

## CHAPTER VI

## A PEEP INTO THE FUTURE

It is natural that those who educate themselves develop a different outlook on life and acquire different ideas and ways of behaviour than those who do not take to education. This may in turn affect their future aspirations also. In this chapter we try to observe what educational, occupational and social aspirations these students have developed.

It is complained of the students that they do not think of the future, nor do they plan for the future. It would be our effort to look into this and find out whether the students do think of the future or not and if they think of the future, whether it is only a wishful thinking on their part or whether thinking of the future is in some way related with their social background.

With this end in view, it was inquired of the students whether they intended to study further after S.S.C. and which course of study they would prefer for further studies. It was also inquired of the students as to what their future plans were, what occupation

did they intend to follow as also the place where they would like to settle.

: EDUCATIONAL ASPIRATIONS :

Students' Future Plans:

As said above, the youth in general and the student in particular is regarded as having no aspirations and no plans in the present or for the future. Our inquiry in this regard among the students gives a lie to this contention.

Students' Future Plans:

TABLE 6.1

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Further studies.	87	62.15	116	77.34	214	85.60	417	77.21
2. Service	45	32.14	28	18.66	27	10.80	100	18.52
3. Agriculture	4	2.86	2	1.33	-	-	6	1.11
4. Craft	1	0.71	-	-	-	-	1	0.19
5. Business	3	2.14	4	2.67	8	3.20	15	2.78
6. Any other	-	-	-	-	1	0.40	1	0.19
Total	140	100.00	150	100.00	250	100.00	540	100.00

It will be observed that all the 540 students under the sample have expressed what their future plan is. 417 of them (77.21%) would like to prosecute their studies further, 18.52% students have expressed that they would enter service, 2.78% students wish to do some business and 1.11% students wish to take to agriculture, whereas 0.19% students show inclination to take to some craft or any other line.

The Kaira inquiry observes "65.2% students intend to prosecute further study; 19.9% students intend to be engaged in service, 12.1% students intend to do business and 2.8% students want to go in for agriculture". (P.214)

Thus the educational aspirations of the Baroda student are different from the Kaira student. Here, about 12% more students aspire to prosecute their studies further. This is so because a very large percentage of city students in the present inquiry want to prosecute their studies further. This also justifies our treatment of the city as a separate urban social group.

Thus, it would be entirely wrong to say that the students do not think of the future; they do think of the future. The point is whether they think consistently with the position into which they are placed and whether

they do materialise their plans. But these are different problems which demand greater and deeper investigation and fall outside of the perview of the limited scope of the present inquiry.

When we turn to the areas of our investigation, we find that 85.60% city students have a plan for further studies, 10.80% city students have a plan for service, whereas 3.20% of them want to go in for business. In case of the urban and the rural students, 77.34% and 62.15% respectively have expressed their choice for further studies. Thus it is obvious that a greater percentage of city students intend to study further as compared to the percentage for the same among the urban or the rural students.

This implies that the city students would have a higher percentage of University educated students as compared to the urban or the rural students. This corroborates our observation made earlier that education is concentrated more among the city students, next among the urban students and the least in case of the rural students. This point is corroborated by a study of the Baroda University students by Dr. B. V. Shah for it says: "70% of the students come from towns and cities. 26% of the rest come from small and big villages and 4% belong to 'migratory' family groups'. This

means that the higher grades in the future occupational structure will be largely filled up by the city-bred students." <sup>1</sup>

It further means that more of the city students will occupy places of position and power in the general set up of the country, than the urban and rural students. They would be absorbed in the white collar jobs in a greater percentage as compared to the urban and the rural students. The city students thus will continue to predominate even in the years to come as his guardian has been doing in the present.

It will be further observed that the percentage of students desiring to go in for higher education areawise varies inversely with the percentage of students, who desire to go in for service. Thus whereas students' inclination for further studies is the highest in percentage in case of the city students (85.60%), followed by the urban student (77.34%), followed by the rural student with the minimum percentage (62.15%), the students planning for service is found to be higher (32.14%) in case of the rural student than in case of the urban (18.66%) and the city (10.80%) students.

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1. Social background of students of the M. S. University of Baroda. P. 35-36.

This is sociologically speaking a significant fact for it indicates that the aspirations of rural students get limited because of environment, of lack of educational facilities near about, of difficulties in moving out to places where higher education may be available.

It will also be observed that it is only the rural and the urban student who has expressed a choice for agriculture with 2.86% and 1.33% respectively and that there is no city student who has expressed a choice for agriculture. Similarly, it will be seen that amongst the students who have expressed their choice for business, the largest percentage is in case of the city students with 3.20%, followed by the urban student with 2.67% followed by the rural student with 2.14%. Thus the students do think about their future plans and that a large majority of them desire to continue their studies further.

