

## CHAPTER V

## THE CHANGING STUDENT

Our concern in this chapter is to observe the impact of education on the student. We are observing the differential impact of education on caste, area, education of guardian and occupation of guardian etc.

Students' finding change in life on account of education:

TABLE 5.1

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
Yes	133	95.00	142	94.66	243	97.20	518	95.92
No	7	5.00	7	4.67	7	2.80	21	3.89
Can't say	-	-	1	0.67	-	-	1	0.19
Total	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen from the table that a large majority of students feel that education that they receive has in some way or the other contributed in bringing about a change in their life. Education is

a social force and it moulds society as much as the society gives shape to educational system. No wonder that such a large percentage (95.92%) of students feel that they experience a change on account of education. This is corroborated by the Kaira inquiry. It says, "Out of 580 students, 548 mention that they find change in their life on account of education. This shows that almost all the students feel that education has somehow influenced the course of their life." (P.226)

Nearly the same picture is reflected in case of the students of all the areas. Only one student in the urban area answered that he cannot understand whether or not there is any change in him on account of education. But what is the nature of change?

Nature of such change:

TABLE 5.2

Nature of change	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
Intellectual advancement.	59	45.38	62	43.46	146	60.07	267	51.85
Character building.	13	10.00	4	2.82	2	0.82	19	3.69
Personality development	56	43.08	70	49.50	92	37.88	218	42.33
Miscellaneous	2	1.54	6	4.22	3	1.23	11	2.13
Total	130	100.00	142	100.00	243	100.00	515	100.00

It will be seen here that 51.85% students say that education has brought about an intellectual advancement in them in the sense that education has either contributed to their mental development or to the change of their thoughts or has given them an insight into the subject or has made them more scholastic or has increased their knowledge.

The next higher in percentage is personality development with 42.33%. By this change is meant a change in the student in respect of his relations with the other members of the society. In this sense personality development as a nature of change may be regarded as essentially social, to differentiate it from the nature of change described as character-building which is essentially individual for it improves the individual in relation to himself. Thus the change of personality development includes: inculcation of good manners on account of education, development of cultural outlook, developing progressive outlook, the sense of responsibility and developing a sense of higher social beliefs. Character-building as the nature of change has 3.69%. Under the miscellaneous (2.13%) are included those who feel that there is change but who are not able to describe precisely the nature of change and those who feel that their superstitions are removed.

When we come to the areas, we find that this general picture is more or less reflected there but with certain points of differences. Thus in case of the rural area, the highest percentage is for intellectual advancement with 45.38% followed very closely by personality development with 43.08%, followed by character building with 10% and for miscellaneous there is 1.54%. In case of the urban area, the maximum percentage is for the personality development with 49.50%, followed by intellectual development with 43.46%, followed by miscellaneous with 4.22% and character building comes the last with 2.82%. In case of the city area, the order of percentage is 60.07% for intellectual advancement, 37.88% for personality development, 1.23% for miscellaneous and 0.82% for character building.

Thus it will be seen that so far as intellectual advancement is concerned, it accounts for the largest percentage of students, who find a change in their life on account of education excepting in case of the urban area, where the highest percentage is for personality development. It will be further observed that whereas character building comes at the lowest in case of the urban and the city areas, it comes third in case of the

rural area with 10%. Thus the rural student finds intellectual, individual and social changes in him on account of education whereas the urban and the city students find intellectual and social changes in them rather than individual change.

Guardians' education and nature of change in students on account of education: (Table 5.3)

	Ill-		Dash		Total	
	No.	%	No.	%	No.	%
Intellectual advancement	15	4.54	6	66.67	267	49.46
Character Building	1	6.06	-	-	19	3.52
Personality Development	21	7.28	3	33.33	218	40.35
Miscellaneous	-	3.03	-	-	11	2.04
Dash	1	9.09	-	-	25	4.63
TOTAL:	38	10.00	9	100.00	540	100.00

When we observe the nature of change in the student on account of education in relation to the education of the guardian, it is found that in case of literate guardians, the nature of change the students find is the largest for personality development with 55.26%, followed by intellectual advancement with 39.48%. In case of the guardians who have received education upto the primary stage, also, personality development with 44.74% is found to be followed by intellectual advancement with 43.18%. But when we come to the guardians' education upto the secondary stage or the graduation and the post-graduation stages, we find that the percentage of students coming under these nature of changes is found to vary. Thus in case of the students whose guardians were literate, there was a greater percentage for change in personality development as compared to the one for intellectual advancement. In case of the students whose guardians' education is primary, the percentage for personality development is though more, it is not very much different from that for intellectual advancement. Both the percentages in fact are very close to each other with a difference of 1.52% only. In case of the guardians who have received education upto the secondary stage, it is observed that there the position is reversed in as much as there is a larger percentage

of students who feel the nature of change on account of education as intellectual advancement as compared to personality development. Thus in case of the guardians who are non-matriculates, there are 53.70% students for intellectual advancement and 35.60% students for personality development, whereas where the guardians are matriculates, the percentages are 57.44 and 37.24 for intellectual advancement and personality development respectively. Thus we find that at these two stages of guardians' education, not only do students feel in a greater percentage the change as intellectual advancement as compared to personality development, but we also find that there is a difference between these two changes to the extent of about 20%. In case of the guardians who have received university education it is also observed that the students consider as having a change more of the intellectual advancement type than of the personality development type.

