

CHAPTER VII

STUDENT, HIS PERSONAL BEHAVIOUR AND HIS IDEOLOGY : (II)INTRODUCTORY :

In the Vith Chapter, we observed the quality of the student and his daily life. Now in this Chapter, we shall observe student's attitude and ideas in matters such as (i) liking for his native place, (ii) liking for a village life or a city life, (iii) choice about the place of settlement, (iv) future plan after passing secondary school certificate examination, (v) choice of occupation, (vi) thoughts about the 'culture' of his parents, (vii) how does he feel the effect of education upon him? The above in general will provide his ideology about the place of settlement, occupation and present education.

We shall also observe his cinema-habits, dress, friends, habit of reading news-papers and periodicals, his participation in extra-curricular activities of the school and his relation with his teachers. This will give us in general ^a picture of his personal behaviour.

In the present Chapter, we shall observe above mentioned aspects of the ideology and behaviour of the students in the light of some factors of his social surrounding such as caste, habitation, education and occupation of his guardian.

Student's liking for his native-place :

Out of 580 students, 512 (88.3%) stated that they liked to reside in their native place and 68 (11.7 %) wrote that they did not like. Out of the 68 students who did not like to reside in their native place, 46 belong to the urban area and 22 hail from the rural area. Considering the number of students belonging to the urban (337) and rural areas, (243) we can see that the proportion of students who dislike their native place is higher in urban area.

As seen above, proportion of the students having liking for their native place is comparative higher in the urban area. But if the urban area is divided into towns having population of more than 20 thousand people on the one hand and on the other hand those where the population is below 20 thousand, we find the difference both in the number of students having dislike for their native place and causes for the same. In fact, Anand, Nadiad, Kapadwanaj, Borsad, Cambay and Petlad are the only six towns of this district which have a population of more than 20 thousand people. Henceforth, we shall call them big towns. The other towns (32) of the district, except Umreth (Population 18674) have mostly the population between 8 to 12 thousand of people. Henceforth, for our purpose we shall consider them as small towns.

If we examine the following table No. 83 -

Table No. 83

Students' liking for their native place in Big towns, small towns and in rural area :

	:Big Towns		:Small Towns		: Rural Area		: TOTAL	
	No.	%	No.	%	No.	%	No.	%
Liking	119	88	172	85	221	91	512	88.3
Disliking	16	12	30	15	22	9	68	11.7
TOTAL	135	100	202	100	243	100	580	100

We find that 91 % students in rural area, 88 % in big towns and 85 % in small towns like to reside in their native place. Percentage of the students disliking their native place is the highest in small towns. Next stands students of big towns and those of small towns last.

Reasons for disliking the native-place :

The question is applicable to 68 students. Some students have mentioned causes more than one for their disliking. A variety of reasons have been mentioned among which lack of civic amenities and adverse social atmosphere are the main. The reasons vary in the case of big towns, small towns and the rural area. The following Table No. 84 shows reasons for disliking native place in the above 3 cases.

Table No. 84

Reasons for disliking native place in big towns, small towns, and rural area

Towns Native Place	:Lack of :civic :amenities :	:Adverse :social :atmos :-phere	: Lack of :contact :	:Aspira :-tion :	:Perso :-nal :	:Oth :-ers :	:To :TOTA :-L
Big towns	4	2	3	1	4	2	16
Small towns	14	7	3	3	1	5	33
Rural area	14	5	3	2	-	1	25
TOTAL	32	14	9	6	5	8	74

This shows that the number of students disliking their native place because of the lack of civics amenities and adverse social atmosphere is more in urban-area excluding big towns and ⁱⁿ the Rural area, the students say :

" There is too much dust; there is no provision for water-works and latrines; therefore no schools, gardens, and library; no facility of motor-bus, cinema, electricity and hospital."

Regarding adverse social atmosphere, the students say :

" The people are orthodox; people are of quarrel-some nature; people criticise me. Many persons are drunkards in my village. "

Thus in all 14 students dislike their native place, because of disagreeable social atmosphere.

9 students dislike it because of lack of contact with their native place. 6 for their aspirations, of whom only 1 belong to the big town. Regarding their aspirations, the students write :

" Village life is not progressive. It is cut off from the modern social and political currents."

5 students dislike for personal reasons and 8 for other reasons such as :

" Drabness of life, lack of economic interest etc."

Thus we can see that a very large majority of the students like the native place whether it may be in big towns, small town or rural area. In case of 11.7 % students who dislike their native place, lack of civic amenities and adverse social atmosphere are the main causes behind their dislikes for their native place.

Why do the students like a village life or a city life ?

The students were asked to give reasons for their liking for either village life or a city life which was applicable to them. Out of 580 students, 559 answered this question. Of them, 318 students (56.8%) stated reasons for their liking for village life and 241 students (43.2%) gave reasons for their liking for a city life. This shows the majority of the students (56.8%) showed their preference for a village life.

As regards reasons why they did like a village life, some students mentioned reasons more than one. The following table No.85 shows the various reasons for the students' liking for a village life.

Table No. 85

Reasons for the students' liking for
a village life

Reasons	: No. of students
1. Food, Vegetables, good milk, pure ghee, fresh air - conducive to health	321
2. Physical environment and natural beauty	94
3. Good and hospitable people	25
4. A good place for social reforms activities	19
5. Economically advantageous	15
6. Other reasons viz. native place, a place free from certain evils of a city-life	21
TOTAL	495

From the above table, it can be found that most of the students prefer village life because of " fresh air, pure milk, vegetable, food and the residence conducive to health." This answer, it seems is a mechanical one.

In the schools, while discussing an essay on a village life or a city life, it has been stressed that there is a scope for fresh air and vegetables, pure milk and ghee in a village, while in the city it is difficult to get the above.

94 students like village life because of the natural scenery. This also seems more or less an essay-type answer. 25 students like village life, because people are good in village. It is to be noted that most of the students who have written this, belong to Nadiad and some other big towns of the district. 15 students like village life because economically it is preferable. The students write " Expenses are lower in a village ". 19 students like village-life because they want to live there for making reforms. This shows that there are few students who would like a village life because of their interest in social reforms.

In the case of other reasons, 10 students write that because it is free from certain evils of a city, while 11 students show their preference for a village life, because it is their native-place.

On the whole, the answers showing reasons for liking to dwell in a village are stereotype. However, natural surroundings and absence of congestion in living seem to be the two factors which they dominantly like in village life.

Liking for a city-life :-

241 students wrote that they would like a city-life.

Various causes shown for the same are as under :

" City-life is more comfortable. There are various means of amusement in a city; there are facilities for study and mental development. There are cinema-houses, gardens, schools, colleges, public libraries, good roads etc. One can move freely in a city etc."

The various answers offered by the students for preferring a city-life, can be classified as under in Table No.86.

Table No. 86

Reasons for liking a city-life

	: No. of students
1. Physical amenities and means of recreation	169
2. Luxury ...	39
3. Economic reasons ...	18
4. Progressive life ...	29
5. Other reasons ...	3
TOTAL	258

In liking for a village life, we have seen that most of the answers are of a mechanical nature, while in the present case, it should be noted that the students are conscious of certain benefits of the city-life.

169 students write that a city-life is more comfortable. Here, they have mentioned that there are "gardens and libraries, schools & colleges, Hospitals & Museums etc. " 39 students would like to dwell in a city because of " luxuries ". It is commonly believed that a city life has been increasingly preferred because various sorts of luxuries are available there. But, here only 39 students have attraction of the city for this reason.

18 students write that they would like to dwell in a city because of higher economic prospects in a city. Most of the students in this case, have written that for service a city life is preferred.

14 students write that a city-life is progressive and active. 7 students mention that mental horizon is widened in

in a city. 8 students would like to dwell in a city because of personal aspirations. They write : " I have good capacity and I do not want to waste my valuable energy in a village; I want to cut a good public figure and for this achievement, village-life is a hinderance." This shows that 29 students have attraction for a city life not because of the comforts or luxury but because of some advantages of city-life, which are not possible in a village.

Bearing in mind various reasons for preference for city-dwelling, in brief, we can say that the students prefer city-life because ^{of its} physical and civic amenities.

In comparing the reasons for dwelling in a village and a city, we find that most of the students who like a village-life, have fancy for it because of food, vegetables and scenic physical beauty of its physical environment while in the case of a city-life, liking is mainly for physical amenities and means of recreation.

Thus, whether the students show liking for a village-life or a city-life, it is the physical surrounding that largely draw them to it.

Where would the student like to dwell ?

Out of 580 students, 239 wrote that they preferred to dwell in the village, 182 in the city, 134 showed preference for both and 25 wrote that they could not say.

The following table No.87 gives a comparative idea of preference for dwelling in case of students belonging to big towns, small towns and the rural area.

Table No. 87

Students' preference for the place of dwelling

No. of students belonging to	Village		City		Both		Cannot Say		TOTAL	
	No. of students	%	No. of students	%	No. of students	%	No. of students	%	No. of students	%
Big towns 135 (23.3%)*	18	13.3	82	60.7	29	21.5	6	4.5	135	100
Small towns 202 (34.8%)*	80	40.1	65	32.1	51	25.	6	3	202	100
Rural area 243 (41.9%)	141	58	35	14.4	54	22.2	13	5.4	243	100
TOTAL	239	(41.2)	182	(31.4)	134	(23.1)	25	(4.3)	580	(100)

* Percentage in the bracket indicates % to the total students.

The above table reveals that in aggregate, 41.2 % students like to dwell in a village, 31.4 % like dwelling in a city, 23.1 % have their preference for both and 4.3% students cannot say.

Proportion of the students preferring to dwell in city is the highest in big towns. Next stands the students of the small towns and the proportion is the lowest in case of students belonging to the rural area, as, out of 135 students belonging to the big towns, 82 (60.7%) prefer city; out of 202 belonging to small towns, 65 (32.1 %) prefer city and out of 243 students belonging to rural area, only 35 (14.4%) like to dwell in a city.

From the above table, it can be observed that 13.3% students of big towns, 40 % of small towns and 58 % of rural area, like to settle in village. This shows that proportion of students preferring to dwell in village is the highest in rural area, next come students belonging to small towns

and the proportion is the lowest in case of students belonging to big towns.

