CHAPTER-I

INTRODUCTION

Every society is stratified in one or the other way. The Indian society is also stratified on the basis of caste system, whereas all other societies are classified on the basis of class system. Hence, the Indian society cannot be understood fully without understanding the role of the caste system. Caste plays a very significant role at all aspects of Indians such as marriage, occupation, kinship and lineage. Caste is an all pervasive institution, which even affects the family and the entire community. Therefore India is culturally diverse with regional variations. India, multi-cultural society yet the caste system cuts across these variations and the scheduled castes in whatever cultural sub-system they are born, suffer commonly almost the same type of cultural, social and economic disabilities. Though the scheduled castes are not concentrated in any one area in the country but are scattered and are dispersed all over the country, they commonly suffer from discrimination on all parts of India from caste Hindus.

The scheduled castes in Indian society represent the weakest group in the socio-economic structure, whose sufferings, miseries and disabilities can be traced back to thousands of years when the social institutions of 'Varnashrama' and 'Caste' were created. The oppressive and discriminative Hindu religious codes have waged on inhuman war on the socio-economic, cultural, educational and political life of the scheduled castes. As a result the scheduled castes have been groaning from time immemorial under the obscurantist Hindu social order. They have become hopelessly a part of the discriminatory social system to
such an extent that through their slavish acceptance of the system, they have been perpetuating the same inhuman system for ages.

Much lip-sympathy has been shown, but very little done to emancipate these people from grave social ills. Scheduled castes have remained weak, depressed and oppressed because of the age-old oppressive system. There is a need for a scientific analysis of their problems by social scientists. Even after five decades of independence, there has been no perceptible change in the socio-economic and educational levels of these people for various reasons, which need to be examined by social scientists, administrators, policy makers and educationists, so that the problems of these people can be understood analysed and resolved.

Scheduled castes in India are the most oppressed and the worst sufferers throughout the ages. Mahatmas, Kings and social reformers have come and gone but scheduled castes have remained half-naked, hungry, ignorant and cheated. The Hindu religion has condemned these people as 'untouchables', 'unapprochables' and 'unseeables'. Having been deprived of all the opportunities in the socio-economic, educational and political field, the depressed classes have suffered silently in the tyrannical hands of caste Hindus to whom caste and religion are more important than human beings.

However, scheduled castes in India are known by different names, throughout the country. They are known as 'Weaker Sections', 'Depressed Classes', 'Outcastes', 'Untouchables' and 'Harijans'. The first two names cannot refer to their economic position and the second two cannot refer to the social status and the last one cannot refer to a religious concept.
Sinha (1986:31) writes that Gandhiji named them 'Harijans' where 'Hari' means God, 'Jan' means people and thus Harijana means children of God. But this word, according to Harald Isaacs (1965: 40-41), in Marathi, Gujarati, Hindi and other languages means a child, whose father's identity is unknown and hence a bastard progeny. Therefore the name Harijana was not only disliked but was also hated and opposed by the untouchables. Surprisingly enough, their reaction to the word scheduled caste or even to the word untouchables is not that sharp. As a result there was a wild cry, an agitation and a strong opposition to the Bill using the word Harijana in the Bombay Legislative Assembly. It was duly replaced by the term 'Scheduled Castes'.

Shivaprakasam (2002:40) writes that the term 'Scheduled Castes' was first coined by the “Simon Commission” in 1928 and later in the 'Government of India Act 1935' while the castes were listed systematically in the 1931 Census of India, the term scheduled castes was applied to these castes for the first time in the Government of India Act 1935. Until then they were known as untouchables. Then the Government of India published a list of scheduled castes under the Government of India (Scheduled Castes) Order 1936.

It was very difficult in the initial stages to identify a caste to be listed as scheduled castes. The Government of India decided to make an estimate of the number of such castes in 1930 for providing certain legislative and executive benefits. The census of India 1931 (1933:472) identified the following criteria in order to distinguish the scheduled castes from others:
1. Whether these castes or classes are served by clean Brahmins;

2. Whether untouchables are provided with the services by barbers and tailors whose service is meant only for caste Hindus;

3. Whether caste Hindu accept water from these castes;

4. Whether these castes pollute the caste Hindus;

5. Whether public places like wells, roads and schools are debarred to these castes;

6. Whether caste Hindu temples are declared open to these castes;

7. Whether caste Hindus equally treat highly qualified untouchables with others;

8. Whether caste or class is depressed on account of its ignorance, illiteracy or poverty; and

9. Whether occupation has caused disability to these people.

Mane (1987:79) opines that the 1881 census of the princely state of Mysore had incorporated 'Holeyā' and 'Madiga' castes as 'Outcastes'. They were also known as 'Right hand' or 'Balagai' and 'left hand' or 'Yadagai', respectively. Caste, system was very much rigid and the notion of 'Pollution' was very strong. These two castes were treated as 'unclean' and impure, they are debarred from contact with upper caste and untouchable castes were to keep a long distance while walking on the streets. No caste Hindu teacher admitted the untouchable children to the schools because of the fear of pollution. As a result percentage of illiteracy among these two castes were extremely high.
Natikar (2002: "Educational and occupational problems among schedule caste college students – A case study of Dharwad district") writes that today the term ‘Dalit’ is also often used to identify the scheduled castes. First used in literature, it is now quite extensively used as in “Dalit Movement etc. They are the large group in the Indian population who have suffered from social, cultural, religious, political, educational and economic disabilities since centuries and have been denied a proper status in Hindu society.

Many sociologists have tried to define the term scheduled caste in their own way, according to D.N. Mazumdar (1961:59). The untouchable castes are those who suffer from various social and political disabilities, many of which are traditionally prescribed and socially enforced by higher castes.

As G.S. Ghurye (1961) writes, “Ideas of purity whether occupational or ceremonial, which are found to have been a factor in the genesis of caste are the very social of the idea and practice of untouchability”.