It can thus be said that students whose guardians' education is upto the primary stage, feel that education has brought a change in them more in respect of personality development than in respect of intellectual advancement and in case of students, whose guardians have



received English education feel in a greater percentage the nature of change on account of education as intellectual advancement as compared to the personality development.

What does this mean? The students whose guardians are either illiterate or who have received education only upto the primary stage probably come to know more of the ways of behaviour and how they should live and act as members of the society. To them this change in social behaviour is greater than intellectual advancement. In case of the students whose guardians have received English education are those who have already adjusted to the social pattern in midst of which they are living. For them therefore, the problem of social adjustment does not arise and they therefore feel the nature of change on account of education as more of the type of intellectual advancement than of the type of personality development.

But the intellectual advancement is in fact a fore-runner of personality development. The only point is that those who have certain modes of social behaviour find any change on account of education in them as of an intellectual advancement type whereas those who have yet to adjust to the new social patterns find the change as of personality development type. But does it not

also mean that the already socially adjusted, in view of their further intellectual advancement, will evolve new patterns of social behaviour, and by the time that those who feel themselves as having some personality development, have adjusted to this social behaviour, the modes might change? Will it not therefore, be that by the time the wards of the illiterate and the vernacular educated prepare themselves to stand in line with the wards of the English educated, the latter would have gone a step higher yet?

Like for the native place:

TABLE 5.4

Like? Dis-	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Yes	130	92.86	134	89.33	215	86.00	479	88.70
2. No	10	7.14	16	10.67	35	14.00	61	11.30
Total	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen that 11.30% students show a dislike for the native place.

When we come to the areas, we find that in the city area, 14% show a dislike for the native place, whereas the percentage of students showing dislike for the native place in case of the rural area, is less

almost by half the percentage for that is 7.14%. In case of the urban area, standing almost midway between the two, it is 10.67%.

Thus the dislike for the native place is the maximum in case of the city students. Not all the city students have city of their stay as their native place. Many of them come from the rural area or the urban area and have settled in the city area. It is natural, therefore, that they become, in course of time, city-minded and come to develop a dislike for their native place in the rural area, for they do not get in their native place all the comforts and conveniences, and the facilities and freedom that they have in the city. As in case of the city students, so also in case of the urban students, not all of them have the taluka town as their native place and those therefore, who have migrated from the villages to the urban towns come to show a dislike for their native place in the rural area. In as much as 7.14% rural students also show a dislike for their native place indicates that not all those who stay in the villages like it.

Though the percentage of dislike for the native place as compared to the percentage of like in each of the areas is small, it is significant as it suggests

the trend of the students for purposes of settlement and that trend is from the rural to the urban, and from the urban to the city area. This also explains the future possible migration of the population from the rural to the urban and to the city areas.

Reasons for dislike:

TABLE 5.5

Reasons	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1.Parent's not there	1	10.00	1	6.25	1	2.86	3	4.92
2.Friends not there	3	30.00	1	6.25	2	5.72	6	9.84
3.No adequate education	4	40.00	7	43.75	8	22.82	19	31.14
4.Village dirty	1	10.00	3	18.75	14	40.00	18	29.50
5.Futile village life	-	-	2	12.50	5	14.30	7	11.48
6.No facilities for games	-	-	1	6.25	-	-	1	1.64
7.Quarrel in home	-	-	1	6.25	1	2.86	2	3.28
8.No caste fellows	1	10.00	-	-	-	-	1	1.64
9.City dirty	-	-	-	-	2	5.72	2	3.28
10.Village not seen	-	-	-	-	2	5.72	2	3.28
Total	10	100.00	16	100.00	35	100.00	61	100.00

Let us now look at the reasons for which the students have shown a dislike for the native place. We find that the largest percentage dislike it for inadequate educational facilities, followed by dislike because of the dirtiness of the village. As reasons for dislike, next follow the futility of the village life, the absence of friends, the parents being not there, quarrel in home bracketted with dirtiness of the city or the village being not seen at all, the absence of games, and the absence of caste fellows.

When we come to the areas, we find that the largest percentage (40%) for the dislike of the native place in case of the rural students is the absence of adequate educational facilities. 30% dislike it because of 'the absence of friends'. This is followed by 'the parents being not there', 'the dirtiness of the village' and 'the absence of caste fellows', each with 10%. In case of the urban area, we find that the largest percentage (43.75%) dislike it for 'inadequate educational facilities', followed by the 'dirtiness of the village' with 18.75%, followed by the 'futility of the village life' with 12.50%, followed by the 'parents being not there', 'friends being not there', 'facilities for games being absent', 'quarrel in the home' each with 6.25%.