It is to be noted that so far as liking for dwelling in both - village and city is concerned, we do not find significant difference in the percentage of students belonging to big towns, small towns and rural area, as 21.5 % students of big towns, 25 % of small towns and 22.2 % of rural area like to dwell in both.

Thus we can see that majority of the students in rural area (58%) prefer to dwell in villages whereas majority of the students in big towns (60.7%) would like to dwell in cities. It is significant to note that only 13.3% students belonging to big towns would like to dwell in village and only 14.4% students belonging to rural area like to dwell in cities. This shows that in big towns proportion of students thinking to dwell in villages is very small, while in the case of rural area proportion of students preferring to dwell in cities is equally small. In case of students belonging to small towns, percentage of students liking to dwell in village is higher (40 %) than that for city (32.6%). But the difference is not very high.

We have previously observed that 56.8% students like a village-life and 43.2 % students like a city-life, but in actual fact so far as the question of their dwelling is concerned we find that 41.2 % students like to settle in village, 31.4% students like to dwell in city, 23.1% students like to dwell in both - city and village and 4.3% students cannot say where to dwell. That 23.1% students would like to dwell in both village as well as city is significant.

It is interesting to observe preference for dwelling

among^{of} the students of upper castes, as shown in the following table No.88.

Table No. 88

Upper castes' students' liking for dwelling

Caste	No. of students liking to dwell in				TOTAL
	Village	City	Both	Cannot say	
Baniya	20 (23.8)*	45 (53.6)	16 (19)	3 (3.6)	84 (100)
Brahmin	26 (28.9)	32 (35.6)	29 (32.2)	3 (3.3)	90 (100)
Patidar	133 (53.2)	54 (21.6)	50 (20)	13 (5.2)	250 (100)

* Figures in brackets indicate percentage of students.

From the above table, it can be seen that the preference for dwelling in a village is highest among Patidar, while the choice for dwelling in a city is the highest in the case of Baniyas.

If the students liked to dwell in a city, they were asked to state the name of a city they liked to dwell in. In fact, this is applicable to 182 students as they have showed their preference for dwelling in a city. But 241 students wrote the names of cities they would like to dwell in, which can be observed from the following Table No.89.

Table No. 89

Names of cities where the students would like to dwell in

City	No. of students
Ahmedabad	76
Bombay	57
Baroda	53
Nadiad	14
Anand	7
Other towns of Kaira district	10
other	24
total	241

This shows that the number of students wishing to live in cities, is mainly for Ahmedabad, Bombay and Baroda. In the case of Kaira district, 14 students like to dwell in Nadiad, and there are 7 for Anand. 10 students have mentioned other towns of the district viz., Kathlal, Cambay and Petlad. 24 students have mentioned, Indore, Delhi, Calcutta, Surat, Poona, Jaipur, Simla, Jamnagar etc. as the city they prefer to live.

It is interesting to observe the students' choice for a city, in the light of his residence, which is shown in the following table No. 90.

Table No. 90

Names of cities where the students belonging to big towns, small towns and rural-area, like to dwell in.

Residence	A'bad	Bombay	Baroda	Towns of Kaira district	Others	Total
Big Towns	25	21	16	16	9	86
Small Towns	30	25	24	4	8	91
Rural area	21	11	13	11	8	64
TOTAL	76	57	53	31	24	241

In the case of students belonging to Big towns, 16 students have mentioned the names of the towns of Kaira district and of them 9 have mentioned Nadiad as the town they prefer. In the case of small towns, 4 have mentioned the name of towns in Kaira district. In the rural area, 11 students would like to dwell in the towns of the Kaira district.

It is to be noted that in the case of students belonging to Big towns, small towns or the rural area, the preference for Ahmedabad is higher. Next stands preference for Bombay

and then for Baroda.

The above table reveals that most of the students who prefer to dwell in a city would like to dwell in 3 cities viz. Ahmedabad, Bombay and Baroda of whom the first two are big cities. This shows that the preference of the students who would like to dwell in a city is higher for big cities.

Students' liking for the guardian's occupation :-

Out of 580 students, 536 answered whether they liked their guardians' occupations. Of them 123 students (22.9%) wrote that they disliked their guardian's occupations, while 445 students (77.1%) wrote that they liked. This shows that a large majority of the students have a liking for their guardians' occupations.

If we observe the following table No. 91

Table No. 91

Students' liking for their guardians' occupations

Guardian's Occupation	Liking		Disliking		Total	
	No. of : stud- : ents :	%	No. of : stud- : ents :	%	No. of : stud- : ents :	%
Agriculture	146	(78.5)	40	(21.5)	186	(100)
Business	100	(91)	10	(9)	110	(100)
Service	113	(88)	23	(17)	136	(100)
Enlightened Professions	23	(95.9)	1	(4.1)	24	(100)
Artisans	23	(48)	25	(52)	48	(100)
Jyotishi Yajmanvritti	5	(28)	12	(72)	17	(100)
Unskilled labourers, peons etc.	3	(20)	12	(80)	15	(100)
Total	413		123		536	

From the above table, it can be seen that out of 186 students whose guardians' occupation is agriculture, 146 students (78.5%) like the occupation. Of the 40 students who

dislike their guardians' occupation, 19 are those whose guardians possess land below 5 acres of land each. (^{Total} Number of guardians possessing land below 5 acres each is 37) 11 are those whose guardians possess land between 5 to 10 acres each. (^{Total} Number of guardians possessing land between 5 to 10 acres each is 53.) (^{Total} Number of guardians possessing land above 10 acres each is 120 and only 10 students from this group write that they dislike their guardian's occupation. This shows that a large majority of the students whose guardians' occupation is agriculture, like this occupation and those who dislike it are mainly they whose guardians are small landholders. The students express their dislike for agriculture thus : " One has to work hard. The life is very hard. I have to go to a distant field and do not get time to read. The occupation is not economically gainful etc."

Out of 110 students whose guardians' occupation is business, 100 students (91 %) like this occupation. All the 10 students (9 %) who dislike their guardians' occupation viz. business are those whose guardians run small shops and because of poor income the students dislike the occupation. Of the 136 students whose guardians are engaged in service, 113 (83%) like their guardians' occupation. Most of the students who have shown disliking for their guardians' occupation viz. service, are those whose guardians are primary school teachers or engaged in lower clerical jobs. Of the 24 students, whose guardians are engaged in enlightened professions such as Doctor, Engineer and Pleader only 1 student showed his disliking and that too for a personal reason.

48 guardians are artisans by occupations, Such as carpenters (suthar) blacksmiths (Luhar), washermen (dhoñi),

barbers (Hajam), gardeners (mali), potters (kumbhar), etc. 25 students (52 %) belonging to this group dislike their guardians' occupations. The students show their dislike thus " The profession is low. Economically it is not gainful social status of persons engaged in this occupation is low. A barber has to bear hot words from his customers and income is low."

Of the 17 students whose guardians are either depending upon Yajmanvritti or are Jyotishis (fortune tellers) 12 students (72%) dislike the occupations of their guardians. The reasons mainly shown for dislike are that economically the occupations are not gainful. Out of 15 students whose guardians are mainly unskilled labourers and peons, 12 students (80%) dislike the occupations of their guardians. The reason offered mainly is that there is much of physical work.

The proportion of students disliking guardians' occupations, is the highest in unskilled labourers and peons. Next stands Jyotishis and those depending upon Yajmanvritti, then comes artisan class, then in order comes agriculture, service and business. It is to be noted that the percentage of students disliking guardians' occupation is the lowest in the case of enlightened professions.

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Causes for disliking guardians' occupations are analysed as under in the table No. 92 :

Table No. 92

Causes for disliking guardians' occupation :

1. Physically hard	...	...	55
2. Economically not gainful	...	...	43
3. Low social status	...	...	18
4. Other (Ethical idealism; governmental or interference etc.)			14

From the above, it can be seen that a large majority of the students who dislike their guardians' occupations, dislike the occupations mainly because they are physically hard and economically not gainful. It is to be noted that most of the students who dislike guardian's occupation, because of low social status, belong to artisan-castes.

On the whole, it is to be noted that 77.1% students like their guardians' occupations.

Occupations which the students like :

Out of 580 students 575 have reported the occupations which they like. The answers are shown as under in the Table No. 93 :

Table No. 93

Students' liking for occupations

Occupation	: No. of students :		Percentage
Agriculture	...	96	(16.7)
Business	...	165	(28.7)
Service	...	154	(26.8)
Doctor	...	38	(6.7)
Engineer	...	33	(5.8)
Pleader	...	21	(3.7)
Study	...	14	(2.4)
Not decided	...	19	(3.3)
Artist, scientists etc.	...	11	(1.9)
Air-Navy	...	9	(1.6)
Social service	...	2	(1.6)
Artisan-professions	...	6	(1)
TOTAL		575	1000

From the above, it can be seen that the highest number is for business as 28.7 % students like business. Next stands service and 26.8 % students would like to join in service. 16.7 % students like agriculture. 16 % students

like to join enlightened professions. Among enlightened professions, the highest number is for doctor. The lowest number is for artisan-class occupations. The following table No. 94 shows the guardian's occupation and the occupation the student would like to follow :

Table No. 94

Guardians' Occupations and the Occupations which
the students like

Occupation	:% of Guardians : engaged :	: % of students : liking the : occupation
Agriculture	34.4	16.7
Business	20.5	28.7
Service	25.3	26.8
Artisan	9.0	1.0
Enlightened Professions	4.5	16.
Other (Jyotishi, peons, unskilled labourers etc.)	6.3	10.8 (air, navy, social service etc.)
TOTAL	<u>100</u>	<u>100</u>

From the above, it can be seen that 34.4 % guardians are engaged in agriculture but 16.7 % students like to follow that profession. In business 20.5 % guardians are engaged but 28.7 % students would like to follow the occupation. 25.3 % guardians are engaged in services, while 26.8% students like to join in it. In enlightened professions only 4.5 % guardians are engaged, but 16 % students like to joint those professions. 9 % guardians work as artisans but only 1% student like to follow the profession. This shows that majority of the students whose guardians are engaged in agriculture or artisan castes' occupations want to switch

from these occupations to business or services or enlightened professions.