**Criteria of scheduled castes**

Untouchability did not and does not arise by birth alone. Persons become outcaste and untouchable by being guilty of certain acts that amount to grave sins. Untouchables cannot not only a low place in the caste hierarchy together with the existence of social and religious disabilities but also a low economic position as well, scheduled castes are considered as untouchables. Several criteria have been used to distinguish scheduled caste from caste Hindus. If a caste suffers all of the following restrictions, it may be termed as a scheduled caste:
1. Inability to be served by twice born or clean Brahmins;

2. Inability to be served by barbers, water carriers, tailors, hoteliers, etc. who serve the caste Hindus;

3. Inability to serve water to the caste Hindus;

4. Inability to enter Hindu temples

5. Inability to use public conveniences, such as wells, schools, bathing ghats etc.

6. Inability to dissociate oneself from a despised occupation.

Upper caste Hindus expected from the scheduled castes that they should not sit or remain sitting on cots, while a caste Hindu is seen passing infront of them. In different parts of India there are different criteria for maintaining the distance by the caste Hindus from scheduled caste.

Natikar (2002: "Educational and occupational problems among schedule caste college students – A case study of Dharwad district") gives an account of criteria of backwardness according to the Backward Class Commission in 1955.

The Commission has also given the following description of communities and castes which have been classified as backward.

1. Those who suffer from the stigma of untouchability or near untouchability;

2. Those tribes who are not yet sufficiently assimilated in the general social order;
3. Those who owing to long neglect have been driven as a community to crime including scheduled castes, scheduled tribes and other backward classes;

4. Those nomads who do not enjoy any social respect and who have no appreciation of a fixed habitation and are given to mimicry, begging, jugglery, dancing etc.;

5. Communities consisting largely of tenants without occupying rights and those insecure land revenue;

6. Communities consisting largely or agricultural or landless labourers;

7. Communities consisting of a large percentage of small land owners without uneconomic holdings;

8. Communities engaged in cattle-breeding, sheep rearing or fishing on a small scale;

9. Artisan and occupational classes without security of employment and whose traditional occupations have ceased to be remunerative;

10. Communities, the majority of whose people do not have sufficient education and therefore have not secured adequate representation in Government service.

11. Social groups from among the Muslims, Christians and Sikhs who are still backward socially and educationally; and

12. Communities occupying low position in social hierarchy.

Shivaprakasam (2002:40 and 43) opined that 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, 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". However, according to act 341 (2), the parliament of India by law can include or exclude the above mentioned groups from the list of the scheduled castes. Such scheduled castes can be notified separately for each state. Accordingly the president has notified the scheduled castes in the orders called Constitution (Scheduled Castes) Order 1950, the Constitution (Scheduled Castes) part-C Status Order 1951 and the Scheduled Castes and Scheduled Tribes Lists (Modification Order 1956).

As it is known, the scheduled castes are backward socially and economically. Therefore the constitution gives special protection to them. Singh (2003:01) mentions that Article 46 of the Constitution of India states that "the state shall 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".

According to Government notification, Schedule Castes/Tribes Order (Amendment Act) 1976 however, not all scheduled castes suffer from the disability of untouchability such as for instance the Bhajantri, Bhovi, Lambani, Vodda, Korama, Koracha etc, which were treated as scheduled castes in old Mysore area, whereas the same castes were treated as non-scheduled castes in north Karnataka until, 1976. This type of regional differences and barriers created many problems in the administrative and educational fields. Hence the Government of
Karnataka removed the area restriction, which is written in Government notification order (The Scheduled Castes/Tribes Amendment) Act, 1976.

Caste system is mainly responsible for the social disharmony among different sections of the people. Caste in India has shaken the very base of the Indian social system. The roots of exploitation are found in the caste system itself. The caste is a closed unit, which keeps people under 'prohibition', 'fear' and 'separation'. Dr. B.R. Ambedkar (1936:38) the staunchest critic of Hinduism described the Hindu caste system, "The literature of Hinduism is full of caste geneologies in which an attempt is made to give a noble origin to upper castes. This anti-social spirit is not confined to caste alone, it has gone deeper and has poisoned the mutual relations.

Mane (1997:52) writes that the religious texts like 'Manusmriti' described Brahmins as 'Gods on earth' or 'Bhudevas'. Hindu religion has made Brahmins so prominent and superior that no one could question their authority. The ultimate aim of the religious texts was to keep the Brahmins as rulers over all varnas and keep other varnas or non-Brahmins as lowly and undeprivileged classes. It is because the Brahmins manipulated in the ancient days and assigned to themselves the work of writing religious texts and created such social system in which their position, honour and glory were raised. As a result untouchables were subjected to various types of humiliation before they came to enjoy the equal social and economic privileges along with the other castes of India.

In the post vedic period the four varnas become rigidly structured closed hierarchical groups with each following its own occupation and its
rules of endogamy. Each one of them included a number of sub-castes. Each class was rigid in observing its rules. Marriage of people from one class with those of another was treated as violation of norms. Children born of such unions were called mixed breed (Varna-Sankar) or of impure origins. They were not given the caste of either of the parents but were placed outside of the four castes. They were not permitted to associate with the four castes nor were they allowed to take up professions of the four classes. They had to take occupations that involved dealing with dirty or unclean things. They were debarred from attending the social and religious ceremonies of the four upper classes. Persons from the four classes thought it improper even to touch them, as they had unclean occupations and led inferior socio-religious life. They were classified as 'untouchables'.

The ever increasing conservatism of the four fold caste system gave stability to the phenomenon of untouchability. The untouchables considered themselves as such since their birth. They were designated as the 'fifth caste' or 'panchamas'. They lived outside the villages, in isolated areas that were not clean. They were prohibited from entering the village temples from drawing water from public wells, from approaching the words inhibited by clean castes and from following any occupation other than their own. Thus they suffered many socio-economic disabilities.

The scheduled castes have remained socially, economically and educationally backward since the beginning of the caste stratification of Indian society. The problems of scheduled caste students are not only social, economical and educational, they are rather complex, involving many factors. Since the beginning of caste stratification of Indian society, the persons of scheduled castes have remained not only backward but
were considered untouchables and discarded. Their living quarters were located in the lower part of the village. A habitation site which was unhygienic and susceptible to the spread of diseases.

Thus untouchability has been developed as one of the unique features of the Indian society. These untouchables were listed in a schedule by the British Government for the purpose of giving some concessions to these castes because of their disadvantageous position in the social hierarchy. Untouchability and discriminations it exist in one form or the other in both the rural and urban areas in India. It is evident that the discrimination and harassment of people belonging to the so-called scheduled castes are more rampant in the rural areas than in the urban areas. This is a feature which can be observed every day although incidents concerning injustice done to people of scheduled castes are not reported as much as they deserve to be.