In case of the city 40% of the students who have a dislike for the native place have that dislike because of the 'village being dirty', followed by the 'inadequate educational facilities' with 22.80%, followed by the 'futility of the village life' with 14.30%, followed by the 'absence of friends', the 'dirtiness of the village' and the 'village not seen' each with 5.72%, followed by 'parents being not there' and 'quarrel in the home', each with 2.86%.

Thus it will be seen that in case of the urban and the city students, the dislike for the native place is shown by those students who have migrated from the villages and settled in the taluka towns or in the city. They are impressed by the educational facilities, comparative cleanliness and the other comforts that are available in their place of stay. They, therefore, judge their native place in light of the facilities and conveniences at the place of their stay. Finding their native place lacking in these, they show a dislike for it. Even the rural student is becoming increasingly aware of the inadequate facilities for education and the dirtiness of the village. But in his case other factors such as absence of kins, friends and caste people also operate. They weigh equally with others in establishing in him a dislike for his native place.

He, therefore, also thinks of migrating from the village.

Thus there is observed a very clear tendency of the rural students disliking the native place, of migrating to the urban area or to the city area; and in case of the urban and city students the tendency of staying on in the urban or city area.

Reasons for liking village life:

TABLE 5.6

Reasons	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Unadulterated stuff	77	71.96	28	32.68	76	76.77	181	61.99
2. Fresh air	4	3.74	22	25.72	-	-	26	8.90
3. Spacious	-	-	4	4.64	-	-	4	1.37
4. Quiet	6	5.61	10	11.64	11	11.11	27	9.25
5. Innocent people	5	4.67	1	1.16	-	-	6	2.05
6. Native place	4	3.74	3	3.48	2	2.02	9	3.08
7. Economical	6	5.61	6	6.96	1	1.01	13	4.45
8. Natural life	4	3.74	7	8.12	9	9.09	20	6.85
9. Self dependence	-	-	3	3.48	-	-	3	1.03
10. Happiness	1	0.93	2	2.32	-	-	3	1.03
Total	107	100.00	86	100.00	99	100.00	292	100.00

Of the 540 students under inquiry 165 have shown their liking for village life. 237 have shown their liking for city life. However, here the number of students who have given reasons for liking a village life does not tally with the number of students who have shown the liking for village life which is 165. Nor it tallies with <sup>the</sup> number of students who have expressed their liking for 'village life' and 'both village and city life' taken together which is 267. For, as many as 292 students have given reasons for liking the village life. This is because of the fact that in the questionnaire (Appendix 'A') the students were asked to give the reasons for their liking village life or city life at a place other than where they gave their liking for village life, or city life or both. It has happened that some of the students who have earlier answered for the liking of a city life or some of those who have said that they 'cannot tell', have given the reason for liking a village life here.

From the table, it will be observed that a large percentage of students 61.99% prefer the village life because of pure stuff like pure milk, pure butter and pure ghee available in the village. Next to it comes the quietness of the village with 9.25%. It is followed by fresh air (8.90%), natural life (6.85%), and being



economical (4.45%). 3.08% students like the village life on account of it being their native place, 2.05% students like it because of innocent people who live there whereas 1.37% students have shown their liking for the village life for the vast space it provides and 1.03% each for self-dependence and happiness. On the whole it could, therefore, be said that those students who have liked the village life do so because of its contrast with the city life. The availability of unadulterated stuff, of fresh air and a quiet atmosphere in midst of which, a life of nature, lived economically, is possible. The students therefore choose the village for all that is best in the village. In spite of the commonly observed fact that the villages are breaking, it must be asserted that the love and the liking for the villages is not yet lost. If the villages could be urbanised to an extent which does not adversely affect the good points of a village as enumerated above, it is likely that the village would come to be a more preferred place for settlement than a city, which might give all the comforts and facilities but not the naturalness and the freedom as are available in the village.

When we come to the three areas of our investigation, we observe that the largest percentage for liking the village life is on account of the availability of the

unadulterated stuff in case of the city (76.77%) and (36.68%) in case of the urban area. The rural area is very near to the city area with 71.96%. It can thus be seen that whereas the large percentage of the rural students do realise the value of the unadulterated stuff, a still larger percentage of city students realise the value and importance of unadulterated stuff. This may be partly a reaction to the unavailability of such stuff in the city. It is significant to note that in case of the urban area, it is only 32.68% students who have shown a liking for village life on account of unadulterated stuff being available in the village. What the urban student likes in a village are fresh air (25.73%), quietness (11.64%) natural (8.12%) and economic (6.96%) life. Thus the values in the rural life as the urban student sees them are different from those as viewed by either rural student or city student.