The profession which the student likes has relationship with the habitation and caste of the students. The following table No.95 shows the choice of occupations of the students dwelling in rural area and urban area.

Table No. 95

Students' choice of occupation in rural area and urban area

Occupation	: RURAL AREA		: URBAN AREA	
	:No. of :students	: % of :students	: No. of students	: % of students
Agriculture	65	27	31	9.3
Business	57	23.5	108	32.4
Service	61	25.2	93	28
Enlightened Professions	31	12.8	61	18.3
Artisan	-	11.5	2	12
Air-Navy	2		11	
Artist-scientist	4		7	
Not certain	7		12	
Study	10		4	
Social service	5		4	
TOTAL	242	(100 %)	333	(100%)

From the above, it can be seen that in the case of rural area, 27 % students like agriculture while in the urban area, the percentage for the same is only 9.3. 23.5% students would like to follow business in the rural area while in the urban area the percentage for the same is 32.4. In the case of service 25.2 % belonging to rural-area, have a choice for the same, while 28 % students in the urban area would like to follow it.

From the table, it can be seen that so far as students of rural area are concerned, there is no much difference in the percentage of students wishing to follow agriculture

business and service. But in the case of urban students the percentage of students wishing to follow agriculture is far less than the percentages for business and service.

The co-relationship between caste and the occupation the student would like to follow can be seen from the following table No. 96.

Table No. 96

Student's caste and his choice of occupation

Caste	:Agricul ture	:Busi- ness	:Service:	Enli. :Prof.	: Other	: Total
Patidar	74	81	40	34	20	249
Brahmin	6	15	37	19	12	89
Baniya	-	36	18	19	9	82
Artisan	-	12	21	8	14	55
Harijan & Back- ward castes	5	3	16	5	6	35
Baraiya	6	3	10	1	2	22
Muslim	2	7	4	2	4	19
Others	3	8	8	4	1	24
Total	96	165	154	92	68	575

Out of 96 students who like to follow agriculture, 74 are Patidar. From Baniya caste, no student like to follow agriculture. In the advanced castes, the proportion for service is higher in Brahmins while the proportion of students for business is more in Baniyas. In the case of castes other than advanced, there is no student in the artisan-class who would like to follow agriculture. 5 students belonging to artisan class have mentioned their choice, for their caste-professions.

We observed that a large majority of the students like

their guardians' occupations. However majority of students whose guardians are doing artisan castes' occupations, dislike these occupations and a very ~~lage~~ large majority of the students whose guardians are depending upon fortune-telling, Yajmanvritti and unskilled labour dislike these occupations. So far as agriculture is concerned, a considerable number of students whose guardians possess less than 5 acres of land, dislike the occupation. Causes for disliking guardian's occupation are mainly 3 viz. physically hard, economically not gainful and low social status. Student's choice for occupation is, comparing to the guardian's occupation, higher for business, enlightened professions and services. Majority of the students from artisan castes' occupation, agriculture and from occupations like Yajmanvritti and Jyotishi would like to switch over from these occupations to business service or enlightened professions. This shows that though a considerable majority of the students like their guardians' occupations, yet in practice the students would like to join themselves in those occupations where there is higher possibility of economic and social status.

In urban area the proportion of student who have a liking for business, service and enlightened professions is higher, while in rural area, choice ~~is~~ for agriculture is higher. In the case of Patidar students, comparatively the choice for agriculture is more, in Baniyas it is more for business and ^{or} the Brahmins it is more for service. This shows that the student's liking for the occupation has co-relationship with the habitation and caste of the student also.

Future plan of the student :

4 alternatives were given to the students to state what he intended to do after ^{passing} S.S.C. Examination. The answers are as under shown in the Table No. 97 :

Table No. 97

Future Plan of the students after passing S.S.C. Examination

Future Plan	: No. of students	
1. Further study	375	(65.2 %)
2. Service	113	(19.9 %)
3. Agriculture	16	(12.1 %)
4. Business	70	(2.8 %)
Total	574	(100 %)

The above shows that 65.2 % students intend to prosecute further study after passing the S.S.C. Examination. 19.9 % students intend to be engaged in service, 12.1 % students intend to do business and 2.8 % students have their future plan of doing agriculture after the S.S.C. Examination.

As regards the future plan of the students after the S.S.C. Examination, we can find a good deal of similarity between the High School students in Poona and the students of the present inquiry, which can be seen from the following table No. 98.

Table No. 98

Future Plan of High School students in Poona and Kaira District

Poona Students		: Students under present inquiry	
Future Plan	: % of students	Future Plan	: % of students
Further study	(66)	Further study	(65.2)
Service	(22)	Service	(19.9)
Business & Family occupation	(12)	Business	(12.1)
		Agriculture	(2.8)
Total	(100)	Total	(100)

* High School students in Poona

I.P.Desai

Percentages of students who want to study further, after passing the S.S.C. Examination is just the same in the case of Poona students and the students under the present inquiry. In the case of students who want to take up a job after S.S.C. the percentage is more in Poona students.

Future plan of the student has co-relationship with the quality of the student. Qualitatively the students have been classified as good, medium, ordinary and backward qualities.

Table No. 99

Quality of students and future plan

	:Further : :study 1 :	Service :	Business :	Agricul-: :ture	TOTAL
Good	91.7	4.5	3	.7	100
Medium	68.5	19.7	10	1.8	100
Ordinary	53	25.8	17.2	4	100
Backward	45	30	20	5	100

The above table shows that 91.7 % of the good students want to study further after S.S.C. Examination. Remaining 8.3% students intend to settle after S.S.C. In the case of medium students 68.5 % students want to prosecute further study. In the case of ordinary and backward students the percentage of students intending further study are 53 and 45 respectively. From the table it can be seen that the students who do not intend to continue study after S.S.C. mainly want to be engaged in service and business. The percentage of students who want to take up a job is more than those who intend to join business in the case of all

1. Instead of number of students, percentage has been given.

categories of the students - good, medium, ordinary and poor, Percentage of students who want to do agriculture after S.S.C. is very small and the percentage increases with the descending order of the quality of the students.

Future plan of the student and caste has also co-relationship, which can be seen from the following table No.100.

Table No. 100

Future plan of upper castes students and other students

	: Further : study :	: Taking : up a : job	: : Agriculture: :	: % : Business: :	: TOTAL
Upper castes Hindus	72.4 %	12.4%	3 %	12.2 %	100 %
Others	46.1 %	39.6%	2 %	12.3 %	100 %

The above shows that in upper caste Hindus (Patidar, Brahmin and Baniya) the percentage of students who intend to prosecute study after passing S.S.C. Examination is considerably greater than in that of the remaining students. We have previously seen that 72 % of the secondary school students belong to Patidar, Brahmin and Baniya castes, though their population would not be more than 25 % in the district. In the case of further study after S.S.C. their proportion will be still higher because we can see that 72.4 % belonging to these castes intend to study further while in the case of students belonging to other castes 46.1% students intend to study further. The table also shows that in the case of upper caste Hindus 27.6 % students want to settle in life after S.S.C. While in the case of students belonging to the

other groups the percentage for the same is 43.9. The upper caste Hindus are more conscious about secondary and higher education.

We have previously seen that Baraiyas is the most backward group in attaining secondary education. In observing future plan of the students we can see that the percentage of students intending to study further after S.S.C. is the lowest in that group which can be observed from the following table No. 101.

Table No. 101

Future plan of students belonging to Baraiya caste, Harijans and backward castes, and all except upper castes.

	Further study	Taking up job	Agriculture	Business	TOTAL
All except upper caste Hindus.	46.1%	39.6%	2 %	12.3 %	100 %
Baraiyas	27.3%	72.7%	-	--	100%
Harijan & other Backward	43.2%	45.6%	5.7%	5.7%	100%

The above shows that only 27.3% of the students from Baraiya caste intend to study further and the remaining students of that group intend to take up a job after passing the S.S.C. Examination. Percentage of students belonging to Harijan and other backward castes is more than that of Baraiyas in the case of further study after S.S.C. This shows that like secondary education higher education to a large extent will be confined only to the upper castes. Baraiyas who are already backward in secondary education, will be more so in higher education.

How will the decision regarding the future plan of the students be made ?

The answers of the students are as under shown in the table No.102 :

Table No. 102

How will the decision about future plan of the students be made

Students himself will decide	....	218	(39%)
Students & his guardian jointly decide..		331	(59%)
Guardian will solely decide	....	9	(2%)
	Total	558	(100%)

From the above, it can be seen that nearly ~~38%~~ 39 % students write that they will decide themselves. Here, guardians occupation, income and education are important factors. Where guardian's education is little or nil, student mostly decides himself. Economic condition in many cases becomes a decisive factor. If the economic condition of the family is not satisfactory, the student is not in a position to decide himself, and hence the decision of what to do after S.S.C. Examination, is made in the consultation with the guardian.

59
331 students (~~57~~ %) write that they and their guardians will jointly decide. It has been previously seen that most of the students are free before their guardians and the relation between them is full of love. Hence, in an important problem like that of future plan after S.S.C., it is but natural that most of the students should have written that the decision will be made jointly. But here the percentage is comparatively less. It may be due to little education of the guardians in many cases. The student as well as his guardian, in the case where the guardian has received little or no education, understand that the guardian is not

in a position to give proper guidance. Hence the problem of joint decision does only arise. 9 students have written that the decision will be made by the guardian which would be contrary to the intention of the students. This shows that there are guardians who would impose their will upon the student in the case of choosing a career, but their number is a meagre one.

We have seen that 375 students intend to study further after S.S.C. Their distribution according to the course they would like to undertake is as follows is shown in table No.103.

Table No. 103

Course of study, the students intend to undertake after passing the S.S.C.Exam.

Would like to take to	:	No1 of students
(1) Arts	...	96
(2) Science	...	87
(3) Commerce	...	35
(4) Medical	...	70
(5) Engineering	...	119
(6) Technical	...	34
(7) Miscellaneous	...	28
Total		469

Some students have given more than one answers. For example, they have written science and medical or science and engineering. This may be due to their misunderstanding the question, where the above 7 alternatives were given.

