

CHAPTER IV

SOCIAL BACKGROUND OF THE STUDENTS

INTRODUCTORY :

In Chapters II and III, we observed secondary education and school system of Kaira district, in the light of social background of this district.

Student is an integral part of the formal educational system and our inquiry is mainly about the student in relation to his social background. Hence, in this Chapter, we shall examine some socio-graphic features of the students under our inquiry. To be specific, we shall examine (i) caste of the student, (ii) Guardian's age and education, (iii) Occupation of the guardian and (iv) Mother's age and education, (v) Grandfather's age and occupation.

The above will provide us some social facts ~~of~~ about the social background of the students under our inquiry and they will be useful in observing the students in the coming chapters.

Before observing sociographic features of the students

under our survey, let us examine first the number of students studying in Xth and XIth standards in talukas of Kaira district and the number of students that come under our inquiry from each taluka, as shown in the following table No.27.

Table No. 27 *

Number of students studying in X th and XI th standards in different talukas of Kaira district, and the number of students that have been surveyed from each Taluka.

Name of Taluka	: Standard X th			: Standard XI th		
	Total No.:	No. of	%	Total No.:	No. of	%
	:of students	students:		: students	students	
	:	: surveyed:	:	:	: surveyed	:
Anand	850	91	10.4	636	64	10
Nadiad	738	78	10.5	524	54	10.3
Petlad	593	69	11.6	331	35	10.6
Borsad	349	36	10.3	189	20	10.5
Cambay	227	23	10	166	16	9.7
Matar	63	6	9.5	51	6	11.7
Thasra	119	13	10.9	76	8	10.5
Kapadwanaj	239	25	10.5	122	14	11.3
Mahemdabad	117	14	11.9	71	8	11.2
Total	3,295	355	10.7	2,166	225	10.4

The above table reveals that out of 3,295 students studying in standard X th, 2,530 students i.e. about 77 % students belong to Charotar (Anand, Nadiad, Petlad and Borsad talukas). In the case of XI th standard too, out of 2,166 students, 1,860 students i.e. a little more than 77 % , belong to Charotar. This confirms our statement made in Chapter II that secondary education in this district is largely

* Balashinor Taluka have been excluded throughout the inquiry.

concentrated in Charotar.

The table further shows that out of 3,295 students studying in Xth and 2,166 students in XI th standards, 355 students of X th standard and 225 students belonging to XI th standard come under the present inquiry (According to 10 % survey). Out of the 355 students studying in standard X th, 274 students (77.1 %), hail from Charotar and out of 225 students studying in XIth standard, 173 students (about 77 %), belong to charotar. This shows that in the present inquiry of High School students in Kaira district, a large majority of the students are residents of Charotar only.

Caste of the student :

Out of 580 students that are under our inquiry, all have reported their caste. These students belong to 35 different castes. But as we observed in Chapter II (Table No.8) 90 of them are Brahmins (15.5 %). 84 are Baniyas (14.5 %) and 250 are Patidars (43 %). This shows that 73 % of the students under the present inquiry belong to the upper castes viz., Brahmin, Baniya and Patidar, and among them the percentage of Patidar caste is very large.

As we examined previously in table No.8, only 22 students (4 %), under the present inquiry belong to Baraiya caste. We have seen that this caste is socially and economically very backward. Most of the land-less labourers of this district, belong this caste. Hence, though 60 % of the population in this district is composed of Baraiya caste, yet in High School education their percentage is very small.

As examined in table No.8, 19 students (3.3 %) are

Muslims, 56 students (9.6%), belong to artisan castes such as Suthar (Carpenter), Luhar (Blacksmith), Mali (Gardener), Hajam (Barber), Darji (Tailor), Dhobi (Washerman), Soni (Goldsmith), Oza (Potter), etc. 35 students under the inquiry belong to backward castes, which include Harijans (Dhed, Chamar, Bhangl), who are converted into Christians and other backward castes such as Vaghari, Bhoi, Raval etc., (castes which have been considered as backward according to Bombay Government).

As observed in table No.8, 24 students under the present inquiry, belong to the remaining castes and out of them 13 belong to Barot caste only, the remaining students belong to castes such as Sutariya, Marwadi, Bhatiya, Gajjar, Kalal etc.

