CHAPTER : 2

PROBLEMS & HYPOTHESES

2.1 STATEMENT OF PROBLEMS.

2.2 SPECIFICATION OF THE VARIABLES.

2.3 FORMATION OF THE HYPOTHESES.
CHAPTER : 2

PROBLEMS & HYPOTHESES

To materialize the purpose of any scientific inquiry, following two things are most important:
1. To formulate research-worthy problems having relevance with the purpose, and,
2. As pointed out by Karlinger (1966) framing the problems in the question form.

2.1 STATEMENT OF PROBLEMS:

Thus keeping in the view, the purpose of the present study, the following three problems have been framed to seek their scientific solution:

1. Is sex responsible in influencing the need for Guidance?
2. Can caste, as a factor, be held responsible in influencing the adolescents’ need for guidance?
3. Is educational stream capable of influencing need for guidance among adolescents?

2.2 SPECIFICATION OF THE VARIABLES:

Considering the above problems, it is clear that there are three independent variables, namely sex, caste and educational stream and the need for guidance is involved here as the dependent variable. The specifications of these variables are as follows.
(a) Sex :

Sex is a biogenic factor. It gives scope for identifiable differences in the anatomy and physiology of the male and female sexes. As a biological, social, psychological and cultural factor, this biogenic variable has been highlighted by many psychologists. Such as, Anastasi (1962) investigated sex differences of various fields in every day human activities.

It is true that the average IQ on a well constructed intelligence test is the same for boys and girls so far as educational achievements are concerned. Now-a-days girls are topping the merit lists in almost all the examinations of higher secondary schools and university levels. It clearly shows that there is actually no difference on the intellectual level of male and female, but the differences still prevail. There are more male students in schools and colleges in the comparison of female students and there are few women whom we can call them genious, very few of them are on the top rank of various services or in social and political fields.

Review of Relevant Literature :

Many studies are conducted on the sex difference all over the world, and it was found that men and women differ in their interpersonal orientation, style, need for guidance, interests etc and that these differences lead to different patterns of allocations. (Sampson 1975, Deaux, 1976, Kahn et al 1980). For example, Kahn et al (1980) reported that women are more oriented toward the interpersonal of their relationship, whereas men are more concerned with their task. Such differences lead them to different preferences of life-styles and aptitutes for learning different courses.

Nodelson (1986) had revealed that there are differences in male and female relationship, patterns and in the structure of their family and
personal lives.

Handal & Hopper (1985) investigated the relationship of sex, social class and rural / urban locale to preschoolers' AML scores i.e. (aggression-moodiness-learning problems.) Results indicate that boys evidenced more aggression, learning and adjustment problems than girls.

Lindell & Rossi (1986) had investigated the problem on compliance with child birth education classes in second stage labor and reported that significant sex differences were found for math and science attitudes, with females reporting less positive attitudes toward these subjects than males.

Bolger & Kellaghan (1990) studied the method of measurement and gender differences in scholastic achievement. Subjects were 739 boys and 758 girls (all aged 15 years) The hypothesis, that the gender difference would be larger for the languages and smaller for math because of the superior verbal skills attributed to females, was not confirmed.

Becker (1990) studied characteristics and gender differences on the SAT-M for mathematically able youths. Subjects were 2380 mathematically talented junior high school students to explore the significant advantages that have been reported for male on the maths sections of the scholastic Aptitude Test (SAT-M). It was reported that the sufficient items were much easier for the girls than the boys. Girls found miscellaneous items to be much easier than did the boys. but they found the algebra items more difficult.

Bradberry (1989) studied the gender differences in mathematical attainment at 16+students and compared the findings with a 1973-1974 study of the GCE OL by R. Wood. (PA Vol. 57:4376). Boys scored significantly better than girls. The concepts that gave the widest discrepancy between sexes were concerned with scale or ratio, spatial problems, space time relationship and probability questions. The gap
between genders was just as wide as it was in 1973-1974 and the areas of difficulty experienced by the girls were essentially the same, despite recent equality drive.

Bolarin (1989) studied the sex differences in the sources of academic and social guidance sought by secondary school students, 220 male and 185 female Nigerian students (aged 14-18 yrs) were surveyed on the amount of guidance services sought from teachers relations, friends, and trained counsellors in academic and social problems. The findings were as follows :-

Females made greater use of their female friends on social and academic problems while male made greater use of their teachers on both types of problems.

Segal (1992) while studying values, personality and career choice, reported few differences between 78 graduate social work students (82% female) and 56 graduate business students (68% male) while the 2 groups had similar educational values, the differences correlated with the gender of the Ss suggesting the need to recognize that regardless of choice of profession, females tend to respond like other females and males like other males.

It is true that there are differences in roles of men and women in almost all cultures. The value attached to the works and roles to Male and Female also differ from culture to culture. Thus the sex-difference in each caste and society cannot be denied. The differences among the creativity of boys and girls are due to the ways, each of the culture treats its boys and girls in what climate of sex differentiation they are brought up.

In the study upon 'sex and culture in creativity' Bisht (1993) took 800 subjects from Tribal and Non-Tribal Institutions 400 each; out of 800 subjects 200 were males and 200 were females from each group. All the subjects were the students of class xii. Mehadi's (1972) verbal
and non-verbal creativity test was used for measuring the creativity of the subjects.

