Chapter 1

Introduction
Caste system is unique in Hindu society. Even today, caste influences selection of a calling or a profession. A man’s dignity as a human being is also, to an extent, related to the caste to which he belongs.

The three varnas of the arians were: (i) The Kshatriyas rulers, warriors; (ii) The Brahmans – priests (costodians of knowledge and learning) and (iii) The Vaishyas – the businessmen (traders). A man could aspire to rise in this hierarchy either by his wisdom or prowess. As the process of integration of the arians with the local residents continued according to a theory, were admitted as one more class and they were called shudras. Thus the Shudras were the last on the hierarchial ladder in the Hindu society. From this base sprang the Hindu caste system.

Buddhism which was in a way a religious revolution tried to destroy caste system among the Hindus. In the period that followed Buddhism, however, the caste system revived. Further, the castes broke up into sub-castes and a complicated network of castes not only came up but become the stronghold of Hindu social structure and orthodoxy. All the efforts made to end caste ended by adding one more sect to the Hindu society. The last position among the Varnas and association with unclean occupations led the Shudras on to untouchability.
This arrangement subsequently became very rigid and stigma came to be attached to it.

Vocations which involved banding of so-called dirty jobs like tanning, sweeping etc. been allotted to some particular castes considered to belong to the lowest level of the social strata. Bhangi, Mehtar, Halalkhor and Dom are some of the communities whose members are expected to do this work. These and other similarly placed communities accordingly were considered lower castes. They became victims of untouchability.

THE SCHEDULED CASTE:

The term 'Scheduled Castes' is primarily a juridical category with all India applicability while at the local level there exists a congeries of sub-castes each with a strong sense of its own identity and separateness from the others but at the same time sharing some features with the others. The most glaring or notable of these features in their very low social and ritual status in the traditional Hindu society, giving rise to some serious social and economic injustice due to which these groups have remained extremely poor and backward for centuries. Mahatma Gandhi (1933) gave them a new name - 'Harijan' meaning 'men of God', which was free from traditional associations.
the social and economic conditions of these castes the
Government of India, for the first time in 1930 decided
to list them in a 'Schedule' in order to have an accurate
estimate of their number and to provide special benefits
for them through legislative and executive action.

Considering that the bulk of the Indian population
is poor and backward, the question arises as to what were
the peculiar conditions or characteristics from which these
castes were suffering which moved the Government to take
special legislative action in their interest.

In the absence of any definition of the term 'Scheduled Castes' it is difficult to state in categorical terms the
criteria or characteristics that mark off a particular group
or caste, as belonging to the scheduled castes. However, the
Census report of 1931, mentioned the following tests in order
to distinguish the scheduled castes from the others:

(1) Whether, the caste or class in question can be served by
clean Brahmans or not.

(2) Whether the caste or class in question can be served by
barbers, water carriers, tailors, etc., who serve the
caste Hindus.

(3) Whether the caste in question pollutes a high caste
contact or by proximity.

(4) Whether the caste or class in question is one from whose
hands a caste Hindu can take water.
(5) Whether, the caste or class in question is debarred from using public conveniences such as ferries, roads, wells or schools.

(6) Whether the caste or class in question is debarred from the use of Hindu temples.

(7) Whether in ordinary social intercourse a well-educated member of the caste or class in question will be treated as an equal by high caste men of the same educational qualifications.

(8) Whether the caste or class in question is merely depressed on account of its own ignorance, illiteracy or poverty and but for that, would be subject to no social disability.

(9) Whether it is depressed on account of the occupation followed and whether but for that occupation it would be subject to no social disability.

From the point of view of the state, the important test is the right to use public convenience - roads, wells and schools and if this be taken as the primary test, religious injustice and the social difficulties indirectly involved by them may be regarded as contributory only. Some importance must be attached to them since obviously if the general public regards the persons of certain groups as so distasteful that concerted action is resorted to in order
to keep them away, persons of those groups do suffer under a serious disability."

The above criterion appears to hold good for purposes of specifying the Scheduled Castes. The list of castes was first issued in the schedule appended to the Government of India Order, 1935 and was later incorporated in the Constitution of India (S.C. and S.T.) order 1950. Ever since the enactment of this Act and acceptance of the reforms by Indian political parties and leaders, these castes and communities whose names have been listed in the schedule have come to known as 'Scheduled Castes'.

It must be mentioned here that the Government list notifies that no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of Scheduled Castes.

**Demography of Scheduled Castes**

According to the census of 1971, as many 7,99,96,000 people belong to the category of scheduled castes. This constitutes 15% of the total population of the country. According to 1981 census report the population of scheduled castes people has gone up to 19,47,54,623 or about 15.29% of the total population. By the next census i.e. 1991 the Scheduled caste population will be sufficiently high due to high growth rate is 2.7% annual. By the end of 1990, the scheduled caste population would reach to a high proportion, the data available for the two decades is given below:
TABLE - 1
Actual and projected population of Scheduled Castes in India (1971, 1981 & 1991)

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<tr>
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<tbody>
<tr>
<td>Total population of the country</td>
<td>53,35,34,500</td>
<td>68,51,84,692</td>
<td>87,70,93,1101</td>
</tr>
<tr>
<td>Scheduled population of the country</td>
<td>7,99,96,000</td>
<td>19,47,54,623</td>
<td>13,67,34,210</td>
</tr>
</tbody>
</table>
| Percentage of scheduled castes population | 15 %         | 15.29 % | 15.5 %

In Uttar Pradesh the total population was 8,83,41,144 in 1971, out of which scheduled castes were 1,85,48,916 constituting 21.1 % of the total population of Uttar Pradesh. This percentage of scheduled caste population is somewhat constant according to census 1981. Census report of 1981 indicates that in Uttar Pradesh 2,34,53,339 people belong to the scheduled caste category which is 21.2 % of the U.P. population.