Thus, we can say that though the present inquiry is about the High School students in Kaira district, it is mainly of those students, who belong to the three upper castes, Brahmins, Baniyas and Patidars, as they form a large number of High school students.

We shall now examine age of the students and shall observe whether caste has relationship with the age of the student.

Average age and caste of the students :

390 students, out of 355 studying in X th standard and 223, out of 225 studying in XI th standard, have reported their age. The answers reveal as under as shown in the following Table No.28.

Table No. 28
Age of the students

Age (Years)	Std. X	Std. XI	TOTAL
13	3	-	3
14	14	1	15
15	44	7	51
16	74	32	106
17	78	59	137
18	74	63	137
19	39	41	80
20	19	15	34
21 and above	5	5	10
Total	350	223	573
Average age	17.01	17.74	17.29

The above table, thus shows that number of students belonging to 16, 17 and 18 years of age is higher in the case of students learning in Standard X th, whereas in XI th standard, number is higher at 17, 18 and 19 years of age. The table further shows that average age of the students in standard Xth is 17.01 years and that of standard XI th is 17.74. Average age of the combined students of Xth and XI th standards is 17.29.

In Anand, Nadiad, Petlad and Borsad - towns of Charotar with a population of more than 20,000 persons, average ^{age} ~~ages~~ of the students belonging to X th and XI th standards are 16.96 and 17.55 years respectively. This shows that average age of High School students is little less in the above towns than in other parts of this district. But there is no significant difference in age.

If we examine average age of the students according to

caste, as shown in the following table No. 29 :

Table No. 29

Age equivalent of the students belonging to different castes

Caste	Average Age (in years)
Upper castes (Brahmins, Baniyas, & Patidars)	17.01
Baraiya	18.26
Harijans & other backward castes	18.54
Muslims	17.04
Remaining	17.42

We find that there is a significant difference in the average age of the students belonging to upper castes and that of the rest of the students. As the above table shows, average age of upper caste students, is 17.01. Among them, average age of Patidars is little higher (17.339), than that of Brahmins and Baniyas but there is no significant difference so far as average age among upper castes is concerned. Average age of Harijans and other backward castes students is the highest, being 18.54. Average age of Baraiya students also, as compared to average age of the students of upper castes, is high, being 18.26 years. Age equivalent of Muslim students is higher than that of the upper castes, but far less than that of the Baraiyas and backward castes students. Average age of remaining students is just the same as that of Muslim students. Among the remaining, large number of students belong to artisan castes.

We have examined in Chapter II, that demand for secondary education is greater among upper castes and they are in a position to afford it. This might have made the parents of upper castes careful about the learning of the students and it is likely that on account of this, average age of the students belonging to the upper castes, is lower than that of the remaining students.

As the above table reveals, average age of Harijans and other backward castes-students is the highest. It is likely that guardians of the students belonging to these backward castes might be little educated. Economically and socially, persons of these backward castes, are much backward as compared to the people of upper castes. This might have told upon the average age of the students belonging to this social group.

We have previously examined that Baraiyas is the most backward caste in getting secondary education. A large majority of them are petty tenant cultivators and landless agricultural labourers. Percentage of illiteracy would be also higher among the people of this group. Secondary education has not been considered a matter of social status by the people of this caste, as it is with the people of the upper castes. It is likely that the above might have told upon the average age of the students belonging to this caste.

Civil condition and caste of the students :

Out of 580 students, 576 have reported about their civil condition. The answers are as under, as shown in the following table No.30.

Table No. 30

Civil conditions of the students

<u>Civil condition : No. of students : % of students</u>		
Married	64	11.11
Betrothed	61	10.59
Unmarried	451	78.30
Total	576	100.

The above table reveals that a large number of students under our inquiry, are unmarried (78.3 %). The table further shows that 11.11 % students are married and 10.59 % are betrothed.

Civil condition of the students belonging to different castes is as under as shown in the following table No.31.