Caste and students' future plan: (Table 6.2)

TABLE 6.2

	Prob- lems	Sanias	Pat- ders	Inputs	Other inter- mediate	Lower inter- mediate	Arti- sans	Mara- thas	Lower Castes
1. Further Study	75 61.47	80 87.90	111 79.89	19 70.40	9 74.99	5 83.34	32 71.14	22 84.60	11 36.63
2. Service	12 13.06	7 7.70	23 16.53	7 25.90	2 16.68	-	9 19.98	4 16.40	19 63.37
3. Agricul- ture	-	-	4 2.87	1 3.70	-	-	-	-	-
4. Craft	1 1.09	-	-	-	-	-	-	-	-
5. Business	4 4.36	4 4.40	1 0.71	-	1 8.33	1 16.66	4 8.88	-	-
6. Any other	-	-	-	-	-	-	-	-	-
TOTAL:	92 100.00	91 100.00	139 100.00	27 100.00	12 100.00	6 100.00	45 100.00	26 100.00	30 100.00

It will be seen from the table that quite a large percentage of students of all the castes have expressed a choice for further studies as compared to the percentage for the other plans, excepting in case of the lower castes where only 36.63% students have shown the choice for further studies, and 63.37% have shown /choice for service. In case of the Harijans about 10% more students have shown a choice for further studies than the percentage which has shown choice for service. It will be seen also that there is almost a uniform desire of the students of all castes to study further and that the choice for further study is the highest in Sindhis (100%) and then follow Baniyas (87.90%), Marathas (84.60%), the lower intermediate (83.34%), the Brahmins (81.47%), Patidars (79.89%), Christians (77.78%), artisans (71.74%), Rajputs (70.40%), Muslims (69.20%), Harijans (55.60%), Parsis (50%) and lower castes (36.63%).

Thus though it is true that there is an increased uniform tendency amongst practically all castes for higher studies, it is observed to be more in case of the intermediate Hindu castes, in case of the 3 upper caste Hindus and it is the lowest in case of the lower castes and the Harijans. The aspiration for further studies on the part of the non-upper caste Hindus is almost equivalent to the upper caste Hindus. This suggests that the Hindu society from the point of view



of educational aspirations could be considered in three groups: (i) of the upper castes, (ii) of the intermediate castes and (iii) of the lower caste Hindus. Whereas the hunger for education in the two former groups is almost equal it is not so in case of the third group and therefore the Harijans and the lower castes amongst the Hindus would still remain for a fairly long period of time as educationally backward even when increased educational facilities are available.

In the Kaira inquiry also "in upper caste Hindus the percentage of students (72.4%) who intend to prosecute study after passing S.S.C. examination is considerably greater than in that of the remaining students (46.1%). (P.217)

It can therefore be said that the caste-structure and caste-hierarchy may though undergo some minor changes, it does exist and will continue to be effective in the future, however the government and others may desire to the contrary and may even ignore it. By ignoring a thing one cannot deny its existence nor make it in any way ineffective.

Quality and future plans: (Table 6.3)

*In this hunger for  
education of the  
upper caste of the  
intermediate caste  
of the lower caste  
of the Harijans  
and the lower  
castes amongst the  
Hindus would still  
remain for a fairly  
long period of time  
as educationally  
backward even when  
increased educational  
facilities are  
available.*

TABLE 6.3

Future Plan	Good		Average		Ordinary		Weak		TOTAL	
	No.	%	No.	%	No.	%	No.	%	No.	%
1. Further Study	138	87.35	133	79.16	104	66.24	42	73.75	417	77.23
2. Service	14	8.86	32	19.05	41	26.11	13	22.75	100	18.50
3. Agricul- ture	1	0.63	1	0.60	2	1.27	2	3.50	6	1.11
4. Craft	-	-	-	-	1	0.64	-	-	1	0.19
5. Business	5	3.16	2	1.19	8	5.10	-	-	15	2.78
6. Any other	-	-	-	-	1	0.64	-	-	1	0.19
TOTAL:	158	100.00	168	100.00	157	100.00	57	100.00	540	100.00

Here we are trying to observe if there is any correlation between the qualitative attainments of the student and his future plans.

It will be seen from the table that the higher the academic quality, the greater the percentage of students intending to study further and the lower the academic quality, the lower the percentage of students intending to study further. To this the ordinary quality students are an exception with 66.24% intending to study further. However, if ~~ene~~ we combine the good and average quality together and ordinary and weak quality together, 83.13% of the former and 68.07% of the later intend to study further. Otherwise 87.35% good students, 79.16% average students and 73.50% weak students have expressed a choice of continuing their studies further. This is more clearly manifested in the Kaira inquiry. "91.7% good students, 68.5% medium students, 53% ordinary students and 45.0% backward students want to study further after S.S.C. examination". (P.215)

So also, about the students who have expressed their desire for going into service as their choice of future plan it can be said that the higher the academic quality, the lower the percentage of students intending to go in for service and the lower the academic quality, the higher is the percentage of students desiring to

go in for service. Here also the average quality students mark an exception with 26.11%. Thus, whereas in case of the weak quality students, 22.75% students expressed their desire to go in for service, 19.05% average students and 8.86% good quality students desire to go in for service. Thus students' future plan of either prosecuting the studies further or going in for service is directly related with the students' academic attainment, and whereas students' quality is directly related with the students' choice of further studies, it is inversely related with students' choice of service. This is quite natural in view of the fact that it is the student with high academic quality who has to prosecute studies further rather than a student with a lower academic quality. It will be also seen that amongst those students who have expressed their choice for agriculture, the largest percentage is amongst the weak students with 3.50% followed by ordinary students with 1.27%. The good and the average students have a negligible percentage for it viz. 0.63% and 0.60% respectively. The students' choice of business is 5.10% in case of ordinary students, 3.16% in case of good students and 1.19% in case of the average quality students. None of the weak quality student has expressed a desire to go in for business.

