1.1 Importance of Education

Education is considered the most influential factor in the process of human resource development which leads to economic, social, cultural and political development. To facilitate developmental changes in the economic and social fronts, education must impart necessary knowledge and instill the desire for better way of living among the people. Education is a process that develops the personality and the inherent capabilities of a child. It socialises him or her to play adult roles in society and provides the necessary knowledge and skills required for a member of the society. It has been stated that education is the consciously controlled process whereby changes in behaviour are produced in the person, and through the person within the group. It has an implication that through educational process, the changes in the behaviour of the person are brought about not by the internal forces but by those external forces which are latent in the environment. Education can help us in preserving our cultural and social wealth and can save us from the destructive tendencies of the modern age. Education alone can bring necessary changes through
peaceful means and if it fails in preserving culture and society, it will itself lose its existence.

Education brings social change and social change is vitally linked with economic change. The lack of economic change results in conservatism and an education which does not promote economic change very often fails to promote social change; change is inherent in any social structure. Mac Iyer\(^1\) observes that “the social structure is subject to incessant change, growing, decaying, and finding, renewal accommodating itself to every variant condition and suffering vast modifications in the course of time.” Prof. V.R. Janeja\(^2\) is right when he says that change in one element of society causes change in another. Each aspect of the social structure is linked with every other. In fact, it is this interaction that we call social change.

India won its independence in August, 1947 and the British rulers left the country by handing over the control of the land to the Indian National Congress which was dominated by the advocators of socialism. Mahatma Gandhi, the father of the nation, also stood for economic and social equality of the people. The great leaders of the country firmly believed that the very concept of freedom would be neglected if it did not afford equal opportunity and equal power to the people. Thus, after achieving independence, the nation becomes active towards attaining the goal of socialism.

In our socialistic society, we want silent revolution for eradicating such evils of society as superstition, untouchability, caste class distinctions, religious bigotry, partiality, inequality, social injustice. Simultaneously, the purpose of a socialistic society is also to make man’s life free from all wants by removing poverty, dissatisfactions and other troubles of the society. All these objectives cannot be
achieved only through economic development and prosperity. For realizing them, the above mentioned silent revolution is necessary and for this type of revolution, education will be the most effective instrument. So, education is to work as a powerful engine for bringing about socio-economic development. Its programmes, therefore, must be fully relevant to the needs of the people.

Under a socialistic society each one should get some employment consistent with one’s ability, and one’s wages should be in consonance with one’s basic needs. In our country, the problem of unemployment is a major problem. On one side, millions of people, both educated and uneducated are unemployed, and on the other, an equal number of persons are engaged in such occupations where they are paid inadequately. Millions, on the other hand, in spite of their technical and scientific qualifications, are kept in the waiting list. At the same time, many of our industries are suffering from the lack of skilled hands. In view of this situation, the responsibility of education has increased. Education alone can prepare suitable workers for various kinds of jobs. It can also inculcate in a person a sense of dignity of labour.

Again, decentralization of political and economic power is necessary for establishing a socialistic society. It is true that in many socialistic countries, the economic power is centralized under the strict control of the central government. For India, this pattern will not be suitable and decentralization will be more appropriate and effective. That is why, through the 64th and 65th Amendment Bills of our Constitution as introduced in the Lok-Sabha during August 1989, an attempt was made to strengthen the power of Gram Panchayat and Nagar Palikas. Cottage and small scale industries should also be encouraged for economic development of the
country. However, big industries are also necessary for the solution of the problem of unemployment.

Education is a pre-requisite for socio-economic development of any under-privileged group. In absence of education or literacy, development fails to touch them in a desired way forcing them to lead a traditional life. While the societies beyond them march ahead to reap the best of changes and developments, in absence of literacy and further education, they remain unexposed to the change that takes place around them or in the environment. They cannot realize their strength and opportunities to develop themselves. Under this circumstance, their economic development remains arrested. Only education can overcome cultural lags and can act as means of social reconstruction. It can strengthen democratic forces by making ways for freedom of thought, freedom of expression and freedom of common consent. An illiterate person is like a raw human material in respect of the fact that a literate worker has a greater productivity rate than an illiterate one. To transform the raw human material in to a meaningful person, equipped to face the challenges of the society he lives in, he has to go through several processes, and education is the first step towards this process. So, it can be said that education provides the back bone to the society for developing its socio-economic condition.

A number of studies have been conducted worldwide to investigate into the relation between education and social change vis-à-vis the role of education in bringing about a social change and development. Holmberg and Dobyns (1962) in their project on the role of enlightenment in social development comment, “Education became enmeshed in wider social change as knowledge became the means to status and effective participation.” Their work has established the importance of education in developing a community. Another study by Lerner(1958)
finds that the key to modernization and development lies in the participant society, that is, one in which people go through school, read newspapers, are in the wage and market economy, participate politically through elections, and change opinions on matters of public business. He writes, “High multiple correlations were found between urbanization, literacy, media participation and political participation, each correlated in turn with the other three.”

In the Indian context also, a number of empirical studies have shown the positive effects of education on development. For instance, Bhatnagar(1972) finds that educated persons have more modern attitudes than the uneducated ones.

The impact of education on economic growth and vice versa has been tremendous. Both educational expansion and economic growth run parallel. At present, only those nations are marching ahead which have an abundant supply of highly educated and skilled people. Only the educated can be productive and the uneducated are economic liabilities. However, education was formerly considered as a pursuit for those who have leisure. The origin of the word ‘school’ is from the Greek word meaning ‘leisure’. This explains the old concept of education as unproductive in nature. An educated person was supposed to be an idler who would never choose working. In India too, this concept was prevailing with much rigidity and force. Even today the businessman, the peasant, the carpenter, the sweeper and the all can be found in India who decry education because of their feeling that once their children are educated they would turn away from their hereditary professions and would become unproductive for the family.

Knowledge is power, it enables man to subdue nature and satisfy his needs. It is now realised that investment in education has a unique importance to any nation. Neglect of any kind to this branch of human activity would surely have disastrous
impact on the society. In India attempts are being made to have manpower projections. What is urgently needed is to relate the manpower projections with the educational expansion. According to the first Education Commission of independent India (1964-66), “If India is to achieve its targets of economic growth, it must have an adequate supply of educated specialists for each category of job to be performed”.