The highest number is for the Engineering course. Medical and Technical lines are also branches of science line. Hence, if all these are taken together, the number for science will be 310. This shows that out of the students intending to study further, 66 % would like to join science

line. 35 students (7.5%) have shown their intention for commerce, while 96 (20.4%) would like to join Arts. The rush for Arts line thus, seems more than that for the Commerce line, though comparatively much smaller than that for Science line.

From the answers, it can be observed that in choosing the career, there is a trend towards courses in technical lines that have good economic and social status possibilities.

Quality of the student has a significant relation with the choice of line. Most of the good students have shown their preference for medical and engineering lines whereas a greater proportion of backward students is for Arts line.

As regards the future plan of the students, we found that 65.2 % students intend to study further after passing S.S.C. Examination and most of the students who do not want to study further, intend to be engaged in business or service and only a small number of students (2.8%) intend to do agriculture after S.S.C. For getting positions of power and economic and social status, education upto S.S.C. is not enough. It may be due to this that a large number of students belonging to the upper castes intend to study further after passing the S.S.C. Examination. Decision regarding the future plan after S.S.C. will be made in consultation with the guardians in 57 % cases. Quality of the students has also co-relation with the future plan as most of the 'good' students intend to study further after S.S.C.

In choosing courses of study to undertake after S.S.C. it has been observed that there is a higher demand for Science line.

Does the student think that he is advanced in culture than his parents ?

The answers have been offered in the following way :

Table No. 104

Does the student think that he is advanced in culture than his parents ?

Many times	Sometimes	No	Total
109 (19.1 %)	233 (40.9 %)	229 (40 %)	571 (100%)

Out of 580 students, 571 have replied this question. From the answers, it can be seen that 60 % students think that they are superior to their parents in culture. 19.1% write that many times they feel so, while 40.9 % say that they feel sometimes.

In the urban and rural areas the number of students thinking so is as under :

Table No. 105

Number of students in rural and urban area, thinking that they are advanced in culture than their parents

	:Total Students:	No.of students thinking that they are superior	
		:Many times	: Sometimes
Rural	243	59	99
Urban	337	50	134
TOTAL	580	109	233

This shows that in the rural area, the proportion of students thinking manytimes that they are superior to their parents is higher. In the rural area the percentage of

students thinking manytimes and sometimes that they are superior to their parents in culture is 65 while the percentage for the same in the case of urban students is 54.5.

Caste-wise number of students thinking that they are superior to their parents in culture is as under shown in Table No. 106.

Table No. 106

Caste-wise number of students thinking that they are superior to their parents in culture

Caste	: Total No. of : students	: Number of students : thinking that they are : superior : No.	:
Patidar	250	142	(57%) ¹
Brahmin	90	50	(55%)
Baniya	84	40	(48%)
Artisan	55	43	(78%)
Baraiya	22	16	(73%)
Harijan & Backward	35	27	(78%)
Muslim	19	9	(47%)
Others	24	15	(62%)
TOTAL	580	342	

From the above, it can be observed that in the upper castes, the proportion of students thinking that they are superior in culture is lower than the same in other castes except Muslim. In the upper castes, the proportion of students thinking so is lower in Baniya caste, than in Patidar and Brahmin, though there is no significant difference.

The students have mentioned the matters in which they think that they are superior to their parents. Out of 342

1. Figures in bracket show percentage of students in each caste.

students whom this applies, 335 have mentioned the matters. The answers are classified as under in table No. 107.

Table No. 107

Matters in which students think that they are superior to their parents

Matters	No. of students
1. General behaviour and speech	63
2. Customs - social occasions	89
3. Study - knowledge	80
4. Practical life	31
5. Religion	20
6. Blind beliefs	16
7. Ideas	39
8. Other	14
TOTAL	352

Some students have mentioned more than one matters in which they think they are superior.

63 students write that they think they are superior in general behaviour and speech. The students write :

"They do not know how to behave with guests; the father loses temper and gives bad names to my mother; they are indecent; they do not know how to behave with our relatives; they do not keep clean water and milk; for trifling matters they quarrel; language is rough."

It should be noted that the proportion of students who have mentioned the above matters is lower in the upper castes than in the remaining castes.

89 students say that they are advanced in customs and social affairs particularly of marriage. They write :

"At my sister's marriage, my father wasted money like anything they are orthodox in marriage considerations; they believe

in old customs; out of date and bad customs are highly believed by them. "

The students think that marriage is their concern and the parents should become progressive in giving up old customs.

80 students have mentioned that they feel advanced in study and knowledge than their parents. Most of the students have simply mentioned ' study '. 31 students say that they are advanced than their parents in practical life. They write : " The father is a simpleton, not knowing how to make way in the world. The father does not know ^{where} to spend; many a times, the father commits mistakes in monetary calculations; he lends money to others and forgets to take back; the partner befools my father in business."

20 students write that they are advanced in religious matters. They write : " Parents are orthodox in religious practices; they have blind faith in religion." 16 students write that they are : " advanced in not believing in ghosts and magic." One of the students has written, " When my brother becomes ill, instead of giving him medicine, she (mother) observes various vows (Badhas); parents believe in ghosts and witches."

39 students write that in ideas - particularly in outlook and thinking, they are modern and advanced. They write : " Parents are orthodox; they do not understand modern outlook; they believe in untouchability - objects my participation in a drama etc. 14 students feel advanced in matters other than mentioned before. 10 of ~~their~~ these write that " the father is addicted to opium, tea, cigarette etc. " and 4 have mentioned that they feel " advanced in culture."

These answers are significant. They show the mind of the student in judging their parents. On account of education, they have formed a certain standard of decency in personal behaviour. Hence, a father roughly behaving with the members of the family, or giving bad names to the mother is considered indecent. In the same way a mother not keeping water or milk clean or not properly behaving with guests is considered backward.

There is a difference in ideology between the students and parents. A student cherishes new ideas as regards marriage, while the parents think it to be their own concern and believe in adhering to old customs. The student think of becoming free from the old customs and taboos, which the parents observe like a slave. Orthodox^y in religion and belief in ghosts are also the points where the students think that they are advanced. A student finding his simple poor father cheated by others, pities the simple and trusting nature of the father. It is to be noted that only 3 students have mentioned that they are advanced in dress and fashion.

From the above, it can be seen that the students have acquired a different standard of 'culture' in matters like general social behaviour, belief in religion and social customs. 60 % students think that they are advanced than their parents in culture. It should be noted that this may work upon the family disorganization because the difference in ideology may challenge parental authority in family in future.

But we have previously observed that most of the students have a relation of ~~1~~ love with the guardian who in

a very large majority of cases is father. Moreover, a student, though in majority of cases, cannot speak most freely with the father, yet he can speak with him as freely as with other members of the family. We have also seen that a large majority of the students participate in family work, out of a feeling for the family. Taking this into consideration, we can say that though 19.1 % students think manytimes and 40.9 % think sometimes that they are advanced in culture than their parents, it may not seriously affect the family, on account of the difference in ideology between the students and their parents.

What change does the student find in himself on account of receiving education ?

Out of 580 students, 548 mention that they find some change in their life on account of education. 17 write that they do not feel so and 4 write that they cannot say. This shows that almost all the students feel that education has somehow influenced the course of their life. Let us observe in what way they think education has changed them. Almost all students think that education has changed them. But while actually stating what sort of change they feel, some students are perplexed. Hence some students have not stated the change they feel. Some students have reported more than one type of changes.

Answers of the students are classified as under in the Table No. 108 :

(continued)

Table No. 108

What changes do the students feel on account of receiving education ?

(1) Intellectual development	..	229
(2) Good virtues are formed	..	207
(3) Life seems progressive	..	46
(4) Change in ideas	..	41
(5) Practical development of life		31
(6) Miscellaneous	..	20
Total	..	574

The highest number of students mention change in "Intellectual development." In this category the students say : " New things are known; mind develops; thinking power is developed; one can know how the world goes on; darkness, ^{and} ignorance vanishes and the light of knowledge peeps in; I became clever; I feel that day by day I become more learned. ⁰¹

The students, it is possible might be thinking about the mental development of their friends or playmates or other boys who have received little primary education and comparing ~~litt~~ them, it is just possible that they write that on account of education their minds have developed.

It is important to note that 207 students write that education has helped them " to form good virtues ". Many times, the present education has been criticised by saying that it has failed to help the moral growth of the students. But, it is strange to note that 207 students i.e. nearly 35 % students think that education has helped them to form virtues. The students write : " I formed good habits; life becomes virtuous; good character is formed; I refrain from many vices; there is development of virtues; I become modest;

previously I used to give bad names to others, now I have stopped it; I feel that life is a mission with a motto to help others. I feel that I have been much improved; I become discipline minded; I can check myself from going on a bad path; simple behaviour is formed, etc." 46 students write that on account of education life seems progressive. In what particular aspect it is felt so, is not stated. It may mean intellectual development; forming good virtues, change in beliefs, behaviour etc.

41 students write that on account of education, there is change in their ideas. Their change in ideas is particularly in social customs and religious practices. There are many out of date customs and taboos. Some students write that they do not like them and this sort of change in their ideas is the result of education. In the same way some students do not like their parent's blind belief in religion and traditional religious practices. Here also they find change in their attitude due to education. The students write : " My ideas are changed regarding certain customs; I cherish ideas of destroying evil customs; many beliefs are found to be of no or little worth; I feel contempt towards certain social customs; I do not believe in blind religious beliefs etc.⁹

31 students write that by education, practical side of life is developed. They write : " I become more practical ; I shall not be cheated by others; I know how the world is and how to live in it."

It is ~~note~~ to be noted that in the above case, majority of the students' guardians are illiterate. By seeing an illiterate guardian cheated by others, it is possible that

the student may feel that on account of education he becomes more practical and will not be cheated by others like his guardian.

20 students write that due to education, there is a change in their dress, there is improvement in their health, they are respected by the members of their family etc.

Thus, we find that a large number of students feel that on account of receiving education they have been able to form good virtues and they have made intellectual development.

Having observed what sort of change do the students feel themselves due to education, let us now observe how guardians and other people think about the students and their education.

196 students write that they are criticised and out of them 13 say that they are rarely criticised.