Thus quality seems to be related with the future plan of the students.

Students' choice of a course for further studies:

Having seen that a very large percentage of students desire to go in for further studies, we now attempt to find out what is it that they want to study. It was inquired of the students as to which course they would choose for further studies. The choice of the students can be observed from the following table:

TABLE 6.4

Choice of course	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Arts	13	15.86	18	14.91	18	8.41	49	11.75
2. Science	24	29.26	32	26.40	26	12.15	82	19.66
3. Commerce	6	7.32	9	7.45	19	8.88	34	8.15
4. Medical	7	8.54	16	13.26	29	13.59	52	12.47
5. Engineering	24	29.26	36	29.71	92	42.96	152	36.46
6. Technical	1	1.22	5	4.14	22	10.28	28	6.71
7. Any other	7	8.54	4	3.31	5	2.33	16	3.84
8. Can't say	-	-	1	0.82	3	1.40	4	0.96
Total	82	100.00	121	100.00	214	100.00	417	100.00

It will be seen from the table that the largest percentage (36.46%) of students have given Engineering as their choice for their course. Then follow choice of 'Science' (19.66%), 'Medical' (12.47%), 'Arts' (11.75%), 'Commerce' (8.15%), 'technical' (6.71%) and 'any other' (3.84), and 0.96% are not able to say which course they would like to prefer.

It is clear that very large majority of students desire to go in for Engineering, Science and Medicine. In spite of the fact that the students were asked to express their choice of a course for further studies, from all those that were enumerated to them, it is likely that some of those who have expressed their choice for Science as a course of study, might have at the back of their mind, the fact that it is through Science that they have an opening for Engineering or Medicine. It would be therefore proper to assume that some of those students who have given their choice of Science may be really intending to express a choice for Engineering or Medicine. And it is a fact that the engineering and medical courses today are highly valued and are rewarded economically as well as socially in India. Thus we can safely say that a large majority of students want to pursue those courses of studies which bring them a social position and an economic status. This also explains almost the mad rush for admission to Science in the first

instance and to Engineering and Medicine in the second instance. However, it may be that all those who show desire to take to engineering courses may not take to it. Therefore, students' choice as expressed here should be taken as suggestive of what the students feel as a desirable course of study rather than as a course of study which will be actually pursued by them.

The fact that there are as many as 11.75% students desiring to go in for Arts and 8.15% students desiring to go in for Commerce suggests that a reasonable percentage of students are attracted by the Arts and the Commerce courses for their own sake. The trend for technical and medical education observed amongst the students to a greater percentage is also evidenced by the increase in the technical and medical institutions in this district as over all the other districts in all the States. When we observe this choice of different courses along with the rural urban background of the students, we find that the proportion of students desiring to go in for engineering and medical courses is greater in city area than in the urban and rural areas. Thus, whereas in city 42.96% students have given their choice of an Engineering course and 13.59% students have given choice of the medical course, in case of urban area 29.71% have given their choice for the Engineering course, and 13.26% have given their choice for the medical course.

In the rural area, the choice for Engineering and Medical courses are to the extent of 29.26% and 8.54% respectively.

If we now take the Engineering and the Technical courses together, we find that the percentage for it is the largest in case of the city student with 53.24% whereas it is 33.25% in case of the urban and 30.48% in case of the rural student. If to this we add the percentage who have expressed their choice for Science as also the percentage who have expressed their choice for Medicine that would give us the students' choice for those courses of studies which are scientific and technical and the percentage that we get is the highest in case of the city students with 78.98%, it is the lowest in case of the rural student with 68.28% and the urban student with 73.51% comes in between.

This indicates the trend towards the professional education which is observed in an increasing measure as we proceed from the rural to the urban and from the urban to the city area. This means that a city student is likely to occupy, in the years to come, a position as either a scientist or a doctor or an engineer and may therefore come to belong in a greater percentage to the group of enlightened professions as compared to his urban or the rural brethren.



When we come to the Arts and the Commerce courses, we observe that the students' choice for commerce course is almost observed to be uniform in all the three areas. But this is not so in case of the Arts courses. 15.86% rural students, 14.91% urban students and 8.41% city students have expressed their choice for Arts courses. This suggests that the rural students are more inclined towards the Arts course as compared to the city students, and the urban student is very much in line with the rural students. They will be employed as clerks and teachers as compared to the city students.

There is one more point which may be made a mention of and it is that the rural student is observed to be indecisive in the matter of choice for a course for further studies in as much as it is 8.54% in case of the rural student as compared to 2.33% in case of the city student and 3.31% in case of the urban student have said as their choice 'any other course'. Why is this so? It is probably because the rural student is not aware of all the possible openings after passing the S.S.C. It may also be that the rural student may not be completely aware of the possible prospects in the varieties of courses available after the S.S.C.