Table No. 31

Civil condition of students belonging to different castes

Civil condition	:Upper : castes:	:Baraiya: :	:Harijan & : Indian : :Christians:	:Other : :Backward: castes :	:Muslims: :	:Artisans & :Remaining
Married	25 (5.9) ¹	13 (59)	7 (28)	4 (40)	3 (15.7)	12 (15)
Betrothed	40 (9.4)	--	2 (8)	1 (10)	5 (26.3)	13 (16.2)
Unmarried	359 (84.7)	9 (41)	16 (64)	5 (50)	11 (58)	55 (68.8)
Total	424 (100 %)	22 (100%)	25 (100%)	10 (100%)	19 (100%)	80 (100 %)

From the above table it can be examined that the

1. Figures in the bracket indicates percentage of civil condition of the students in each caste.

the percentage of unmarried students is the highest in upper castes (84.7%). The table further shows that the percentage of married students is the lowest in advanced castes (5.9 % only), and the percentage of betrothed students is also low in advanced castes, as compared to the rest of the students.

It is significant to note that out of 25 married students belonging to upper castes, 22 are Patidars and 3 are Brahmins. Thus among Patidars, out of 250 students, 22 (i.e. 8.8 %) are married. It is to be noted that no Baniya student is married.

As the above table shows, percentage of married students among Baraiyas is 59, which is the highest. Next stands backward castes other than Harijan (40 %). Among Harijan and Indian Christians, 28 % are married students. 15.6 % in the case of Muslim students and 15 % in case of artisans and remaining students are married. This shows that proportion of married students is lower in upper castes than that of any of the remaining castes.

Some four to five decades back, among the upper castes also like in other castes, there was a practice to get a son married at a very young age and particularly it was much more prevalent amongst Patidars of this district. But with the changing times and mainly after the enforcement of 'Sarda Act' child marriage has gone out of vogue. Now among Patidars, a boy is generally got married after the age of 17 years.

We have previously observed that Baraiyas is socially and economically a backward group. Like the upper castes of this district, this group is not affected by the changed

environment. They, still adhere largely to the practice of getting a son married at a young age. Hence 59 % students belonging to this caste are married.

Proportion of married students is considerable among Harijan and other backward class students. It seems that like Baraiya, they have also adhered considerably to the practice of getting a son married at an early age.

The proportion of betrothal is the highest among Muslims (26.3%). But it can be examined from the table No.32 that in all other social groups, the number of betrothed students is comparatively small.

The following table No.32 shows the age at which the students of different castes married.

Table No. 32

Age at which students of different castes married

Age at marriage (years)	:Pati:-dar:	Bani:-ya:	Brah:-mins:	Muslims:	Baraiya:	Harijan & Indian Christian:	:Other:Back:	:Artisan:& remain-ing.	Total
1 to 5	-	-	-	-	-	-	-	-	-
6 to 10	1	-	-	-	3	1	1	3	9
11 to 15	2	-	4	1	5	3	2	1	15
16	1	-	-	1	1	-	-	1	4
17	3	-	-	1	-	-	1	3	8
18	7	-	2	-	1	2	-	2	14
19	7	-	-	-	2	-	-	2	11
20	-	-	-	-	1	1	-	-	2
21	1	-	-	-	-	-	-	-	1
Total	22	-	3	3	13	7	4	12	64

From the above table, it can be observed that in the case of Patidars, there is one student who married at an age less than 10 years. But this student hails from Broach district.

In the case of Brahmin and Baniya, there is no student married at an age below 10. This shows that marriage at a low age is not prevalent among the advanced castes. In the case of Baraiyas, out of 13 married students, 3 married at an age below ten and 5 below fifteen. As noted previously, percentage of married students is higher in this group. We can add that students in this group are got married at a younger age. In the case of Harijan and other backward students, majority of the married students have married at an age below 15.

In the case of betrothal, we find a some what different picture. We have seen that in the case of Baniya, there is no married student and the percentage of married students in Baraiya is the highest. But in the case of betrothal, the percentage is the highest in Baniya, while in the case of Baraiya, it is not. The following Table No.33 shows caste-cum-age of the students whose betrothal has been settled.

Table No. 33

Age at settlement of betrothals of students belonging to different castes

Year	Patel	Baniya	Brahmins	Muslim	Bara	Harijan	Other	Others	ToTA
					:-iya	& Indi.	Back.		:-L
						Christl.			
1-5	-	3	-	1	-	-	-	1	5
6-10	3	10	-	-	-	-	4	3	17
11-15	6	5	2	2	-	-	-	3	18
16	-	2	-	1	-	-	-	2	5
17	1	-	1	-	-	-	-	1	3
18	1	1	2	1	-	-	-	2	7
19	1	1	-	-	-	-	-	-	2
20	1	-	-	-	-	2	-	-	3
Total	13	22	5	5	--	2	1	12	60

There are 22 Baniya students whose betrothals have been settled. It is significant to note that no Baniya student is married but 36.6% students of the total students whose betrothal has been settled belong to Baniya caste. Number of betrothed students belonging to Patidar caste is comparatively low. Among Baniya, there is a custom to get betrothal of the son at a low age. Hence, there are 13 students of this caste, betrothed at an age below 11. However, observing civil condition of the students, we find that large majority of the students are unmarried among upper castes and there is a significant difference in upper castes and the rest of the population so far as proportion of married students is concerned.