It was concluded that the difference between the mean non-verbal activity scores of tribal and non-tribal subjects is insignificant. The tribals being more restrictive and possessive in their nature for their values and cultural norms, are less creative than the non-tribal subjects.

Bisht (1993) also concluded that males differ significantly from females in their mean verbal creativity scores. Such a difference exists because of the differential roles of males and females. Though male and female both have equal opportunities of education and verbal expression, but because of less freedom and more restrictive codes for females make them less non-verbally creative than males.

In Indian society, women have lower position than that of men. Smith & Smith (1970) are of the opinion that the differences in physical strength came under the domain of man and due to the biology of human body, women were given the responsibility of bearing and rearing of the children as well as the management of the household. Coser and Rokff (1977) had concluded their study that woman are expected to give “priority to household work” and should “allegiance” to their families.

Horner (1972) revealed that man and woman differ in their attitudes, aptitudes and personality. In addition to their different psyche, their interest, capabilities and characteristics paved the way for creating dividing line between ‘masculine’ and ‘feminine duties.

After the independence, with the governmental efforts at political and administrative levels and due to the increase of literacy, the status of woman is changed in the household responsibilities and in the society. Now women are taking up challengeable professions and have been considered equal to the men in every corner of life. They are participating in social, political, academic and administrative fields as competently as men.
Harsh and Sethi (1989), Othri and Kumar (1990); Teski, Arcuri and Lester (1980), Hassan and Kereshi (1990) etc all have concluded that literate and working woman differ in their sex, role-orientation, locus of control-orientation, personality adjustment and life satisfaction than illiterate and non-working woman.

In her study on ‘Home learning environment and Academic Achievement of Elementary school children Khare (1996) concluded that there are significant correlations between home environment and achievement in boys and girls. There is significant difference in school achievement of boys and girls. It was also found out that the environment affects on age and sex on school achievement of students.

In the light of the above studies it seems essential that while conducting the research work on need for guidance among adolescents, sex as an independent factor cannot be ignored.

(b) CASTE :-

Blunt (1986) defines caste as “endogamous group or collection of endogamous groups, bearing a common name, membership of which is hereditary; imposing on its members certain restrictions in matters of social intercourse; either following a common traditional occupation or claiming a common origin; and generally regarded as forming a single homogeneous community”.

Caste is a social and cultural factor. Traditionally every Indian belongs to a certain caste. Srinivas (1986) an eminent sociologist has correctly said that the caste is so tacitly and so completely accepted by all that it is everywhere the unit of social action.

According to Stewart, (1985) the characteristics of the caste system includes occupational differences, and endogamy. Caste was imposed or at least strengthened in India by the Aryan conquest.

A system as rigid as caste has also depended upon the internalization of feelings of inequality, and the development of self-
concepts of inferior and superior beings as the case may be.

According to Nobbs and Hinne (1976) the Hindu Religion divides the population into five basic groups. The four highest groups are known as Varnas (colours) and beneath them come a group without caste, the untouchables.

The four varnas consist of:

1. Brahmans: a priest caste
2. Kshatriya: a military caste
3. Vaishya: a merchant or agricultural caste
4. Sudras: a labouring caste

Within these groups, there are thousands of subdivisions. Such as in Brahmans there are more than 500 subdivisions and there are over 200 divisions of people without caste.

The occupational structure of India does not truly reflect caste. For example, all Kshatriyas are not soldiers, and many sudras have made money in business.

The doctrine of Karma maintains that anyone who behaves well on earth will enter a higher caste after rebirth. In other words, Hindus believe in reincarnation, and it is this belief that keeps people within their allotted castes without too much resentment.

Marriages are still not permitted between different castes, so membership of one caste is hereditary and permanent.

Factors which affect social mobility of the castes are:

1. Occupational Structure
2. Education
3. Distribution of opportunity
4. Motivation and

5. Family-size.

Education is an important factor in upward mobility, because the better an education one has, the higher qualifications are gained the more likely it will be that an occupation higher up the social scale can be obtained. A labourer's son who gets a university place is not likely to become a labourer himself.

According to Nobbs (1976) the Registrar General divides the population into five classes based upon occupation:

- **Class 1** Capitalists, managers, Scientists professionals etc. 4%
- **Class 2** Small shopkeepers, lower professionals farmers etc. 15%
- **Class 3** Skilled workers, clerical workers etc 51%
- **Class 4** Semi skilled workers 21%
- **Class 5** unskilled manual workers 9%

This scale originally drawn up in 1911, since then many changes have taken place in the kinds of occupations that people have, with the result that the scale has come some what vague and rather limited in its scope.

In 1950 John Hall and D.Caradog Jones developed a seven-point scale also based upon occupations:

- **Class 1**. Professionals and high administrative.
- **Class 2**. Managerial and executive.
- **Class 3**. Inspectional, supervisory and other non-manual higher grade.
- **Class 4**. Inspectional, supervisory and other non manual lower grade.
- **Class 5**. Skilled manual and routine grades of non-manual.

This class based western-occupation-system is quite different from Indian caste system.

