therefore when students work for substantiating the income of the family, for maintaining peace in home, they can be said to work for a purpose and that purpose is family solidarity and family peace.

It will be seen from the table that a large majority of students assist the family in the family work because they feel that if they did not do so, they might become idle and lose self-confidence; and also out of an understanding of the fact that if they did not do that work, either the father or the mother may have to do the same with more strain on them. Consequently there might either be the lessening of the income for the family or the economic yield of the parental occupation or the peace of the family might be disturbed. It is worthwhile noting that 5.79% students do the work of home to avoid any quarrel in the home. They do not wish to be the cause of family unrest. 3.43% students participate in the work of home out of a fear of punishment from the guardian and

8.15% do such work because they know that if they did not do the work they would be scolded. Thus baring some students most of the students do work out of an understanding of their responsibility towards their family. Some (16.76%) students feel that even if they do not do any work of home, nothing would happen and yet they do it. This is sufficient evidence to show that the student takes to work of home willingly and understandingly.

As regards the consequences of non-participation in the work of home the findings of the Kaira inquiry (P.141) are as under:

Family or its members have to suffer	54.06%
Nothing will happen	18.02%
Scolding and physical punishment	13.02%
Feels uncomfortable without such work	14.00%
	<hr/>
	100.00%

This also corroborates our finding that students do the work of home out of understanding and due to attachment to the parents and to the family.

When we come now to the three areas, of our investigation, we find almost the same picture reflected. In the city area, 2.17% students feel that nothing will happen if they did not do the work of home and yet they do it, in case of the rural area 10.51% feel that way

and in the urban area 13.87% students feel so. Both in the case of the rural and the urban areas, a larger percentage of students feel that they should do the work of home for they must cultivate their self-confidence and never entertain any idleness. For this, the rural area has 25.74% students, whereas the urban area has 14.61% students.

It will be seen that the rural area students are more considerate for their parents with 20.01% than the city or the urban area students with 16.15% and 17.45% respectively. Out of fear of punishment, the work is done by almost an equal percentage of students in urban area (4.62%) and in the city area (4.24%). However, it is only 0.80% students in case of the rural area. So also for the consequence that they might be scolded 12.81% rural students, 8.46% urban students and 5.18% city students participate in the work of home. In order that the smooth running of the home may not be disturbed, 21.23% students of the city area, 10.51% students of the rural area and 3.85% students of the urban area participate in the work of home.

Thus the students' participation in the work of home is more out of an understanding of the problems and of the family and the interest in and the love for the members of the family, and particularly for the parents;

and for an overall betterment, peace and prosperity of the family.

* * *

Thus, we find that the joint family system is still prevailing in all the three areas of our investigation, but is to the largest percentage in case of the rural area. In point of size the families are evenly distributed in the urban area, but they tend towards the smaller size in the city area and towards the larger size in case of the rural area. The students live in a patriarchal family and the father is the architect of the family aspirations and he controls the affairs of the family.

The mother is the most loved and the most confided member of the family. Students can talk least freely with the father. But this is not because of his fear but out of respect for him. A large majority of students find the relationship of the guardians as loving indicating that the family relationship is in the direction of peace and solidarity.

This is also evident from the fact that a large percentage of guardians take interest in the progress of the students, and a large percentage of students participate in the work of home without finding the work irksome, or without any compulsion from or fear of guardian.

As regards students' dislike of behaviour for the members of the family it is observed that where there

are joint families, the tendency is towards the dislike of the members outside the parent-children family group, but where there are nuclear families, the tendency is towards the disliking of the behaviour of the members of the nuclear family group itself.