Reasons for liking city life: (Table 5.7)

TABLE 5.7

Reasons	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Comforts and facilities	20	45.52	24	32.88	87	47.54	131	43.66
2. Educational opportunities	2	4.54	24	32.88	48	26.23	74	24.66
3. Expansion of knowledge	8	18.16	5	6.84	2	1.09	15	5.00
4. More contacts	-	-	1	1.37	1	0.55	2	0.67
5. Wider opportunities	7	15.89	2	2.74	4	2.19	13	4.33
6. Smartness	2	4.54	1	1.37	7	3.82	10	3.33
7. Recreation	3	6.81	6	8.22	11	6.01	20	6.67
8. Cultured societies	-	-	1	1.37	18	9.84	19	6.33
9. Outing facilities	-	-	3	4.11	5	2.73	8	2.67
10. Employment opportunities.	2	4.54	6	8.22	-	-	8	2.67
Total	44	100.00	73	100.00	183	100.00	300	100.00

Here also it may be observed that though 237 students have shown their liking for city life and 102 have shown their liking for both - village and city life, the total number of students who have given reasons for liking the city life are 300. The difference in this number is due to the fact that some of the students who give their preference for

city or both or under 'cannot tell' have given reasons for liking the city life.

It will be seen from the table here that the largest percentage showing liking for city life is on account of comforts and facilities which are available in the city with 43.66%, followed by the educational opportunities with 24.66%. This is followed by some or the other reasons like recreation (6.67%), cultured societies (6.33%), expansion of knowledge (5%), wider opportunities (4.33%), smartness (3.33%), and outing facilities and employment opportunities each with 2.67% and the possibility of developing more contacts (0.67%).

Thus it will be seen that there is not as large a percentage for liking the city life on account of comforts and facilities as there is for liking the village life on account of availability of unadulterated stuff. This means that the liking for a city is distributed over several reasons and there is not a sphere or a reason which can be pin-pointed and said that it is for this, and this mainly, that the city life is liked.

When we turn to the areas of our investigation, we find that the largest percentage in each one of them for liking the city life is on account of the comforts

and the facilities that are available. When we look to the reasons in relation to the areas, we find that in case of the rural area, the second reason with a greater percentage is 'expansion of knowledge' (18.16%), followed by 'wider opportunities' (15.89%), followed by 'recreation' (6.81%), followed by 'educational opportunities', 'smartness' and 'employment opportunities' each with 4.54%. But when we come to the urban students, we find that the next reason for liking the city life is 'educational opportunities' (32.88%), followed by 'employment opportunities' (8.22%), followed by 'expansion of knowledge' (6.84%). And then follow 'outing facilities' (4.11%), 'wider opportunities' (2.74%) and 'more contacts', 'smartness', 'cultured societies' each with 1.37%. In case of the city area, the second largest percentage is for 'educational opportunities' (26.23%) followed by cultured societies' (9.84%). Then come 'recreational opportunities' (6.01%), 'smartness' (3.82%), 'outing facilities' (2.73%), 'wider facilities' (2.19%), 'expansion of knowledge' (1.09%) and 'more contacts' (0.55%).

This indicates that the rural student looks to the city for its comforts, opportunities for expansion of knowledge and the other wider opportunities that it

provides. The urban student looks to the city for its comforts, and facilities as also for the educational, recreational and employment opportunities that the city offers and that a city student has a liking for city on account of its comforts and facilities and the educational opportunities it provides as also the recreational and the cultural opportunities which are available in it. But when we read tables 5.6 and 5.7 together, we find that what the students value more in life are the unadulterated stuff - pure and fresh - and a life of nature lived economically in quiet atmosphere rather than the outward comforts and facilities available in the city.

Whether students consider themselves  
culturally advanced than their parents:

TABLE 5.8

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1.Yes	58	41.46	67	44.67	57	22.80	182	33.71
2.No	41	29.32	57	38.00	161	64.40	259	47.96
3.Sometimes	41	29.32	26	17.33	32	12.80	99	18.33
Total	140	100.00	150	100.00	250	100.00	540	100.00

It will be seen here that not as large a percentage of students as believing that there has resulted a change in their life on account of education, have said that they are culturally advanced than their parents. 52.04% have said that they are culturally advanced, of whom 33.71% have said that they 'always' consider themselves as advanced culturally, whereas 18.33% have said that they consider themselves culturally advanced 'sometimes' only. In the Kaira inquiry 60% students feel that they are culturally advanced than their parents.

In case of the areas, we find that there is the largest percentage of the rural students who consider themselves as culturally advanced to their parents with 70.78%, followed by the urban students with 62% followed by the city students with 35.60%. Of the 70.78% rural students, 29.32% feel sometimes that they are culturally advanced and the percentage for the same in case of the urban students is 17.33%, whereas for the city students it is 12.80%.

This implies that the rural student finds himself in a greater percentage as culturally advanced than his parents. This reflects the influence of education on the student. He lives in one family atmosphere and he finds that the atmosphere at the school is different.

The language that is spoken in the home is coarse whereas that spoken at the school he finds a little refined, at the home he is considered as not an important man whereas at the school he is given proper treatment by the teachers and also the fellow students. He sees a conflict between the two atmospheres and adopts the school atmosphere as better than the home atmosphere and tries to mould himself in accordance with the refined atmosphere of the school and comes to consider himself as more cultured and therefore more refined than the parents at home. This is suggestive of the trend towards which the rural student is moving. He considers himself to be culturally advanced and therefore tries to imbibe more and more of the ways of life of the urban and the city fellow students. This might bring about a kind of a conflict within the family.