For higher returns, neglect of any branch of education, either primary or higher education, proves detrimental. To build a sound economy, efforts of the people of all calibres are required. So the stimulations to mass education as well as to higher education are necessary to the growth of economy. Economic growth is identical with prosperity and better life. Faster economic growth helps the people of a country to enjoy higher standards of living. It leads to better social services. Economic prosperity of a country is directly proportional to the educational development of the people. Through education, economic status of a person is determined as education helps the person in having a good earning capacity and leading a decent life.

Education has a dual role to perform: first it creates frustration in the individual with the existing situation. It prepares him to look for change. It promotes dejection. Thus, unconsciously, it prepares the people towards accepting change. Only education develops the capacity to understand the social, economic and political problems in a practical way. Through education one can develop one’s creative thinking, social feeling, and economic efficiency. Education removes superstition and develops good feelings among the citizens. Education may generally be defined as a process which covers the entire domain of human self and causes the development of integrated personality of the individual in the desired direction so that he/she can contribute his/her best to the society. In a broader sense, education,
formal or informal, is a means to one’s awareness to some information, knowledge or facts, which broaden one’s mental outlook, influence one’s belief, structure and modify one’s attitude towards an issue, an object or a class of people. By this virtue, education enables a person to think in terms of right or wrong, true or false, and reasonable or unreasonable which is the very basis of value conception.

Realizing the overwhelming role of education particularly in nascent independent India, the Constitution makers of India planned to make primary education easily available to all children within a period of ten years since it came into force on January 26, 1950, that is, by 1960. But even after more than 63 years of the pledge in the Constitution, we have, according to the Opportunity for Action Report by the International Youth Foundation (IYF), over 270 million Indians aged 15 and older are illiterate.

Thus, what we need in India is to identify the needs of our people, set priority and then plan a system of education to achieve what the society really needs. The fact is that illiteracy is a hindrance to the task of completing the programmes aimed at economic and social development, for an illiterate person produces much less than a literate person. A real socio-economic development of the country would mean that rural areas and urban centres must share the benefits proportionately. There has been wide spread neglect of education in rural areas. These uneducated masses have not been able to participate in the process of nation building. The structural development of educational system in India, even after 63 years of independence, has not yet provided the vast majority of rural people even the basic education. A nation that does not focus its attention on what is obviously an immediate task to improve the quality of human resources, especially in India, where our people were systematically dehumanized by the ruthless British colonialism cannot break the
chain of poverty and lay down an infrastructure for social and economic development.

Education, progress and prosperity of a country have close links. It is upon education that the development of a country rests. This fact has now been fully recognised. It has been clearly realised that those countries are socially and economically advanced which are also educationally advanced. In the present times no nation can think of social or economic development without ensuring an abundant supply of highly educated and skilled people. Those nations can only subsist now which have the means to educate their citizens and to embark on a programme of highly technical and scientific education to a large body of their young men. A nation of uneducated citizens would find it difficult to survive in the developed world.

From the above discussion on the importance of education for socio-economic development of a country, it is clear that full social and economic equality is necessary for establishing a socialistic society, and for economic equality, socio-economic conditions should be developed through the process of education. It is not without reason that education has received such a great attention at the hands of leaders, and social and religious reformers. They have strongly advocated the use of education as the most important instrument of bringing about changes in the society. Education is not for the sake of knowledge only. Freedom fighters, political leaders like Gandhiji laid great stress on education for improving the economic and social conditions of the people. According to the Education Commission (1964-64), "One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a tool for improvement of their social and economic condition". 8
Education in a modern society is no longer concerned mainly with the imparting of knowledge or the preparation of a finished product but with the awakening of curiosity, the development of proper interests, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for oneself, without which it is not possible to become a responsible member of a democratic society. The most important and urgent reform needed in education is to transform it, to relate it to the life, needs and aspirations of the people and thereby make a powerful instrument of social, economic and cultural transformation, necessary for realization of the national goals.

The socio-economic problems of the backward communities, the Scheduled Castes in particular, are characterised by a lack of education and its facilities, an absence of ownership of productive resources, extreme dependence for livelihood on agriculture, uneconomic indebtedness and poor participation in the secondary and tertiary sectors.

1.2 Meaning of Caste

*Britannica Ready Reference Encyclopedia (2005)* defines caste as a “Group of people having a specific social rank, defined generally by descent, marriage, and occupation”. According to it, the caste system in its most developed form is found in India, but the word is applied to similar hierarchically ranked groups in other societies. The word originated from Spanish and Portuguese *casta*, meaning “race”, “breed”, or “lineage”. It was first applied to Indian society by Portuguese travellers in the 16th century. The word used in most Indian languages is *jati*, meaning “race”, or any group sharing generic characteristics, which is the smallest endogamous social unit, usually a regional population.
Again, *The Oxford Advance Learner’s Dictionary (8th Edition)*\(^{10}\) gives the meaning of caste as:

(i) Any of four main division of Hindu society, originally according to functions in society

(ii) A social class, especially one whose members do not allow others to join it.

(iii) The system of dividing society into classes based on differences in family origin, rank and wealth

### 1.3 Caste System in India

Caste system is a very peculiar characteristic of Indian society. It is very difficult to state when caste system originated in India. During the Vedic period, there was no caste system in India. At that time society was divided into four classes on the basis of ‘*Varna*’ which means ‘choice of occupation’. Such a division of classes based on occupation was considered very helpful in the harmonious functioning of the society. In course of time, such divisions became watertight compartments and degenerated later into the present caste system, classes becoming castes. In the times following, this caste system became highly discriminatory, tyrannous and very negation of its original meaning and purpose. Economically better off section categorized the castes into high and low according to the nature of duties they had to perform or were called upon to perform. The lower categories had been burdened with unpleasant and unclean jobs, and subjected to social disabilities. They had no alternatives but to bear with this depressing and subhuman status in society. For hundreds of years, the class conscious people have continued to
persecute their fellow citizens to so many hardships in the name of customs, traditions and conventions that there is little hope for their emancipation.\textsuperscript{11}

Caste and class are viewed on the most significant dimension of social stratification. They are considered closely interrelated, almost inseparable basic processes of social life. Caste is viewed as a sole model for analysing Indian society and class is used for analysing caste and power. Caste is not simply a system of inequality, a system consisting pre-eminently of ideas and values determining inequality. Both equality and inequality have been built in to the ideology and practice of the caste system in India. The term Scheduled Caste includes several castes in the Hindu society, living in different parts of the country.

