CHAPTER I

Introduction
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1.1 EDUCATION AS AN INSTRUMENT OF SOCIAL CHANGE

Education plays a prominent role in the life of students and their careers. Education has received drastic changes recently, which has added quality and standard both in the life of the individual and in the society. Now education is not meant only for cramming or qualifying the examination but it is closely associated with adding new richness and glow to life. According to National Policy of Education (1986) "In our national perception education is essential for all. This is fundamental of our all round development- material as well as spiritual."

In the view of Rana (1992) "Education is a powerful instrument for social change. But in order to become well adjusted in society as per the changing conditions, an appropriate level of social intelligence is also required by the individual. Similarly optimum development of students personality has remained the most important aim of education at all the levels. As such objectives of teaching should be the development of mind, mental health and development of personality.

Diversity of culture is a fact in the world. Modern capitalist economy has systematically revised geographical pattern of mankind, destroyed traditional and regional divisions, has brought together as free or forced collaborators as equal partners or as competitors, people from four corners of the world. Government has also made provisions for the education
of depressed class of the society such as scheduled class in order to bring them near to people of general category.

Learning is not dependent on the quality of teacher alone. It depends on the characteristics of the students also. Efficient learning depends not on good teaching methods alone but also on the appropriate level of mental ability, emotional intelligence and educational aspiration of the learners.

Teachers come across such students who appear to have average or above average scholastic aptitude, yet they are doing very poorly in their course of study. Some students reach their goal but many are unable to achieve what they aspire. The reasons may be lack of emotional intelligence, social intelligence, mental health or disintegration of personality.

With the growing realization of the fact that this centuries old "Varna Vyavastha" has seriously impaired the over all development of the society, Govt. of India has provided special reservation for the socially deprived lower caste namely "Shudras".

However, inspite of all these special treatments including financial help and social development packages, situation does not seem to be very much in control.

Keeping in view the above mentioned problem, present study is designed to explain the role of some psychological variables i.e. emotional and social intelligence, level of educational aspiration, mental health and personality characteristics in the lives of students belonging to General and Scheduled Caste categories, so that proper direction can be given towards their education.
1.2 ORIGIN AND HISTORY OF SCHEDULED CASTE

The expression scheduled castes was first coined by the Simon Commission and embodied in the Government of India Act of 1935. While the castes were listed systematically in the 1931 Census of India, the terms scheduled castes was applied to these castes for the first time in Government of India Act of 1935. Until then they were known as untouchables, depressed classes or exterior castes. Then the Govt. of India published a list of scheduled castes under the Govt. of India (Scheduled Castes) Order, 1936. (The Scheduled Castes by N.D. Kamble)

With the coming into force of the Constitution of India the scheduled castes have assumed certain essential rights and benefits. Under article 341(1) of the Constitution of India, the President of India after consultation with the Governor Act 341 (1) may specify "the castes, races, tribes, or parts of groups within castes or races tribes which shall be deemed to be scheduled castes for the purpose of the Constitution.

The scheduled castes are backward socially and economically. Therefore, the Constitution gives special protection to them. Under article 46 of the Constitution, it is the responsibility of the state, 'to promote with special care the educational and economic interests of the weaker sections of the people, and the scheduled castes and scheduled tribes in particular and to protect them from social injustice and all forms of exploitation." (The Scheduled Castes by N.D. Kamble)

During the modern times we find that the situation which existed since Manu not only continued but worsened in the Peshwa regime. The Mahars and Mangs, scheduled castes in Maharashtra, were not allowed within the gates of Pune City after 3 pm and before 9 a.m. because during these hours the
body casts too long a shadow which, when it falls on a member of the higher castes especially the Brahmin, defiles them — (G.S. Ghurye, Caste and Race in India (fifth edition; Bombay, Popular Parkashan, 1969, p.p. 10, 305, and 307).

Untouchability in India is intimately, organically associated with the institution of caste.” — According to the Census of India 1971. While talking with higher castes, the untouchables had to:

(a) Keep a distance ranging from 30 to 64 feet according to the caste hierarchy of the person to whom he was talking.”

(b) Bend his body,

(c) Cover his mouth by his hand,

(d) Address higher castes by “lord”, “sir”, parents” etc.