It is to be observed that in the city area, the percentage of students who regard themselves as culturally advanced is half of the rural students and in case of the urban area, it is a little over half of the city area. This may be because the urban and the city guardians are better educated than the rural guardians.

To understand it further, we now examine the nature of cultural advancement.



Nature of cultural advancement:

TABLE 5.9

Nature	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. In knowledge.	50	54.30	54	59.30	36	40.47	140	51.53
2. Skill	1	1.09	5	5.50	3	3.36	9	3.31
3. Manners	16	17.44	18	19.80	11	12.32	45	16.54
4. Beliefs	25	27.17	14	15.40	39	43.85	78	28.62
Total	92	100.00	91	100.00	89	100.00	272	100.00

Of the 281 students, who regard themselves as culturally advanced, 9 have not answered regarding the nature of cultural advancement. How the rest of them are distributed is seen from the table. A large majority of them (51.53%) feel that they are culturally advanced in respect of 'knowledge' and 'thoughts'. Next to it come those who regard themselves as culturally advanced in matter of 'beliefs' (28.62%). They feel that they have a better understanding of the social problems, that they are having more progressive religious beliefs and that in matter of general problems they have a greater understanding; also in matter of taste and cleanliness and the ideas about them

they are advanced to their parents. Next come those who consider themselves as advanced in 'manners' (16.54%). These students feel that in matter of speech, manners, habits and in course of social behaviour they are advanced than their parents and 3.31% students feel that they are advanced than their parents in 'skill'.

When we come to the areas, we find that in case of the rural and the urban areas, the percentage of those <sup>who</sup> regard themselves as culturally advanced in matter of knowledge is the largest with 54.30% and 59.30% respectively, whereas the percentage for the same in the city area is 40.47%. Of the city students who feel themselves as culturally advanced a large percentage (43.85%) say that they are advanced in 'beliefs' whereas the percentage for the same in case of the rural area is 27.17% standing second in percentage in case of the rural area, and 15.40% in case of the urban area standing third in the urban area. Thus it will be seen that in case of the city students, there is almost an equal percentage of students who regard themselves as culturally advanced in respect of knowledge as well as beliefs, whereas in case of the rural area, the percentage of those who regard themselves as culturally advanced in respect of beliefs

is almost exactly <sup>half</sup> of those who regard themselves as culturally advanced in respect of knowledge. And in case of the urban area, it is not even  $\frac{1}{2}$  but  $\frac{1}{4}$ . Thus the rural student and the urban student are more nearer to each other than the city student in the nature of cultural advancement as 'knowledge'. So also they are nearer to each other in regard to the nature of cultural advancement as 'manner', where the nearness is closer still. In case of 'belief' as the nature of cultural advancement also, the two are near to each other as compared to the city, but the difference between the two is more as compared to the other two points of similarity.

Guardians' education and nature of cultural advancement: (Table 5.10)

TABLE 5.10

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Students' opinion about Nature of Cultural advancement	Illite- rate		Primary		Upto Matric		Matric		Under- Graduate		Graduate		Post- Graduate	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
1. In know- ledge	18	62.10	76	50.33	17	58.65	15	46.80	1	33.33	1	20.00	3	42.87
2. Skill	-	-	5	3.31	-	-	2	6.24	-	-	1	20.00	1	14.28
3. Manners	4	13.80	28	18.54	3	10.35	3	9.36	-	-	1	20.00	1	14.28
4. Beliefs	7	24.10	42	27.82	9	31.00	12	37.60	2	66.67	2	40.00	2	28.57
TOTAL:	29	100.00	151	100.00	29	100.00	32	100.00	3	100.00	5	100.00	7	100.00

When we examine now the opinion of the students about the nature of cultural advancement in relation to guardians' education it will be seen that the largest percentage is for cultural advancement in respect of 'knowledge' where the guardians are either illiterate or where they have received only primary or secondary education. In case of the undergraduates and graduates, it is observed that the percentage is larger for those who believe that they are advanced in 'beliefs' rather than for any other nature of advancement. But in case of students whose guardians have received post-graduate education, we cannot say that the percentage of students who feel that they are culturally advanced in respect of knowledge is greater as compared to any other nature of advancement.