The social system based on religion in ancient India was undemocratic and it never allowed lower castes to mix and mingle with upper castes. Many artificial prohibitions were imposed on the shudras. The crude laws framed by the vested interests kept the shudras in fear and despicable positions. For instance Buhler G. (1886:271) gives an example of Manusmriti. “If shudra mentions the name and class of twice born with continually, an hot iron nail of ten fingures be thrust into his mouth. The king shall pour hot oil in the mouth and ears of Shudra if he disrespects the Brahmin and behaves arrogantly with him.

It is because the Brahmins created the Varna and caste system. Naturally it would have been a surprise if they had not ranked themselves topmost in the caste hierarchy. They prescribed ritual purity
and status, which were associated with the social, political, economical and judiciary powers which were in turn vested positively with the level of caste in caste hierarchy.

The chief aim of the Brahmin law givers was not only to reduce the social status of Shudras, but also to degrade there economic status. The Brahmins knew that if shudras are reduced to low economic position they cannot protest or resist and the Brahmins could rule the shudras for centuries to come. Thus the right to own property was debarred to them in the Hindu scriptures. The mere sight of possession of wealth by shudras injured a Brahmin. Shudras lived as "Hewers of wood and drawers of water" who lived under the mercy and sympathy of Brahmins.

The instances given in the religious scriptures help to show the directions given to the Hindu society with respect to untouchability that exists today. The twice-born Hindus sought to make the shudras and the anti-shudras their perpetual slaves. Slavery here does not mean a legalized form of subjection only. It could be a state of society in which some men are forced to accept from others the commandments which control their conduct. The laws relating to shudras were in favour of Dwijas, who dominated ruthlessly the untouchables. Lord Buddha was perhaps the first great teacher of mankind to raise a revolt against caste.

Samuel, M.R. (1871:45) remarked that the untouchables were out of the varna system and had no share in the social, political and judiciary powers. On the contrary they were slaves and were offered as presents to friends or gifts to temples and were bought, sold and mortgaged in the same manner as the land on which they dwelt or as the cattle or other property of their owners. The master had the right even to kill a slave.
The Chaturvarna system based on occupation did not give any opportunity for lower castes to choose the work which would give them honour, prestige and status. Those who undertook the filthy jobs were not allowed to get education, they were debarred from mixing with other higher varnas. Thus the lower varnas were deprived of all the opportunities deliberately and were reduced to the weakest position. In this context Dr. B.R. Ambedkar (1936:28) refers to the problem as follows. On account of the Chaturvarna, untouchables could receive no education. They could not think out or know the way to their salvation. They were condemned to be lowly and not knowing the way of escape and not having means to escape, they become reconciled to eternal servitude their inescapable fate”.

The caste system has not only killed the unity among the lower castes but it has also deculturised the lower castes. The caste Hindus knew that if the culture of the lower castes is destroyed, ultimately they will fall into rigid superstitions and bad customs and ultimately the lower castes cannot compete with the forward castes and this would secure the positions of upper castes and maintain their rule in the society and there would be no threat to their happy living.

Brahmins throughout the history have cared only for their material happy life and ruling interest in the name of religion. In this context J.R. Kamble (1979:5-6) writes, "Brahmins paid no attention to the social ills. They had no sympathy for the oppressed and depressed classes. They promoted no movement to strengthen the hands of brotherhood by spreading true knowledge. Under this system the fate of the downtrodden was sealed. For their social, religious privileges and occupations, training
and education, right from the birth to death the poor souls suffered at the hands of caste Hindus more particularly under Brahmins.

Brahmins inflicted religious fears on the non-Brahmins, which have deculturised and kept the non-Brahmins in dark and dismal state. The Brahminical literature has imposed many fearful laws. Ambedkar (1917:81-85) said that many discriminatory laws prevailed in ancient India. The nature of punishment differed from one community to another, for similar offences, and shudras were the worst victims of such laws. Shudras were also prohibited from wearing sacred thread, studying vedas and kindling sacred fire. The three factors responsible for the degrading position of scheduled castes in India are: (1) Hindu religion (2) Brahminical oppressive laws and (3) Brahmins. They have created an artificial division among Indians and claimed to themselves the status of a superior class and remained as ruling class since the ages.

The idea of untouchability and pollution keeps scheduled castes to the lowest position and virtually there is no cultural development among the untouchables. In this context Dr. A.M. Rajashekharaih (1971:42) writes, untouchability was a disability of a religious nature and not just or solely a social aberration. Religion was fully impressed to support and justify this practice.

The Shudras were forced to eat beef and hence were supposed to be polluted and this made them untouchables. Even today in southern parts of India scheduled castes are forced to wear clothes below the waistline. Chamaras are beaten when they are dressed like Rajaputs. The marriage procession of scheduled castes are prohibited in Chennai. The untouchables have to use respectful language and a low tone while
speaking to their high caste man. In this context Mateer, S (1871) writes, "The Pulayan Dare not say ‘I’ but ‘adiyan’ ‘your slave’. His house is called ‘Madam’ (dung heap) hut. His children he speaks as ‘monkeys’ or ‘calves’ and when speaking he must place the hand over his mouth lest the breath go forth and pollute the person he is adressing”.

Dr.J.H. Hutton writes, “if the pulluyan wish to address a Brahmin he must stand for off from dry load”.

The caste Hindus are so worried about purity that if by chance they touch the untouchable, the first thing they would do is to bathe, to recite prayers and change their sacred thread which would purify. Thus the Hindu Brahminical laws are the greatest enemies of scheduled castes in particular and non-Brahmins in general, which have destroyed the socio-economic and cultural life of the lower castes. The Hindu religion makes Brahmin a very powerful and “Divine authority to rule.