All men are created equal is the refrain in all the ideal declaration, but when it comes to real situations, it is found that men are all different and unequal. Apart from natural differences, human beings are also differentiated according to socially approved criteria like sex, age, kinship, occupation etc. Socially differentiated men are treated as socially unequal from the points of view of enjoyment of social rewards, such as, income, status, power etc. There is another type of social inequality which is sociologically more important. There are horizontal divisions of society into various social strata; each stratum marked by socially recognized upper or lower status, more or less on a permanent basis. People belonging to each stratum constitute a social class. Any society in which divisions into such social classes exist is known as a stratified society. In India, we have social stratification in the form of castes. There are about 3,000 castes and more than 25,000 sub castes in India. In the traditional law books, and in popular usage, India’s 3,000 \textit{jatis} or castes, are grouped loosely in four \textit{varnas} (from Sanskrit, colour), or classes. At the top of the hierarchy are the \textit{Brahmins} (priests and scholars), then the \textit{Kshatriyas} (warriors and rulers), the
Baishyas (merchants, traders and farmers), and lastly the Shudras (artisans, labourers, servants and slaves). Those who have the most defiling jobs are ranked beneath the Shudras and were called “untouchables” (now known as Harijans or “Children of God”, the name given to them by Mahatma Gandhi).

1.3.1 The Following are some of the Characteristics of the Indian Caste System

(a) Birth determines the caste of an individual,

(b) Merit or achievement of an individual does not enable him to elevate his position from a lower caste to a higher caste,

(c) Caste system is endogamous, i.e., the members of a caste marry within the caste group only,

(d) Caste-exclusiveness is not confined to marriage only; it embraces almost all areas of social life,

(e) Caste-identity is reflected in surnames; therefore, the caste of a person can be immediately known from the person’s surname.

The characteristics of caste system as mentioned above are of a general nature. There are variations among different sections of the Hindu society and in different regions of the country. Where the caste system is rigid, two factors catch our attention: occupation and food. Among some groups, particular occupations are considered to be pure and therefore appropriate for high caste people. Similarly, some occupations are considered impure and hence unbecoming of high caste people to follow. Judged by this standard, some people sometimes may lose their social status because of their looking to a calling considered inappropriate to their caste.

Besides occupations, food is an important factor in caste hierarchy. The type of food to be taken, the manner of cooking food, the caste of the people who cook the
food and such other considerations vary from place to place and from group to group. Some high caste people don’t hesitate to eat uncooked food served by low caste person, but they refuse to accept cooked food from these very people. On the basis of this yardstick innumerable sub castes have grown.

1.4 Scheduled Castes in Assam

The emergence of caste stratification in Assam took place at a much later stage compared to other parts of the country. Official records have recognised castes in Assam since 1872. Even prior to that, we find names of some castes in histories, chronicles and descriptive accounts describing their status in the Hindu society. Initially, the Scheduled Castes were known as depressed classes of the society, but according to the constitutional provision, from the year 1950, they were known as Scheduled Castes in India and in Assam. As per Scheduled Caste and Scheduled Tribes Order Act 1976, the number of Scheduled Castes in Assam is sixteen (16). The Scheduled Castes of Assam, according to the Scheduled Caste and Scheduled Tribes Order Act, 1976 are,


1.5 Population Pattern of Scheduled Castes in Assam

The total population of Assam in 2001 Census has been 26,655,528. Of them, 1,825,949 persons are Scheduled Castes (male 943,674 and female 882,275), constituting 6.9 per cent of the total population of the state.\textsuperscript{13}
1.5.1 Population: Size & Distribution

The following table, Table No.1 will give a clear picture of the SC population size and distribution.

<table>
<thead>
<tr>
<th>Name of the Scheduled Caste</th>
<th>Total population</th>
<th>PC (%) to the total SC population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bansphor</td>
<td>14,760</td>
<td>0.8</td>
</tr>
<tr>
<td>Bhuinmali</td>
<td>57,974</td>
<td>3.2</td>
</tr>
<tr>
<td>Brittial Bania</td>
<td>47,974</td>
<td>2.6</td>
</tr>
<tr>
<td>Dhupi</td>
<td>49,929</td>
<td>2.7</td>
</tr>
<tr>
<td>Dugla</td>
<td>6,374</td>
<td>0.3</td>
</tr>
<tr>
<td>Hira</td>
<td>55,106</td>
<td>3</td>
</tr>
<tr>
<td>Jalkeot</td>
<td>23,511</td>
<td>1.3</td>
</tr>
<tr>
<td>Jhalo</td>
<td>77,533</td>
<td>4.2</td>
</tr>
<tr>
<td>Kaibartta</td>
<td>581,559</td>
<td>31.8</td>
</tr>
<tr>
<td>Lalbegi</td>
<td>552</td>
<td>0.0</td>
</tr>
<tr>
<td>Mahara</td>
<td>1,725</td>
<td>0.1</td>
</tr>
<tr>
<td>Mehtar</td>
<td>12,715</td>
<td>0.7</td>
</tr>
<tr>
<td>Muchi</td>
<td>70,954</td>
<td>3.9</td>
</tr>
<tr>
<td>Namasudra</td>
<td>555,621</td>
<td>30.4</td>
</tr>
<tr>
<td>Patni</td>
<td>151,992</td>
<td>8.3</td>
</tr>
<tr>
<td>Sutradhar</td>
<td>62,032</td>
<td>3.4</td>
</tr>
</tbody>
</table>

(Census, 2001)
The table shows the contribution of all the sixteen notified Scheduled Castes to the total Scheduled Caste population of Assam. *Kaibartta* and *Namasudra* are the two major Scheduled Castes in the state sharing more than half of the total population. *Kaibartta* has a share of 31.8 per cent and *Namasudra* has 30.4 per cent share to the total Scheduled Caste population. Both of them together constitute 62.2 per cent. On the other hand, Patni (8.3 per cent), *Jhalo* (4.2 per cent), *Muchi* (3.9 per cent), *Sutradhar* (3.4 per cent), *Bhuminli* (3.2 per cent), *Hira* (3 per cent), *Dhupi* (2.7 per cent), *Brittial Bania* (2.6 per cent), and *Jalkeot* (1.3 per cent) also have sizeable population in the state. However, Scheduled Castes namely *Lalbegi, Mahara, Dugla, Mehtar,* and *Bansphor* each accounts for less than one per cent.