Caste and students' opinion about cultural advancement: (Table 5.11)

TABLE 5.11

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	Brahmins		Banias		Patidars		Rajputs		Other intermediate		Lower intermediate		Artisans		Marathas	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Yes	15		18		48		14		5		3		27		6	
	16.35		19.80		34.50		51.80		41.65		49.98		59.94		23.10	
Some-times	16		28		22		2		-		1		6		4	
	17.44		30.80		15.81		7.40		-		16.66		13.32		15.40	
Total of - 31 and 2	31		46		70		16		-		4		33		10	
	33.79		50.60		50.31		59.20		-		66.64		73.26		38.50	
No.	61		45		69		11		7		2		12		16	
	66.21		49.40		49.69		40.80		58.35		33.36		26.74		61.50	
TOTAL:	92		91		139		27		12		6		45		26	

It will be seen that caste is closely related with students' opinion about cultural advancement. Amongst the lower castes, the Artisans, Sindhis, Christians, Lower Intermediates and Rajputs, we find that the percentage of students regarding themselves as culturally advanced than their parents is indeed very high. In case of the upper castes, it is observed that the percentage of Brahmin students who regard themselves as culturally advanced is 33.79%, whereas the same in case of the Baniyas is 50.60% and in case of the Patidars 50.31%. Thus not only amongst the upper castes, but amongst all castes, the percentage of Brahmin students regarding themselves as culturally advanced than their parents is the lowest. This may be due probably to the fact that the Brahmin is looked upon as the custodian of culture and that therefore, Brahmin students may not have occasions of finding themselves as culturally advanced than their parents. This suggests that amongst the lower castes, there are developing two distinct groups of persons: (i) the educated youth and (ii) the un-educated guardian. The educated youth desires to go on the progressive lines and intends to be equal to his fellow students of the upper castes whereas the guardian clings to the old traditions and social taboos. There is a danger of

this resulting into a family strife and also into intercaste trouble.

Amongst the other remaining castes, in case of Harijans, 44.40%, the other intermediates 41.65% and the Marathas 38.50% students regard themselves as culturally advanced than their parents. Amongst the Christian and Muslim students also there is a greater percentage of students regarding themselves as culturally advanced to their parents. Thus, the non-upper castes Hindus, and non-Hindus, have a greater percentage of students regarding themselves as culturally advanced as compared to the upper castes Hindus.

This is corroborated by the Kaira inquiry with the exception of Muslim students. "In the upper castes, the proportion of students thinking that they are superior in culture is lower than the same in other castes except Muslims." (P.222) This may mean that the Muslim community of Kaira district can be treated culturally on par with Hindu upper castes. Whether it is really so or not can become a subject of separate inquiry where the group-relations of these could be studied.

Guardians' education and students' opinion about cultural advancement: (Table 5.12)



TABLE 5.12

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	Illite- rate	Primary	Upto Matric	Matric	Under- Graduate	Graduate
	No. %	No. %	No. %	No. %	No. %	No. %
Yes	22 57.86	95 35.99	20 35.80	21 27.93	1 7.14	2 9.52
Sometimes	7 18.41	56 21.21	9 16.11	11 14.63	2 14.28	3 14.28
Total of- 1 and 2	29 76.27	151 57.20	29 51.91	32 42.56	3 21.42	5 23.80
No	8 21.10	106 40.15	26 46.30	43 57.44	11 78.60	16 76.20
Dashes	1 2.63	7 2.65	1 1.79	- -	- -	- -
TOTAL:	38 100.00	264 100.00	56 100.00	75 100.00	14 100.00	21 100.00

That there exists a relationship between the guardians' education and the student considering himself as culturally advanced becomes very manifest from the table. In case of students whose guardians are illiterate 76.27% students feel that they are culturally advanced. As against it, the students whose guardians have received higher education feel that they are culturally advanced to the extent of 23.31% only. It will also be seen that the percentage of students considering themselves as culturally advanced than their parents is higher where the guardians have received primary education than those who have received education upto matriculation, and that the percentage for the latter is higher than for those whose guardians are matriculates. In case of the students whose guardians are under-graduates, there are 21.42% students who feel that they are culturally advanced and the percentage for the same in case of the students whose guardians are graduates and post-graduates it is 23.80% and 23.31% respectively. Thus it can be said that lower the education of the guardian, greater the percentage of students considering themselves as culturally advanced and conversely, higher the education of the guardian, lower the percentage of their wards considering themselves as culturally advanced.

A guardian who is educated sets up certain atmosphere in the home and therefore the student would not experience a great difference between the atmosphere at the school and the atmosphere in the home. He would not find difference in treatment at home and at the school. The home would be almost as refined in matters of manner, speech, cleanliness, progressiveness, etc. as the school is. Therefore the student has less occasions of putting himself above the guardians in matter of culture.

Economic condition of family and students'  
opinion about cultural advancement: (Table 5.13)

-TABLE--5.43-

TABLE 5.13

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Opinion	Very good		Good		Average		Ordinary		Poor		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Yes	9	22.50	12	20.28	31	30.09	82	35.34	48	45.28	182	33.71
Sometimes	5	12.50	16	27.04	20	19.42	39	16.81	19	17.92	99	18.33
	14	35.00	28	47.32	51	49.51	121	52.15	67	63.20	281	52.04
No	26	65.00	31	52.68	52	50.49	111	47.85	39	36.80	259	47.96
TOTAL:	40	100.00	59	100.00	103	100.00	232	100.00	106	100.00	540	100.00

It will be observed from the table that in the category of economic condition 'very good', the percentage of students who regard themselves as culturally advanced is 0.35% whereas it is 63.20% in case of the poor students. In fact as we go higher in the economic condition of the family, we have a lower percentage of students considering themselves as culturally advanced. Thus in case of the ordinary economic condition students, 52.15%, in case of average economic condition students 49.51% and in case of good economic condition students 47.32% students consider themselves as culturally advanced to their parents.