The criticisms made by guardians and others have been *classified* analysed as under as shown in table No. 109.

Table No. 109

Criticism of the students made by parents and others.

Criticism about	: No. of students
(1)-General, social and personal behaviour	35
(2)-The weak progress of the student in study	72
(3)-Content of the education -	26
(4)-On the thoughts of the students	9
TOTAL	142

We have seen that 196 students are criticised, out of them 142 have stated what sort of criticism is made.

35 students write that criticism is made about their general social and personal behaviour. They write that they

are criticised as under :

" Your education has made you proud and blunt. You are simply interested in wandering here and there being suited and booted, but you do not care to see that your father is toiling and moiling miserably before your eyes. You care only for well-dressing, but you are winking at school-lessons. You like to put on well ironed- and tight clothes, but there is a big cipher in progress of your study. You better leave study, and give hand to your father, because your brain is vacant and blunt for study. You are wandering without sense of responsibility and like to see films every now and then. Mostly, you are keeping busy with games and changing guise. You just like to ride a bicycle and paddle off proudly as if you are to become a big " Barrister " You are lazy, inexperienced and always keeping in gossips " etc.. 1

72 students are criticised for their poor study.

Mostly the guardians - criticise them regarding their weak progress and ask them to improve it. This reflects parents' anxiety for the students' progress in their studies.

26 students write that content of the education is criticised by them. Here, the criticism is of two types - about the general worth of education and about the economic utility of the present education. In 17 cases, general

1 સરોને કાટી ગઈ છે. પેટ પહેરોને કરો છો પણ તમને ક્યાં ખબર છે કે તમારા બાપા બોયોએ કાંકરો મૂકીને કામ કરે છે ? સારાં છુડાં પહેરવામાં જ્ઞાન રાખો છો પણ લેસન કરતા નથી । ઈસ્કો ટાઈટ કપડાં પહેરો છો પણ "ઢ" તો આવડતો નથી । મોટો સરો છે પણ ત્રીજો માળ તો ખાલી છે. સજ્જા કરતાં તારા પિતાનો ધંધો જ કરી ખાને । રોકેસર કરો છો અને સિનેમા જુઓ છો. તમે તો રમવામાં જ મગૂલ છો. આજનાં છોકરાં કપડાં જ પહેરો જાણે । મોટા બેરિસ્ટર થવાના છે । આ સાઈકલ લઈને હેડ્યા । તમે બીન અનુભવી તડાકામાર છો વોરે."

general worth of education has been criticised while in 9 cases, present education has been criticised from utilitarian point of view. The students write that content of the education has been criticised as under :

" Look at the present-day education ; The poor-fellow passes the Matriculation ! The present education is not complete. The English education is not now like before ! The boy goes out of line from the present education and does not obey to his parents. The present education is merely a burden. Lack of common-sense and practical knowledge ! 1

From the point of view of utility, education is criticised as under :

" You will simply add yourself to the number of unemployed persons. What will you do after study ? Engage yourself in some occupation, you study for service but service is after all serving !" 2

The above shows that in few cases the student is criticised because of the economic failure of the present education.

In 9 cases the criticism is made about the thoughts of the students. Following criticism is made :

"(Student) becomes a non-believer in God by the present education, and does not take interest in religion. You do not observe social customs. Fashions have made you non-believer in God and changed your ideas in respect of society and religion."

-
1. આ આજનું સરકારી । સારું મેટ્રીક કાઢે છે । અસારની કેળવણી અધૂરી છે. અંગ્રેજી કેળવણી હાલમાં પહેલાં જેવી રહી નથી. સરકારી છોકરો વંદી જાય છે. અને માબાપનું કહ્યું માનતો નથી. આજનું સરકારી બોજા રૂપ છે. બવહા રિક શાનનો અભાવ.. સજ્યા પણ ગણ્યા નહીં.।
 2. બેકારીમાં વધારો કરશો. સરકારીને શું કરીશ ? ધંધો કર. નોકરો માટે સરકારી છો પણ નોકરો તે નોકરો.
 3. હવે સજ્યા એટલે નાસ્તિક બન્યા. ધર્મ પાળતા નથી. રૂઢીઓનો ભંગ કરો છો. કેશનમાં નાસ્તિક બન્યા છો. ધાર્મિક અને સામાજિક વિચારો બદલાઈ ગયા છે.

Now let us see on what occasions is the criticism made. Out of 182 students who have written what sort of criticism is made, only 136 students have mentioned the occasion when the criticism was made.

The answers are classified as under in the Table No. 110.

Table No. 110

Occasions on which criticism of the students is made
by others

(1) At the failure in the Exam., or finding remarks regarding weak progress in the progress card	78
(2) When not helping the guardian in his work	19
(3) When difference of opinion arises specially in matters of marriage	10
(4) When the student participates in Gram safai and such activities	10
(5) Finding the student wandering and playing games	8
(6) Finding in well dress and visiting cinema	6
(7) At the time of asking for the school-fees	5
Total	136

The above shows that in majority of the cases students are criticised when the guardian finds his weak progress in his studies. Thus students are largely criticised for their lack of study and largely when they are found showing weak progress or failing in Exam. This shows their anxiety for the educational progress of their wards. Certain dress and recreation habits ~~and their participation in other activities~~ *are criticised* ~~may also be actuated~~ with a desire that they pay more attention to their studies.

Relation between quality of the student and criticism made about him by guardians and others can be seen from the following Table No.111

Table No. 111

Quality of the students and criticism of the students
made by guardians & others

	: % of total students :	% of students criticised
Good	23.1	5.0
Medium	27.4	9.5
Average	39.1	13.5
Backward	10.4	6.0
TOTAL	100	34.0

From the above it can be seen that in the case of backward students the proportion of criticism is the highest and in the case of good students it is the lowest. But in the case of medium and average students proportionately there is a negligible difference.

It has been observed that in the case of backward students in almost all the cases the criticism is made about the weak progress of the student and occasionally the criticism is made about the personal and social behaviour of the student.

In the case of good students, criticism is made mostly when there is a difference of ideas between the students and his parents when not helping the guardian in his work or when the student participates, in activities like "Gram-Safai". One student has written that he has criticised when he disagreed with his parents about his marriage settlement. 4 Brahmin students have written that they are criticised because they do not participate in religious practices. One student

has written that when he participated in Gram-safai, the guardian criticised : " You are clever in study, but you will make such a poor use of your learning ! " *ભણવામાં તો હોંશિયાર છો પણ ભણતરનો આજ ઉપયોગ કરવાનો કે ! "*

One student has written that when he joined with Harijans in entering temple, he was criticised as under : " Education has made you an atheist."

ભણી ભણીને ના શરદા આ બધા છો ! "

Medium and average students are sometimes criticised when it is found that they have failed in test examination or in some subjects at the terminal or annual examination. In the case of these students proportionately the occasions of making criticism are more at the weak progress of the student.

It is to be noted that out of 196 students who have reported that they are criticised only 77 students belong to the rural area while 119 students belong to the urban area. This shows that proportion of criticism is more in the urban area. But, it has been observed that the proportion of personal criticism is more in the rural area. Two students belonging to a small village have written that finding them putting on pants, people criticise : " They (students) have become blunt as they put on a pant ! By receiving education they have become blunt." *મારા બેટા શિક્ષા કે પેર પહેરે છે ! " "ભણવા જોરે કીરવા"*

Thus we observed that criticism of 34 % students is made by parents and others. In majority of the cases the students are criticised for their lack of study, largely when they are shown weak progress or failing in examinations. This shows their anxiety for the students' educational progress. Certain dress and recreational habits of the

habits of the students are criticised with a desire that they may pay more attention to their studies.

Cinema :

Most of the students visit cinema-houses. The following table No.112 shows the frequency of visits to the cinema.

Table No. 112

Frequency of visits to cinema-houses

Frequency	No. of Students	% of students
Once in a week	34	5.9
Once in a fortnight	64	11.1
Once in a month	95	16.5
Once in 2 to 4 months	82	14.2
Occasionally	159	27.6
Rarely	104	18.1
Not going at all	38	6.6
Total	576	100.0

From the above it can be observed that 6.6 % 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. The percentage is much higher than that of the Poona students.¹ In the case of Poona students only 4.3% students go to cinema once in a fortnight and the rest of the students go to cinema once in a month and occasionally. The details of the frequency of visit to Poona students to cinema houses are as under :

1. High School students in Poona - Dr. I.P.Desai.

<u>Frequency *</u>	<u>No. of Boys</u>	<u>Percentage of Boys</u>
Once in a fortnight	24	4.3
Once in a month	268	46.8
Occasionally	280	48.9
Total	<u>572</u>	<u>100.0</u>

In the case of Poona students, 48.9 % students go to ~~the~~ cinema occasionally while in the case of present students the percentage for the same is 27.6.

If the students visiting a cinema-house once in two to four months and those students visiting cinema occasionally are combined to-gether, we can see that there are 241 students i.e. 41.8 % students in this group.

If the students visiting a cinema rarely and those who have written ~~and~~ that there are 142 students i.e. 24.7% students in this category.

95 students, i.e. 16.5% go to cinema once in a week. This shows regularity rather than frequency.

As a matter of general analysis, we can say that 17% students visit cinema houses frequently and out of them 5.9% are cinema-addict. 16.5 % students are not frequent but regular visitors, 41.8% students visit cinema houses but they are not frequent or regular visitors and 24.7% students hardly visit cinema houses.

Now let us observe how this cinema-habit is related to the quality of the student, his habitation - in rural or urban area and the local facility of cinema at the residence of the student. If we examine the following table No.113 :

 * High School students in Poona - Dr.I.P.Desai.