During the modern times we find that the situation which existed since Manu not only continued but worsened in the Peshwa regime. G.S. Ghurye (1969:10) said that the Mahars and Mangs scheduled castes in Maharashtra, were not allowed within the gates of Poona city after 3 p.m. 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 Brahmins, defiles them. During the Peshwa rule in Maharashtra the scheduled castes had to carry earthen pots tied to their necks for their spitting purpose so that they would not spit on the public roads. They were required to carry brooms behind them as trails to efface their so called polluted foot prints.
As per Census of India 1901 (1901: 181-182) the lower castes in hierarchy were required to keep a respectable physical distance from the higher castes. In Kerala Kammalas (artisan caste) had to keep a minimum distance of 24 feet from the castes above them. Izhavas and castes in that group (Palet Jatis) had to keep a minimum distance of 36 feet, Pulayas and other scheduled castes had to keep a minimum distance of 64 feet. The touch of all castes below the shudra caste group downwards caused pollution to the castes above them.

Dhananjaya Keer (1971) opined that the untouchable was not allowed to enter the house of the upper castes. However an untouchable 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, while things like clothes were to be purified by only 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 caste only outside the house in leaves or broken vessels which were to be washed by him before and after use.

Gough K (1959 : 121) also had same opinion that a caste served only the castes above it and since the scheduled caste was the lowest caste it had to serve all castes and no caste served him. The scheduled castes member was not allowed to walk on public roads or enter the temple. In the court of justice, he had to shout from the appointed distance and take his chance of being heard. This is because he was prohibited from entering the village or town and hence, virtually prohibited from employment, business and contact with the people.
Ghurye G.S. (1961:11) is of the opinion that the scavenger was not required to carry a broom in his hand or under his arm and was required to shout announcing his polluting presence. In some places the scheduled castes are not allowed to use common paths and village Banias do not supply their necessities.

Report of the commissioner for scheduled castes and scheduled tribes (1961:29-30) reported that the excessive untouchability in rural areas coincided with the lethargic attitude of the police in curbing this evil. The scheduled castes were not allowed to draw water from public wells constructed by state water board and they had no access to hotels and Dharmchalas. The caste Hindus left 200 cattle to graze in the fields ready for harvest of the scheduled castes in a village in Hyderabad district of Andhra Pradesh.

The untouchables lived at the outskirts of every village. Such places are even today recognised by their caste names such as 'Holegeri'. Their settlement is situated in slums and they are clamped by poverty and ignorance. They were not permitted to use 'Bricks' and 'Stones' to build their houses. They were only allowed to live in the thatched huts. It is not only utter poverty that must not have allowed the scheduled castes to build their houses with bricks and stones but also the caste prohibitions against them. In this context Buchanan F (1807:16) writes, "The Holeyas are not permitted to build their huts, within the walls of towns or villages, but there may be any hedge they generally inhabit between it and the Ditch. A Brahmin if he be touched by a Holeya must wash his head and get a new thread".

The main aim of caste Hindus was to keep the lower castes in the low status by denying them all the civil rights. Deep conspiracy and
hatred of caste Hindus conspired against the untouchables to keep them under perpetual ignorance and thereby reduced them to the class of slaves.

Thus the caste Hindus put severe restrictions on the food, dress and occupations of the untouchables. They were not allowed to take the occupation which could give them better livelihood. The untouchable castes faced many problems and led a half starved life.

Today caste has received social, economic and religions sanctions and has become an inseparable part of Indian society. Neither democracy nor modernization has been able to eradicate it, caste has today only become modified. Due to Indian politics, caste on the contrary has become highlighted.

Untouchability has become closely identified with the caste system. It is a hereditary aspect where the child of an untouchable automatically becomes one due to no fault of his own.

**Population of scheduled castes**

A study of numerical strength of the scheduled castes shows that there is a steady and immense increase in their population.

The total number of scheduled castes population in 1921 was 52.7 million. But in 1931 there was a marginal decrease to 50.2 million due to starvation and poverty brought about by famina in the north-eastern parts of India and due to some incurable diseases. In 1941 they had only 48.0 million while in 1951 the figure stood at 55.30 million. In 1961 the increase was 64.50 million. Ten year later in 1971 the population of the scheduled caste was 89.50 millions. A sudden
increase is thereafter perceived with 104.75 millions in 1981 and 140.00 millions in 1991. Though the number is steadily increasing the main reason for their backwardness is that a vast majority still reside in rural areas where traditions and customs still victimise them. It is shown by the following Table 1.1.

<table>
<thead>
<tr>
<th>Year of census</th>
<th>Total population of SCs in millions</th>
<th>Percentage of the SC population out of total population (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1921</td>
<td>52.70</td>
<td>-</td>
</tr>
<tr>
<td>1931</td>
<td>50.20</td>
<td>-</td>
</tr>
<tr>
<td>1941</td>
<td>48.00</td>
<td>-</td>
</tr>
<tr>
<td>1951</td>
<td>55.30</td>
<td>-</td>
</tr>
<tr>
<td>1961</td>
<td>64.50</td>
<td>-</td>
</tr>
<tr>
<td>1971</td>
<td>89.50</td>
<td>15.50</td>
</tr>
<tr>
<td>1981</td>
<td>104.75</td>
<td>15.75</td>
</tr>
<tr>
<td>1991</td>
<td>140.00</td>
<td>16.48</td>
</tr>
</tbody>
</table>

Table 2
Scheduled caste population to the total population in Karnataka 1971 to 1991

| Year | Total population | Scheduled caste population | Percentage of the SC population to the total population (%)
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1971</td>
<td>29,29,9014</td>
<td>19,66,999</td>
<td>18,83,035</td>
</tr>
<tr>
<td>1981</td>
<td>3,71,35,714</td>
<td>28,43,413</td>
<td>27,51,940</td>
</tr>
<tr>
<td>1991</td>
<td>4,49,77,201</td>
<td>37,56,069</td>
<td>36,13,210</td>
</tr>
</tbody>
</table>


The above table shows the scheduled caste population in Karnataka from 1971 to 1991. The above table has depicted that the population of Karnataka in 1971 was 2,92,99,014. Among which the scheduled caste population was 38,50,034 thereby accounting for 13.14 per cent. A decade later in 1981 the total population had risen to 3,71,35,714 while that of the scheduled caste was 55,95,353 which was 15.07 per cent. Finally in 1991 the population of Karnataka was 4,49,77,201 of whom the scheduled castes were 73,69,279 that is 16.30 per cent of the total population. From this table we may infer that the population of the scheduled castes in Karnataka had increased very rapidly even out spacing the national average growth.