Guardian and his age :

Out of 580 students, 578 mentioned who are their guardians. The answers of the students are as under as shown in the table No. 34

Table No. 34

Relationship of the students with the guardians

Father	Mother	Brother	Uncle	Other relatives	Total
477	32	41	12	16	578
(82.8%)	(5.5 %)	(7 %)	(2 %)	(2.7 %)	(100%)

The above table reveals that in a very large majority of cases, father is the guardian. In a patriarchal family, father is the head of the family and consequently he is the guardian. Hence a very large number of fathers as guardians. In case, where father is dead, eldest brother is generally the guardian. Only, where eldest brother is not of mature age and the family is not (next Page)

a joint one, in absence of father, mother is the guardian. Mothers are in majority of cases, illiterate or have received very little education.

Among other relatives as guardians, there are grand-fathers, maternal-uncles etc. A significant thing is ^{that} though many students have uncles, in absence of father or mature elder brother, mother is generally the guardian of the student.

Age of the guardian :

As a very large majority of guardians are fathers, age of the guardian is chiefly the age of father. The following table No. 35 shows the age of the guardians, reported by 564 students.

Table No. 35

Age of the guardians

25 years & below	26 to 30	31 to 35	36 to 40	41 to 45	46 to 50	51 to 55	56 to 60	61 to 65	66 to 70	Total
21	22	45	78	136	97	70	56	24	16	564
(3.7%)	(3.9%)	(8.1%)	(13.9%)	(24.1%)	(17.2%)	(12.4%)	(9.9%)	(4.2%)	(2.7%)	100%

From the above table, it can be observed that percentage of guardians below 30 years of age is 7.6. In this case, most of the guardians are elder brothers.

Percentage of the guardians above 41 years of age is 70.5. Most of the guardians under this group, have not received secondary education. The present generation who is getting secondary education differs from their guardians who have not received it. Older generation is conservative in many matters. Even in dress also the taste of older and

younger generations differs greatly. A student putting on ironed paint and shirt or bush-coat appears many a times as a vagabond to the older generation. In religion also there is an ideological difference. This is more evident in the Brahmin caste. An orthodox Brahmin father wants that his son should visit a temple and take part in religious practices, and on finding his son not believing in religious practices, the father not only criticises the son, but also criticises the present educational system.

The older generation has a fancy for a white-collar job. In their days, only few who received higher education could get themselves employed in those jobs. On account of their little education, the older generation had no other go but to follow the traditional occupation. Comparing their lot with the few lucky persons of their age, who were well employed in white-collar jobs, they grudge that their little education marred their chances in life. Hence, they earnestly wish that their children get necessary education. If a student is not attending to his studies, a poor peasant father will say, "What will you do without education? Look at my lot. You will have to work hard with the bullock and will become practically a bullock". In the artisan castes also, there is the same discontent. The discontent may be on account of low status of occupation, low and uncertain income, influence of urban outlook and opening up of many new and open occupations which could be had by personal achievement through education, irrespective of caste.

Age of the Mother :

24 students reported that their mothers are not living. 6 replied that they do not know the age of their mothers. 46 students did not reply. The answers of 504 students who reported the age of their mothers, are as under, shown in the table No.36

Table No. 36

Age of Mothers

30	31 - 35	36-40	41-45	46-50	51-55	56 & above	Total
17	138	153	108	56	19	13	504
(3.3%)	(27.4%)	(30.4%)	(21.5%)	(11 %)	(3.8%)	(2.6%)	(100 %)

We have previously observed that guardian's age is chiefly the age of the father as 82 % guardians are fathers. Observing the above table, we find that mother's age is lower to that of the fathers. The above table reveals that the percentage of mothers, between the age of 30 to 40 is 61 whereas in the case of fathers the percentage for the same period of age is comparatively very low, as we observed in the table No.35.