Also, there may be no counselling centre available to him as is available to the city student. Hence he might not be able to make up his mind. The percentage of the indecisive is comparatively small in case of the urban and the city students.

Alternative choice in case of non-admission:

TABLE 6.5

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Any available line.	74	90.24	98	75.36	171	81.04	343	81.08
2. Give up studies	6	7.32	17	13.08	25	11.85	48	11.35
3. Will try again	2	2.44	11	8.46	15	7.11	28	6.62
4. Can't say	-	-	1	0.77	-	-	1	0.24
5. Will join service	-	-	1	0.77	-	-	1	0.24
6. Will use influence	-	-	2	1.54	-	-	2	0.47
Total	82	100.00	130	100.00	211	100.00	423	100.00

It was inquired of the students as to what would they do in case they could not secure admission to the course of their choice. The replies reveal that a very large percentage of students (81.08%) would join

any other available course. The fact that there is a large percentage for this alternative suggests that the students are serious for taking further education, preferably of their choice, if not, anything that may come by.

The extent to which this academic indecisiveness accounts for wastage, mal-adjustment, illplacement of the student and even anxiety neurosis amongst the students remains to be investigated by those who are interested in the problems of the type.

It must also be observed that as many as 11.35% students have expressed that they will have to give up their studies in case they were unable to secure admission to the course of their choice and 6.62% have said that they would try again. Thus 17.97% students are more keen upon an entry into the course of their choice and if they do not get admission to the choicest courses either they think of giving up the studies or of trying again.

In relation to the city, urban, rural set up we find that the academic indecisiveness to which we have referred to above is observable in each of the areas. This is the single item for which there is the largest percentage of students in all the three areas. The rural area has 90.24% and the urban has 75.36%, while the city with 81.04% comes in between. Thus the academic indecisiveness is the largest in case of the

rural area and it is the least in case of the urban area. But going to any other available course can never be a happy and acceptable alternative for a course of choice. However, such a large percentage of students in all the three areas have given their choice for this alternative.

It must be noted that the clinging to a course of choice is found to be the largest in case of the urban area with 21.54% and is the lowest with 9.76% in case of the rural area, whereas the city area comes in between with 18.96% standing very near to the urban area. This means that a greater percentage of urban students are determined about the course of their further studies, followed, in this respect, by the city student, followed by the rural student.

It may also be further stated that it is only in case of the urban area that 1.54% students have said that they would secure admission even by using influence. These students were so emphatic in their assertion on the point that they answered thus:

'I will go in the course of my choice by using influence'.

'I will use influence but will go in the same course only'.

Here though the percentage is apparently small, it throws some light on the state of affairs that exist in the sphere of education. This also indicates that the prestige group which is effective in the social order, is also found to be effective in the domain of education.

: OCCUPATIONAL ASPIRATIONS :

Students' choice of occupation:

TABLE 6.6

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. Agriculture	36	26.09	23	15.65	14	5.61	73	13.75
2. Small shop	12	8.70	23	15.65	52	21.16	87	16.38
3. Government Service	5	3.62	5	3.40	31	12.60	41	7.72
4. Business	17	12.32	35	23.81	80	32.57	132	24.87
5. Of peace and contentment.	-	-	1	0.68	2	0.81	3	0.56
6. Private Service	46	33.34	49	33.33	56	22.78	151	28.43
7. Mechanical	2	1.45	-	-	-	-	2	0.38
8. Artisan	2	1.45	-	-	2	0.81	4	0.75
9. Social Service	-	-	3	2.04	3	1.22	6	1.13
10. Labour	1	0.72	-	-	-	-	1	0.19

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
11. Teacher	15	10.87	8	5.44	6	2.44	29	5.46
12. Priesthood	1	0.72	-	-	-	-	1	0.19
13. Can't say	1	0.72	-	-	-	-	1	0.19
Total	138	100.00	147	100.00	246	100.00	531	100.00

The various occupations for which the students have given a choice, can be broadly classified under three groups viz. service (Government, Private or Teacher), independent (Agriculture, Business - small or large) and miscellaneous. So viewed it will be observed that 41.61% students want to go in for service, whereas 55% students want to go in for occupations which are independent. This is also corroborated by the Kaira inquiry. 'The highest number is for 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.'

(P.209-10)

Thus on the whole the trend is towards going in for occupations which are independent rather than those where the student may have to depend for his employment on someone else. It is consistent with the

tradition of Gujarat where people are commercial and business-minded rather than service-minded. It is significant that even at this stage, the student has cultivated a spirit of enterprise which alone can provide the necessary dash in life and enable him to conduct any independent venture.

When we come to the areas, we find that there also, if we talk in terms of these broad groups that we have made, we find that in case of the city students, a very large percentage of students (59.34%) have shown a preference for an independent profession, whereas 37.82% students want to go in for service. In case of the urban students also a majority of students (55.11%) have shown the choice for independent professions whereas 42.17% have shown choice for service. But when we come to the rural area, we observe that almost an equal percentage of students have shown their choice for service (47.83%) and for independent profession (47.11%).

