

Appendix II

THE PILOT SURVEY

Prior to the main survey conducted in late 1953, a simple cyclostyled Gujarati questionnaire was administered to a five per cent sample in fourteen schools. Some schools were excluded in the pilot survey. These were the Marathi school, the two Methodist and the Muslim school, and one Gujarati boys' school - the Sayaji. In the final count, there were 189 questionnaires, duly filled, and these amounted to about eight per cent of the universe to be covered. The results of these questionnaires were tabulated on a single large card, as there were not too many items and many were just left out as irrelevant at this stage.

On the basis of these pilot results, it was decided that both Gujarati and Marathi questionnaires would be required as there was a sizeable Maharashtrian element in the schools. Changes were also made in the questionnaire. Some questions were dropped. Additional questions were asked in two spheres - occupational mobility and the joint family.

The results of the pilot survey are here presented to show how far a five per cent sample can supply a valid basis for hypotheses about the nature of the universe which the main survey is to study in greater detail.

Altogether, 189 students answered the pilot question-

-naire. A brief analysis of their answers is presented, pertaining particularly to religion, language, caste, occupation, education, income, and the size of the family. This will later be compared to results of the final survey.

Religion.

Hindus	171	91.0
Muslims	7	3.5
Christians	10	5.0
Parsee	1	0.5
Total	189	100.0%

These figures are not strictly comparable to the main sample as the Muslim and Christian schools were excluded. They only confirm that the Hindus are a religious majority.

Language

	Boys	Girls	Total	
Gujarati	114	48	162	86.0
Marathi	16	7	23	12.0
Others	3	1	4	2.0
Total	133	56	189	100.0%

As an entire Marathi school was excluded, and in the mixed schools only those Maharashtrians were taken who could answer the Gujarati questionnaire, the figures differ from the final result.

Education

Illiterate	7	3.0
Literate	71	37.5
English knowing	45	24.0
Matriculate	25	13.0
College	12	6.0
Graduate	19	11.0
Sanskrit Shastri	1	0.5
Not reported	9	5.0
Total	189	100.0

The sample is further differentiated into Gujarati Hindus, Maharashtrian Hindus, and non-Hindu groups, such as Christians and Muslims. Some of the latter two groups may have Gujarati as a mother-tongue but are nevertheless separated. The miscellaneous category is a mixed one including Hindu minorities and other religions such as Parsis. These groups are found to vary according to education.

Religion, language and education.

	Guja- ratis	Mahara- shtrians	Christ- ians	Muslims	Miscel- laneous	Total
1. Illiterate	6	-	1	-	-	7
2. Literate	55	6	3	6	1	71
3. English knowing	34	7	1	1	2	45
4. Matriculate	18	6	1	-	-	25
5. College	11	-	1	-	-	12
6. Graduate	12	5	-	-	2	19
7. Sanskrit Shastri	1	-	-	-	-	1
Total	137	24	7	7	5	180

Religionwise, Christians and Muslims are least educated, for they include no graduates at all, and the Muslims do not even rise to the level of matriculation. Both the Hindu groups show a high level of education, and, relatively speaking, the Maharashtrians are better educated, having no illiterates and one-fifth graduates, whereas Gujaratis have less than one-tenth graduates, and also a few illiterates, and their literates and English-knowing categories far outnumber the others. Interestingly enough, no Maharashtrian spends time in a college without taking a degree. But almost as many Gujaratis leave college without a degree as graduate.

Size of the family

The average size of the family varies in the different groups :

All students	7.75
Gujarati students	7.6
Maharashtrian students	8.9
Others	7.7

The difference is most striking in the case of Maharashtrians whose families have a rather larger size on an average than any of the other groups. There is no difference between Gujaratis who are residents of Baroda and those who come from elsewhere, mainly rural areas; so they are not differentiated in the above table.

Caste

The defining of groups into castes does not affect the entire sample as non-Hindus are automatically excluded, not because they do not have any castes but because they are too small numerically for purposes of analysis, and they themselves do not mention caste in their questionnaires. Only the Gujarati and Maharashtrian Hindus will be discussed for caste composition.