Mother, thus, is comparatively younger than the father. But so far as ideological differences between her and the student are concerned, we find that they are even more acute than the ideological differences between the father and the student. Mothers have little education as 34 % of them are illiterate and about 58 % have received little primary education (see table No. 41). Hence, they are orthodox in their outlook. In religion also, they have a deep faith. They have blind faith in old traditions and

customs. They highly believe in spirits and ghosts. It is significant to note that some students have reported that they do not like their mothers' behaviour because of their orthodox blind beliefs in religion.

Education of the Guardians :

23 students did not answer this question. 11 students replied that they do not know education of the guardians. The answers of the remaining 546 students are as follows, shown in the table No.37.

Table No. 37

Education of the Guardians

Illiterate:	Primary:	Final :	Knowing : :English :	Matric :	Under : :Graduate:	Graduate:	TOTAL
44 (8%)	224 (40.9%)	34 (6.3 %)	140 (25.7%)	58 (10.6%)	13 (2.5%)	33 (6%)	546 (100%)

The above table reveals that 8 % guardians are illiterate. As the demand for education is higher among the upper castes, the percentage of illiteracy would be low among them. We have previously observed in Chapter II that 71 % population of this district is illiterate. Hence the percentage of illiterate fathers or guardians would be very high. But as the above table No.38 shows only 8 % students have illiterate guardians. This shows that entry of those students who have illiterate guardians, is very low in High School education. The above table shows that in the case of 40.09 % students, guardians have received primary education. We have previously observed that 4,39,544 persons of this district have received some primary education (See

table No.16). This shows that about 26 % of the population is simply literate. But the number of students coming from this group is higher. English knowing population is small, and the number of those who are matriculates and above is even very small (see table No.16). But, as the table No.37 reveals, 25.7 % students have their guardians who know English and 19.1 % students are those whose guardians are matriculates and above. This shows that guardian's education has a significant relationship with student's entry in a High School.

It is likely that the education of the guardians in the upper castes would be higher, as a large majority of the students belong to the upper castes. The following table No.38 shows caste-wise education of the guardians :

Table No. 38

Castewise education of the guardians

Education	Brahmins: & Baniya:	Patidar:	Baraiya:	Hari- jan & In.Ch.	Other: Back- ward	Musli- ms	Arti- sans & Rema- ining:	Total
Illiterate	3 (1.7 %)	19 (8 %)	7 (35 %)	5 (25 %)	1 (16.7%)	2 (11.1%)	7 (9.31%)	44
Primary	57 (33.1%)	88 (37.3%)	9 (45%)	7 (35%)	2 (33.27%)	10 (55.6%)	51 (68%)	224
Final	9 (5.2%)	14 (6 %)	2 (10 %)	4 (20%)	1 (16.7%)	1 (5.6%)	3 (4%)	34
Knowing English	55 (32%)	65 (27.7%)	2 (10%)	3 (15%)	1 (16.7%)	3 (16.4%)	11 (14%)	140
Matric	22 (12.8%)	29 (12.37%)	-	1 (5%)	1 (16.7%)	2 (11.1%)	2 (2.6%)	58
Under Graduate	9 (5.2%)	4 (1.7%)	-	-	-	-	-	13
Graduate	17 (10%)	16 (7%)	-	-	-	-	-	33
Total	172 (100%)	235 (100%)	20 (100%)	20 (100%)	6 (100%)	18 (100%)	75 (100%)	545

The above table reveals that the percentage of guardians who know English (i.e. those who received some secondary education), who are matriculates and who have received education above matriculation is very largely confined to the upper castes. The table shows that all the 13 undergraduate and 33 graduate guardians belong to the upper castes. Observing the above table, it can be said that percentage of illiterate guardians is significantly low in the upper castes and there too, particularly in Brahmins and Baniyas. Percentages of illiterate guardians among Baraiyas and Harijans (including Indian Christians) are 35, and 25 respectively, which are comparatively high. This table shows that education among guardians belonging to the upper castes is significantly higher than that of the rest of the guardians. It is to be noted that though the percentage of illiterate guardians is higher among castes other than the upper castes, a considerable number of students among them (castes other than the upper) are those whose guardians have received primary education. In this district as a whole, 71 % population is illiterate and the proportion of illiteracy would be much higher among the population other than the upper castes and particularly among Baraiyas, Harijans and other backward castes, it would be very high, as they are socially and economically much backward social groups. But it is to be noted that in these social groups, a considerable number of students are those whose guardians have received primary education.