When district wise Scheduled Caste population was considered, it was found that among all the districts, Cachar (14.4 per cent), Karimganj (13 per cent), Marigaon (12.9 per cent), Hailakandi (10.9 per cent), and Bongaigaon (10.3 per cent) are the main Scheduled Caste concentrated districts in Assam, each having more than 10 per cent Scheduled Caste population. These five districts together share 32.4 per cent of the total Scheduled Caste population of the state.

In Kamrup district total number of Scheduled Caste population is 170,541 from which 88,076 are males and 82,465 are females. The percentage of Scheduled Caste to total population of the district is 6.8%. Out of the total Scheduled Caste population of Kamrup district, 117,221 live in rural areas. Among the rural Scheduled Caste inhabitants, 60,400 are males and 56,821 are females; and 53,320 live in urban areas among which 27,676 are males and 25,644 are females.

The following table, Table No.2 will show district wise percentage of Scheduled Caste population of Assam.
<table>
<thead>
<tr>
<th>Districts</th>
<th>Percentage of SC to total population of the district</th>
<th>Percentage of SC to total State’s SC population of the district</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kokrajhar</td>
<td>3.4</td>
<td>1.7</td>
</tr>
<tr>
<td>Dhubri</td>
<td>3.9</td>
<td>3.5</td>
</tr>
<tr>
<td>Goalpara</td>
<td>4.8</td>
<td>2.2</td>
</tr>
<tr>
<td>Bongaigaon</td>
<td>10.3</td>
<td>5.1</td>
</tr>
<tr>
<td>Barpeta</td>
<td>5.7</td>
<td>5.1</td>
</tr>
<tr>
<td>Kamrup</td>
<td>6.8</td>
<td>9.3</td>
</tr>
<tr>
<td>Nalbari</td>
<td>7.5</td>
<td>4.7</td>
</tr>
<tr>
<td>Darrang</td>
<td>4.6</td>
<td>3.7</td>
</tr>
<tr>
<td>Morigaon</td>
<td>12.9</td>
<td>5.5</td>
</tr>
<tr>
<td>Nagaon</td>
<td>9.3</td>
<td>11.8</td>
</tr>
<tr>
<td>Sonitpur</td>
<td>5.2</td>
<td>4.8</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>7.9</td>
<td>3.8</td>
</tr>
<tr>
<td>Dhemaji</td>
<td>5.3</td>
<td>1.7</td>
</tr>
<tr>
<td>Tinsukia</td>
<td>2.7</td>
<td>1.7</td>
</tr>
<tr>
<td>Dibrugrah</td>
<td>4.1</td>
<td>2.6</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>3.4</td>
<td>2</td>
</tr>
<tr>
<td>Jorhat</td>
<td>7.9</td>
<td>4.3</td>
</tr>
<tr>
<td>Golaghat</td>
<td>5.4</td>
<td>2.8</td>
</tr>
<tr>
<td>Karbi Anglong</td>
<td>3.6</td>
<td>1.6</td>
</tr>
<tr>
<td>North Cachar Hills</td>
<td>1.8</td>
<td>0.2</td>
</tr>
<tr>
<td>Cachar</td>
<td>14.4</td>
<td>11.4</td>
</tr>
<tr>
<td>Karimganj</td>
<td>13.0</td>
<td>7.2</td>
</tr>
<tr>
<td>Hailakandi</td>
<td>10.9</td>
<td>3.2</td>
</tr>
</tbody>
</table>

(Census 2001)
1.6 Socio-Economic Development of Scheduled Castes in Assam

Literacy and education are important indicators of the development of a society. There is a marked increase in the literacy rate of the Scheduled Caste population in the state from 53.9 percent in 1991 to 66.8 percent in 2001 (Census, 2001). The literacy rate of the Scheduled Caste population is higher than the national average figure for Scheduled Castes (54.7 percent).

Among the Scheduled Castes, male literacy has increased from 63.9 percent in 1991 to 75.7 percent in 2001. In case of females, the literacy rate has increased from 43.0 percent to 57.1 percent.

Among the Scheduled Caste population in the state, the work participation rate during 1991 and 2001 census remained constant at 34.4 percent. The male work participation rate is 50.3 percent in the 2001 census and the female work participation rate is 17.3 percent.

In case of Scheduled Caste population, 74.8 percent of workers have been recorded as main workers and the remaining 25.2 percent as marginal workers. In Kamrup district, 80 percent of workers have been recorded as main workers of Scheduled Caste population and 20 percent as marginal workers.

As per census 2001, cultivators constitute 39.4 percent of the total population in the state of Assam. Among the Scheduled Caste population, 33.7 percent of population is engaged in cultivation. Again, in Kamrup district 23.3 percent of Scheduled Caste population is engaged in cultivation. Among the Scheduled Caste workers in Assam, 12.7 percent are Agricultural labourers and 9.0 percent are agricultural labourers in Kamrup district.
The following two tables (Table No.3 & Table No.4) will show the occupational pattern and socio-economic development of Scheduled Caste population in Assam and in Kamrup district.

<table>
<thead>
<tr>
<th>Table No.3: Occupation Pattern and Socio-Economic Development of SC Population in Assam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occasion pattern of the Scheduled Castes and general castes</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Percentage of General, SC to total population</td>
</tr>
<tr>
<td>Percentage of population age group 0–6</td>
</tr>
<tr>
<td>Literacy rate</td>
</tr>
<tr>
<td>Work participation rate</td>
</tr>
<tr>
<td>Percentage of main workers</td>
</tr>
<tr>
<td>Percentage of marginal workers</td>
</tr>
<tr>
<td>Percentage of cultivators</td>
</tr>
<tr>
<td>Percentage of agricultural labourers</td>
</tr>
<tr>
<td>Percentage of House hold industries workers</td>
</tr>
<tr>
<td>Percentage of other workers</td>
</tr>
</tbody>
</table>

(Census 2001)
Table No.4: Occupation Pattern and Socio-Economic Development of SC Population in Kamrup District