**Caste : In the light of Indian Tradition:-**

According to the Indian tradition the oldest reference about the origin of the four varnas is found in the Purusasukta, which is regarded on the ground of language and matter to be one of the late hymn of the Rigvaid. It states that the Brahman was his mouth, his arms were made into the Rajanya, his thighs were the vaishya, and his feet the sudra was born. The same account is repeated in later works with slight modifications.

(a) Brahman :-

According to Rowal (1982) the Indian religion & Mythology reveals that Brahmans formed the first and formost order of the Hindu Society. They claim almost divine honours as their birth-right and hence they claim superiority over all the three castes. The BVP (Brahm vaivarta Puran) directs that not only among all the varnas but also among all the gods, the Branhman should be considered as the high respectable caste.

The BVP states that the Brahmans were born in the family of Brahma and his sons so that they should act according to the divine family. They should not eat fish or meat in their food. If a Brahman acts badly and eats the food of sudra, he becomes sudra and if he marries with a sudra woman, he becomes a chandal.

(b) Kshatriya :-

The BVP provides the following information about the kshatriya. They were born from the mighty arms of Brahm, so they belong to
the royal family of kings. They should take care of the people of their states like their sons. As a true warrior, they should not return from the battle field and should either win or die. If a Kshatriya performs his duty with ‘Rag’ (Love) he is called a king or Raja. The BVP directs the kshatriya that he should respect the women of his state and treat them as a mother. He should also respect the Brahman. The Kshatriyas constitute the second order of the society. As a ruler, they should take care of their praja. If the praja is happy in all respects, the ruler is called a successful Raja.

(c) Vaishya :-

The BVP states that the vaishyas are born from the thighs of the God, so their main purpose is to do trade. They form the third order of the society. Business, agriculture, worship of the Brahmans etc. are the main functions of this caste. The BVP states that vaishyas and kshatriyas can have co-dinner. This permission reflects upon the flexibility in the Indian caste system.

According to the Purusasukta, the sudra was born from the feet of God, so it was the foremost duty of the sudra to serve the Brahman and other castes of the society. They form the fourth order of the society.

Manu, the great saint of India had laid down in his ‘Manu Smriti’ that men’s castes or sub-castes were to be known from their actions and occupations.

The BVP presented many illustrations to show that there were no hardship in caste-system at that time. About 61 illustrations were given in the BVP regarding the origin of castes and sub-castes, a few of them are presented here. These examples represent that caste-system was neither based on the caste of mother, nor father.
<table>
<thead>
<tr>
<th>Resultant's Caste</th>
<th>Father's Caste</th>
<th>Mother's Caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ambastha</td>
<td>Vaishya</td>
<td>Sudra</td>
</tr>
<tr>
<td>2. Agari</td>
<td>Karana</td>
<td>Rajaputra</td>
</tr>
<tr>
<td>3. Bhata</td>
<td>Sudra</td>
<td>Vaishya</td>
</tr>
<tr>
<td>4. Chandala</td>
<td>Sudra</td>
<td>Brahmin</td>
</tr>
<tr>
<td>5. Dhanurdhara</td>
<td>Kshatriya</td>
<td>Vaishya</td>
</tr>
<tr>
<td>6. Kairarta</td>
<td>Kshatriya</td>
<td>Vaishya</td>
</tr>
<tr>
<td>7. Tirara</td>
<td>Kshatriya</td>
<td>Rajaputra</td>
</tr>
</tbody>
</table>

The Bhagawat Geeta is the earliest work that refer to the origin of castes in accordance with the qualities and occupation of the members of the respective castes.

The word "Jati" is used for the heredity connotation. Thus it is based upon the occupation of the family. The BVP used the word 'Jati' in place of 'varna'. 'Varna' means colour. When the Varnashram-system came into existence, there were four classes in the society. Each class was assigned a colour; such as white to the Brahman, red to the kshatriya, yellow to the vaishya and black to the sudra. In this way the members of different classes were distinguished. In the latter age the varna system vanished, and the caste or Jati system came into existence. In the BVP and the Bhagwat Geeta the word "Jati" is used; due to inter-castes marriages and illicit relationship between male and female of different castes, thousands of sub-castes also emerged under the head of four dominant castes. It is interesting to note that origin or gotra of each Brahman, Kshastriya, Vaishya and Sudra Caste began from the name of any Rishi and it is still continued.
The caste-system became rigid and hereditary in the post-vedic times.

The Brahmans confirm that sudras were called dasas. Among these dasas, who did not surrender to the Aryans, were termed as dasyus (robbers). The Satapatha Brahman (2.1.4.12) omits sudra while mentioning the caste system. There are certain evidences in the Brahmans, who prove that the castes were not rigidly hereditary in the Vedic age. Even a member of low caste by dint of his special qualities and learning, could be elevated to the highest caste in that time. Mahidasa was originally a sudra, but by dint of his intellectual attainments, he had composed vedic humns.

Contrary to the Vedic tradition, Sudras are looked upon by Kautilya as belonging to the Aryan community and so for as recruitment of soldiers was concerned, there was no caste-restriction.

According to the “Manu Smriti” sudras were enslaved by Brahmans and Kshatriyas either in exchange of maintenance or without maintenance. Manu had mentioned seven kinds of dasas or slaves in the following manner.