Literacy rate among scheduled castes

<table>
<thead>
<tr>
<th>Year</th>
<th>General</th>
<th>Scheduled caste</th>
</tr>
</thead>
<tbody>
<tr>
<td>1961</td>
<td>24.00</td>
<td>10.2</td>
</tr>
<tr>
<td>1971</td>
<td>29.45</td>
<td>14.67</td>
</tr>
<tr>
<td>1981</td>
<td>36.23</td>
<td>21.38</td>
</tr>
<tr>
<td>1991</td>
<td>52.21</td>
<td>37.21</td>
</tr>
</tbody>
</table>
From the above table it is understood that the literacy rate of scheduled castes throughout the country is unsatisfactory. It is due to unfair treatment given to them in India since ages. Therefore they are facing the acute problems from educational perspective. Therefore there is an urgent and rapid need of educational advancement among scheduled caste population in India. Therefore the present study is undertaken by the researcher.

REVIEW OF LITERATURE

Traditionally, Indian society has been based on hierarchy and scheduled castes have been deprived of social, economic and cultural rights and have been engaged in menial occupations with no right to education. They remained victims of suppression and exploitation until independence. During British rule they had some open avenues for modern, secular education and occupations. At the time of independence the constitution provided special facilities for their education and occupation. Although their progress is marginal, education continues to be an effective means for their development. Therefore the present research is an attempt to draw attention towards the educational problem of scheduled castes student at higher level. However many scholars made attempts to draw attention towards the educational problems of scheduled castes students in many scholarly studies.

A social and cultural revolution has been brought about in a system where a quality of educational opportunity is provided and education is deliberately used to develop more and more potential talent. Educational development is the essential pre-requisite to the all-round development of any community educationally, socially and culturally. But
this is great obstacle for scheduled caste people who were denied of getting education. Hence, scheduled caste group is still facing educational problems, but the intensity of problem is on decline.

Before going to deal with available literature on research, it is inevitable to discuss the significance of education in the progress of community. Hence let us discuss the importance of education briefly.

Education has a crucial role to play in bringing about orderly and peaceful socio-economic and political change. In India, which is on the verge of modernization, the significance of education as the basic instrument for a radical social change is accepted by one and all. Education is the means to the end of human betterment. In India the goals of education must be conceived in a revolutionary fashion to re-order and reorganise the very foundations of Indian society. Education can initiate social changes by bringing about a change in outlook and attitude of man. It can bring about a change in the pattern of social relationships and thereby it may cause social change.

In every society and in every age, a system of education evolved according to its need and the temper of its times, education is a process. Indian education in its wider perspective was more inclined toward spiritual development, receiving knowledge and disciplining the mind as well, but today it is secular.

Bantock G.A. (1966:131) says, "Education can no longer be only a matter of communication skill, knowledge and technique, but will also be a major vehicle of social transformation in a comprehensive manner". By this study it is proved that education necessitated the expected social change in the society.
V.K.R.V. Rao (1966:77) opined that education creates some knowledge of basic things in terms of clothing, shelter etc. It also makes the people aware of modern methods of production as against the traditional methods of production. Social education also helps in the cultivation of human factor for the purpose of socio-economic change.

Education is very complex process, which helps in the development of body, mind and spirit of individuals. It is not merely a technique but is a basic weapon for stimulating individuals to think and perform better in ordering their lives in a fruitful manner. Education implies the transmission of culture from one generation to another by creating the power to awaken men to their social responsibilities.

Singh and Others (1976:19) opined that education paves the way for getting better jobs and training to improve the social, economic, political and cultural standards of the people and helps to change their attitudes and makes them more mobile and dynamic.

Jayaram N (1973) says, “there is a reciprocal impact of higher education on inequality and it leads to destroy inequality and resulting into social change”.

Olive Bankers (1954) said that education helps the scheduled caste students for their upliftment and also it helps for effective political participation to the scheduled caste people.

Patil and Jayadeb (1991) said that education is essential for the socio-economic modernization of all the societies, it is one of the important key that unlocks the door to modernization.
Halena (1973) studied the impact of education on women and finds that as a result of higher education, women are more likely to experience and undertake identity reformation in marriage and widowhood.

Thus education is also considered as sine qua non of attaining a better socio-economic status in the society. It adds dignity, grace and prestige to one's attitudes, opinions and behaviour patterns. It is also considered as a powerful media of reducing prejudices and discriminations in societies.

Sachchidanand (1977) and Kamat (1981) opined that in all societies of the world, education as an instrument of socialization is considered as powerful catalytic agent of social change.

Let us review some related research and available literature on education of the scheduled castes.

So far as the educational backwardness of scheduled caste people is concerned to the educational gap between the scheduled castes and the rest of the society is still very wide and the rate of improvement is very slow. In this context D'Souza V.S. (1975) says, "the educational progress of the scheduled castes highlight two major deficiencies, first, the scheduled castes lag very much behind the rest of population in their educational achievement and the second, among these castes themselves, some groups have made more rapid progress than some others. Thus D'Souza said that even among scheduled castes, education has not spread evenly.

He (1980) has also analysed the educational problems of Scheduled Castes in the Punjab state. He feels that inspite of special educational
facilities provided by the state for scheduled castes aimed at raising its educational level to bring it on par with that of the rest of the population, the educational gap between the scheduled castes and the rest of the society is still very wide and the rate of improvement is very slow. He has also thrown light on existence of educational inequalities among the scheduled castes themselves. D'Souza states that the educational inequalities between the scheduled castes and the rest of the society are due to the longstanding socio-economic exploitation of the former by the latter.

Naidu and Others (1994) said that among the scheduled castes, the lowest rung were completely denied access to education for centuries and were forced to take unclean, degrading hereditary occupations. In independent India efforts were made to uplift them, resulted in the launching of multipronged programmes. As a result they have achieved perceptible, though slow, positive change in education.

Singh (1979) in his study of the scheduled castes of Rajasthan reveals that they are not fully aware of the educational facilities to which they are entitled. A noteworthy feature of this study is that they are not adequately exposed to mass media which have the potentialities to create greater awareness among them about the educational programmes designed for them.