<table>
<thead>
<tr>
<th>Occupation pattern of the Scheduled Castes and general castes</th>
<th>Percentage of Total</th>
<th>General</th>
<th>S.C</th>
</tr>
</thead>
<tbody>
<tr>
<td>Percentage of General, SC to total population</td>
<td>100.0</td>
<td>88.3</td>
<td>6.8</td>
</tr>
<tr>
<td>Percentage of population age group 0–6</td>
<td>14.0</td>
<td>13.9</td>
<td>14.8</td>
</tr>
<tr>
<td>Literacy rate</td>
<td>74.2</td>
<td>75.4</td>
<td>67.3</td>
</tr>
<tr>
<td>Work participation rate</td>
<td>33.4</td>
<td>33.1</td>
<td>32.0</td>
</tr>
<tr>
<td>Percentage of main workers</td>
<td>82.9</td>
<td>84.8</td>
<td>80.0</td>
</tr>
<tr>
<td>Percentage of marginal workers</td>
<td>17.1</td>
<td>15.2</td>
<td>20.0</td>
</tr>
<tr>
<td>Percentage of cultivators</td>
<td>24.6</td>
<td>21.6</td>
<td>23.3</td>
</tr>
<tr>
<td>Percentage of agricultural labourers</td>
<td>9.0</td>
<td>8.4</td>
<td>9.0</td>
</tr>
<tr>
<td>Percentage of House hold industries workers</td>
<td>5.6</td>
<td>5.1</td>
<td>9.6</td>
</tr>
<tr>
<td>Percentage of other workers</td>
<td>60.8</td>
<td>64.9</td>
<td>58.1</td>
</tr>
</tbody>
</table>

(Census 2001)

Assam is situated in the North-East region of India with geographic, cultural, economic and political significance. The region continues to be marked by low agricultural productivity, poor infrastructure, and tenuous communications and nascent levels of industrial activity. Assam is blessed with fertile soil and climate conducive to manifold agricultural production. The state possesses an estimated 320 million tons of coal reserves, oil and natural gas reserves, sufficient to sustain current
production levels for at least another fifty years, and a vast, though largely untapped, potential for power generation. There are several other positive attributes and the state is well placed to serve the needs and markets of other states of the North-East. A nascent industrial infrastructure, capable of being built upon, already exists in Assam. Despite this, Assam’s economic development is lagging behind that of the rest of the country and the gap is increasing.

Education is directly related to the development of an individual and of the community. It is the most important single factor for economic development as well as social emancipation. For the weaker sections of society, education has a special significance, because for centuries, their illiteracy and social backwardness have been used for their harassment, humiliation and economic exploitation. The key element in upward mobility is education, for without it, good jobs will not be available, living standards cannot be improved, good marriages cannot be contracted and access to other elements of high status denied.

1.7 Aspects to be Considered Seriously by the Education System of India in order to Achieve Socio-Economic Prosperity

- Education system must be able to guarantee some sort of employment, including self-employment, to every member of the society. Education should be such that every individual gets equal opportunity of joining any of the thousands of trades and professions in the field of agriculture, industry, business, commerce, defence etc. For this, two factors have to be properly emphasised: work experience and vocationalisation of education.

- For economic development of the country, the productive efficiency of each member of the society must be increased. For this, the first requirement is
complete eradication of illiteracy. Schemes of adult education, continuous education and non formal education must be strengthened.

- The education system should try to find out what are the shortages in the requirement of skilled workers and the reasons thereof, what are the sectors in which there are surplus trained workers and the reasons thereof, the needs of the country for trained workers in each field of productive work.

- The education system must know the exact requirement, so that the human resource in the country is utilized in the best possible manner.

In the olden days, the caste system perhaps worked well, but now it has definitely outlived its purpose, and is therefore dying its natural death. All philanthropic, cultural and educational institutions are now raising loud voices for humanism, human rights, equality and liberty, for abolishing of the caste system which still embarrasses India in her onward journey.

So, education has to play a vital role to eradicate caste system from the society. By using liberal education and new mode of classification in the society, education has to play the role to facilitate the communication process among the higher and lower castes. Only education is the proper instrument to make the untouchables socio-economically conscious and to make them conscious about their right to education and make them politically and socially conscious. It is true that the caste system is a stumbling block not only in attaining the material and spiritual prosperity but in the social and national development. The castes should be slowly abolished by consolidation of the sub-castes into larger castes.

The sub-castes that joined together to create a big group retained their internal feelings of exclusiveness with undiminishing vigour. The new group took up
rather a militant attitude against other castes, especially those which were popularly regarded as immediately higher or lower than the caste which it represented. Thus, the spirit of caste patriotism or casteism is created. In fact, we have to fight against and totally uproot casteism. Some changes in caste functioning may be seen in the present times:

1.8 Changes in Caste Functioning at Present

- Caste system is not in the process of abolition but is making adequate adjustment with modern changes.
- The religious basis of caste has cramped old social practices of imposing restrictions of varied types have dwindled. Caste no longer restricts newly valued individual freedom.
- Caste no longer determines the occupational career of an individual, though his social status continues to be dependent on his caste membership.
- Serious efforts are being made to grant equality to the backward castes.
- Inter caste conflicts are increasing. However these are more for achieving power than on grounds of ritual status.
- Casteism has increased.
- The *jajmani* system in the villages has weakened, affecting inter-caste relations.
- The dominance of a caste in a village no longer depends upon its ritual status.
- Caste and politics have come to affect each other.
- On the one hand, some caste organisations have strengthened while on the other hand, a large number of castes have lost their group solidarity and a sense of responsibility.
• Caste no longer acts as a barrier to social progress and to nation’s development. India is on the move in spite of the caste system.

The machinery for safeguarding the interests the Scheduled Caste and Scheduled Tribes has been created in the form of setting up a National Commission for Scheduled Castes and Scheduled Tribes. This commission functions as an advisory body on issues/policies relating to the development of the Scheduled Caste and Scheduled Tribes. The state government has separate departments to look after the welfare of the Scheduled Castes and Scheduled Tribes and Other Backward Castes. A number of voluntary organisations are also engaged in promoting the welfare of these people. The expenditure incurred on the welfare of Scheduled Caste and Scheduled Tribes is given special attention in the five year plans. The size of investment on the special programmes has increased from first five year plan to ninth five year plan.