	Gujarati	Marathi
Brahmins	35 (24)	10 (42)
Bania	33 (23)	- -
Patidar	42 (30)	- -
C.K.P.	-	4 (17)
Maratha	-	8 (33)
Others	32 (23)	2 (8)
Total	142 (100)	24 (100)

The proportions of the various castes in this sample approximate the results of the main survey. In each of the linguistic communities, three castes predominate - Brahmins, Banias and Patidars dominate almost equally in the Gujarati group, while the Brahmins are a large majority among Maharashtrians followed by Marathas and C.K.Ps. Minor castes are even less present among the 'truncated' Maharashtrians than among the Gujaratis.

Various correlations were made of the data for Guja-

-ratis. It was found that of the 162 Gujaratis (this included non-Hindus), 46 were not residents of Baroda. This makes exactly 29 per cent of the total. These were distributed almost equally over hostels, relatives, rooming with friends and daily commuting to Baroda. If only Hindus are considered, 104 are residents, as opposed to 40 non-residents, which sends up the percentage of non-residents to over 38 per cent. These two groups differ considerably in education.

	Residents	Non-residents
Illiterate	3	3
Literate	31	24
English-knowing	28	6
Matriculate	16	2
College	10	1
Graduate	11	1
Sanskrit Shastri	1	-

The residents come from much better educated families, and well over one third are matriculates and graduates or have been to college. Very few of the non-residents go beyond the English-knowing standard, and most, (two-thirds) are merely literate.

We already know the caste composition of the Gujaratis. After finding out the occupational structure, the two will be related to each other.

Occupation

Service	64 (47%)	Below 1800	33
		1801 - 3600	20
		Above 3600	11
Business	31 (23%)	Below 1800	6
		1801 - 3600	15
		3601 - 6000	4
		Above 6000	6
Agriculture	27 (20%)	Landless	2
		Landowning cultivator	20
		Zamindar	5
Other	14 (10%)	Peons	4
		Artisans	2
		Labourers	5
		Unemployed	3

Very few of the business group come from outside Baroda, whereas all those in agriculture are non-residents. One sixth of those in service and one third of those in other occupations are non-residents. The outsiders therefore are mainly students of rural areas coming to Baroda for higher education.

Caste and Occupation

	Brahmin	Bania	Patidar	Others
Service	25	15	11	13
Business	4	11	10	6
Agriculture	4	4	16	3
Others	1	2	3	8

Clearly, Brahmins dominate in service, and Patidars in agriculture. Patidars also share the field of business with Banias. But Banias themselves are more in service than business. The Patidars are somewhat over-represented in the pilot sample, perhaps because an entire Gujarati school, heavily Bania in composition, was not covered.

Brahmins and Occupation

	Upto Rs. 1800	Rs. 1801 to 3600	Above Rs. 3600	Above Rs. 6000
Service	13	6	6	-
Business	1	2	-	1
	Landless	Landowning upto Rs.2500	Landown- ing Above Rs.2500	Zamindars
Agriculture	-	2	-	1
	Peons	Artisans	Labourers	Unemployed
Others	-	-	1	-

Banias and Occupation

	Upto Rs.1800	Rs. 1801 to 3600	Above Rs.3600	
Service	3	9	3	Above Rs.6000
Business	2	6	3	-
	Landless	Landowning upto Rs.2500	Landowning above Rs.2500	Zamindar
Agriculture	1	-	1	2
	Peons	Artisans	Labourers	Unemployed
Others	-	-	1	1

Patidars and Occupation

	Upto Rs.1800	Rs.1801 to Rs.3600	Above Rs. 3600	
Service	5	4	2	
				Above Rs.6000
Business	-	5	1	4
	Landless	Landowning upto Rs.2500	Landowning Above Rs.2500	Zamindars
Agriculture	1	10	4	1
	Peons	Artisans	Labourers	Unemployed
Others	-	-	2	1

The Brahmins are far more concentrated in the lower kinds of jobs. Patidars are less so, while Banias tend to middle level jobs. In business too, Banias are distributed about the middle, but Patidars seem to go in a big way for big business, though as agriculturists they do not appear to be very rich. Non-Patidars in agriculture are few in number but tend to be zamindars. Patidars themselves are mostly small landowning cultivators..

The other occupations, like the other castes, make up a very heterogeneous category, and there is no example here of traditional caste occupations as in the main sample.

Caste and Income

Income was worked out per head for Brahmins, Banias and Patidars, in hundreds upto the Rs. 1000 level, and in thousands thereafter. These will be compressed following

the usage in the main survey.