Thus whereas the city and the urban students are more inclined to go in for independent professions, the rural students are maintaining an equilibrium between the services and the independent professions. How can this be explained? When we look to the various choice of occupations as expressed by the rural student, we find

that it is in case of the rural student that the occupation of a teacher is chosen by a larger percentage of students which is 10.87% whereas it is 5.54% in case of the urban students and 2.44% in case of the city student. This is because of the fact that the rural student has his guardian's farm to look after and if he is engaged in service as a teacher, then he can look after the farm of the guardian and assist him also. In such a case, he can have two occupations at least till such time as he does not come to own his agricultural land.

Students' castes and their choice of occupation:  
(Table 6.7)



Choice of Occupation	Brah- mins	Mus- lims	Chris- tians	Parsis	Sin- dhis	Total
	No. %	No. %	No. %	No. %	No. %	No. %
Agriculture	7 7.63	3 11.55	1 11.11	-	-	73 13.52
Small Shop	8 8.72	9 34.60	1 11.11	-	3 17.66	87 16.11
Government Service	12 13.08	3 11.55	1 11.11	-	3 17.66	41 7.59
Business	36 39.16	2 7.70	5 55.56	1 50.00	9 52.92	132 24.43
Of contentment and peace	2 2.18	-	-	-	-	3 0.56
Private Service	18 19.42	7 26.90	-	-	2 11.76	151 27.97
Mechanical	1 1.09	-	-	-	-	2 0.37
Artisans	-	-	-	-	-	4 0.74
Social Service	2 2.18	-	-	-	-	6 1.11
Physical Labour	-	-	-	-	-	1 0.19
Teacher	5 5.45	1 3.85	1 11.11	-	-	29 5.37
Priest hood	1 1.09	-	-	-	-	1 0.19
Can't Say	-	-	-	-	-	1 0.19
Not replied	-	1 3.85	-	1 50.00	-	9 1.66
TOTAL:	92 100.00	26 100.00	9 100.00	2 100.00	17 100.00	540 100.00

It will be seen from the table that the choice of occupation of students of different castes is in a definite direction. Thus a large percentage of students of the three upper castes of Brahmins, Banias and Patidars prefer independent occupation rather than service. So also, the non-Hindu castes viz. Muslims, Christians, Parsis and Sindhis taken separately, are also having a choice for independent occupation rather than for service. It is also observed that a choice for independent occupation is shown by the lower intermediates and the Artisans. As against this the Rajputs, the other intermediates, the Marathas, the lower castes and Harijans show in a greater percentage the choice of service rather than of an independent occupation.

This implies that in matter of choice of occupation the upper caste Hindus may not like to put themselves under the command of any superiors who might probably belong to the lower castes. The fact that the students of the upper castes in a very large measure (the Brahmins with 55.51%, Banias with 64.85% and the Patidars with 61.87%) show the choice of independent occupation is suggestive of the fact that the castes superiority complex is working with them. On the other hand, we find that 66.66% lower intermediate students and 44.50% Artisans show the choice for independent occupation. This suggests that they intend to enter

these independent occupations probably with a view to acquire a status to be in line with upper castes.

In case of Rajputs, other intermediates, Marathas, lower castes and Harijans, a greater percentage of students have shown the choice for service rather than for independent occupation. Thus in case of Rajputs 66.70% have shown the choice for service, and in case of other intermediates 50.02% have shown the choice for service. As against this, the percentage of students of other intermediate castes who have shown the choice for independent occupation is 49.98%. It can therefore be said that in case of the students belonging to other intermediate castes, they have the choice of occupation which is almost equally divided between service and independent occupation. In case of Marathas 57.70% students, in case of lower castes 63.32% and in case of Harijans 77.80% students show choice for service rather than for independent occupation. This may be explained by the fact that a large percentage of Maratha guardians 84.60% are engaged in service. The Maratha students thus are service-minded following their guardians who are also engaged in service. In case of the lower castes and the Harijans the choice for service as an occupation is very significant particularly in view of the fact that a large percentage of the lower caste guardians, viz. 66.70% are engaged in agriculture

as an occupation and in case of Harijans 55.60% guardians are engaged in physical labour. The percentage of the lower caste guardians engaged in labour is 19.98% whereas the percentage of Harijan guardians engaged in agriculture is 16.65%. Now, the lower caste guardians who are engaged in agriculture are the landless labourers and though they till the land they could rightly be described as agricultural labourers. Similarly, those Harijan guardians who are engaged in agriculture are really the agricultural labourers. When we combine these two, we find that in case of the lower castes 86.68% and in case of Harijans 72.25% guardians are engaged in an occupation which involve some kind of physical labour. The percentage of Harijan guardians engaged in service is more than the lower caste guardians engaged in service, it being 22.20% in case of Harijans and 9.99% in case of lower castes. Thus the lower castes and the Harijan students show a choice for service precisely because of the reason that the occupation in which their guardians are engaged is not liked by them and they in fact desire to go in for a white collar job. This is also corroborated in view of the fact that 60.85% students show a dislike for their guardians' occupation on the ground that it involves physical labour.