Despite all these, the condition of Scheduled Caste is not uplifted to its expected level. It appears that socially, economically and politically, their status has improved very little. Socially, they have not changed many of their evil customs and their status remains the same; economically, more than 30 percent scheduled castes live below the poverty line and their occupational mobility does not lead them to social mobility. Educationally, they are very backward; politically they are not organised and remain weak in the local power structure for asserting their rights.

Though the caste system has been theoretically and legally abolished by the Constitution of India, yet its significance is found in real life, it influences on the economic development, it affects upon the patterns of property relations and pattern of consumption, and it impresses upon the configurations of power structure in the
economic, political, social and cultural fields. Caste prevents mobility of people so essential for dynamic economic development. It prevents certain groups from taking to certain forms of consumption. It has been found that most of the controlling positions in economy, administration and cultural pursuits are monopolised by a few castes all over India. In fact, a few castes control the destiny of most people of the country, leading to caste and regional tensions and social unrest.

1.9 Aspects Related to the Study

Man is not only a social being; he is also an economic being. He is incessantly engaged in what are known as economic pursuits or activities. These economic activities are so multifarious, varied and complex that they constitute what is known as an economy. The economy may be treated as a system or a sub-system. It is a sub-system in the wider social system. It is possible to view the economy as the parent system and analyze its constituent cluster of activities - production, investment, and innovation and so on.

The economic phenomenon that interprets the formation, constitution and existence of a society comprises the socio-economic condition of that particular society. Thus, in a narrow sense, the economic condition affecting the society is the socio-economic condition of the society.

When we try to analyze the two terms ‘society’ and ‘economy’ separately, we find various aspects coming into its parameter which make the scope of the two terms more lucid and large. The word society embraces different aspects composing it. For example, customs followed by the people, level of superstition, individual status, their attitude, literacy rate, health, etc. On the other hand, the study of the
economic system of any society or an area is a study of the combination of three economic structures - production, distribution and consumption.

In other words, the economy of a society refers to the aspects such as level of poverty, employment, consumption level, capital formation capacity of the people, utilization of the available resources, condition of agriculture marketing, technical and vocational education imparted to the people, government assistance etc. All these aspects can also be aptly remarked as socio-economic activities undertaken by the people of a particular society.

The socio-economic system may further include different concepts of poverty, the system of division of labour in the society as well as the type of work or occupation initiated or undertaken by the people. Thus, it can be undoubtedly stated that development of a society is always determined by the economic progress attained by its members.

The problems created for the society by the system of class and caste have to be dealt with both conceptually and substantively. The problems of exploitation, domination, poverty, alienation, distributive injustice, etc. could be understood by having a rethinking on the concept of caste and class. It can be stated that caste and class are not polar opposites; caste and class are found in both rural and urban areas; caste is not simply confined to ritual ranking and class is not just a grouping of people based on common economic and occupational interest. Both caste and class are corporate as well as individualistic entities and the two have fixity and flexibility. Caste is still changing rapidly finding a place for itself in non conventional and secular domain of social political and economic life.
Pandit Jawaharlal Nehru set the tone of deliberation in the constituent assembly by moving an ‘objectives resolution’ on 20th January 1947. To Panditji, the resolution was a solemn pledge by which all people should be guaranteed equal rights and wherein adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and other backward classes. The references to equal right of all people and special rights and safeguards of the minorities and weaker sections is a clear cut admission, right at the beginning, of the need for a dualistic approach to social justice. However, this approach brings to focus an important issue of democracy, namely the right of the individual or a group. The philosophy of equal rights and non-discrimination is based on the recognition of the individual as the ultimate value. A policy of protective discrimination targets the group interest, which of the two approaches is more desirable, it is difficult to say but whether a combination of the two approaches can better meet the ends of social justice may be examined.

The individual and equal rights approach has a legal and laissez-faire flavour. Inspired by the notion that each individual should count for one and no more than one, it became the ruling idea of classical liberalism. Even to these days, it remains unassailable as a principle of legal justice. But its inadequacies became apparent when disadvantaged sections of people faced further deprivation. The Scheduled Caste people, wherever they live, are faced with many and diverse problems, which are of social, economic, political and educational in nature.

1.9 (a) Constitutional Provisions on Disadvantageous Section

Some constitutional provisions relating to the welfare and upliftment of the Scheduled Castes are as follows:
Article 15: It prohibits discrimination on grounds of religion, race, caste, sex, or place of birth. Sub section (4) of Article 15 states, “Nothing in this Article or clause (2) of Article 29 shall prevent the state from making any special provision for the development of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.”

Article 46: It states, “The states 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 Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.”

Article 338: It makes provision for the appointment of a special officer for Scheduled Castes and Scheduled Tribes.

Article 340: It envisages the appointment of the commission to investigate the conditions of the backward classes.

1.9 (b) Education Commission on Disadvantageous Section

The Educational Commission 1964-66 has not used the term deprived section. Towards equalisation of educational opportunity, in Chapter VI, it uses the terms like Backward, Underprivileged, Scheduled Castes and Scheduled Tribes. In the same chapter entitled “Equalisation of Educational Opportunity and Social Change”, it has very aptly been observed, “one of the important social objectives of education is to equalise opportunity, enabling the backward or under privileged classes and individuals to use education as a measure for the improvement of their conditions”. 
1.9 (c) National Policy on Education (1986 and as amended in 1992)\textsuperscript{14}

The NPE has dealt with this subject in part IV under “Education for Equality”. Writing on disparities, the policy states that the new education policy will lay special emphasis on the removal of disparities and to equalize educational opportunities by attending to the specific needs of those who have been denied equality so far.

The central focus is on the Scheduled Castes educational development, on their equalisation with the non Scheduled Caste population at all stages and levels of education, in all areas and in all the four dimensions rural male, rural female, urban male and urban female. The measure contemplated for this purpose includes:

(i) Incentives to indigent families to send their children to school regularly till they reach the age of 14.

(ii) Pre-metric scholarship scheme for children of families engaged in occupations such as scavenging etc. to be made applicable from class one onwards. All children of such families, regardless of income, will be covered by this scheme and time bound programmes targeted on them will be undertaken.

(iii) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by the students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.

(iv) The recruitment of teachers from Scheduled Castes.

(v) Provision of facilities for Scheduled Caste students in hostels of district headquarters, according to a phased programme.
(vi) Location of school buildings and adult education centres in such a way as to facilitate full participation of the Scheduled Castes.