From the above table, we find that proportion of educated guardians is higher among the students of the

upper castes and the percentage of illiterate guardians is very low among the upper castes. In the case of the remaining students, percentage of illiterate guardians is varying, but higher in Baraiyas and Harijans. But considerable number of students belonging to these groups are those whose guardians have received some primary education. Hence we find that guardian's education has relationship with the student.

Education of the grand-fathers :

26 students did not reply. 174 students reported that they do not know the education of their grand-fathers. Hence, the answers of 365 students when analysed, reveal as under shown in the table No. 39.

Table No. 39

Guardians' Education

Illiterate:	Primary :	Final :	Knowing English:	Matric :	Under Graduate:	Graduate:	Total
106 (28 %)	192 (50.5%)	20 (5.3%)	31 (8.1%)	21 (5.5%)	3 (.8 %)	7 (1.8%)	380 (100%)

Students have generally an idea about the education of the guardian, but as observed quite a large number of them have no idea about the education of the grand-father. From the answers of 380 students, out of 580, it is difficult to make precise statements. Yet they give a general idea.

We observed in the table No.37 that 8 % guardians are illiterate, but as the table No.39 shows, 28 % of grand-fathers are illiterate. Hence, in the case of grand-fathers, the percentage of illiteracy is higher. As the above table shows, 50.5 % grand-fathers have received primary

education. English knowing guardians are 25.7 %, whereas English knowing grand-fathers are only 8.1 %. 19.1 % guardians are matriculates and above, while in the case of grand-fathers, percentage for the same is 8.1. This shows that among guardians, education is more than among grand-fathers, and particularly in secondary and higher education, guardians are advanced to grand-fathers. In the days of grand-fathers, facility of secondary education was quite less as there were only few secondary schools in this district even in the first two decades of the present century. But as the demand for secondary education has been higher among the upper castes, it is likely that in the grand-fathers belonging to these castes, proportion of secondary and higher education would be higher in comparison to that of the rest. The following table No.40, shows the castewise education of the grand-fathers.

Table No. 40

Castewise education of the grand-fathers

Education	Brahmins: & Baniyas	:Patidar:	Baraiya:	:Harijans Oth : & Indian:-er :Christi-:Back: :ans. :ward:	:Arti :Mus :sans :lims:&Re :maining:	:TOTAL
Illiterate	13	45	10	17	4 3 14	106
Primary	60	98	5	4	1 5 19	192
Final	11	4	2	2	- 1 -	20
Knowing English	10	18	-	-	- 1 2	31
Matric	10	11	-	-	- - -	21
Under Graduate	2	1	-	-	- - -	3
Graudate	4	3	-	-	- - -	7
Total	110	180	17	23	5 10 35	380

The above table reveals that secondary and higher education is very low in the case of grand-fathers and it is completely confined to the upper-castes. It can be observed from the above table that number of illiterate grand-fathers is comparatively high among Harijans, other backward castes and Baraiyas. It is significant to note that the percentage of illiterate grand-fathers belonging to Baniya and Brahmin castes is comparatively low. Brahmins have a tradition for education and Baniyas, by necessity have formed such a tradition. In comparison to these upper castes, proportion of illiteracy is higher in Patidars, so far as grand-fathers are concerned.

Education of the Mothers :

Out of 580 students, 510 reported the education of their mothers. The answers are as under, as shown in the table No. 41.

Table No. 41

Mothers' Education

Illiterate:	Primary:	Final :	Knowing:	Matric :	Under :	Graduate:	TOTAL
:	:	:	:English:	:	:Graduate:	:	:
172	294	13	24	6	1	-	510
(33.7%)	(57.7 %)	(2.5%)	(4.7%)	(1.2%)	(.2 %)	-	(100%)

From the above table it can be observed that mother is backward in education. The table reveals that 34 % mothers are illiterate. We have examined that 8 % guardians and 28 % grand-fathers are illiterate. This shows that mother is much more backward than a guardian in education.