Chauhan and Narayan (1976) studied the educational dimension of scheduled castes in a district of Uttar Pradesh. Their findings show that the scheduled caste enrollment rates are much lower than that of other castes and the overall literacy rate is one third of the general population. Further in 70 per cent of the cases, the student's father is illiterate and
in 70 per cent of the cases the student appears to be the only educated member of the family. Moreover since all the educational institutions were established and managed by the members of upper castes, perceptible discrimination against scheduled castes is practiced.

Vageshwari (1972:206) conducted a study on Harijans in Tamil Nadu, in which it was found that the literacy level of scheduled caste students was lower than that of the non-scheduled castes. The parents of most of the scheduled caste students were illiterate and that they were ignorant of what the government was doing for promoting the education of the scheduled caste people.

Although the general literacy is increasing day by day among scheduled castes the rate of increase is very slow. Velaskar P.R. (1986) has opined that in India it is well documented fact that though access to education has been formally democratised at all levels of education, there is still a successive decrease in the enrollment rate as one moves up from the primary level to university education. Therefore he pointed that the dropout rate is quite alarming.

A study done by Premi, Kusum (1976:251-259) on scheduled castes in Punjab, indicates that the progress achieved by scheduled castes is not satisfactory and the gap in literacy continues to be wide between rural and urban scheduled castes. Further the study revealed a wide gap between rural and urban literacy rates of the scheduled castes and non-scheduled castes.

Infact some sociologists stress that this is what may be termed as the theory of cultural deprivation. This theory attempts to explain the reasons for the problems faced by a student due to his family
background, his neighbourhood, his environment and his sub-culture. Thus culturally deprived child is deficient in important skills, attitudes and values, which are required for high educational attainment.

Isaacs H.R. (1965:163) observed that self-betterment in India has to begin with education and as far as the ex-untouchables are concerned, this has so far affected only ten per cent of their population. Thus they show unsatisfactory position of progress.

Srinivas M.N. (1977:19) opined that though the educational facilities were provided, by and large, they seem to be unable to take advantage of it. This is an indication that the problem of the scheduled caste people is different from that of the other low castes since the latter have a means of pushing themselves up in the system, while the former do not.

Parwatamma C. (1968:279-286) gives some account of the frustration prevalent among the scheduled castes in post-independent India. She has observed that constitutionally the practice of untouchability and its all forms is abolished but even today it has remained only as a legal fiction. She also discovered a big gulf between the scheduled castes politicians and the educated on the one hand, and the common masses on the other. In Karnataka state most of the scheduled castes people have got government jobs and have been alienated from their own people. Economic betterment has brought about class consciousness but has not helped to remove the stigma of untouchability.

Similarly Beteille (1981:48) said clearly that it is the pernicious custom of untouchability which is the greatest stigma which scheduled
caste student has to bear. He said that even the plight of the poorest of 
the poor Brahmin boy is nothing as compared to the problems faced by 
an untouchable student for he has to first overcome this life long stigma, 
therefore the educational system, overcome segregation from other 
students and then try to succeed.

Hayavadan Rao C (1929:582) and Chitra M.N. (1972:161-166) 
reported that until recently the caste Hindus were not prepared to allow 
the scheduled caste children to sit along with their children in the 
schools. The caste Hindus were totally opposed to education for the 
scheduled caste children. Even a few attempts made by the Government 
were thwarted by the caste Hindus. And therefore, the progress of 
education among the scheduled castes was painfully slow, though several 
steps were taken.

Bernstein (1961) concludes on the basis of his study of school 
children from working class background that even the language used for 
expressing ideas is limited affecting their power of expressing their views. 
Consequently they do not do well or score less in tests and examinations 
and cannot compete with children from less deprived or better of sections 
of society. This is a great problem of children from deprived sections of 
society because though they may be intelligent they are unable to score 
well.

Desai (1976) found that in Gujarat, there is untouchability at the 
occupational level and in the public sphere and changes of attitudes and 
cultural changes are still to be brought. The study done by Chauhan and 
Narayan (1976:13-17) in Uttar Pradesh discovered that in all the 
managing committees and schools, teachers were from higher castes,
which is an important area of discrimination. Moreover, they observed that most of the scheduled castes students demanded separate schools for the scheduled castes.

Borale (1968:96) said that the deprivation faced by untouchables is similar to the one faced by Negroes in a White dominated society such as low status, prejudice, poverty and social deprivation.

A similar opinion is drawn by Paranjape (1970:182) who opined that apart from the cultural deprivation, the stigma of untouchability creates an inferiority complex which is the greatest hurdle.

The problems of the scheduled castes have not been evaporated immediately with the advent of education. Their age long deprivation has created many problems and hurdles they have had to overcome. In an another study Chitnis, S. (1981:38-72) observed that cultural deprivation has made the scheduled castes students to cultivate a different self-image and they do not tend to freely mix with their peers from upper caste. Further a problem faced by most of them is that a majority of them have got education through suffering many gaps and breaks. However, those who have not experienced this, have done quite well in their studies.

Further, she has observed that inspite of the massive facilities for the education of the scheduled castes, it is only the brighter amongst them, the good performers, who made it to high school and college.

Dropout is also the main educational problem of scheduled caste people. Because in a large number of cases the scheduled caste students were first generation learners. In this context Lal (1984:68) in his study of the Bhangi caste students, observed that many of them entered
schools due to the encouragement received from the Arya Samaj in the North. However, many of them dropped out even before completing their education and took up lowly paid urban jobs as they gave them some small income and they refused to go back to rural areas to face the stigma of untouchability.

Similarly Mukherji (1980:42) on the basis of his study of Chamars or Cobblers of Uttar Pradesh said that inspite of scholarships and reservations, the dropout rate is quite high. He said that the education which they receive is non-functional and cannot prepare them for any good vocation. They do not take up leather work due to literacy but do not have a good education to take up a good job. It is a vicious circle and therefore many migrate to rural areas for agricultural labour.

Khan (1980:67) revealed some reasons for the dropouts among scheduled caste children. She said that with the arrival of a new child, the mother’s responsibilities go on increasing in the family. She (mother) decides to place the small child in charge of the elder child. As the expenditure involved in schooling increases without a proportionate increase in the family income, the parents are forced to effect economy in family expenditure and in this process, the axe falls on one or two school going children. Financial stresses and strains compel the parents to take away the girls from schools in preference to boys, since boys are expected to maintain their parents later on.