The greater percentage of lower castes and the Harijan students giving a choice for service as an occupation seems to be for the following reasons. Firstly, they do not like to be engaged in their guardians' occupation which involves physical labour. Secondly because the occupations of their guardians do not give adequate income for the maintenance of the family. The third possible reason is that the students of these lower castes might be having a desire to sit in line with the other caste Hindus engaged in service and thereby acquire a status for them.

Thus it can be said that amongst the upper castes and the non-Hindus, the students' choice is more for independent occupation, whereas in case of the other caste Hindus, (excepting the lower intermediates and the Artisans, a greater percentage of whom are already engaged in independent occupations) it is for service as occupation.

Students' like/dislike for guardians' occupation and students' choosing/non-choosing it: (Table 6.8)

TABLE 6.8

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	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
Liking guardians' occupation and choosing it.	40	28.98	41	28.08	60	24.49	141	26.65
Liking guardians' occupation and not choosing it.	67	48.56	68	46.58	144	58.77	279	52.75
Not liking guardians' occupation and choosing it.	3	2.17	2	1.37	6	2.45	11	2.08
Not liking guardians' occupation and not choosing it.	28	20.29	35	23.97	35	14.29	98	18.52
Total	138	100.00	146	100.00	245	100.00	529	100.00

Having observed earlier the students' dislike for guardians' occupation and having also considered the students' own choice of occupation here we try to understand the possible relationship between students' like/dislike for guardians' occupation and their choosing or not choosing it.

It will be seen from the table that quite a large percentage of students (52.75%) like the guardians' occupation, but do not choose it as an occupation for themselves. The percentage of students who like guardians' occupation and also choose it is 26.65.

18.52% students neither like the guardians' occupation nor do they choose it. 2.08% students are such that though they do not like their guardians' occupation, they have expressed a choice for it. Thus it can be said that a large percentage of students formally like their guardians' occupation in relation to the guardian himself, but not in relation to themselves in as much as when it comes to them to choose an occupation they do not choose it. It may be that the liking for the guardians' occupation may be only a formal one. That the students who dislike guardians' occupation and also do not choose that occupation have a conviction about the choice of an occupation and that the percentage for it is 18.52% is indeed very significant. So also, the students who like the guardians' occupation and who also choose it have also a conviction for the occupation and the percentage for the same is 26.65%, which also is significant. Thus it can be said that 45.17% of the students have expressed their opinion about their like/dislike for guardians' occupation and their choice/non-choice for the occupation out of conviction and not merely formally. The fact that there are 2.08% students who, though not liking the guardians' occupation, want to go in for it, is inexplicable, for it seems to be paradoxical. When we put the students' like of the guardians' occupation and their

choice together, we find that though all the 9.30% students have shown a liking for the guardians' occupation it is 52.75% students who do not choose the guardians' occupation.

When we come to the areas, we find that there is almost an equal percentage of students in all the three areas who like the guardians' occupations and also choose it. Thus it is 28.98% in case of the rural area, 28.08% in case of the urban area and 24.49% in case of the city area. Again when we look at the category of students liking guardians' occupation, but not choosing it, we find that the largest percentage for it is in case of the city area with 58.77%, the urban area stands at the other extreme with 46.58% and the rural area stands very near to the urban area with 48.56%. But if we look at the percentage of students who neither like the guardians' occupation nor choose it, it is found to be the highest in case of the urban area with 23.97% and the lowest in case of the city area with 14.29%, whereas the rural area is very near to the urban area with 20.29%. It can thus be observed that the urban and the city areas vary inversely in the matter of students' liking guardians' occupation and not choosing it and their not liking the guardians' occupation and not choosing it. Again, if



we look at the positive conviction as expressed by the students in matter of like/dislike for guardians' occupation in relation to his choosing/not choosing it, we find that the urban student with 52.05% has a greater conviction about both the like or the dislike for guardians' occupation and correspondingly choosing or not choosing guardians' occupation. It is the lowest in case of the city student with 38.78% and the rural student with 49.27% stands very near to the urban student. It can, therefore be observed that the conviction in matter of like/dislike and the choice/non-choice of guardians' occupation is the strongest in case of the urban student and it is the lowest in case of the city student, whereas the rural student leans more towards the urban student.

Trend of occupational change in the castes:  
(Table 6.9)

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Name of occupation	Brahmins		Banias	
	% of G's engaged	% of S's choosing	% of G's engaged	% of S's choosing
1. Agriculture	13.08	7.63	7.70	2.29
2. Small Shop	1.09	8.72	36.20	36.30
3. Government Service	26.06	13.08	7.70	3.30
4. Business	16.32	39.26	14.30	26.35
5. Private Service	27.10	25.07	30.80	32.37
6. Miscellaneous	-	3.27	-	1.44
7. Artisans	-	-	-	-
8. Labour	-	-	-	-
9. Social Service	1.09	2.18	-	1.10
10. Priest-hood	8.72	1.09	-	-
11. Household Cooking	5.45	-	3.30	-
12. Don't know	1.09	-	-	1.10
13. Not replied	-	-	-	2.20

Having seen the students' like/dislike for their guardians' occupation and having observed the students' choice of occupation, we will now be in a position to examine the trend of occupational change observable in the different castes. For observing this trend of occupational change, we are taking the percentage of guardians who are engaged in an occupation and the percentage of students of the same castes who have shown the choice for that occupation. When we do it, we find that there is clearly observed a two-fold trend.