(e) Address himself as slave, his children as calves, his house as hut, his paddy as chaff and his rice preparations as dirty gruel.” (Census of India, Cochin Part I (1901), pp. 181-182)

Both men and women were prohibited from: (a) wearing clothes above the waist and below the knees, (b) wearing new clothes (even new clothes were bought they were to be made dirty by dipping them in mud or rubbing on the dark spots). (c) wearing gold and silver ornaments and using shoes not withstanding the thorns and sharp stones of the jungle paths. The untouchables were not allowed to enter the house of the higher ups. However, he was allowed to work as a labourer during construction, repair or storing the grains, etc. But later the house was purified by sprinkling cow urine or cow dung. If
the scheduled castes touched the utensils and other things; then non-inflammable things were to be put on fire and then purified by sprinkling cow urine. Water had to be purified by mixing cow dung if it was touched by a scheduled caste. Food was served to the scheduled castes only outside the house in leaves or broken vessels which were to be washed by them before and after use."

In general, the atrocities on scheduled caste persons were as follows:

1. Locking up families in their homes and setting the house on fire.
2. Burning alive these people individually or collectively.
3. Murdering on the ground of untouchability
4. Sacrificing them in the names of Hindu deities
5. Setting houses on fire
6. Stripping women naked, beating them, violating their modesty, parading them naked in broad day light through the village and raping them thereafter.
7. Be labouring and threatening them with death.
8. Throwing excreta into their drinking water wells, polluting their wells by throwing into them filth dead dogs, cats and bones of animals.
9. Destroying the standing crops in their fields.
10. Compelling them to perform duties laid down by the traditions which are against their interest.
11. Preventing them from exercising rights as a citizen and compelling them to refrain from exercising individual freedoms, denying them to access to eating houses, public drinking water wells, obstructing their marriage and other processions; denying them access to temples etc.

1.3 DALIT

In South Asia's Caste System, a Dalit, formerly known as untouchable or achuta - is a person outside of the four Varnas, and considered below of all and polluting. Dalits include people as leather-workers, scavengers, tanners, flayers, cobblers, agricultural labourers, municipal cleaners, gymnasts, drum beaters, folk musicians and street handicraft persons. Like upper castes, Dalit are also divided into various sub-castes or jatis.

The word was popularised by the Dalit Panther Movement, when they adopted this term as an act of confident assertion, rejecting Mahatama Gandhi's nomenclature of Harijan, children of God. Dalit Panthers defined this word in their 1972 manifesto as: "A member of Scheduled. Castes and Tribes, neo-Buddhist, the working-people, the land-less and poor peasants, women, and all those who are being exploited politically, economically, and in the name of religion." Noted Dalit Laureate Gangadhar Pantawane wrote: "Dalit is not a caste, Dalit is a symbol of change and revolution. The Dalit believes in humanism. He rejects existence of god, rebirth, soul, sacred books that teach discrimination, fate, and heaven because these make him a slave." While the informed Dalit tend to agree that the ancient beliefs of Hinduism (Brahmanism) are the root cause of their sufferings, most accept a narrower view of membership than the
above definitions suggest. Both Dalit and non-Dalit Indians see the term relating only to the Scheduled Castes (the untouchables of the past) and the Scheduled Tribes (the adivasis or the indigenous people of India).

1.4 SCHEDULED CASTES IN INDIA

According to the 2001 Census, the Scheduled Castes population in India is 166,635,700 persons, constituting 16.2 percent of the country's total population. Being rural people, four-fifth (79.8 percent) of them live in rural areas and rest one-fifth (20.2 per cent) live in urban areas. The sex ratio of 936 females per thousand males is slightly higher than national average of 933 sex ratios.

The highest percentage of Scheduled Castes population to the total Scheduled Castes population of the country live in Uttar Pradesh (21.1 per cent) followed by West Bengal (11.1 per cent) and Bihar (7.8 per cent), Andhra Pradesh (7.4 percent) and Tamil Nadu (7.1 percent). In fact, more than 57 per cent of total Scheduled Castes population inhabit in these five States. Proportionately, the largest proportion of population of the Scheduled Castes to total population of the State is in Punjab (28.9 per cent), followed by Himachal Pradesh (24.7 per cent) and West Bengal (23 percent). In Andhra Pradesh, Karnataka and Pondicherry proportion of SCs population is exactly equal to the National average of 16.2 per cent. The smallest concentration of the Scheduled Castes population is in the North-Eastern tribal States such as Mizoram (with negligible or only 272 persons) followed by Meghalaya (0.5 per cent) and Arunachal Pradesh (0.6 per cent).
As per the 2001 Census, there are 22 districts where the Scheduled Castes population is 30 per cent or more. In majority of the districts (i.e., 273 districts) the concentration of SCs population to the total population is between 10 to 20 per cent. In Nagaland, Lakshadweep and Andaman & Nicobar Islands, no Scheduled Caste is notified.