We have previously observed that mothers are comparative -ly younger to guardians, yet they are more conservative because of their illiteracy or very meagre education. Their

conservative nature is particularly found in religious beliefs and in beliefs in spirits and ghosts.

The percentage of illiterate mothers would have been much more but for the rule of Gaekwads in Petlad taluka and in some parts of Nadiad and other talukas which formed parts of the Baroda State, till its merger in Bombay State in 1948. Primary education was made compulsory in these areas under the rule of Sayajirao Gaekwar. This may have increased the number of literate mothers.

Higher education among mothers is just nil. 57.7 % mothers have received primary education, but in most of the cases, it is not more than 3 or 4 standards of a primary school.

Mothers attend to kitchen and household work. Their little education has come in the way of understanding the changing social order. Just as a poor illiterate father considers a High-school going son clothed in pant and shirt, as a vagabond, in the same way, many illiterate or little educated mothers, finding a well dressed and haired girl, criticise her as a vagabond. In the rural area and in most of the towns also, mothers are opposed to the higher education of the girls. It is their impression that higher education to girls is harmful.

The education of the mother has a good deal of sociological significance. The present generation has ideological differences with their parents. But, as we shall see later, these differences are more with the mothers. Illiteracy or little education of the mother explains them.

Not a single mother is a graduate. Matriculate mothers are only six and all of them belong to the upper castes.

This shows that whatever little secondary education is there among mothers, it is confined to upper castes. We have observed in the second Chapter that even in the younger generation the number of girl-students in secondary education is comparatively very small. If inquired, it would be found that most of the girl-students belong to the upper castes and there too, a large percentage belong to towns. To the lower castes, secondary education to girls is a concern of Ujli-Varna (upper castes). Thus education among mothers is comparatively less than among fathers. As among fathers, so also among mothers, it is largely confined to upper castes. Observing the younger generation, we do find that girls have begun to take to secondary education. It may be that boys are educating themselves and they wish their mates also to be a little educated. An educated husband may not become available to an illiterate girl. This may have impelled the parents to send their daughters to schools. However, the traditional practice of keeping the girl in home surroundings may be preventing many from allowing their daughters to take to it. A very small number of girls in secondary education evidences it.

Occupations of the guardians :

In the Chapter No.II, we observed that out of 580 students, 546 reported the occupations of their guardians. Among them 186 mentioned that the occupation of their guardians was agriculture and we found that a very large number of students whose guardians are depending upon agriculture, are mainly owners of land and landlords. The number of guardians who are tenant cultivators and landless

labourers is very small, though majority of the population of this district consists of them.

The number of remaining 360 guardians who are dependent upon occupations other than agriculture are analysed as under in table No. 42.

Table No. 42

Guardians dependent upon occupations other than agriculture.

(1) Primary and High School teachers	:	42
(2) Other services	:	97
(3) Enlightened professions	:	24
(4) Business	:	114
(5) Artisan-caste occupations	:	48
(6) Unskilled labourers	:	5
(7) Yajman Vritti	:	17
(8) Miscellaneous (Jyotishi, Pujari etc.)	:	13
Total		360

The population dependent upon business services and enlightened professions would not be much, as 71% population in this district is dependent upon agriculture. But the proportion of the students coming from these groups, is higher which can be examined from the above table. In the case of agriculture also, though 71 % population is dependent upon it, only 34.2 % students hail from this occupation and among those students a large majority of them are those whose guardians are mainly owners of land and landlords. This shows that occupation of the guardian is an important variable which is associated with the secondary education. Along with caste, secondary education is thus highly confined to occupations which are more gainful.

With the planning of national economy, by the democratic government, avenues for white collar jobs are bound to

increase. But it is to be noted that the benefit would be received by those who are economically better off as the proportion of students belonging to low income occupations is small.

Occupation of Grand-fathers :

24 students did not report occupation of their grand-fathers. 33 mentioned that they did not know the occupation of their grand-fathers. Hence, out of 580 students, answers of 523 students are available.

It is significant to note that the number of grand-fathers engaged in agriculture is 255 (48.7%) while that of the guardian is 186 (33 %). In the case of artisan castes also, the number of grand fathers engaged in caste-occupations is higher (59) than in the case of the guardians (48). It is to be noted that guardians engaged in socially low valued caste occupations, advise their children to switch over from these occupations by taking to higher education.