Agarwal J.C. (1966:50) said that drop outs are not peculiar features of the scheduled caste children alone, but it happens in all the segments of the rural population. But drop outs gain momentum, currency and significance because of the fact that large scale dropouts
pose a social problem. On the whole the wastage is more pronounced in the case of girls.

The well known sociologist Hyman H. (1967) argues that children from lower classes have a self-imposed barrier value system which does not encourage the attainment of education. Consequently they are disinterested, do not realise the importance of education as being linked to a better livelihood do not have sufficient family encouragement and support etc. Lack of strong values encourages them to dropout and go for low paid jobs. They are unable to rise above the self imposed low status in the social hierarchy. This leads to the propagation of sub-cultural differential status.

In the same way Trivedi Harshad (1996:206) observed that the spread of education among the scheduled castes is not in commensurate with their growing numbers, as also the reservation in jobs is low as compared to their large population. This is the reason as to why many scheduled castes students dropped out go back to agriculture as they are aware that they cannot get good jobs after completing their education. Hence, agricultural labours in India's rural areas still remain largely scheduled castes.

The economic condition of the family has its impact on the education of the people. Geeta B.N. (1996) observes that support and encouragement for education may not be always lacking in Dalit families even where parents are poorly educated. The financial support extended by parents to children for the pursuit of studies even under adverse conditions is a concrete indication of their positive attitudes to education. Further she opined that no doubt, these factors are of importance in explaining the phenomenon of wastage in education.
Lai (1979) has in his study of faculty-wise distribution, opined that the number of scheduled caste students is higher than that of other castes in arts faculty, while in science the situation was just reverse. Further, the encouragement from home and father's education had no significant influence on occupational aspirations of scheduled caste students.

Rajagopalan (1979) found that the scheduled caste students suffer from many problems viz., the economic condition of these students being acute and feeling the need for tuition which cannot be obtained due to financial crisis, forces them to take up arts subjects. Similarly Sachchidanand (1979) observes that in the absence of facilities for studying science, a majority of scheduled caste students had to offer arts subjects.

In this regard Natikar S.C. (2002) opined that the parents of scheduled caste children are ready to send their children to schools regularly if the government extends necessary facilities in addition to cash allowances. They are also prepared to educate their sons in high schools and colleges subject to the availability of these facilities. However, majority of them are satisfied with primary education for girls.

The disadvantages faced in early life sometimes come in the way of students from low socio-economic background as opined by Folger, Asten and Bayer (1970:310) who conclude: "Not only are boys and girls from low socio-economic background less likely to go to college, but they are less likely to go to one of the highly selective colleges and are more likely to go to a junior college. This adds further to the disadvantages of a low socio-economic background."
Khan M.A. (1980:63) disclosed some reasons for not sending the children to school among scheduled castes. She opined that poverty is the main obstacle to their education. Parents want their elder children, particularly girls, to stay at home and take care of the children and take food to their parents during lunch time, which is main hurdle for female education among scheduled castes. Initial resistance on the part of the children to go to school is not tackled properly by the parents when children refuse to go to schools and cry, parents do not pursue their children at all.

Wankede G.G. (1999:27-28) opined that the progress made by scheduled castes people is quite unsatisfactory in education, employment and overall socio-economic fields. The main hurdles in their progress could be that the means of education is out of their reach as education itself is expensive and urban biased. Their poor family background plays a crucial role in poor performance in education which is directly linked to occupational and economic status. Although the special provisions have been useful, their implementation has been poor. Those who get educated suffer from stigma of caste and untouchability both at social and psychological level and hence they continue to lag behind the general population.

Natikar S.C. (2002) has indicated that majority of scheduled caste students belonged to poor family conditions, who are not in a position to buy all books, resulting in low educational performance. Lack of text and reference books often comes in the way of better education performance. The scheduled caste students make use of library books. However, their educational performance is not very satisfactory. It may be due to non availability of proper books to student. Hence the scheduled caste
students are facing the problem of books, which are very costly and they are unable to buy them.

Usha Naidu (1979) has studied socialization of scheduled caste children in school. She opined that the scheduled caste students dropped out of school because of the rigid attitudes of high caste teachers. Further she has opined that a majority of scheduled caste children in urban areas who have to work for their livelihood do not have time to think about education and schooling.

Singh (1986) said that scheduled caste students are facing the problems in getting scholarship in colleges, where they receive them after six months of admission and till then they have to spend on their own. Many parents cannot send their children for higher education only because of limitations of financial resources. This kind of problem is most genuine for the Harijans.

What has happened to the scheduled castes learners after having come to the schools and colleges is well revealed by a study conducted by Shah and Thaker (1979:126) in Gujrat. The study revealed that the scheduled caste students were, largely, the first generation educated, motivated not by self or their family but by the Governmental encouragement, they were likely to lack strong motivation, ability, good study habits, good performance etc. required for study. They sought shelter in their traditional group ties by sharing rooms with members of their own caste and showed high homogeneity in their friendship patterns. They participated less in the politization process and felt shy of exposing themselves to mass media and also felt shy of modernizing their attitudes and behaviours.
Another study conducted by Singh and Dubey and others (1979:130) found that the literacy of the parents of the scheduled caste students was very poor, a majority of the scheduled caste students were not having congenial home atmosphere for proper study and they were in economically difficult conditions.

Adishesha and Ramanathan (1979:84) conducted a study in Tamil Nadu and found that the wastage in education at primary level in case of the scheduled castes was very high, a majority of students came from illiterate homes in difficult financial conditions. They found it difficult to follow the curriculum.

A study of the personal characteristics and academic achievements of the scheduled caste students of Meerut University was conducted by Gupta (1978:157-166). It was found in this study that the scheduled caste graduate students are more afflictive, more inferior and more enduring, they are less aggressive, less dominant and less succourant as compared to non-scheduled caste students.

Many scholarly studies show that though there is a growth in the enrollment ratio of scheduled caste students, they are still lagging far behind other castes. Hence it is a matter of concern. As pointed by Jayaram (1990:131) “Generally, the scheduled caste students tend to get enrolled in general degree rather than vocation oriented diploma courses and they tend to be away from science, technology and commerce and prefer arts courses”. Therefore in several professional courses the seats reserved for scheduled caste students remain unfilled as suitable scholars are not found.
The committee of the members of parliament on education (1967:10) reported that despite of increasing attention given since independence to the education of weaker section of the community, the gap between their level of educational development and the average for the society as a whole still continues to be very wide. Therefore it was desired to find out the educational conditions of the scheduled castes.