4.5 revised para. (vii) the utilization of Jawahar Rozgar Yojana resources so as to make substantial educational facilities available to the Scheduled Castes.

4.5 NPE 1986 para (vii) the utilization of N.R.E.P and R.L.E.G.P resources so as to make substantial educational facilities available to the Scheduled Castes.

(vii) Constant innovation in finding new method to increase the participation of the Scheduled Castes in educational progress.

1.9 (d) Role of Dr. Ambedkar in the Removal of Untouchability and Upliftment of Scheduled Castes

Dr. Bhim Rao Ambedkar (1891–1956) was a great modern social thinker, a born fighter, a famous advocate and a humanist. Dr. Ambedkar who was born in an untouchable or dalit community called ‘Mahor’ in Maharashtra, took a leading role in promoting the welfare of the untouchable castes and in elevating their status. Being the most highly educated untouchable in India, Dr. Ambedkar became the undisputed spokesperson of the untouchables. He took many steps to reform the ways of the untouchables. He fought against many of the injustices done to the untouchables by establishing a political party and a couple of organisations for the untouchables.

Dr. Ambedkar was the first man to make a scientific study of untouchability. He had made it clear that his main aim in life was to remove the practice of untouchability and to take the so called untouchable community towards socio-economic equality and justice.
1.9 (e) Five Principles or ‘PanchaSutras’ for the Progress of Dalits

Dr. Ambedkar wanted the untouchables or Dalits to follow some principles in life so that they could attain a respectable status by their own efforts as a community. He recommended ‘Pancha-Sutras’ for them. They are:

(i) Self Improvement: Making one’s own effort for one’s improvement without expecting much from others.

(ii) Self progress: Making self efforts for achieving progress in life.

(iii) Self dependence: Learning to lessen one’s dependence on other and attaining finally self reliance.

(iv) Self respect: Maintaining self-dignity and never sacrificing it for any reason.

(v) Self confidence: Developing confidence in oneself, in one’s capacities and in one’s effort.

Dr. Ambedkar termed the Scheduled Castes, which are known as untouchables, as Dalits. On economic sphere, they were exploited. Though from time immemorial rulers had taken measures for the upliftment of the Scheduled Castes, yet they are not fully uplifted. Social reformers initiated some reform movements for their development.

In order to promote their poor conditions, the Constitution of modern democratic India includes some provisions such as, right to freedom, right to equality, right to education irrespective of caste, community and religion, reservation of appointment, seat reservation in legislature etc. Though these provisions are incorporated in our constitution, these are not fully operated. Moreover, they are not
aware of the constitutional benefits. The untouchability still exists in the Indian society. The practice of untouchability is the reflection of the state of affairs of the unprivileged section of the country. Two thirds or more of the population of India are very backward, being illiterate and living below poverty line. Their disadvantage arises from the fact that their status is ascribed to them by birth. As members of classed status groups with unequal ranks they suffer from various disabilities. India is a class as well as caste ridden society. Hence, these members suffer from economic as well as non-economic, that is, social, religious and educational disabilities.

1.9 (f) Some Causes of Backwardness of the Scheduled Castes

(i) Compared to other sections of people, very little amount of change or mobility is taking place in the social and economic life of the Scheduled Castes. The real problems are the absence of dynamism in the social life of the Scheduled Caste people and social immobility is due to the absence of real education among them. Mere literacy does not provide a proper perspective of development. Literacy should be with a purpose to provide insight towards the burning problems and situations of socio-economic backwardness. The main problem is absence of sufficient education in the real sense to enable the scheduled caste people to understand their problem themselves.

(ii) Indebtedness is also an important problem causing miseries to many of the Scheduled Caste people like other sections of the backward communities. One of the causes of indebtedness is the inherent poverty of the Scheduled Caste population.
(iii) Traditional occupation with age old techniques which do not bring large-scale benefits to the Scheduled Caste people. From the socio-economic point of view, the most important factor causing poverty of the Scheduled Caste population is landlessness for the majority.

(iv) Another problem arising out of landlessness is that poor scheduled caste people cannot take loan offered by the government departments as they cannot offer sufficient security for obtaining such loan.

Not only the above, there are various and vast problems of Scheduled Caste people because of which they are backward socially, economically and educationally. Everything must be studied in the present day world with reference to changes. As the society is dynamic, various institutions of the society must be studied with a new orientation for which a real and practical effort is necessary. Mere reservation cannot solve the problem if the people are not educated and trained properly to get the benefits of reservation. The role will remain negative in the long run if vigorous educational development of the Scheduled Caste community is not achieved.

1.10 Need of the Study

It is a common knowledge that the Scheduled Castes suffer from time immemorial for no fault of their own. The problems faced by them have aggravated the situation over years and pushed the unfortunate Scheduled Castes to total subjugation and exploitation. One thing is certain that in the caste ridden society like ours, social and economic status are the necessary pre-requisites for any individual to progress. These variables buttress each other in development of community or caste.
The Scheduled Castes throughout the country occupy the lowest rank in the caste hierarchy. In hierarchy of unequal relationships, the Scheduled Caste is at the bottom and hence socially inferior to all other in the entire community. Further, among themselves also there is future stratification and ranking.

The political and economic safeguards provided by the constitution makers granting justice in economic, political and social fields to the Scheduled Castes in the Preamble to the Constitution have not been properly implemented in Assam.

Even though the government made different schemes for upliftment of the Scheduled Castes people, they are still not in a position to compete with the rest of the society. This is mainly because opportunities provided by the government for the Scheduled Castes are not reaching the hands of the real neediest for which the economic conditions are still in a shattered state, which is also a big cause of their under development, and that is why, despite various measures, development programmes and schemes taken up by the government under different plans for the upliftment of the poor and backward communities including Scheduled Castes, Scheduled Tribes, the improvement in their living standard has not been achieved so far.

Education is to work as a powerful instrument for bringing about socio-economic development. Its programmes must be fully relevant to the needs of the masses. In a country like India, where people are stratified socially, culturally, ethnically and above all economically, such theoretical proposition of education is, so far, not able to succeed fully in achieving the desired goal.

The continuation of special constitutional safeguards for more than six decades has resulted in the upliftment of some of the disadvantaged population. But
majority of them are still crippled with illiteracy or insufficient education and with low productive power, which resulted in poverty, malnutrition and unemployment.