1. Dhavajahrta - Captured from a rival in war.
2. Bhaktadasa - One who offers oneself for food.
3. Grhaja - Son of a female slave or maid-servant (dasi)
4. Krita - Purchased
5. Dattrima - given by another person.
6. Paitrika - hereditary
7. Dandasa - One who volunteered, being unable to pay fines etc.

Slaves had no property of their own.

Caste, as an important factor, is also revealed by Singh (1993)
in the study of the personality and adjustment of high and low caste criminals. He reported that the low caste individuals would commit crimes against property more often in contrast to high caste individuals who would commit crime against persons, which is more dangerous.

In India, even today, after passing more than 50 years of independence, the social organization is more or less based on the caste-system. Each group of caste monopolies over certain types of occupation by tradition and religious sanctions. A lower group of caste is not inferior because its members perform inferior functions but simply it consist of scheduled or backward castes. Because of discrimination on caste system and prejudiced belief the individuals belonging to these groups could not mix up into other castes even in the educational institutions, now a days.

According to the Preamble of our Constitution, India is a sovereign, socialist secular democratic republic. It secures to all its citizens Justice, (Social, Economic and Political), Liberty of thought expression, belief, faith and worship; Equality of status and of opportunity and to Fraternity assuring the dignity of the individual and the unity and integrity of the Nation.

The fundamental Right to Equality guarantees to all persons equality before the law and equal protection of law. It prohibits discrimination between citizens on ground only of religion, race, caste, sex, place of birth or any of them.

The constitution made special reservations and safeguards for certain castes and classes in its schedules. As a result the caste has penetrated deep into the Indian Society. Untouchability is prohibited at all levels of the society.

In the present research work, the following castes as variables have been incorporated.
1. Brahman
2. Kshatriya
3. Vaishya and
4. Other Castes.

The first three castes are taken from the Indian traditional caste-system. Under Brahman category only Dwivedi, Triwedi or Tiwari, Chaturvedi and Brahman by castes were taken. No subject of sub-castes of Brahman was allowed. In the same way only Rajput and Kshatriya boys and girls were selected under the head of Kshatriya. Under the Vaishya head, only those students (both male and female) were considered as subjects who belong to the bussiness class by hereditary as for example Jain, Agrawal, Jaiswal etc.

As far Sudra is concerned, this term was avoided and used another word- 'Other Castes,' in which the students of Scheduled Castes, Scheduled Tribes and other Backward Castes were included.

In Madhya Pradesh the list of Scheduled Castes is as follows:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>7. Bargunda</td>
<td>8. Basor, burund, Bansor, Bansodi</td>
<td></td>
</tr>
<tr>
<td>12. bhanumati</td>
<td>13. Chadar</td>
<td></td>
</tr>
<tr>
<td>14. Chamar, Chamari, Bairwa Bhambi, Jatav, Mochi, Regar, Nons, Rohidas, Ramnami, Satnami, Surjyabanshi, Surjyaramnami, Ahirwar, Shamar,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Dahait, Dahayat, Dahat</td>
<td>19. Dewar</td>
<td></td>
</tr>
</tbody>
</table>
23. dohor 24. Dom, Dumar, Dome, Domer, Dories
34. Kuchbandhia 35. Kumahar
36. Mahar, Mehara, Mehar 37. Mang, Mang
Garodi, Mag Garudi, Dankhni mang, Mang Mahasi, Madari Garudi, Radhe Mang
41. Nat, Kalbelia, Sapera, Navdigar, Kubutar 42. Pardi
43. Passi 44. Rujjear 45. Samsi, Sansia
46. Silawat 47. Zamral

Under the Scheduled Tribes head the following castes are included in Madhya Pradesh.

<table>
<thead>
<tr>
<th>No.</th>
<th>S/Tribes</th>
<th>No.</th>
<th>S/Tribes</th>
<th>No.</th>
<th>S/Tribes</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.</td>
<td>Dhanwar</td>
<td>15.</td>
<td>Gadaba, Gadba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>Gond, arakh, Arrakh, Agaria, Asur, Badi Maria, Bada Maria, Bhatola, bhimma, Bhuta, Koilabhuta, Koilabhuti, Bhar, bisonhorn, Maria, Chota Maria, Dandami, Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorta, Gaiki, Gatta, Galti, Gaita, Gond, Gowari, Him Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Hirwara Kucha, Maria, Kuchak Maria, Madia, Maria, Mana, Mannewar Moghya Mogi, Monghya, Mudia Muria, Nagarchi, Nagwanshi, Ojha Raj, Sonjnari, Jhareka Thatia, Thotya, Wade, Maria Vade, Maria, Daroi</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20.</td>
<td>Kanwar, Kanwar, Kaur, Cherwa, Rathia, Tanwar, Chatri</td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>
The list of Other Backward Castes in Madhya Pradesh is as follows:

<table>
<thead>
<tr>
<th>No.</th>
<th>OBC</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ahir, Brajwasi, Gawali, Goli, Jadav, Yadav, Bargahi, Bargahi, Bargah, Thetwar, Raut, Gowari (Gwari), Gobara, Gwari, Gowari, Mahakul (Raut), Mahkul, Gope, Gavali, Lingayat.</td>
</tr>
<tr>
<td>2.</td>
<td>Asara</td>
</tr>
<tr>
<td>3.</td>
<td>Bairagi (Vaishnav)</td>
</tr>
<tr>
<td>4.</td>
<td>Banjara, Banjari, Mathura, Nayak, Naykada, Dhuriya, Labhana, Lamne,</td>
</tr>
<tr>
<td>5.</td>
<td>Barai, Tamboli, Kumavat, Varai, (Chourasiya)</td>
</tr>
<tr>
<td>6.</td>
<td>Badai, Sutar, Dawej, Kunder (Vishwakarma)</td>
</tr>
<tr>
<td>7.</td>
<td>Bari</td>
</tr>
<tr>
<td>8.</td>
<td>Vasudev, Basudeva, Vasudeva, Harbola, Kapariya, Kauri, Gondhli, Tharwar,</td>
</tr>
<tr>
<td>9.</td>
<td>Bharbhuja, Bhunjwa, Bhurji, Dhuri or Dhoori</td>
</tr>
<tr>
<td>12.</td>
<td>Dheemar, Bhoi, Kahar, Dhiwar, Mallah, Navra, Turha Kenvat (Kashyap, Nishad, Raykvar, Bathm), Keer (leaving Bhopal, Raising, Seehor Districts) Britiya, vritiya, Singraha, Jalari (Jalalnu In Bastar District) Sondhiya.</td>
</tr>
</tbody>
</table>
13. Pawar, Powar, Bhoyer, Bhoyar.
14. Bhutiya, Bhutiya
17. Chunker, Chungar,
Kulbhandhiya, Rajgir, 18. Chitari
19. Darji, Chipi, Shipi,
Mavi (Namdeo) 20. Dhobi
21. Meena (Ravat),
Deshwali, Mewati Meena 22. Kirar, Dhakar
23. Gadariya, Dhagar, Kurmar, Hatgar, Hatker, Hatkar, Gadri, Dhariya,
Dhoshi (Gadariya) Gari, Gayeri, Gadariya (Pal Baghel)
24. Kadere, Dhunker, Dhuniya, Dhanka, Kodar 25. Kosta, Kosti
(Dewangan) Mala, Padamshali, Sali, Sutsali, Salwar, Salvi, Devag,
Jandra, Koskati, Koskati (Lingayat), Gadhwal, Gadhwal, Garewar, Garwal,
27. Gunsai, Goswami 28. Gurer (Gurjar) 29. Lohar, Luhar,
Lohpeeta, Garola, Huga, Lohar, Lohpata Garola, Lohar~(Vishwakarma)
32. Sonar, Sunar, Audhiya, Soni (Swarnakar) 33. (a) Kachi
(Kushwah Shakya, Mourya) Koiri Pnara, Murai, Sonker. (b) Mali (Saini)
Marar 34. Joshi (Bhaddari), Dakocha, Kacher.
35. Lkhera, Lakher, Kchera, Kacher. 36. Thathara, Kasar,
Ksara, Tamara, Tambtker, Otari, Tamrakar, Tambar, Gharwa, Jhariya
37. Khatiya, Khatiya, Khati. 38. Kumhar
(Prajapati), Kumbhar (Leaving Panna, Chatarpur, Datiya, Teekemgarh,
Satna, Riwa, Seedi, Shadol) 39. Kurmi, Kurmar,
Kunbi, Kurmi, Patidar, (Kulmi, Kulami, Kulambi) Kurmwanshi, Chandraker,
Chandraker, Chandranahu, Kumbhi, Gawel, Sirvi. 40. Kámariya
41. Kauraw, Kawre. 42. Katar (Jayeswal), Kalal, Dadsena
43. Kalouta, Kolta 44. Loniya, Luniya, Oar, Oare, Oriya, Nouniya,
Murha, Muraha, Murha, Muraha.
45. Nai (Sen, Savita, Usrete, Shriwas) Mhali, Navhi, Serete.
46. Nayeta, Nara.
47. Paneka/Panika 48. Patka, Patki, Patwa
49. Lodhi, Lodha, Lodh 50. Sikligar
51. Teli (That, Sahu, Rathour) 52. Turha, Tirwali,
Waddar, Meerdha. 53. Tawayaf, Kisbi, Kasbi
54. Wowariya 55. Rotiya, Routiya 56. Mankar, Nahal
60. Mowar. 61. Rarwar 62. Andhriya
63. Tiur, Toori 64. Bharudh 65. Sut, Sahthi, sais'
sahis'
66. Telanga, Tilanga 67. Raghwi
68. Rajbhar 69. Kharol 70. Sargara
71. Golan, Gawlan, Goulan 72. Rajjar, Razzar
73. Jadam 74. Dangi 75. Gayar/Parghaniya
76. Mer 77. Kudmi
78. Waya Mahra/Koushal, Waya 79. Pinjara (Hindu)
80. Sikh Harijan
81. Those Scheduled Castes who offered Bauddh Religion (Nav Bouddh)
Muslim Dharmawalambi

82. (1) Rangrej (2) Bhishti (3) Chhita
(4) Hela (5) Bhatiyara (6) Dhobi
(7) Mewati (8) Pinjar, Naddaf, Fakeer, Behana, Dhuniya,
Dhunker, (9) Kungara, Rien (10) Manihar
(11) Kasai, Kassab (12) Mirasi (13) Mirgha
(14) Badhai (Carpenter) (15) Hazzam (Barber)
(16) Hammam (17) Momin, Julaha (Momin)
(18) Luhar, Nagori (19) Tarvee (20) Banjara
(21) Mochhi (22) Teli, Nayta, Pindari (Pindara), Kanker
(23) Pemdi (24) Kalaegar (25) Nalband
(26) Anjana