Table No. 113

Quality of the student and frequency of visits to the cinema in the rural & urban area

Quality	U R B A N				R U R A L				T O T A L							
	Total	Fre :quen:-ly	Irregu: :larly	Rarely	Quality	Total	Fre :quen:-ly	Irregu: :larly	Rarely	Quality	Total	Fre :quen:-ly	Irregu: :larly	Rarely		
Good	77	6	14	38	19	53	4	4	24	21	Good	130	10	18	62	40
												(100%)	(7.7)	(13.9)	(47.7)	(30.7)
Medium	88	23	18	34	13	71	9	12	32	18	Medium	159	32	30	66	31
												(100%)	(20.1)	(19.4)	(41.5)	(19.4)
Ordinary	134	27	30	50	27	93	11	5	42	35	Ordinary	227	38	35	92	62
												(100%)	(16.8)	(15.4)	(40.5)	(27.3)
Backward	34	14	5	9	6	26	4	7	12	3	Backward	60	18	12	21	9
												(100%)	(30)	(20)	(35)	(15)
Total	333	70	67	131	65	243	28	28	110	77	Total	576	98	95	241	142
	100%	21%	20.1%	39.4%	19.5%	100%	11.5%	11.5%	45.3%	31.7%		100%	17%	16.5%	41.8%	24.7%

It can be seen that the proportion of good students visiting cinema house frequently is the lowest (7.7%) while in the case of backward students proportion for the same is the highest (30 %). Frequency of going to cinema is slightly more in the case of medium students in comparison to the ordinary students. Proportion of students visiting cinema once in a month is also the highest among backward students, next stands medium, then ordinary and lastly good students. Out of 130 good students, 62 students (i.e. 47.7% students) go to cinema occasionally and once in two to four months and 40 students (i.e. 30.7%) of the good students hardly visit a cinema house. Proportion of students in the case of backward students in these categories is the lowest.

Quantitatively order of students in respect of frequency of visits to the cinema can be put thus :

Frequently	: Monthly	: Occasionally	: Rarely
Backward	Backward	Good	Good
Medium	Medium	Medium	Ordinary
Ordinary	Ordinary	Ordinary	Medium
Good	Good	Backward	Backward

In general terms, we can say that Backward students see more pictures, next stands ordinary students, then comes medium and lastly good students.

From the table it can also be observed that in urban area, frequency of going to cinema is higher than that of the rural area. In the urban area, 21 % students frequently visit cinema, while the percentage for the same in the rural area is 11.5. In urban area 20.1 % students visit cinema once in a month while in the rural area the percentage for the same is 11.5. Percentage of the students

visiting cinema occasionally and rarely are higher in the rural area than those of the urban area. It is to be noted that in the rural area students, 31.7 % students hardly go to cinema while in the urban area students 19.5 % students hardly see the picture.

In the urban area the frequency of going to cinema is higher than the same in the rural area. One of the reasons why the frequency in the urban area is higher is the local facility of cinema houses. It has been observed that in the urban area, where there is a local facility of cinema, the frequency is much higher than the frequency in other urban area having no local facility of cinema-house.

In the case of students belonging to rural area too, where there is local facility of cinema (as some rural students live with their relatives in towns, or some at hostels in towns like Anand, Kapadwanaj, Nadiad etc.) the frequency of visiting a cinema is higher than the rest.

The following table No.114 shows frequency of visits to the cinema and local facility of cinema houses in rural and urban area.

(continued)

Table No. 114

Frequency of visit to a cinema house in rural/urban areas having local facility and no local facility for cinema.

		U R B A N A R E A						R U R A L A R E A											
LOCAL FACILITY		: NO FACILITY OF LOCAL CINEMA						: LOCAL FACILITY OF CINEMA											
: Mon : Occa : Rarely : Total : Fre		: Mon : Occa : Rarely : Total : Fre		: Mon : Occa : Rarely : Total : Fre		: Mon : Occa : Rarely : Total : Fre		: Mon : Occa : Rarely : Total : Fre		: Mon : Occa : Rarely : Total : Fre									
175	63	48	44	25	158	7	24	87	40	51	14	9	22	6	192	14	19	88	71
100%	36%	24.6%	25.1%	14.8%	100%	4.5%	15.5%	55%	25%	100%	27.4%	17.7%	43.2%	11.7%	100%	7.3%	9.9%	45.8%	37%

It can be seen from the table that frequency of visit to cinema is higher both in urban and rural area where there are local facility of the cinema than in the case of students who have no such facility. In the urban area, where there is a local facility 36 % of the total such students frequently visit cinema, while in the case of rural area with such facility 27.4% of the students frequently visit cinema. In the urban area having local cinema facility proportions of the students visiting cinema monthly is greater than that of rural area students having such facility. In urban and rural areas, where there is no local cinema facility, the proportion of students visiting cinema frequently is much lesser than the same where there is local facility. It should be noted that in the urban area where there is no local cinema facility, the percentage of students rarely visiting cinema is 25 while in the rural area where there is no local facility of cinema, the percentage for the same is 37.

On the whole we can say that the habit of visiting cinema, is more in urban area than in the rural area. But the frequency, both in rural and urban area is highly related to the local facility of cinema.

We have observed student's frequency of visit to the cinema. Now let us see where do they see the pictures, how is the decision to see a picture is made and whether the guardians know about the cinema habits of the students.

Students have stated various places. Some have mentioned more than one. Places and number of students visiting pictures therein are as under shown in table No.115 :

Table No. 115

Places where students visit cinema houses

Place	: No. of students
Nadiad	166
Anand	135
Petlad	84
Ahmedabad	73
Baroda	65
Umreth	39
Cambay	34
Kapadwanaj	20
Dakor	17
Borsad	16
Bombay	7
Other places	10
Total	661

Inside Kaira district, higher number is for Nadiad, Anand, and Petlad. Number of students who have the above places as their residence is comparatively larger. Moreover, these are convenient places for many villages. Hence the number of students, visiting pictures at these places is more. There are cinema houses at Borsad, Kapadwanaj, Umreth, Dakor and Cambay and some student visit cinema, there too.

Outside the Kaira district, students mainly visit cinema at Ahmedabad and Baroda. These cities are physically near the Kaira district. Some students visit these cities occasionally. Hence, outside the Kaira district, these are the two main centres where the students visit cinema houses.

How do they decide to see a picture ?

Six alternatives were given. Some students have mentioned more than one alternatives. The answers are as under shown in the table No.116 :

Table No. 116

What influences students' decision to visit a cinema-house ?

	<u>No. of students</u>
For 'entertainment'	241
Out of curiosity	126
Friends take away	119
Opinion of the members of the family	111
Advertisement	72
Recommendation by others	46
Total	715

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.

It is interesting to compare the present students with with Poona students in respect of how the decision to go to cinema is made by the students, ^{or case of Poona students} entertainment stands first, next in order are opinion of the members of the family, recommendation by others, curiosity and lastly advertisement. Details of Poona school students are as under :¹

(continued)

1. High School students in Poona - Dr. I.P.Desai.

What influences students' decision to go to cinema ?

Influences	Boys
For entertainment	464
Opinion of the members of family	419
Recommendation by others	298
Out of curiosity	136
Advertisement	21

Both, in Poona students and the students under the present inquiry, highest number of students have mentioned entertainment as the factor influencing their decision to see pictures. Opinion of the members stand second in the case of Poona students, while in the case of present students, it stands fourth. It is probable that in Poona students, on account of urban habitation of the families, the cinema habit of the members of the family might be more frequent than in the case of present students. Hence opinion of the members of the family play higher role in the cinema-habit of Poona students.

One important group which influences cinema-habits of the students is the circle of his friends in our inquiry, 119 students have written that friends take away them to see pictures.

In the case of present students, curiosity plays a larger role than in Poona students in deciding to go to cinema. Recommendation by others play considerable role in Poona students, but in the case of present students it is not so. It can be seen that in Poona students, advertisement is the last factor influencing student's decision to go to cinema and in the case of present students, it is a last but one factor, the last being recommendation by others.

It is probable that in Poona, as there are local facilities of cinemahouses, instances of recommendation by others may be more. Hence this factor is more related to the cinema habits of Poona students than present students.

What type of picture is liked by the students ?

Students have mentioned different types of pictures as they like. The following table No. 117 shows the types of pictures and the number of students who have shown their preference for them.

Table No. 117

Type of picture the student likes

Type of Picture	No. of students
Religious	292
Social	158
Stunt	97
Story conveying a moral	93
Historical	50
Tragic	24
Comic	20
Love-stories	20
Miscellaneous	24

From the above table, it may be seen that 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. It should be noted that only 20 students write that they prefer pictures depicting love-stories. Preference for comic pictures is a little less than that for tragic pictures. But only few students stand for these types of pictures. In the type miscellaneous, there are documentary, magic, English and pictures where there are child-actors.

Does the guardian know when the student goes to the cinema ?

530 students reported this question. The answers are as under shown in table No.118.

Table No.118

Guardian's knowledge about the student's
visit to a cinema-house

	: No. of students
Guardians know	319
Guardians do not know sometimes	141
Guardians do not know manytimes	24
Guardians do not know always	46
Total	530

The above shows that in the case of 319 students i.e. in the case of ^{60.2%} ~~319~~ students guardians know when the student's visit to the cinema-house. Only 46 students go to the cinema always keeping their guardians in darkness. In this case, most of the students are frequent visitors of cinema-houses. 141 students write that they visit a cinema without the knowledge of their guardians. It has been observed that most of the students in this case are those who have cinema-houses in the place of their residence. 24 students write that many times their guardians do not know their visit to the cinema-house. It has been observed that most of them are frequent visitors of cinema.

We have previously seen that more than 90 % students can speak freely before their guardians, but in the case of going to a cinema, only 60.2% students visit cinema with the knowledge of their guardians. This may be because their parents may dislike it.

Most of the students visit cinema-houses. But 17%

students go to cinema frequently and of them only 5.9 % are cinema-addict. 41.8 % students visit cinema houses occasionally and 24.7 % students visit cinema houses rarely. This shows that though a large majority of the students go to cinema, most of them are not frequently visitors of cinema houses. Frequency of visiting a cinema-house is more in urban area than in ^{the} rural area. Again, where there is local facility of a cinema-house, the frequency to go to cinema is higher than where it is not. Quality of the student, has also some bearing with the student's visit to a cinema-house as frequency of going to a cinema is comparatively more among backward students than among the good students. Most of the students see cinema-pictures in some big towns of Kaira district, particularly in Anand and Nadiad.

In descending order, the factors which influence student's decision to visit a cinema are (i) For entertainment (ii) Out of curiosity, (iii) Friends take away, (iv) Advertisement, (vi) Recommendation by others. As regards type of picture highest preference is for religious, next for social and then for stunt pictures. About 60 % students visit cinema-houses with the knowledge of their guardians.