	Brahmins %	Banias %	Patidars %
Upto Rs. 500	89½	75	64
Rs. 501 to Rs. 1000	10½	20	7
Above Rs. 1000	-	5	29

The Brahmins are the poorest, the Patidars the richest. Even in such a small sample, the Patidars show an 'hour-glass' structure, with a considerable class of rich persons who outnumber the middle level.

The average per capita income also reflects the caste differences. Brahmins have a per capita income of Rs. 245.5. Banias, who have only 1 student with a per capita income of Rs. 1000 to Rs. 2000 (who is excluded from average) have Rs. 362.3. Taking all Patidars, the per capita income shows the fantastically high figure of Rs. 1473.9. If, however, rich Patidars having Rs. 1000 or more are excluded, the figure is quite small - Rs. 309.1.

In all three castes, the majority have additional wealth in the form of land or a house outside Baroda. Over one half have both. And all three castes have them. The Brahmins have both land and house outside, or a house only. A few have a house in Baroda, a house in and outside the town, a house in town and land outside or all three. Most of the Patidars have both land and house outside, like Brahmins, and some also have a house in the town. A few

have only a house in town, only land outside, or a house in town and outside. None have a house in town and land outside. ~~None have a house in town and land outside.~~ Baniyas have mostly both land and house outside, a house in and out of town, or only a house in town. A few have a house outside, or even all three.

Generally, we can say, Patidars have land outside Baroda, with or without a house, Brahmins have a house outside Baroda, and Baniyas have a house, rarely land, both in Baroda and outside.

Schools.

The final set of tables concerns schools, in regard to their caste and income composition. Marathi schools and divisions as well as the denominational ^{schools} are excluded, even if included in the pilot survey.

Sayaji Girls' : Mainly Bania - small percentage of Brahmins - income mainly between Rs. 2001 and Rs. 6000 per annum for the family.

Shroff Memorial : Mainly Bania, with Patidars, followed by Brahmin and Lohana, and a sprinkling of Rajput, Mochi, Panchal - income mainly below Rs. 3500, and a few with above Rs. 6000.

Bharati Vidyalaya : Has Brahmins, Patidars, Baniyas in that order, and a few Soni, Tamboli and Luhar - income within Rs. 2000, few reach to Rs. 3500, or higher.

Wadi High : Largely Patidar, with a few Brahmin, Suthar, Chaudhra, Vankar - income rarely exceeds Rs. 2000.

New Era : Has Patidars and Nagars, followed by other Brahmins, Baniyas and Barots and a mixed sprinkling of Gosain, Rana, Prajapati, Ghanchi - income mainly upto Rs. 2000, some exceeds Rs. 3500.

New Era Girls : Also Patidars and Nagars, with a few Brahmin, Bania and Soni, no lower castes - income is upto Rs. 3500.

Sharda Mandir : Patidars, followed by Baniyas and Brahmins, a few Barots and Rajputs - income mainly upto Rs. 2000.

University Experimental : Has all castes - Patidar, Bania, Brahmin, Lohana, Kacchia - income narrows from within Rs. 2000 to within Rs. 6000.

Pratap : Mainly Patidar, with Brahmins and Baniyas - income entirely within Rs. 3500.

J.M. : Brahmins and a few Bania, Rajput, Kacchia, Suthar, in the Gujarati division - income upto Rs. 2000, never over Rs. 3500.

J.M. Jr : Brahmins with Brahmakshatris, Prajapati and Valand, in the Gujarati divisions, - income upto Rs. 2000 a few in vicinity of Rs. 4000.

Maharani Girls' : Baniyas, followed by Patidars and Brahmins and a few Suthars - income upto Rs. 2000, and some over Rs. 3500 and Rs. 6000.

Broadly speaking, the pilot sample coincides with the findings of the main survey, although the exclusion of an

entire Gujarati school, dominated by the Bania caste, may have led to a differential weightage for each caste. But the patterns are more or less the same. Methodologically therefore, a five per cent sample gives a very good idea of what one can expect to find in the field of research. A preliminary analysis, based on the pilot survey, serves as a fairly sound basis for framing the final questionnaire in which the scope may be widened in some respects and narrowed in others according to whether the pilot analysis has covered the proposed field of research, and whether it has indicated possible new leads.