83. Dhoriya 84. Gehlot, Mewara 85. Rewari
86. Rooaala, Rochela 87. Shishgar

The variable of “Other Castes” was given representation to the
time of 33% subjects from SC, 33% from ST and 34% from OBC. In
this way the representation of the whole Hindu society can be seen
in the selected subjects of the present investigation.
Uniyal and Shah (1994) had studied the caste distance among graduate students. In this study the graduates were selected from four broad caste-groups i.e., B (Brahman), K (Kshatriya), V (Vaishya) and O (Other Castes i.e. ST, SC and BC). The students belonged to Arts, Science and Commerce faculties. The graduates of each caste were assigned into three categories- UMG, IG and SG.

1. UMG - means upward mobile graduates,
2. IG - means Irregular graduates
3. SG - means Stagnate graduates.

The castes and the category of educational stream were independent variables and the IR and FC were the dependent variables.

IR - means intimate relations and
FC - means friendly co-operation.

The subjects were asked to rank the caste-groups, i.e. B, K, V, SC, ST and BC.

It was concluded that the majority of the graduates belonging to the upper ranks of castes hierarchy (i.e. B.K. and V) desire to keep their intimate relations with people of their own caste-groups. The students of lower castes prefer to be intimate with others than their own castes.

The castes nearer in the caste hierarchy ladder were also found nearer in their views about intimate relations. e.g. B Vs K and K Vs V.

In case of Other Castes, they have shown less interest in people of their own castes for intimate relations. They have favoured intimate relations with the people of higher castes.

In the Arts faculty, B were found to be more traditional than V. In the science stream the graduates of both B and K were found to
have more generous attitude towards IR than their other counterparts. It was concluded that the Brahman students of science faculty are trying to lose the caste-ties and are adopting modernized views of society more rapidly.

In the case of Vaishya, majority of females were in the Art faculty preferred highly the inter-caste marriages.

So far FC is concerned, more than 50 per cent of B and K graduates had favoured friendly relations with their own castes, while V and O stood well below the 50 per cent level.

When comparisons were made between two groups on the basis of castes, every pair had yielded significant difference as follows-

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>(1) B Vs K</td>
<td>2.03</td>
<td>.05</td>
</tr>
<tr>
<td>(2) B Vs V</td>
<td>2.94</td>
<td>.01</td>
</tr>
<tr>
<td>(3) B Vs O</td>
<td>8.75</td>
<td>.01</td>
</tr>
<tr>
<td>(4) K Vs V</td>
<td>4.24</td>
<td>.01</td>
</tr>
<tr>
<td>(5) K Vs O</td>
<td>10.18</td>
<td>.01</td>
</tr>
<tr>
<td>(6) V Vs O</td>
<td>4.32</td>
<td>.01</td>
</tr>
</tbody>
</table>

Thus on the basis of friendly cooperation between different groups alienation appeared to be quite pronounced. The study concludes that social alienation seems evident as a result of differences in castes as well as in the criteria of educational stream.

Shah (1986) studied the social Adjustment of Graduate Students in relation to Caste and Educational development. She had collected samples of 1050 graduates students (B.A. II = 450, B.Sc. II = 350 and B. Com II = 250) of different castes i.e., B (Brahmans), K (Kshatriyas),
V (Vaishyas) and O (Other Castes). Other Castes comprised of SC, ST and BC. The dependent Variable was social adjustment and independent variable were castes (B, K.V. and O.) Arts, Science and Commerce faculties as well as Classes were the controlled variables. In this way study was turned out to be 4x3x3 factorial design.

Social Adjustment Inventory (Deva) along with personal data schedule (shah 1980) was used in this study.

The findings of this study were as follows:

1. A high degree of homogeneity was found to exist among the students of different castes on mean social adjustment scores.
2. No real interaction was obtained between castes and the groups of educational development.
3. Upward mobile graduates were socially well adjusted than irregular graduates.
4. The students of Vaishya caste had shown the highest mean value and the students of Other Castes, the lowest one yet no significant differences was found to exist among the graduates of different caste-strata.
5. The difference among different castes on means SAS (Social Adjustment Scores) was found to be negligible.

Callahan; Adams; Bland; and Moon (1996) had studied about the factors influencing recruitment, enrollment, and retention of young women in special secondary schools of mathematics, science and technology, and that the racial / ethnic factors influenced in great deal to the female students in decision-making. Thus racial or ethnic is the most important factor in relation to the need for guidance.
Education also reflects the life-standard of an individual as well as of his family. In other words, the environment of a family particularly a occupational based traditional family affects the aim of education and needs for guidance among the adolescents and vice versa, Thus family background should also be considered while talking about the educational stream of the male and female students.

Various studies have been conducted to understand the relationship between educational stream and castes. Such as, Badami (1960), Jha (1970), Mishra (1962), Pathak (1972) Shah (1982) et al.

In the light of these studies it can be said that caste is certainly an important factor that effects the sex and the educational stream.