Annual income of the family :-

Out of 580 students, 345 reported that they did not know the annual income of their family. 5 students did not answer. Hence the information about annual income of 230 students (about 40 %) is available. It is possible that even those who reported information about the annual income may not have a correct idea about it. Hence, it is difficult to make any generalisation based on the annual income of the family. However, the following table No. 43 gives some idea about the annual income of the family of the students.

(see next page)

Table 43

Annual Income of the Family

Income		: No. of families : Percentage	
Upto	500	36	5.6
501	to 1,000	43	18.8
1,001	to 1,500	37	16.0
1,501	to 2,000	34	14.8
2,001	to 3,000	21	9.1
3,001	to 4,000	25	10.9
4,001	to 5,000	7	3.0
5,001	to 6,000	3	1.3
6,001	to 7,000	3	1.3
7,001	to 8,000	2	.9
8,001	to 9,000	2	.9
9,001	to 10,000	7	3.0
10,001	and above	10	4.4
		230	100.

The above table, thus reveals that 34.4 % students are belonging to those families whose annual income is Rs.1,000 and below. 30.8 % students have annual income of their family between 1,001 to 2,000 rupees and 34.8 % students have annual income of their family higher than 2,000 rupees. Percentage of the families having annual income of rupees 2,000 and more would be very meagre in this district, but it is to be noted that 34.8 % students belong to these families. As the above table shows 15.6 % students have the annual ~~in~~ family income not more than 500 rupees and 18.8 % have annual family income between 501 to 1,000 rupees. But it has been observed that most of the students in the above cases belong to the upper castes. We have previously observed that the upper castes have formed a tradition for secondary education, as in the changed political, economic

and social circumstances, they cannot do without it. Therefore it is likely that among upper castes the demand for secondary education is higher in low income groups also, as it is with the higher income groups.

Mother-tongue and religion of the students :

Out of 580 students, 575 have Gujarati as their mother-tongue. 4 students have Marathi and one refugee student has Sindhi as his mother-tongue. As 95.5 % population of this district has Gujarati as mother-tongue, almost all students are Gujarati.

575 students reported their religion. The answers are as under shown in the table No. 44.

Table No. 44

Religion of the students

Hindu:	Swami- narayan:	Vaish- nav.	Jain :	Islam :	Indian Christian:	Others :	TOTAL
420	29	59	22	19	15	11	575

The above table shows that majority of the students belong to Hindu religion. In the Hindu religion there are a number of sects. But most of the students have not mentioned them. It is likely that some of them may be unaware of the sect their parents observe.

Swaminarayan and Vaishnav sects seem to be popular in this region and many parents of the students under inquiry observe these religions. Still, the number of students who have specifically mentioned the sect is comparatively very slow.

* * * * *

Thus we observed that a large number of the students

under the present inquiry belong to the three upper castes viz., Brahmins, Baniyas and Patidars. The students under our inquiry are mainly 16 to 18 years of age, but the average age of the students belonging to the upper castes is significantly lower than that of Baraiyas, Harijans (including Indian Christians) and other backward castes-students.

A large majority of the students (78.3 %) are unmarried. 11.11 % students are married and 10.59 % students are betrothed. In the upper castes, percentage of unmarried students is higher than the rest of the students. In a large majority of cases (82.8%) father is the guardian. 70.5 % guardians are above 41 years of age. Mother's age is comparatively lower to that of the father. 8 % guardians are illiterate. The proportion of education of the guardians is more in the upper castes than those of the remaining castes. Education of the guardians is far low in Baraiyas, Harijans and other backward castes. It has been observed that education of the guardian is related to the students so far as secondary education is concerned. 33.7 % mothers are illiterate. Education of mothers is low in all the castes. Illiteracy among grand-fathers is 28 %. Secondary and higher education is low in grand-fathers. Whatever meagre higher education is there among grand-fathers, it is solely confined to the upper castes.

Students, whose guardians are dependent upon agriculture, are comparatively less in number and among them a large number of students are those whose guardians are mainly cultivating their own land and who are landlords. Proportionately the number of students whose guardians are engaged in

business and services is very high. Except 5, all the students have Gujarati as their mother-tongue and a large majority of the students believe in Hindu religion.

We are, thus, observing a social group consisting mainly of 16 to 18 years of age to a higher extent, belonging to the three upper castes and studying in Xth and XI th standards of the secondary schools.

0-----0