The Constitution of India prescribes protection and safeguards for the Scheduled Castes (Dalits or SCs) and Scheduled Tribes (STs) and now even for Other Backward Classes (OBCs) with the object of removing their social disabilities and promoting their varied interest. The main safeguards are: abolition of untouchability, protection from social injustice and various forms of exploitation, throwing open religious institutions of public character to all sections, removal of restrictions on access to shops, restaurants, wells, tanks, and roads, giving them the right to move freely and acquire property, giving them the right of admission to educational institutions and receiving grants out of state funds, permitting the state to make reservation for them in services, giving them special representation in the Lok Sabha and the state Vidhan Sabhas, setting up separate departments and advisory councils to promote their welfare and safeguard their interests, prohibition of forced labour, and making special provision for the administration and control of the Scheduled Caste areas.

In this study, it has been found that despite all these provisions made by the education commissions, government of India, Indian Constitution and by the social welfare institutions, till now the Scheduled Caste people are individually, socially, economically, politically and educationally underdeveloped and backward. Being a member of the SC community, the investigator has acquired a firsthand experience of illiteracy, poverty, backwardness and other social evils engulfing the SC population. As a student of Education, she has also perceived the power of education as a formidable instrument of social change. By observing the causes of
underdevelopment and backwardness of the Scheduled Castes people of Assam especially of Kamrup District, the investigator felt the need of the study to find the role of education on the development of socio-economic conditions of the community.

1.11 Statement of the Problem

The statement of the problem is,

“Role of Education on the Development of the Socio-economic Conditions of the Scheduled Caste People, with Special Reference to Kamrup District (Rural).”

1.12 The Objectives of the Study

The purpose of the present study is to look into the role of education on the development of the socio-economic condition of the Scheduled Caste people of Assam in general and of Kamrup (Rural) in particular. As such, the study was designed and undertaken with the following objectives:

(i) To study the social status of the literate Scheduled Caste families.

(ii) To study the social status of the illiterate Scheduled Caste families.

(iii) To study the economic status of the literate Scheduled Caste families.

(iv) To study the economic status of the illiterate Scheduled Caste families.

(v) To compare the social and economic status between literate and illiterate Scheduled Caste families.
1.13 Hypotheses

On the basis of the objectives above, the investigator has formulated the following hypotheses:

**H$_1$:** There is significant relationship between education and the social status of the Scheduled Caste families.

**H$_2$:** There is significant relationship between education and economic condition of the Scheduled Caste families.

**H$_3$:** There is significant difference of social status between literate and illiterate Scheduled Caste families.

**H$_4$:** There is significant difference of economic condition between literate and illiterate Scheduled Caste families.

1.14 Meaning of the Terms Used

1.14.1 Indicators of Social Status

In this study, to mark the social status of the Scheduled Caste people following indicators were selected by the investigator:

**(a) Decision Making Process**

(i) Managing daily routine,

(ii) Child birth and number of children,

(iii) Education of their children,

(iv) Type of house,

(v) Hygienic condition of living,

(vii) Adopting family planning measures,
(viii) In any construction work,

(ix) In purchasing property.

(b) Social Link

(i) Position hold in any social organization,

(ii) Recognition received in the society,

(iii) Political awareness of the people,

(iv) Involvement in different social activities,

(v) House hold infrastructure,

(vi) Number of children and their level of Education.

1.14.2 Indicators of Economic Status

To mark the economic condition following indicators were selected by the investigator:

(i) Occupation,

(ii) Sources of Income,

(iii) Number of family members engaged in earning for the family,

(iv) Yearly income of the family.

1.14.3 Meaning of Caste

The term caste is derived from the Spanish (also Portuguese) word “Caste” meaning “Breed” or “Lineage”. The Portuguese used the term ‘caste’ first to denote
the divisions in the Indian caste system. The word ‘caste’ also signifies ‘race’ or ‘kind’. The Sanskrit word for caste is ‘Varna’ which means ‘colour’. Races and colour seem to be the bases of Indian caste in addition to the division of labour and occupation. The popular equivalent of caste is “Jati”. In this study, the scheduled caste people were selected as the object of investigation. According to the constitutional provision, 1950, the following 16 castes were known as scheduled castes. They are,

“Bunsphor, Bhuinmali, or Mali, Brittial Bania, Dhubi, Dugala, Hira, Jhalo-Mallo, Jalkeot, Kaibrata, Lalbegi, Mahara, Mehtor or Bhangi, Muchi, Namasadra, Patnis, Sutradhar.”

1.14.4 Literate Families

Dictionary meaning of literate is ‘able to read and write’. However, in the study, the term literate has been used to mean ‘having formal education of the head of the family, and here the samples were divided into two categories:

(i) Up to HSLC

(ii) Above HSLC

1.14.5 Illiterate Families

Dictionary meaning of illiterate is “unable to read and write”. In this study, illiterate families mean the families with illiterate family heads.
1.15 Abbreviations Used in the Study

HB = Hajo Block
KB= Kamalpur Block
BB= Bezera Block
Ch.B= Chamaria Block
Ch.BB = Chayani Barduar Block
RB=Rani Block
M = Male
F = Female
U = Up to HSLC
A = Above HSLC
P = Primary
I = Illiterate
L = Literate

FHPDMPF = Family Head’s Participation in Decision Making Process of the Family.

FHSL = Family Head’s Social Link
IF = Infrastructure Facility
FMEIE = Family Members Engaged in Earning
YIFH = Yearly Income of Family Heads.
NC = Number of Children
1.16 Delimitations of the Study

The study is delimited to Kamrup District (Rural) of Assam. The district has two sub-divisions, viz, Guwahati and Rangia and fifteen community development blocks. Guwahati sub-division has eleven and Rangia sub-division has four community development blocks. However, from among fifteen community development blocks, the study is delimited to only six blocks, viz, Hajo, Kamalpur, Bezer, Chayani, Rani and Chamaria were selected. From the selected blocks, nineteen villages were selected for the study. Only scheduled caste families numbering 1080 were selected randomly from those areas. From 1080 respondent family heads, 720 literate (360 literate upto HSLC level and 360 literate above HSLC level) and 360 illiterate heads were selected for the study.
References:


2. Ibid.


4. Ibid.


13. Office of the Registrar General & Census Commissioner, India
   (http://www.censusindia.gov.in)

   (http://www.mhrd.gov.in)