It will be seen from the table that the one occupational trend is in the direction of going in for business. Whereas all the castes manifest this trend, it is absent in case of the Lower intermediate. This is probably because of the reason that there a fairly large percentage of guardians are already engaged in business. If we speak of this trend, we will find that the difference in percentage of the guardians engaged in business and the students desiring to go in for business is the largest in case of the Christians(55.56%), the Sindhis (35.27%), Marathas (26.90%), Other intermediates (25%). And then come the Artisans (24.52%), the Brahmins (22.94%), the Baniyas (12.05%), Harijans (11.10%) and the Patidars (10.78%), Muslims (7.70%), Rajputs (7.40%) and the lower castes with 3.33%.

This, first occupational trend in the direction of going in for business assumes two forms in the castes.

One, the castes where no guardians are engaged in business and yet the students do desire to go in for it. Amongst these are included Marathas, Lower Castes, Harijans, Muslims and Christians. Thus, there are the castes which do not have any business traditions existing, and the youth of the caste aspire to lay down new traditions by troding on paths so far untroded by his ancestors.

Second, the castes where the guardians are engaged in business as an occupation, but a greater percentage of students of these castes want to go in for business. These castes can be arranged in the descending order of the difference in percentages of (i) students' choice of business as an occupation and (ii) guardians engaged in business thus - Sindhis, Other Intermediates, Brahmins, Banias, Patidars and Rajputs.

Thus, youths of those castes where such occupational traditions exist not only own these traditions but a greater number of them aspire to follow the tradition. Hence, the number of persons who would own the traditional occupational fraternity of a caste will be on the increase. As a consequence the occupational tradition will be more firmly set.

On the whole therefore it can be said that the backward castes are now aspiring to stand in competition and in line with the upper and the intermediate castes, while the latter aspire to hold to their present occupational set up more firmly and in greater numbers.

The second occupational trend of the students is in the direction of private service. This trend is manifest in the castes except Brahmins, Banias, Marathas, Christians, Parsis and Sindhis. This is so, because quite a fair percentage of guardians of the students of these castes are engaged in service as an occupation and hence the difference in percentage in this case cannot be significant. The trend observed in the remaining castes is as under :

Caste	Pati-dars.	Raj-puts	Other inter media	Lower inter media	Arti-sans	Lower castes	Hari-sjans	Muslims
	%	%	%	%	%	%	%	%
Percentage of students' choice for service.	25.18	63.00	33.33	33.33	33.30	59.00	72.25	30.75
Percentage of guardians engaged in service.	12.94	18.50	16.66	16.66	6.60	6.66	22.20	19.25
Difference in percentage.	12.24	44.50	16.67	16.67	26.70	53.33	50.05	11.50

If we exclude the Patidars, it can be said that this trend is found mainly in the backward Hindu castes and the lower castes. In point of difference in percentages it is the highest in case of the lower castes (53.33%) followed by Harijans (50.05%), and then follow Rajputs (44.50%), Artisans (26.70%), Other intermediates and the lower intermediates with 16.67% each. The Patidars and the Muslims come at the end with 12.24% and 11.50% respectively.

This indicates that the backward castes show in an increasing measure preference for white collar jobs and for independent business. They are therefore the prospective competitors of their fellow students of the upper castes. This may lead to inter-caste conflicts in the filling up of occupational set-up.

#### : SOCIAL ASPIRATIONS :

##### Preference for place of settlement:

With the changing pattern of social order, people from the rural area are observed to have a tendency to migrate to the urban areas and settle there. And yet the attachment to the place of stay in many cases is fairly strong. In what follows, we observe the students' preference for place of settlement.

Preference for place of settlement:

TABLE 6.10

	Rural		Urban		City		Total	
	No.	%	No.	%	No.	%	No.	%
1. In village	74	52.86	54	36.00	37	14.80	165	30.56
2..In city	26	18.57	50	33.33	161	64.40	237	43.88
3. In both	31	22.14	30	20.00	41	16.40	102	18.89
4. Can't say	9	6.43	16	10.67	11	4.40	36	6.67
Total	140	100.00	150	100.00	250	100.00	540	100.00

It will be observed from the table that a large percentage of students (43.88%) prefer to settle in the city, 30.56% prefer to settle in the village, whereas 6.67% students are such who are not able to tell precisely about their preference. There are 18.89% students who have given as their preference, both village and city. It is this percentage of students that is not decisive about the place of settlement and if we take them entirely, both with the city percentage and the village percentage, then the percentage of students showing preference for city would be larger as compared to the percentage for village. On the whole, therefore, the student

expresses a tendency of settling in the city rather than in the village.