D r e s s :-

At present, the usual dress of a High School going student is a shirt and a half-pant. This dress has been prescribed by the education department. At the time, when the present inquiry was made, there was no such governmental restriction regarding the dress of the student, though some advanced schools forced the students to put on a shirt and half-pant. Hence, students put on various sorts of dresses varying from a payjama and a shirt to a bush-coat

and pant. The students have mentioned that the following are the dresses they usually put on :

Shirt & Payjama	Shirt & Half-pant	Shirt & Pant	Bush-coat & Pant	Others
324	194	48	12	2

It is significant to note that not a single student has mentioned that he puts on a dhoti and a shirt or a dhoti and Paheran. About 25 to 30 years back, dhoti was a common dress, not only for the elder members of the family, but for the school going students also. Now, for a High School going student, dhoti seems to have been considered as an out of date dress.

From the above, table, we find that majority of the students puts on a shirt and a payjama. 60 students put on pant and a shirt or a bush-coat. Thus some (60 i.e. 10%) students have an attraction for this dress. But, only few students are really conscious about this, because in the question, whether the student likes the dress he puts on, most of the students have replied in affirmative though they have attraction for different dresses. Only 27 students have mentioned that they do not like their present dress.

In the question, namely what sort of dress, does the student like, different dresses have been mentioned. Though majority of the students write that they like Payjama and shirt or a shirt and a half-pant, which are their usual dresses, a considerable number of students have a fancy for a pant and a shirt or a bush-coat.

548 students have mentioned the dress they would like.

The answers are as under :

Shirt & Payjama	Shirt & Half Pant	Shirt & Pant	Shirt, Half-Pant & Cap	Dhoti & Shirt	Shirt Pant Coat	Punjabi
239	114	91	61	15	23	5

As seen above, majority of the students put on a shirt and a pyjama. They have thus liking for that dress. 175 students say that they would like a shirt and a half-pant. Out of them, 61 write that they would like topi (cap), along with a shirt and a half-pant. Cap is now put on mostly by primary school students. A high-school going student has, it has been observed, no fancy for a topi. Hence, it is significant to note that 61 students want to put on a topi.

We have seen that not a single student puts on Dhoti. But 15 students have shown their preference for Dhoti and shirt or paheeran. In a question namely how whether the student knows how to put on a dhoti, 264 students write that they know it. In an additional question namely, whether the student enjoys a fancy for wearing a dhoti, 238 students have replied in affirmative. This is something contradictory because in a previous question only 15 students have shown their preference for a dhoti. It is possible, therefore, that under the pressure of the modern fashion which has just become a custom that an educated person should not put, on a Dhoti, the students intend not to put on Dhoti, though a considerable number of them have a fancy for Dhoti which is a usual dress of the people of this area, since generations.

We have seen that 60 students put on a pant and a shirt or a bush-coat. While 114 students have shown their preference for a pant among which 23 have shown preference for even a shirt, pant and coat. This dresses are criticised

by the older people, particularly in rural area and sometimes personal criticism of the student is made if he puts on such dress and if his economic condition is bad or his progress is poor or the student belongs to lower caste. The prevalent norms make a large number of them to conform to the normal dress of a shirt and a pyjama or a shirt and a half-pant though few of them would like to put on a dhoti also.

Student and his friends :

Students were asked to give information of their three fast friends as regards (i) Whether they have left studies, (ii) their respective castes and (iii) the reason why the student likes their company. But a few of the 580 students did not give information and a few supplied information about one or two friends. However, most of the students have given information of all the three friends. The information in aggregate has been given of 1577 friends, i.e. a little more than 90 per cent students have given informations about their friends.

Out of 1577 friends, 1340 are students and 237 have left their study. This shows that about 85 % of the friends are those who study with the students or who are in upper or lower standards. The percentage of the friends who have left study, is only 15. This shows that the student's intimate friends are confined largely to students ; non-student friends being very few.

The percentage of friends who have left their study is higher in rural area than the same for the urban area, which can be seen from the following table No. 119

Table No. 119

Student and non-student friends in rural & urban areas

	Rural Area		Urban area	
	No.	%	No.	%
No. of friends studying	521	78.4%	819	89.1%
No. of friends not studying	137	21.6%	100	10.9%
Total	658	100 %	919	100 %

The above shows that the proportion of friends who have left study is nearly 10 per cent more in rural area than the urban area. It may be that the non-student population of this age group in rural area may be greater than that in the urban area. But it is significant to note that in rural-area also nearly 80% friends are those who are students.

It is to be noted that out of 237 friends who have left study, the students report that only 23 of the friends are doing nothing. Others are engaged in agriculture, service, business or doing some artisan-class work. Thus we can see that the High School students have close friends and higher relationships with the students.

The number of friends who study and who have left their study, have some relationship with the quality of the students which can be seen from the following Table No.120

Table No.120

Quality of the student and his student and non-student friends in rural and urban areas

Quality of the student	Total No. of friends who are students			Total No. of friends who have left study		
	Rural	Urban	Total	Rural	Urban	Total
Good	130	+ 202	= 332	15	+ 21	= 36
Medium	157	+ 224	= 381	38	+ 26	= 64
Average	185	+ 318	= 503	64	+ 44	= 108
Backward	49	+ 75	= 124	20	+ 9	= 29
Total			1340			237

From the above it can be seen that both in the rural and urban areas, the proportion of friends who have left study is lesser in the case of good students than in the case of the remaining. The proportion of non-studying friends is higher in average and backward students than the same for good and medium students.

In answering the question, why the student likes friendship, only a negligible number has stated that they like it because of the same caste, of the friend. But it is interesting to note that students have a higher number of ~~sta~~ friends that belong to the same caste as theirs.

✓ In both rural and urban areas same trend is found. It can be seen from the following table No.121.

(continued)

Table No. 121

Student's caste and the caste of his friends

Rural / Urban	Caste of the Student	CASTE OF FRIENDS									
		Patel	Baniya	Brahmin	Beraiya	Artisan	Harijan	Backward	Muslim	Others	TOTAL
Rural area	Patel	284	42	24	8	8	2	1	4	5	348
Urban area	,,	291	20	30	6	4	-	-	2	3	356
	TOTAL	575	32	54	14	12	2	1	6	8	704
Rural area	Baniya	18	14	4	1	2	-	1	-	-	40
Urban area	,,	27	129	30	1	8	1	1	1	3	201
	TOTAL	45	143	34	2	10	1	2	1	3	241
Rural Area	Brahmin	33	10	38	3	6	-	-	1	1	92
Urban Area	,,	33	25	85	1	8	-	1	-	1	154
	TOTAL	66	35	123	4	14	-	1	1	2	246

Most of the High School students under survey, belong to Patidar, Baniya and Brahmin castes. In forming friendship, it can be observed from the above table, that most of the students belonging to the above castes, have most of the friends belonging to their own castes and in the case of remaining friends, majority of them are either of Patidar, Baniya or Brahmin castes.

In this area, Patidar, Brahmin and Baniya castes, though each of them separately form a distinct social group maintaining traditional caste-traditions, yet on the total community level, they together form a special group. Persons of lower castes, consider the upper caste group as people of Ujlivarnā (upper-class members). Caste group and next class group are important social areas providing grounds for interactions of intimate social relationships and there too, the role of caste is far greater. The contact of the students belonging to the upper castes (Patidar, Baniya and Brahmin) is much more with the boys of their own caste and next with the other upper castes.

In the case of Muslims and other social groups, the number of friends who are of the same social group of the students is higher. From the following table No.122 this can be observed.

Table No.122

Caste of students other than upper-castes and the caste of their friends

Caste of the students	Caste of friends									Total
	Patel	Baniya	Brahmin	Baraiya	Artisan	Harijan	Backward	Muslim	Others	
Muslim	10	1	-	2	1	1	-	31	1	47
Harijan	8	-	3	2	1	50	-	-	4	65
Baraiya	16	6	5	22	7	1	-	-	2	59
Artisan	63	28	13	3	41	1	-	1	2	152

The above table, thus shows that in forming friendship, caste though indirectly yet powerfully plays its role. The most noticeable feature is, that every caste has a large number of friends of the same caste and most of the remaining one are confined to the castes that are similar or higher in status than theirs. A very few students have close friends belonging to castes lower than theirs.

In case of other lower castes Hindus and Muslims also we find a trend to largely concentrate friendships in the same caste or religious group. Harijans, Baraiyas and artisan castes have a very large number of close friends of their own caste. Along with friends of their own castes, artisan castes have a good number of friends among Patidars also, it being a caste immediately higher than artisan castes.

The students have mentioned a variety of reasons why they like particular friend. This reflects upon the attitude of the student in respect of intimate social relationship.

The answers of the students are classified as under in table No. 123 :-

Table No.123

Why friendship is liked by the students ?

	No. of students
1. Personal qualities	349
2. Good character	300
3. Study together	212
4. Clever in study	204
5. Helpful in study	158
6. Helpful in other matters	211
7. Common ideas & Hobbies	133
8. Child-hood friendship	33
9. Relative	12
10. Same caste	6
11. For cinema	4
12. Belonging to a High family	7
13. Possesses religious knowledge	10

About the personal qualities, students write : " His nature is sweet. His speech is nice. His company provides joy. He loves me much. He possesses good nature. Occasionally he drops me a letter etc. "

The above table shows that in keeping friendship, among a variety of reasons, personal qualities tops the list. Next, in order stands good character of the friend.

211 friends are liked because they are helpful in various ways. Students, for example mentions : " Gives me vegetables; comes with me to my field; sometimes gives me money etc. "

For study and going for a walk to-gether, friendship of 212 boys have been liked. 204 friends are liked for their cleverness in study. In 133 cases, friendship is liked because of common ideas, and hobbies, and in 33 cases it is liked because of intimate friendship from childhood. 10 friends are liked because they possess religious knowledge.