In this context Haq (1986) has said that though traditional education in India has undergone change, the traditional caste structure still continues; education among scheduled castes still lags behind in the larger process of modernization.

Chitnis (1979) and Premi (1984) hold that instead of providing equal opportunity to all the present system of education is creating new inequalities. The available data show that only a small proportion of scheduled caste students have been able to reap major benefits of higher education and modern education. It is because education among scheduled castes is still a problem.

Due to lack of proper guidance, the scheduled caste students are attending schools at a later age. Pimpley (1979) has revealed that college students among scheduled castes were mostly overaged, in most cases their parents were illiterate with meager financial resources. Further they also had to spend a lot of time in performing domestic duties which interfered with their studies.

According to K.M. Kapadia (1972) there is a close relationship between the educational level and the type of family in urban areas more than in rural areas. In the rural areas, the family has stronger ties but the educational level is low.
Similarly Shivanandam and Reddy N (1990:30) in their study of scheduled caste school children in Andhra Pradesh have shown that the first generation to go to schools in the family often face many difficulties and are unable to choose a definite career due to lack of parental guidance.

So far as educational and occupational aspects are concerned, there is an extreme degree of gender inequality. Compared to men, women have far more limited access to both educational and occupational resources. Dunn D (1993). Thus gender inequality is yet another problem.

Among the scheduled caste population, the women and children perhaps are the most socially and economically disadvantaged. For them it is an uphill task to obtain social justice and economic equality. In this context, Rozario, M.R. (2002:214) observes that not only do women scheduled caste labourers in rural India get low wages as compared to men. She further asserts that the main reason for prostitution is the extreme and rampant poverty which very often forces these women to the oldest profession. Ignorance, superstition, tradition and illiteracy conspires such women to become easy prey to middle men who sell them in urban areas. Even here they suffer from disabilities because Rozario notices that scheduled caste women face restrictions and are paid lower as compared to the non-scheduled caste prostitutes. They are also subjected to physical abuse and are forced to do manual work.

Chauhan B.R. and G. Narayan (1976) have opined that a negligible number of girls among scheduled castes go to school and this is particularly so in rural areas. Thus there is a need for planning special
measures to minimise the gap in the enrollment of scheduled castes boys and girls. Further, they observe that ignorance and illiteracy of parents affect many scheduled castes girls and very few of them are getting education inspite of the help of government facilities.

Bindhu (1979) observes that literacy rate among the scheduled caste female was very low specially in Uttar Pradesh as pre-primary education was not popular among girls in Uttar Pradesh as parents refused to send girl children to schools and were put to domestic work. Educating girls was traditionally considered a waste of time.

Singh (1979) has revealed that a very low number of scheduled caste girls come for education than the boys. The scheduled caste girl students were comparatively of higher age, with a heavy concentration in the subject of arts. This showed their lack of awareness of future prospects and further they had a low level of aspiration for technical and professional jobs.

Pimpley P.N. (1980:47) says, “Before and just after independence, however, the progress is not uniform in the case of males and females. Owing to the efforts of the government and other organisations, the male members of scheduled castes have made considerable headway in the field of education, but the educational progress among the female members is yet to be accelerated.

Similarly Nagi (1990) studied four villages of Rajasthan and who revealed that child marriage has been a major cause of girl’s low literacy and lower level of education. Further due to utter poverty of scheduled castes many of them dropped out of schools after primary education. Therefore for the education, government has been providing scholarship facilities and free education but still has not made much impact.
Sharma (1974) found that hostel and scholarship facilities, provided to scheduled caste students have increased the enrollment of scheduled caste students in schools and colleges. It is due to acute poverty of scheduled caste groups and such facilities encourage them to pursue their education.

Sunela Malik (1979) found that education leads to the abandonment of caste based occupations and opens avenues for occupational advancement. The educated scheduled caste students believe that higher the education, the higher is the occupation.

Chitnis S. (1975) states, that although education facilitates occupational mobility for the scheduled castes, the fact that they are enrolled in less prestigious courses, makes for a situation wherein the mobility affected is largely of the character of transition from untouchable caste to disadvantaged class.

Pimpley (1980) also said about the relationship between education and occupation. In the context of present day Indian society, the acquisition of education, particularly higher education can be seen as a major avenue for occupational mobility, which also depends upon occupational aspirations.

Chakravarty and Singrole (1996) opined that scheduled caste people's social and economic development depends only on education. With the help of education, these people come forward. Similarly Agarwal K. (1987) observed that out of three generations the second generation of scheduled caste women are receiving education and they contribute to the education and occupational mobility of the family.
Reddy and Kaliappan (1989) found that the younger generation in the lower status castes, by acquiring education and other skills may be in a position to change their occupation and improve their economic status and also in a position to participate in political activities of the rural communities in future.

It may be noted that Spady (1978) generally concludes that though there may class, ethnic and sex differentials in educational performance, his study shows that the position of the lower social strata has considerably improved with the spread of education as compared to the social position of their parents. This is particularly because of better accessibility of education for a larger section of society with an increase in educational institutions and better financial allocation made by Governments.

Thus, many kinds of problems pertaining to the education of the scheduled caste students in India have been revealed by the studies made. Mostly, these are problems of socio-economic in nature. A few of these relate to their enrollment and academic performance and gender discrimination. Almost all the studies have reported that the scheduled caste students are inferior to other caste students in their caliber and performance. It may be seen from the review presented earlier that approximately, fifty per cent of the studies have concentrated on the study and identification problems of the scheduled caste students at various levels of education.

Thus this review of research and literature includes books, articles, research papers, abstracts dissertation which are mostly related to the topic under investigation. Review of research studies serves as a buckle
between the old and the new, between the known and unknown and between the already investigated and to be investigated. It helps the researcher to put everything in proper perspective and then proceed further. A good review of literature makes the researcher focus his attention on the particular aspects of the problem, it straightens and smoothens the road to the clear understanding of the aims and objectives of the problem.
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