1.5 SCHEDULED TRIBES

According to the 2001 Census, the total population of the Scheduled Tribes in India is 84,326,240 persons, constituting 8.2 per cent of the total population of the country. 91.7 per cent of them lives in rural areas, whereas, only 8.3 per cent inhabit in urban areas. The sex ratio of Scheduled Tribes population at 978 females per thousand males is higher than that of the total population of the country as well as that of Scheduled Castes.

Madhya Pradesh accounts for the highest percentage of Scheduled Tribes population to total STs population of the country (14.5 percent) followed by Maharashtra (10.2 per cent), Orissa (9.7 per cent), Gujarat (8.9 per cent), Rajasthan (8.4 per cent), Jharkhand (8.4 per cent) and Chhattisgarh (7.8 per cent). In fact, 68 per cent of the country’s Scheduled Tribes population lives in these seven States only. The proportion of the Scheduled Tribes to the total population of the States/Union territories is highest in Mizoram (94.5 %) and Lakshadweep (94.5 %) followed by Nagaland (89.1 %), Meghalaya (85.9 %). Within the major states Chhattisgarh (31.8%) has the highest percentage of Scheduled Tribes population followed by Jharkhand (26.3%) and Orissa(22.1%). These proportions are in the lowest in Uttar Pradesh (0.1 %), Bihar (0.9 %), Tamil Nadu (1.0 %) and Kerala (1.1%).
As per the 2001 Census, there are 75 districts where Scheduled Tribes population is 50 per cent or more as per the 2001 Census. In majority of the districts (i.e., 403 districts), the concentration of Scheduled Tribes population to its total population is less than 20 percent.

1.6 ENROLMENT AND DROP-OUT RATE OF SCs IN SCHOOLS

Enrolment

The enrolment of students was 38.611akh in 2003 and decreased to 37.591akh in 2004. The mushrooming of the so-called public schools in the un-organized sector attracts the sizable number of students of the near vicinity. The figures of such students are not available and hence not included. The enrolment of scheduled castes students has shown marginal decline in 6-11 years and a rising trend in the age groups of 11-14 and 14-18 years.

Out of the total enrolment in schools, girls accounted for 46.18 percent in 2004 as it was 46.75 percent in previous year. Age group-wise composition of girl students enrolled for the year 2004 was 46.87 percent in the age 6-11 years, 46.74 percent in the age 11-14 years and 46.43 percent in the age 14-18 years. The enrolment of scheduled caste girls in 6-11 years remained the same and in the age group 11-14 and 14-18 has shown a rising trend. The ratio of scheduled castes girls to the total girls enrolled in the age groups 6-11, 11-14 and 14-18 was 47.21 percent, 35.93 percent and 25.19 percent respectively during the year 2004 (P) as it was 47.74 percent 34.50 percent and 24.62 percent in 2003.
Enrolment in colleges

The enrolment in colleges in the State has decreased from 2.67 lakh in 2003 to 2.61 lakh in 2004. The distribution of total enrolment in colleges (category-wise) was Arts and Science Colleges 85.34 percent, Teacher Training Colleges 1.73 percent, Medical Colleges 4.25 percent, Agriculture Colleges 0.42 percent, Engineering Colleges 7.70 percent, Veterinary Colleges 0.18 percent, Physical Education Colleges 0.30 percent and Oriental Colleges 0.07 percent during the year 2004.

The total enrolment of scheduled caste students in the colleges in 2004 was 26203 out of which 13061 were boys and 13142 were girls. Amongst them 83.02 percent were studying in Arts and Science Colleges, 2.76 percent in Teacher Training Institutions, 6.47 percent in Medical Colleges, 0.49 percent in Agriculture Colleges, 6.47 percent in Engineering Colleges, 0.23 percent in veterinary colleges, 0.43 in physical education, 0.13 percent in oriental colleges during the year 2004.