It is important to note that only in 6 cases the reason for keeping friendship has been mentioned as the same caste of the friend. We have previously seen that larger number of friends belong to the respective castes of the students, but only a negligible number of them write that friendship is liked because of the same caste. This confirms our previous statement that caste plays an indirect role in forming friendship. Though students do not form close friendship consciously keeping caste in mind, yet unconsciously the friendship gets a caste ~~de~~ colouration.

Kin relationship also is of little significance in ^{ing} development of friendship as only 12 have mentioned this as one of the reasons.

This shows what the students cherish most in their friendship relationship. It has been found that good personal facilities, a descent character and helpful nature mainly form the basis of close friendships for students under inquiry.

Participation of the student in school-drama and in other extra-curricular activities :

Most of the schools arrange entertainment programmes, at least once a year. The programme is generally held on days like Independence Day, (15th August) or Republic Day (26th January). Out of 580 students, 285 students write that they take part in entertainment programmes. It is likely that the information is not correct because in a later question only 95 students specifically mention that they take part in drama.

The students were asked to give reasons if they do not take part in drama. The answers are classified as under in table No.124.

Table No. 124

Reasons for students' not participating in School-dramas.

	No.of students
1. Stage fright	76
2. No interest in it	58
3. Inconvenience	62
4. Not selected	10
5. Guardians do not give permission	2
6. Disturbance in study	5

On account of the bashful nature, 76 students do not participate in drama. There is no significant relationship between quality of the student and participation in drama. Bashful nature is comparatively more in the students belonging to lower castes. It is natural as they are culturally

backward than the upper castes.

68 students write that they have no interest in drama. One student has mentioned that drama is a "Bhavai" and he hates it. Out of 62 students who do not participate on account of inconvenience, 53 are outsiders. Only 5 students mention that because of disturbance in study, they do not take part in drama. It is significant to note ^{that} in the case of 2 students, because parents do not give permission, they do not participate in school-drama.

As regards extra-curricular activities, students write that they participate either in Games, Drawing, Magazine, Debate, A.C.C., Scout ^{or} and Gram-safai. 172 students have written that they participate in games like volley-ball, foot-ball, kabaddi, hockey etc. 91 students say that they take part in the school magazines - debates essay competition, school-Panchayat etc. 39 students take part in the A.C.C. and Scout activities. 25 students write that they take part in shram-shibir and Gram-safai on occasions like 15th August, Gandhi-Jayanti and 26th January, some schools arrange 'Safai' programme and some students take part in it. This being a voluntary thing only some students take part in it. 23 students have mentioned that they take part in drawing.

Student and the Teacher :

The student was asked to report whether he thought that any teacher had disliking for him and if so, he was asked to mention the reason for the same.

572 students have replied the above question. Out of them only (10%) 58 students say that they think that teachers have disliking for them. The students have shown

following reasons for the same as shown in table No.125.

Table No.125

Why does the teacher dislike the student

(1) Poor & negligent in study	28
(2) Mischief of the student	18
(3) Non-acceptance of suggestion to keep his tuition.	14
(4) Guardian and teacher are not on good terms	1
Total	61

From the above, it is found that only 10 % of the students are disliked by the teachers and in most of the cases of this type, even the students confess their fault for the same, as 28 students are disliked because of their backwardness and negligence in study and 18 for the mischief they create. It is to be noted that in 14 cases, according to the students the fault lies with the teacher. Students in this case, write that they are disliked on account of not engaging particular teachers for their private tuition. One student has written that he is disliked by a teacher because his father who is also a teacher in the same school is not on good terms with the teacher who dislikes him.

Students reading news-papers and periodicals :

According to the departmental rules, every high school has to maintain a reading room. Some advanced schools maintain a decent reading-room, equipped with different news-papers and a number of magazines. In the school reading-room, there are mostly Gujarati news-papers like " Gujarat Samachar, Janmabhumi, Jansatta and Sandesh ".

379 students write that they read news-papers daily. 38 write that they read sometimes and 145 students write

that they do not read news-papers. The number of students reading periodicals is higher as 413 students write that they read periodicals regularly, 19 students write that they read sometimes and 128 write that they do not read any periodicals.

The students have reported the names of the magazines they read which are as under shown in table No. 126 :

Table No. 126

Magazines read by the students

(1) Akhand Anand	235
(2) Magazines meant for children	155
(3) Caste periodicals	57
(4) Hindi & English periodicals	54
(5) Kumar	59
(6) Vishva Vignan	15
(7) Vyayam & Tandurasti	11
(8) Cinema - periodicals	19
(9) Sanskriti	12
(10) Urmī & Navrachana	17
(11) Savita	10
(12) Milap	10
(13) Navchetan	12
(14) Kodyu	1
(15) Harijan Bandhu	1
(16) Shikshan anē Sahitya	1
(17) Dakshina	1

From the above, it can be observed that Akhand Anand is the most popular with the students. Next in order stand Magazines meant for children, viz. Chakram, Balmitra, Gandiv, Ramakdu, Ghanchakkar, Zagnag, Bal sandesh, Bal-Bharati etc. These magazines are mainly meant for students between 10 to 15 years of age. But from the above, it can be seen that 155 students i.e. nearly 27 % students read periodicals which are meant for a younger age group

than theirs. It should be noted that Akhand-Anand, which is meant not for students but mainly for educated grown-up persons who have settled in life is highly liked by the students as 235 students i.e. 40.5% students read it.

54 students have mentioned Hindi and English periodicals out of whom 45 read Hindi and 9 English periodicals

It is significant to note that 57 students (i.e. about 10 %) read caste-periodicals. These periodicals are as follows :- Khadayata Jyoti, Jay Vishvakarma, Khristi Bandhu, Jain Prakash, Antyaj Prakash, Patidar, Prajapati Patrika, and Brahmabhatta Yuvak. Excluding 'Patidar' the number of students reading caste periodicals is 39. Patidar has ceased to be a caste-magazine and it is probable that it is not read merely because it is a caste magazine but for its other features also. In the intermediate and lower castes students, the trend for reading caste-magazines is more. In the case of upper castes the trend is higher in Baniya caste students. The central idea behind these caste-periodicals is to retain caste solidarity and upliftment of one's own caste. However at present the number of students reading caste periodicals is comparatively much less than the number of students reading non-caste periodicals.

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Thus we observed that most of the students like their native-place. Those who dislike their native-place, mainly dislike it because of the lack of civic amenities and adverse social atmosphere. Majority of the students (56.8%) like village life. But whether the students show liking

for a village life or a city life, it is the physical surrounding that largely draws them to it.

Though majority of students like village life, yet so far as their dwelling is concerned, 41.2% would like to dwell in a city and 23.1% like to dwell in village and city. Most of the students who like to dwell in a city have their preference for big cities. Rural-urban habitations of the students and caste of the students have relationship about their choice where to dwell.

A large majority of the students like their guardian's occupations. However, dislike for guardian's occupation is more in artisan-caste occupations and where the occupations are physically hard, economically not gainful and which have low value in social status. Majority of the students like to follow business, service or enlightened professions.

Student's choice for occupation is related to rural-urban habitation and caste of the student.

As regards the future plan, considerable majority of the students intend to study further after passing the S.S.C. Examination. It is significant to note that most of those who do not want to prosecute further study, want to be engaged in business or service and not in agriculture. For getting positions of power and economic and social status, education upto S.S.C. is not enough. It may be due to this that a large number of students belonging to upper castes, intend to study further. In choosing course of study after S.S.C. the trend is towards courses which have good economic and social status possibilities.

Under the impact of education, large number of

students have moved away from traditional norms of thinking and behaviour and have acquired a new pattern which they think as advanced than that of their parents.

A large number of students feel that education has helped them to form good virtues and has helped them for making intellectual development. Students are criticized mainly when they show weak progress in their studies or when they fail in examination, which shows guardians' anxiety for the student's educational progress. Certain dress and recreational habits of the students are criticised with a view to make the students pay more attention to his studies.

As regards cinema-habit of the students, we observed that though most of them do visit cinema-houses, only few students are cinema addict. About 2/3 number of students go to cinema, occasionally and rarely. In urban area and where there are local facilities of cinema, comparatively the number of students visiting cinema-houses is more. It has been found that frequency of going to a cinema is related to the quality of the student as among backward students, it is higher than the same among good students. Factors influencing student's decision to go to a cinema, in descending order are (i) Entertainment, (ii) curiosity, (iii) Friends take away, (iv) Advertisement and (v) Recommendation by others. As regards types of pictures liked by students, highest preference is for religious pictures. Next stands preference for social and then for stunt pictures. About 40 % students go to cinema without informing their guardians, but most of them do so only sometimes.

The prevalent norms make a large number of students to conform to a normal dress of a shirt and a ^apyjama or a shirt and a half-pant, though few of them would like to put on a dhoti also.

So far as friendship is considered, it has been found that students have a large number of friends of their own caste and most of the remaining ones are confined to the castes that are similar or higher in status than theirs. It has been observed that in other lower castes Hindus and Muslims also there is a trend to largely concentrate friendships in the same caste or religious group. But it is important to note that the students do not form close friendship consciously keeping caste in mind as good personal qualities, descent character and helpful nature mainly form the basis of close friendship for the students. However, unconsciously the friendship gets a caste colouration.

For those students who do not take part in school-drama, stage fright, no interest in dramatic activities and inconvenience are the chief reasons. Only in 2 cases the students mention that they do not take part in drama because the guardian do not give permission. If a girl is to take part in a school-drama, the guardian will generally refuse to give permission. We observed that so far as students (students under our inquiry, all ^{of} whom are males) are concerned, the permission of guardian is not necessary for participation in school-drama.

Students take part in extra-curricular activities of the school, such as games, debate, drawing, magazine, scout, A.C.G., Gram safai etc.. Nearly 30 % students take part in

various games. In other extra-curricular activities the number of participants is comparatively very small.

90% students state that they do not think that any teacher has dislike for them. Remaining 10 % students write that some teachers have dislike for them mainly because of their weak progress, negligence in study and mischief in the class.

About 25 % students do not read news-papers. Among those who read news-papers a large majority of them read news-papers daily.

The number of students reading caste periodicals is comparatively much less than the number of students reading non-caste periodicals. It may be that the non-caste magazines have features that serve the new interests - sports, literature, art, political, economic and social development, which the students may have developed because of their education and contact with a wider environment than their caste.