When we come now to the areas of our investigation, we observe that in case of the rural area, 52.86% students prefer settling in a village, 18.57% students prefer to settle in a city. Thus for every one student in a hundred who prefers to settle in the city, there are almost three others in a hundred in case of the rural area who desire to settle in the village. If we now take 22.14% students who have given their preference both for village and city then we find that the preference for village would be by about 75% students whereas for city it would be by about 40% students. In case of the urban students the percentage who desire to settle in the village is 36% whereas 33.33% desire to settle in the city. Thus the preference for place of settlement in the case of the urban student is almost equal between the city and the village. In case of the city student, there is a distinct difference in the students' preference for place of settlement because a very large majority of students have expressed their desire for settlement in the city. Thus 64.40% students have given their preference for city whereas 14.80% have given their preference for village. This means that for every one city student who has given his preference for the village, there are over four others who prefer to settle in the city.



In the Kaira inquiry "majority of the students in rural area (58%) prefer to dwell in villages, whereas majority of students in big towns (60.7%) would like to dwell in cities" (P.203). This means that the urban effect on the rural student is not there.

This evidences the fact that the rural student has a greater leaning for the rural area and the city student has a greater leaning for the city area. The urban student is almost equally divided between the city and the village. But even there, it can be seen that the percentage of the rural students who desire to settle in the city is larger than the percentage of city students who desire to settle in a village. A very positive trend of migration therefore is observable and that trend is suggestive of a migration from the rural to the urban and the city areas.

Students'

/castes and their liking for settlement:

(Table 6.11)

TABLE 6.11

[illegible]

We now observe how the students' liking for a place of settlement is related with their castes.

From the table, it will be observed that the castes with a greater percentage for preference of settlement in city are the Brahmins (59.75%), the Banias (52.70%), the Other intermediates (66.64%), the Artisans (44.50%), the Marathas (76.90%) and the Muslims, Christians, Parsis and Sindhis with 61.50%, 44.70%, 50% and 58.84% respectively. So also it will be observed that the castes which have a greater percentage for preference of settlement in the village are the Patidars (47.53%), Rajputs (44.50%), Lower intermediates (49.98%), Lower castes (56.71%) and Harijans (33.40%). This is very significant.

The Patidars and Rajputs have a larger percentage for settlement in the village because of the reason that the Patidars are mainly the agriculturists and as such they are concentrated not only in a city or town, but they are spread over the different villages of the district. Naturally, therefore, the students of that caste have a tendency in a greater percentage of settling where their parents have settled. Their agricultural land is in the village and round about the village, and agriculture being their main occupation they cannot afford to leave the village, for, leaving the village would mean leaving the land and going out

in search of a new occupation. This is what also accounts for 'the preference for dwelling in a village being the highest in case of Patidars' (P.204) in the Kaira inquiry. The same may be said about the Rajputs because they are also mainly agriculturists in as much as 66.70% of them are having agriculture as their occupation. In case of the lower intermediate, lower castes and Harijans it can be said that they want to stick on to the village probably because they have less of education and income. Further, they may be finding it difficult to get adjusted in the urban set up - after having stayed for generations in the rural set up.

The Brahmins, the Banias, the other intermediate, the Artisans and the Marathas and the other non-Hindus prefer to settle in the city. The kinds of jobs and occupations they prefer are more available in the cities rather than in the rural area. Again when they give their preference to the city for settlement, they prefer a way of life. And the city way of life is possible in the city and not in a village. Further, the occupations in which the guardians are engaged may also be partly responsible in determining the students' preference for stay.

In case of the non-Hindu castes the larger percentage for settlement in city is understandable in view of the fact that their population being small they would like to dwell at a place where they can experience a cosmopolitan atmosphere rather than sectarian one.

Thus, in this chapter VI we have observed that -

Students do think about their future and they do have their own aspirations - educational, occupational and social.

A greater percentage of city students intend to study further as compared to the percentage for the same of the urban or the rural students. The aspiration for further studies on the part of upper and Intermediate Hindu castes is almost equal but it is not so, in case of Harijans and the lower-castes. Students' academic quality is correlated with students' future plans.

The higher the academic quality, the lower the percentage intending to go in for service and conversely the lower the academic quality, the higher is the percentage of students desiring to go in for service. The trend in matter of selection of a course for further study is towards the technical and professional courses rather than for liberal courses.

In matter of choice of occupation the trend is towards going in for occupations which are independent rather than those where they may have to depend for their employment on someone else. This trend is more manifested in the upper caste Hindus than in others. The occupational trend amongst the backward castes is to enter into business - the occupation of the upper and the intermediate castes. The students of the upper and intermediate castes aspire to hold to their present occupational set up more firmly and in greater numbers. As a matter of formal liking, the students to a large percentage like their guardians' profession, but when it comes to themselves to choose the same occupations, they do not choose them.

Students' social aspirations as witnessed in their preference for the place of settlement brings out that 43.38% students prefer to settle in city, 30.56% in the village, whereas 18.89% have shown preference both for city and village and 6.67% students are indecisive about their preference for settlement.