1.7 DATA HIGHLIGHTS: THE SCHEDULED CASTES IN PUNJAB

There are thirty-seven Scheduled Castes notified in the State of Punjab. All of them were enumerated at census 2001. The Scheduled Caste (SC) population of Punjab is 70,28,723, which constitutes 28.9 per cent of the total population of the State. The State has the highest proportion of SC population among all the States and Union Territories. In absolute numbers, Punjab holds 10th rank and accounts for 4.2 per cent of the total SC population of the country. The growth rate of the SC population during the decade of 1991-2001 at 22.4 per cent
of the total population.

The Scheduled Castes in the State are predominantly rural, as 75.7 per cent of them live in villages. District-wise distribution of the SC population shows that they are mainly concentrated in the districts of Amritsar, Ludhiana, Jalandhar, Sangrur, Gurdaspur, Hoshiarpur and Patiala. These districts account for 62.5 per cent of the total SC population. The newly formed districts of Muktsar, Moga, Nawanshahr and Mansa have 14.6 per cent of the SCs, while the remaining districts account for the residual 22.9 per cent of the SC population of the State.

1.7.1. Population: Size & Distribution

Out of thirty-seven Scheduled Castes, Mazhabi, Chamar, Ad Dharmi, Balmiki and Bazigar together constitute 86.8 per cent of the total SC population. Mazhabi is numerically the largest SC, having a population of 2,220,945, constituting 31.6 per cent of the total SC population, followed by Chamar (26.2 per cent), Ad Dharmi (14.9 per cent), Balmiki (11.2 per cent) and Bazigar (3.0 per cent). Remaining thirty two (32) SCs along with the generic castes constitute the residual 13.2 per cent of the total SC population. While seven SCs, namely Sapela, Dhogri, Bhanjra ...down to Nut have below 5,000 population, Darain, San hal, Sanhai down to Pherera, the eight castes are very small having a number less than 1,000.
1.7.2 Sex Ratio

The overall Sex Ratio of the SC population in Punjab is 892 females per 1000 males which is lower, than the national average of 936 recorded for the total SC population. The statement showing comparative sex ratio at the national and state level both for the SC population as a whole and the numerically largest four Scheduled castes is given below:

<table>
<thead>
<tr>
<th>Age Group</th>
<th>All SCs (India)</th>
<th>All SCs (State)</th>
<th>Ad Dharmi</th>
<th>Balmiki</th>
<th>Mazhabi</th>
<th>Chamar</th>
</tr>
</thead>
<tbody>
<tr>
<td>All ages</td>
<td>936</td>
<td>892</td>
<td>913</td>
<td>908</td>
<td>885</td>
<td>875</td>
</tr>
<tr>
<td>0-6 yrs.</td>
<td>938</td>
<td>861</td>
<td>844</td>
<td>868</td>
<td>874</td>
<td>837</td>
</tr>
</tbody>
</table>

The child sex ratio among the SCs in Punjab at 861 is considerably lower if compared to the corresponding figures at the national level.

At the individual caste level, Ad Dharmi and Balmiki have the overall sex ratio above 900, which is higher than the State average. But Mazhabi and Chamar have registered the overall sex ratio lower than the State average. The scenario is, however not encouraging for the girl child. Ad Dharmi and Chamar have both recorded child sex ratio (0-6) lower than the State average.

1.7.3 Literacy & Educational Level

Literacy and level of education are two basic indicators of the level of development achieved by a group/society, as literacy leads to more awareness besides contributing to the overall improvement of health, hygiene and other social conditions.
The literacy data shows that the SCs of Punjab have made significant headway during the decade 1991-2001. The overall literacy rate, which was 41.1 per cent at 1991 census has gone up by 15 per cent to 56.2 per cent at 2001 census. The male literacy has gone up from 49.8 per cent in 1991 to 63.4 per cent in the same period. Compared to that, female literacy rate has increased from 31.0 per cent at the 1991 census to 48.3 per cent. This has put the female literacy rate above the national average of 41.9 per cent. However, the male literacy rate is lower by nearly three per cent vis-a-vis the national average of 66.6 per cent.

Ad Dharmis have the highest literacy rate 76.4 per cent and occupy the top position among the SCs, followed by Chamar (63.7 per cent) and Balmiki (56.1 per cent). Mazhabi who are numerically the largest community have the lowest literacy rate at 42.3 per cent. The trend is same for the female literacy also.