(c) Educational Stream :-

Education as an instrument of change is really one of the major factors. Being responsible for the improvement, the educators shape the educational process according to the needs of the society and create a suitable environment for the same. Thus the educators are correctly called "environmental engineers."

Education also stimulate the individual to prefer one faculty to another. In the same way it also helps to choose the right occupation in life. Thus it is closely related with the theory of needs. Needs play a significant part in the motivation of occupation, behaviour, self actualization and shaping the personalities of males and females according to their attitudes, customs and life-style of the family and society. While studying in schools and colleges both boys and girls are always under the impact of various choices i.e. educational, vocational, social and personal. No one can ignore these important fields of life. The right choice is the main function of education. It shapes the human talent. Harriotte (1963) has recognised the human talent as the greatest
national wealth and resources. If it is wasted every one is deprived of and if it is rightly developed, the whole society is benefited.

Super (1964) has rightly pointed out that the educational stream leads the students to their vocational preferences, which becomes a series of fruitful events in the process of making their future career. The right type of curricular choices and vocational decisions occupy a central place in the life of adolescents. Singh and Singh (1967) had pointed out the main concept of education in the following words.

"There is a close relation between the selection of the school subjects and educational, vocational choices. The educationists agree on the point that there is a vital need for guidance to help out students to choose their subjects and vocations wisely. A system of education without any relevance to the child is unbalanced, unsuitable and unwanted. It is the function of education to find out the individual potentialities and direct them toward suitable vocations so that the child may be able to develop 'wholesome' personality and make possible contribution to society."

'Education choice' as stated by Crites (1969) is the individual's statement of the curricula, the student intends to enter. In Indian education system, a student has to choose his faculty such as science, humanities, commerce, home science, agriculture, fine arts, technology etc, after passing the X standard. He has to take other decisions during higher secondary years. Thus this is a period when he / she mostly needs proper guidance and counselling.

Hays and Rothney (1961) had revealed that a student's chances of choosing wisely depend on the decision-making experiences he has had in schools and home sittings. In this context Mortensen and Schmuller (1966) said that the school curriculum is the media through which the purpose of guidance (and of education) is expressed.

While selecting subjects in higher secondary school-level, the students show their aptitudes and interest in some way or other. Mohan
and Banth (1985) had studied in this field and concluded their findings that significant group differences (among 525 Indian graduate students studying art, science and language) were found with science students scoring highest followed by arts students and language students on the Ravens Standard progressive Matric Scale.

Chakher (1986) had studied the correlational research: Individual differences in intelligence. He took the subjects from science, commerce and Arts faculties and concluded that sober, conscientious, suspicious, practical and tense are the personality traits of science students. Personality traits of the commerce students are emotional, stability, imagination and self sufficiency accompanied by very high achievement.

Imagination, conservative outlook and relaxed mood are the personality traits of Arts students, which are accompanied with less achievement as compared to other two groups of students.

It was further inferred that commerce students were superior in intelligence, in verbal reasoning, numerical ability, language speed and achievement than science and arts students. Similarly science students were superior in intelligence, numerical ability and achievement as compared to arts students.

Sandhu (1986) had conducted the study of caste differences in intelligence and Academic Achievement on rural students of high schools of Punjab. ANOVA test was applied to test the significance of the difference between the performance of students belonging to Scheduled Castes, Backward Classes and General Category on intelligence test and also in the five subjects of study i.e., Maths, Science, English, Punjabi and Hindi. The purpose of the study was to find out if there is any difference due to caste in intelligence and academic achievement of the students. He found no such difference, therefore he concluded that the Scheduled Castes and Backward Classes students are in no way inferior to the General category of the students.

The Indian constitution provides various safe-guards to the
Scheduled Castes, Tribes and Backward Classes. According to the Article 46 “The State shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and shall protect them from social injustice and all forms of exploitation.”

**Sandhu (1986)** Says that all these provisions seems to be very logical and justified so far it is felt that the backward castes are educationally backward and there is a strong need for the promotion of their education to enable them to participate of the country. But the lowering of standards for admissions to various courses of study and recruitment to different services had attached a stigma to the members of these communities that they are inferior academically and intellectually to the general category of persons.

**Witkin (1977)** studied extensively FD-I (Field-Independence) cognitive style and concluded that the student who preferred science and maths were FI and the students who preferred social science were FD (Field-Dependence).

**Leo-Rhynic, (1985); Rai & Prakash, (1987, 1989); Sofman (1985); Verma (1984)** had reported that, the males and females attracted towards business and accountancy were more FI than those who were more attracted towards literature. **Frank (1986)** also reported that students of science, maths and business were FI than humanities students.

**Chandrakar (1987); Flexer & Roberge (1980); Khan (1987); Tharakan (1987)** had suggested that males are more FI than females. While **Fowler & Fowler (1984)** had suggested that female are more FI than males.

All these studies show that educational stream is an important factor which influences caste and sex; therefore it should be considered while studding the need for guidance to the adolescents.
(d) **NEED FOR GUIDANCE : AS A DEPENDENT VARIABLE :**

Galloway, David & Elizebeth (1995) had studied upon the motivational style in English and mathematics among children indentified as having special educational needs. He examined the identification, development and prevalence of 3 different motivational styles :

i. Learned helplessness (LH)

ii. Self-worth motivational (SWM) and

iii. Mastery orientation (MO)

They found that SWM and LH are more prevalent in English (i.e. Arts) than Mathematics (Science). LH is more prevalent in among females and SWM among males is more prevalent in mathematics. It shows that both male and female students of Arts and Science educational stream need proper guidance and motivation for developing their personalities.