This signifies that lower the economic condition of a family, greater are the number of students from those families regarding themselves as culturally advanced. Frequently, on account of economic stringency, the guardians may not be able to meet with the demands of the children, nor be able to appreciate the stand point of their wards. Not only that, as was described earlier, economic stringency leads even to family unrest. No wonder therefore, that the lower the economic condition, more the percentage of students regarding themselves as culturally advanced to their parents.

This position raises a point of sociological significance. The students belonging to the poor families will try to immitate the ways and modes of life of the students of the upper income level groups. So long as they are in the family and so long as the family economic condition does not improve, this does not become possible. They therefore, think of realising this in their own life. They understand that it is the attainment of education which gives a better source of income. It is therefore, likely that in the years to come, the students belonging to the lower income group classes will come forward for position of power and prize. The lower income group families are, a majority of them, of the lower castes and this therefore means that the lower caste students will be coming forward to compete with the upper castes and the economically upper class persons. This may lead to inter-caste competition, and in its turn to inter-caste conflict.

Students' like/dislike for guardians'  
occupation: (Table 5.14)

TABLE 5.14

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Like	108	77.15	110	74.83	207	83.13	425	79.30
2. Dislike	32	22.85	37	25.17	42	16.87	111	20.70
Total	140	100.00	147	100.00	249	100.00	536	100.00

It will be seen from the table that a smaller percentage (20.70%) of students (in Kaira inquiry it is 22.9%) show a dislike for guardians' occupation as compared to the percentage of students who have shown liking for guardians' occupation.

When we see this in relation to the three areas, we find that the dislike for guardian's occupation is shown to the maximum (25.17%) by the urban student, it is shown to the minimum (16.87%) by the city student and the rural student stands in between, leaning more towards the urban students with 22.85.

This means that the rural and the urban students have a greater dislike for their guardians' occupation as compared to the city students. This may be due to the fact that the occupations in which rural and urban guardians are engaged, are such that the students may not like them, for whatever reasons. In order therefore

that the dislike for guardians' occupation may be appropriately understood, it is necessary to further investigate into:

1. The reasons for disliking guardians' occupation,
2. Guardians' occupation and students' like/dislike for it,
3. Caste and students' like/dislike for guardians' occupation.

In order that we might be now able to understand why precisely it is that the students show a dislike for guardians' occupation, we will have to refer to the reasons as given by the students for disliking guardians' occupation.

Reasons for disliking guardians' occupation:  
(Table 5.15)



TABLE 5.15

Reasons	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Physical strain	14	43.76	9	25.00	10	25.66	33	30.84
2. Mental strain	-	-	-	-	3	7.68	3	2.80
3. Economic stringency	14	43.76	18	50.00	21	53.86	53	49.56
4. Lower occupation	1	3.12	1	2.78	3	7.68	5	4.67
5. Government Interference	-	-	-	-	1	2.56	1	0.93
6. Indefinite income	1	3.12	4	11.10	--	-	5	4.67
7. Immoral	1	3.12	1	2.78	1	2.56	3	2.80
8. No understanding of occupation	1	3.12	1	2.78	-	-	2	1.87
9. Cannot say	-	-	1	2.78	-	-	1	0.93
10. Not accepted by society.	-	-	1	2.78	-	-	1	0.93
Total	32	100.00	36	100.00	39	100.00	107	100.00

It will be observed from the table that the largest percentage showing the dislike for guardians' occupation is on account of economic hardship or financial stringency. This is followed by more physical strain with 30.84% and the rest of the reasons have a small percentage. If to the 49.56% we add the students who have shown their dislike for guardians' occupation on account of ~~a~~ indefinite income then it can be said that 54.23% students show a dislike for guardians' occupation on economic grounds. Thus a large percentage of students show dislike for guardians' occupation on financial grounds. What the students want is a definite income to come certainly at a stipulated period of time, and not involving much physical strain.

In the Kaira inquiry "a large majority of the students who dislike their guardians' occupation, dislike the occupations mainly because they are physically hard and economically not gainful." (P.209)

When we come to the areas, we find that the percentage showing the dislike for guardians' occupation on account of financial reasons is the largest in case of the urban area with 61.10% and it is the lowest with 46.88% in the rural area and the city area with 53.86% comes in between. But this also reflects

that in all the three areas, the economic ground is a major ground for disliking the guardians' occupation. It must also be observed that the percentage showing dislike for guardians' occupation for the reason that it involves more physical strain is the largest in case of the rural area with 43.76% and it is almost the same in case of the urban and the city areas with 25% and 25.66% respectively. This implies that the guardians of the rural area are engaged in occupations which involve more physical strain.