**Educational levels among the Scheduled Castes**

<table>
<thead>
<tr>
<th>Names of SCs</th>
<th>Literate without education level</th>
<th>Below primary</th>
<th>Educational levels attained</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>Primary</td>
</tr>
<tr>
<td>All SCs</td>
<td>2.4</td>
<td>26.5</td>
<td>31.6</td>
</tr>
<tr>
<td>Ad Dharmi</td>
<td>1.2</td>
<td>19.8</td>
<td>30.7</td>
</tr>
<tr>
<td>Balmiki</td>
<td>2.6</td>
<td>28.3</td>
<td>33.5</td>
</tr>
<tr>
<td>Chamar</td>
<td>1.8</td>
<td>23.5</td>
<td>30.7</td>
</tr>
<tr>
<td>Mazhabi</td>
<td>3.8</td>
<td>34.2</td>
<td>32.5</td>
</tr>
</tbody>
</table>

*Source: Office of the Registrar General, India.*
As many as 28.9 per cent of the SC literates are either without any educational level or have attained education below primary level. The proportion of literates who have attained education up to primary level is 31.6 per cent, whereas 16.8 per cent SC literates have attained education up to middle level. The proportion of literates up matric/secondary/higher secondary level constitutes 20.3 per cent, implying that every 5th SC literate is a matriculate. The percentage of the SC literates in the higher levels of education is small; only 2.0 per cent SC literates are graduates. It is interesting to note that while Mazhabi has the highest percentage of literates at lower levels of education (primary and below), Adi Dharmi, Chamar and Balmiki have higher percentage of literates in the upper levels of education including graduation and above.

The drop-out rate is high after primary level as the percentage of matriculates is half of the primary level literates. There is sharper decline in the percentage of students at the higher levels of education.

1.7.4 Work Participation Rate (WPR)

The work participation rate of the SC population in Punjab is 37 per cent which is lower than 40.4 per cent, aggregated at the national level for all SCs. The work participation rate at 51.3 per cent for males is higher than their female counterparts (20.9 per cent) at 2001. Significantly, while male WPR has registered a slight decline, the female WPR has increased four times during 1991-2001. Among all workers, 79.5 per cent are main workers and this proportion is higher than that recorded for all SCs at the national level (73 per cent).
At the individual caste level, there are no significant variations in the WPR except in case of Mazhabi who have returned higher work participation rates for male as well as female.

1.7.5 Category of workers

'Other Workers' constitute 54.4 per cent of the total SC workers which is significantly higher if compared to the national average of 30.5 per cent in respect of all SCs in this category. 'Agricultural Labourers' account for 38.4 per cent workers and only 3.9 per cent have returned as 'Cultivators'. Remaining 3.4 per cent persons have been engaged in 'Household Industry'.

At the individual caste level, 55.2 per cent Mazhabi have returned as 'Agricultural Labourers' followed by 'Other Workers' (39 per cent). In contrast, 68.7 per cent Ad Dharmi have returned in the category of 'Other Workers', followed by Agricultural Labourers' (22.8 per cent). Chamar and Balmiki have shown similar occupational trend as that of Ad Dharmi.

1.7.6 Marital Status

Marital status is one of the important determinants of fertility and growth of a population. The analysis of data on marital status brings out the differentials in the fertility pattern prevalent amongst the various castes/tribes/communities at a given point of time. The census 2001 data on marital status show that 52.7 per cent persons among all SCs of Punjab are 'Never Married. The 'Married' persons constitute 43.7 per cent, while 3.4 per cent persons are 'Widowed' and less than half per cent (0.2 per cent) are 'Divorced and Separated'.

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As shown from the data, majority of girls and boys among the SCs in Punjab are getting married after attaining the legal age of marriage. The proportion of married girls below 18 years (1.6 per cent) are almost half of that recorded at the national level (2.8 per cent) and proportion of married boys below 21 years at 2.3 per cent, is also lower than that of the national average (3.1 percent).

The mean number of children ever born per over married SC woman (45-49 years) is 4 which is same as that of all SCs at the national level.

1.7.7 Religion

Sikhism is the predominant religion of State. The SCs professing Sikhism account for 59.9 percent, followed by Hinduism (39.6 percent). Remaining 0.5 percent SCs are followers of Buddhism. At the individual level, as many as 98.5 percent of Mazhabi are Sikhs.