Schneider; Powell; & Watkins (1995) had investigated the following subject- "Female University students perceived utility of counselling centres" and came to this conclusion that Ss anticipated more help from psychotherapy or traditional counselling than from vocational guidance.

Genov (1985) studied the features of values for meeting topical demands of youths. Data analysis of 1795 youths (aged 14-30 yrs.) showed variation in needs and values depending on age, educational background, professional status and gender of youths.

Harries and Anttonen, (1986) studied about the assessing needs of male and female college freshmen and concluded that 221 female and 135 male under-graduates students showed difference between the academic and social needs of males and females and between perceived needs of students Vs administrations.

Gabel (1986) studied the research needs and interests of
secondary science teachers and concluded that the following 5 topics were of greatest interest to them: Laboratory experiences, motivational techniques, effect on college courses, problem solving and meaningful learning. In other words these are basic needs of higher secondary students to be fulfilled by their teachers.

**Leyser & Abrams (1986)** studied the perceived training needs of regular and special teachers in the area of main streaming and concluded that the teachers needed extensive training in Class Room management, evaluation, professional knowledge and specific skills so that they would be well equipped to meet the needs of guidance of the students.

**Kumar (1983)** studied about the personality needs associated with high (HAS) and low (LAS) scholastic achievement and reported that LAS scored higher on the need for dominance, and HAS scored higher on needs for endurance and nurturance. Exhibition and endurance were related to the scholastic achievement of HAS.

**Kandon (1985)** in his research paper on 'Perception of organizational climate and need satisfaction among Bank officers, reported that there was a significant negative correlation between the need for esteem and the organizational climate. It means that the perception of organizational climate becomes negative, when the needs are deprived.

**Lobel, Kashtan & Winch (1987)** studied the relationship between defence mechanisms, trait anxiety and need for approval. Subjects were 41 male and 51 female undergraduates. Results show that for females, defences that turned anger toward others or toward the self were positively related to trait anxiety, while defences, such as denial, repression, rationalization and intellectualization were negatively related to trait anxiety. Approval-motivated Ss reported less trait anxiety compared to low-need-for-approval Ss and preferred to use socially desirable defenses such as repression, denying or reaction formation. Those who scored low on need for approval preferred to use defenses that were less socially desirable.
Andrews & Henton (1987) studied student characteristics as predictors of perceived academic advising needs. Subjects were 199 female and 112 male university undergraduates. It was found that Ss with information needs were younger and more emotionally expressive than were those with low information needs. Personal information needs were related only to low grade point average (GPA). Actual contact with an advisor was most frequent among emotionally expressive and socially sensitive Ss.

Hudesman (1986) studied the counselling style: its impact on the academic performance of college students in special programme. It is concluded that direct counsellor intervention, which is necessary for accurately assessing a student's academic and personal goals, is helpful for high-risk college students.

In the above context, it can be said that need for guidance is associated to sex, caste and educational stream in every respect.

2.3 FORMATION OF THE HYPOTHESES:

Methodologically speaking, hypothesis is a tentative solution of the problems, its elements of relevancy exists between them. In the light of the problems of the present study, an attempt has been made to formulate the relevant hypotheses, so that scientific solution could be obtained for the verification of the problems.

Keeping in view the nature of the suspected independent variables the specification of their empirical nature and the results of the relevant earlier studies, the following hypotheses have been formulated following the logical systems.
(a) Main Effect Hypotheses:

1. The need for guidance is supposed to be significantly more among higher secondary school girls than the higher secondary school boys particularly in the physical, social, psychological, educational and vocational areas in life.

2. It is expected that the higher secondary school students of Science stream may have less need for guidance than the higher secondary school students of Arts educational stream.

3. It is hypothesized that the higher secondary school students of Brahman caste may have significantly less need for guidance than the higher secondary school students of Kshatriya caste which in turn may have less need for guidance than the higher secondary school students of Vaishya caste, which in turn may have less need of guidance than the higher secondary school students of Other Castes.

(b) Two-Factor interaction hypotheses:

4. It is hypothesized that Female higher secondary school students of Arts educational stream may exhibit significantly more need for guidance than the Male higher secondary school students of Science educational stream.

5. It is hypothesized that Female higher secondary school students of Other Castes may show significantly more need for guidance than the Male higher secondary school students of Brahman, Kshatriya and Vaishya Castes.
6. It is hypothesized that higher secondary school students of Science educational stream and Brahman caste may have significantly less need for guidance than the higher secondary school students of Arts educational stream and the Other Castes.

(c) Three-factor interaction Hypothesis:

7. It is hypothesized that Female higher secondary school students of Arts educational stream belonging to Other Caste-groups may show significantly more need for guidance than the male higher secondary school students of Science educational stream belonging to Brahman, Kshatriya and Vaishya castes.

All the above mentioned hypotheses pertaining to need for guidance shall be utilized for the verification and explaining the variance existing in the need for guidance in Physical, Social, Psychological, Educational and Vocational areas of life.