It may also be observed here that there are students who have shown a dislike for the guardians' occupation considering it as 'immoral'. The percentage for the same in case of the rural area is 3.12 and in case of the urban and the city areas, it is 2.78 and 2.56 respectively. It must be noted here that amongst the students who have shown dislike for guardians' occupation on the ground that they think the occupation as 'immoral',  $\frac{2}{3}$  students are Banias and  $\frac{1}{3}$  Sindhis. It would be enlightening to observe the reason as given by the students themselves. One Bania student has said 'the guardians being of the old tradition carry on the business in the old traditional way', whereas the other Bania student has been more expressive and

specific and has said 'the guardian squeezes money in a deceitful way from the illiterate persons'. The Sindhi student who finds the guardian's occupation as immoral observes 'in the occupation of goldsmith, one has to speak too much of lies' and he therefore dislikes it. It is also to be noted that those students who have developed a sense of conscience belong to all the three areas.

Guardians' occupation and students' like/  
dislike for it: (Table 5.16)



It will be seen from the table that a large percentage of students like the guardians' occupation, where it is agriculture, or small business or Government service or business or private service or Artisan work, or social service or priesthood or household work. It is in case of the miscellaneous types of occupations that there is an equal percentage for like and dislike. It may be observed that it is only in case of guardians' occupation, which is labour, that there is greater percentage (60.85%) who have shown dislike for it as against 39.15% who have shown a liking for it.

This suggests that if it is only a matter of liking guardians' occupation, a majority of students like guardians' occupation except physical labour which is disliked by a majority of students. Thus what the student dislikes is the physical labour that is involved in any work. Further those occupations in which there is not a great difference between the percentage showing like and dislike are Artisans, priesthood and household work. Of these occupations, artisanary occupations involve a great amount of physical labour. Priesthood requires a greater amount of adjustment to the groups on whom the priest has to depend for subsistence, also there is uncertainty of income. The household work is mainly the work of the

women folk and not of the males. It is probably for these considerations that the difference in percentage of like and dislike is not so great in case of these occupations as in case of others.

Caste and students' like/dislike for guardians' occupation : (Table 5.17)





It will be seen from the table that in point of percentage, the caste where the students have shown the least dislike for the guardians' occupation can be arranged in an increasing order of percentage as under: Banias (11%), Patidars (12.22%), Marathas (15.40%), Rajputs (18.50%), Brahmins (21.22%), Christians (22.22%), Muslims (23%), other intermediates (33.32%), lower intermediates (33.34%) and as we go further, we find that the percentage showing dislike for guardians' occupation goes on increasing and it is 35.62% in case of Artisans, 35.62% in case of lower castes, and 44.50% in case of Harijans.

Thus the dislike for guardians' occupation is the largest in case of Harijans. Of the 18 Harijan students, 3 guardians are engaged in agriculture and probably in agricultural labour, 4 are engaged in private service, 10 are engaged in physical labour. One student has not replied. As we have seen before Table 5.16, the largest percentage of students expressing the dislike for guardians' occupation is when it involves physical labour. This explains why a large percentage of Harijan students show a dislike for guardians' occupation. When we look to the lower castes where the percentage for dislike is 36.63%, we find that of the 30 students belonging to the lower

castes, 20 guardians are engaged in agriculture, and there also probably in agricultural labour, one in Government service, 2 in private service, 6 in labour and one in social service. This explains why the percentage of dislike for guardians' occupation is higher in case of lower castes. The fact that 35.62% Artisans have expressed their dislike for guardians' occupation could be understood, if we look at the occupations into which the guardians of the Artisan students are engaged. Three of them are engaged in agriculture, four in small business, one in Government service, three in business, three in private service, twenty-six in Artisan work and five in labour. The artisan work also involves labour and it is to be observed that of the 26 guardians who are engaged in the artisan work, 11 students have shown dislike for their artisan work.

It will be also be observed that the castes with more percentage having a liking for their guardians' occupation are the castes in which the guardians are engaged in the occupations of agriculture, small business, or large business and service, either State or private. These occupations are independent occupations or are white collar occupations, and the students whose guardians are engaged in these independent or

white-collar occupations do not find a cause for disliking the guardians' occupations.

A large bulk of students<sup>\*</sup> find change in them on account of education, but whereas the rural student finds intellectual, individual and social changes in him, the city and the urban students find intellectual and social changes in them rather than individual change.

A small percentage of students show a dislike for the native place. However, it is the maximum in case of the city students. There is a tendency of the rural students of disliking the native place and of migrating to the urban or the city area; and in case of the urban and city students of staying on in the urban or city area.

Not as large a percentage of students feel culturally advanced as that finding change in life on account of education. A larger percentage of rural students feel themselves culturally advanced than their parents than the city or urban students. The rural student finds himself advanced in matters of knowledge, ~~and~~ beliefs and manners; the urban student in matters of knowledge, manners and beliefs; the city student in matters of beliefs, knowledge and manners.

The dislike for guardians' occupation is shown to the maximum by the urban student and to the minimum by the city student. A large percentage of students show dislike for guardians' occupation on financial grounds and on the ground that it involves more physical strain.