1.8 PROVISIONS OF SCs IN THE CONSTITUTION OF INDIA

**Article 15:** Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.

1. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

2. No citizen shall, on grounds only of religion, race caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to –
a) access to shops, public restaurants, hotels and places of public entertainment; or

b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of general public.

3. Nothing in this article shall prevent the State from making any special provision for women and children.

4. Nothing in this article or in clause (2) of article 29 shall prevent State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

**Article 16**:- Equality of opportunity in matters of public employment.

1. There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State,

2. No citizen shall, on grounds only of religion race, caste, sex, descent, place of birth, residence or any of them be ineligible for, or discriminated against in respect of any employment or office under the State,

3. Nothing in this article shall prevent Parliament from making any law prescribing in regard to a class or classes of employment or appointment to an office under the Government of or, any local or other authority within a State or Union Territory, any requirement as to residence within that State or Union Territory prior to such employment or appointment.
4. Nothing in this article shall prevent the State from making any provision for the reservation or appointments or posts in favour of any backward class of citizens which, in the opinion of the State is not adequately represented in the services under the State.

5. Nothing in the article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religions or denominational institution or any number of the government body thereof shall be a person, profession a particular religion or belonging to a particular denomination.

Article 17:- Abolition of untouchability "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

Article 23:- Prohibition of traffic in human beings and forced labour.

1. Traffic in human beings and beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

2. Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them.

1. Subject to public order, morality and health and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.

2. Nothing in this article shall affect the operation of any existing law or prevent the State from making any law.
   a) regulating or restricting any economic, financial political or other secular activity which may be associated with religious practice;
   b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Article 29: Protection of interests of minorities

1. Any section of the citizen residing in the territory of India or any part there of having a distinct language, script or culture of its own shall have the right to conserve the same.

2. No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

PART - IV

DIRECTIVE PRINCIPLES OF STATE POLICY

Article 38: State to secure a social order for the promotion of welfare of the people
The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of the national life.

**Article 46**:- Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections.

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 Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

**PART VI**

**THE STATES**

Article 164 :- Other provisions as to Ministers

The Chief Minister shall be appointed by the Governor and the other Ministers shall be appointed by the Governor on the advice of the Chief Minister, and the Ministers shall hold office during the pleasure of the Governor.

Provided that in the State of Bihar, Madhya Pradesh and Orissa, there shall be a Minister in charge of tribal welfare who may in addition be incharge of the welfare of the Scheduled Castes and backward classes or any other work.

**PART VI**

**SPECIAL PROVISIONS RELATING TO CERTAIN CLASSES**

**Article 330** :- Reservations of seats for Scheduled Castes and Scheduled Tribes in the House of People
1. Seats shall be reserved in the House of the People for -
   a) the Scheduled Castes;
   b) the Scheduled Tribes (except the Scheduled Tribes in the tribal areas of Assam and in Nagaland).
   c) the Scheduled Tribes in the autonomous districts of Assam.

2. The number of seats reserved in any State (or Union Territory) for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats alloted to that State (or Union Territory) in the House of the People as the population of the Scheduled Castes in the State (or Union Territory) or of the Scheduled Tribes in the State (or Union Territory) or part of the State (or Union Territory), as the case may be, in respect of which seats are so reserved, bears to the total population of the State (or Union Territory).

**Article 332** :- Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States

1. Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes; (except the Scheduled Tribes in the tribal areas of Assam and in Nagaland) in the Legislative Assembly of every State.

2. Seats shall be reserved also for autonomous districts in the Legislative Assembly of the State of Assam.

3. The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any
State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the States or of Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved, bears to the population of the State.

4. The number of seats reserved for an autonomous district in the Legislative Assembly of the State of Assam shall bear to the total number of seats in that Assembly or proportion not less than the population of the district bears to the total population of the State.

5. The constituencies for the seats reserved for any autonomous district of Assam, shall not comprise any area outside that district.

6. No person who is not a member of a Scheduled Tribes of any autonomous district in the State of Assam shall be eligible for election to the Legislative Assembly of the State from any constituency of that district.

Article 334: Reservation of seats and special representation to cease after thirty years.

Notwithstanding anything in the foregoing provisions of this part the provisions of the constitution relating to –

a) the reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States by nomination; shall cease to have effect on the expiration of a period of thirty years from the commencement of this constitution; Provided that nothing in this article shall affect any representation in the House of the
People or in the Legislative Assembly of a State until dissolution of the then existing House or Assembly, as the case may be.

**Article 335** :- Claims or Scheduled Castes and Scheduled Tribes to services and posts.

The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the union or of a State.

**Article 338** :- Special officer for Scheduled Castes, Scheduled Tribes etc.

1. There shall be a special officer for the Scheduled Castes and Scheduled Tribes to be appointed by the President.

2. It shall be the duty of the special officer to investigate all matters relating to the safeguards provided for the Scheduled Castes and Scheduled tribes under this constitution and report to the President upon the working of those safeguards at such intervals as the President may direct and the President shall cause all such reports to be laid before each House of Parliament.

3. In this article references to the Scheduled Castes and Scheduled Tribes shall be constructed as including references to such other backward classes as the President may, on receipt of the report of a Commission appointed under clause (1) of Article 340, by order specify and also to the Anglo –Indian Community.
Article 341: Scheduled Castes

1. The President may with respect to any State, or union Territory and where it is a State, after consultation with the Governor thereof, by public notification, specify the Castes, races or tribes or parts of or groups within Castes, races or tribes which shall for the purpose of this constitution be deemed to be Scheduled Castes in relation to that State or Union Territory, as the case may be.

2. Parliament may be law include in or exclude from the list of Scheduled Castes specified in a notification issued under clause (1) any caste, race or tribe or part of or group within any caste race or tribe but same as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

Article 342: Scheduled Tribes

1. The President may with respect to any State, or Union Territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the tribes or tribal communities or parts of or groups within tribes or tribal communities which shall for the purposes of this constitution be deemed to be Scheduled Tribes in relation to that State or Union Territory, as the case may be.

2. Parliament may be law include in or exclude from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal communicate but save
as aforesaid a notification issued under the said clauses shall not be varied by any subsequent notification.

PART XIX

ARTICLE 366: DEFINITIONS

In this constitution, unless the context otherwise requires the following expressions have the meaning hereby respective assigned to them, that is to say –

“Scheduled Castes” means such Castes, races or tribes or parts of or groups within such Castes, races or tribes are deemed under Article 341 to be Scheduled Castes for the purposes of the constitution.

1.9 EMERGENCE OF THE PROBLEM

Researches have been conducted on improved strategies, methods of teaching which are of an experimental nature. But still research studies are lacking where clear patterns should emerge also of variations across different socio-cultural and educational settings. Relationships among such features and with contributing factors should provide the basis for intervention/treatment studies for modifying strengthening, accelerating and enriching the outcomes of the students.

It is an admitted fact that no two individuals are alike in this world. Each individual is different from his fellow being in numerous ways. Now-a-days, educators are not only concerned with the students scholastic achievement but also with their social, emotional intelligence and mental health and many other factors that are involved in the development of the personality. Personality tells us how an individual behaves.
An individual will be having a well-developed personality if he has control over his emotions, know how to live in this society efficiently or has general, emotional and social intelligence. Such a person who has social intelligence and emotional intelligence will be able to make better adjustments in the various walks of life.

It has been found that certain students become popular because of their emotional intelligence, social intelligence, mental health, educational aspirations and good personality traits.

Teachers come across such students who appear to have average or above average scholastic aptitude, yet they are doing very poorly in their course of study. Some students reach their goal but many are unable to achieve what they aspire. The reasons may be lack of emotional intelligences, social intelligence, mental health or disintegration of personality.

With the growing realization of the fact that this centuries old “Varna Vyavastha” has seriously impaired the overall development of the society, Govt. of India has provided special reservation for the socially deprived lower caste namely “Shudras”.

No doubt, the legislative measures of the government have ensured enhanced numerical reservation of the scheduled castes, but it is worth exploring whether these provisions for reservations for SCs have helped them in the enhancement of their mental ability, emotional and social intelligence, their mental health and personality make up. Does caste factor affect their level of educational aspiration and personality patterns? Whether SC students are at an equal level with that of their
counterparts belonging to general category in their mental abilities, emotional and social intelligence? Based on an extensive field survey, the present study attempts to answer all such questions.

Keeping in view the above mentioned problem, present investigation was designed to study the role of some psychological variables i.e. emotional and social intelligence, level of educational aspiration, mental health and personality characteristics in the lives of students belonging to General and Scheduled Caste categories, so that proper direction can be given towards their education.

1.10 STATEMENT OF THE PROBLEM

A Comparative Study Of Emotional And Social Intelligence, Educational Aspiration, Mental Health And Personality Characteristics Of General And Scheduled Caste Students

1.11 OBJECTIVES OF THE STUDY

1. To study and compare the difference in the emotional intelligence of general and scheduled caste students.

2. To study and compare the difference in the social intelligence of general and scheduled caste students.

3. To study and compare the difference in the level of educational aspiration of general and scheduled caste students.

4. To study and compare the difference in the mental health of general and scheduled caste students.

5. To study and compare the difference in the personality characteristics of general and scheduled caste students.
1.12 OPERATIONAL DEFINITIONS OF KEY TERMS

1. Emotional Intelligence

It is operationally defined as the ability of the individual to monitor and regulate one's own and other's feelings and to use feelings to guide thought and action. Its measurement is the scores on ten dimensions: self awareness, empathy, self-motivation, emotional stability, managing relations, integrity, self development, value orientation, commitment, and altruistic behaviour, and total scores on the Emotional Intelligence Scale by Hyde, Pethe and Dhar (2001).

2. Social intelligence

It is operationally defined as the ability of the individual to be sensitive about social attributes. Its measurement is the scores on eight dimensions: patience, cooperativeness, confidence level, sensitivity, recognition of social environment, tactfulness, sense of humour and memory, and total scores on the Social Intelligence Scale by Chadha and Ganesan (2002).

3. Educational Aspiration:

Educational aspiration is one's strong desire or ambition for advancement in the area of education. Its measurement is the scores on the Educational Aspiration Scale by Sharma and Gupta (1997).

4. Mental Health:

It is the combination of physical, emotional, moral, spiritual and social health. Its measurement is the scores on the dimensions of mental health: positive self evaluation, perception of reality, integration of personality, autonomy, group oriented...
attitude and environmental competence and total scores on Mental Health Inventory by Jagdish and Srivastava (1983).

5. Personality:

The term personality may be defined as the prediction of what a person do in a given situation and is concerned with all the behavior of the individual both over and under the skin. Its measurement is the scores on twenty factors as measured by Personality Inventory by Misra (2005).

1.13 DELIMITATIONS OF THE STUDY

1. The present study is delimited to a sample of 713 students (456 general and 257 scheduled caste students).

2. Only BA (I) students are taken in the sample.

3. Only two categories – General and Scheduled Caste are considered in the present study.

4. Students studying in B.A. (I) in colleges of Union Territory, Chandigarh are considered.

5. Only five aspects are considered – emotional, social, educational aspiration, mental health and personality characteristics.

1.14 SIGNIFICANCE OF THE STUDY

Significance of a study is related to the utility of conclusion drawn in the field of education.

Findings of the study would provide the basis for intervention and treatment for modifying, strengthening, accelerating the outcomes of the students belonging to general and scheduled caste categories. It is more important for
teachers, so that they can capitalize the opportunities for the students according to their socio-cultural features.

The most important aim of education is the all-round development of the students. But this will only be possible, if we know the various factors affecting personality, mental health, educational aspiration of the students of general and scheduled caste category.

Emotional intelligence has a prominent role in the life of an individual. Without Emotional Intelligence, in the medium to long term, we will have less balanced personal life. The present study will throw light on aspects, whether, in reality, general and scheduled caste difference have any effect on the emotional intelligence of students.

The present study is also helpful from guidance point of view to parents, teachers and educational administrators because, it will enable them to understand emotional intelligence, social intelligence, mental health, educational aspirations and personality characteristics of students of general category and scheduled caste category. It will lead to make arrangements for better environment for enhancing their emotional intelligence, social intelligence, developing mental health, raising educational aspirations and flourishing personality traits.

1.15 ORGANIZATION OF THE RESEARCH REPORT

The introductory remarks along with the objectives, need and importance of the study are given in Chapter-I, while Chapter-II deals with the conceptual framework of various variables. In Chapter III, review of related studies and
hypotheses, on which the present study is advanced, have been presented while in Chapter IV method and procedure has been given. In Chapter V, details of analysis of data along with interpretation and discussions have been given, while in Chapter-VI summary, conclusions, educational implications and suggestions for further research have been presented.

Bibliography and appendices have been given at the end of the research report.