TABLE - 2
Population of Scheduled Castes in Uttar Pradesh.

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<tbody>
<tr>
<td>Total Population</td>
<td>8,83,41,144</td>
<td>11,08,62,013</td>
</tr>
<tr>
<td>Scheduled Castes Population</td>
<td>1,85,48,916</td>
<td>2,34,53,339</td>
</tr>
<tr>
<td>Percentage of Scheduled Castes</td>
<td>21.1 %</td>
<td>21.2 %</td>
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In district Jalaun, the Scheduled Caste constitutes 27.6% of the total population in 1971. This percentage is somewhat declined to 27.12 according to census report of 1981.

**TABLE 2**

Population Distribution of Jalaun

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<tbody>
<tr>
<td>Total Population</td>
<td>8,18,390</td>
<td>9,90,800</td>
</tr>
<tr>
<td>Fair Scheduled Castes Population</td>
<td>2,24,633</td>
<td>2,67,516</td>
</tr>
<tr>
<td>Percentage of Scheduled Castes Population</td>
<td>27.6%</td>
<td>27.12%</td>
</tr>
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**CONSTITUTIONAL SAFEGUARDS FOR SCHEDULED CASTES**:

The Scheduled Castes and tribes, generally referred to as the weaker sections of our society have been neglected and left behind in the race for progress and change. But ever since India gained Independence, the Government has been making deliberate and concerted efforts to bring the scheduled castes and tribes into the main stream of national life. The constitution of India provides for a number of safeguards for the scheduled castes and tribes, apparently in pursuance of two articles contained in the Chapter 4 on 'Directive Principles of State policy.'

Article 38 states that the state shall strive to promote the welfare of 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.
POSITION OF THE DISTRICT IN UTTAR PRADESH

O 100 200 KMS.
ARTICLE 46 lays down that the state shall promote with special care to the educational and economic interests of the weaker sections of the people, and in particular of the SCs and STs and shall protect them from social injustice and all forms of exploitation.

Under Chapter 3 on Fundamental Rights the Indian Constitution provides following protective provisions for Scheduled Castes :-

ARTICLE 15 prohibits discrimination on grounds of religion, race, caste, sex, place of birth or any of them. It specified that no citizen shall, only on these grounds or any of them be subject to any disability, liability, restriction, condition with regards to :

(a) Access to shops, public restaurants, hotels and places of public entertainment or

(b) 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.

Clause (4) empowers the state to make any special provisions for the advancement of any socially and educationally backward classes of the citizens or for the scheduled castes and scheduled tribes.

ARTICLE 16 provides for equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state as also for non-discrimination in such matters. Though clause (4) make it clear that the state has the power to make any provision for the reservation of appointments or posts in favour of any backward classes of
citizens which in the opinion of state is not adequately represented in the services under the State.

ARTICLE 17 refers to the abolition of untouchability and its practice in any form.

ARTICLE 25 provides for freedom of conscience and free profession, practice and propaganda of religion. The State however, has power to enforce pre-existing laws or make a new one providing for social welfare and reform or the throwing open of the Hindu religious institutions of a public character to all sectors and classes of Hindus.

ARTICLE 29(2) enroutes that 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.

ARTICLE 335 provides that the claims of members of SCs and STs shall be taken into consideration, consistently with the maintenance of efficiency of administration, in making of appointments to service and posts in connection with the affairs of the Union or the State.

ARTICLE 320(4) further states that consultations with the UPSC or SPSCs are not necessary in this regard.

ARTICLES 330 and 332 provide for the reservation of certain proportions of seats for SCs and STs in House of
People and Legislative Assemblies of the States. Though Article 334 envisages for the termination of these reservations after ten years, the provision has several times been revised.

**ARTICLE 338** envisages that President shall appoint a social officer for the SCs and STs who will investigate all matters relating to the safeguards at much intervals as the President may direct. The special officer, known as the Commissioner for SCs and STs has so far submitted 22 reports to the President.

**THE BASIC CONCEPT OF THE PROBLEM :-**

In terms of education, social recognition & economic status, the Scheduled Castes are at the bottom. If one looks at their educational achievement, they are at the bottom; if one looks at the character of housing that they inhabited, they are at the bottom. By every index that one could apply SC was at the bottom. For many years, therefore; the prevailing mood of the Scheduled Caste community was that of frustration.

Most of the incidents affecting Scheduled Castes were land disputes which are one of the usual features of rural life. Apart from land disputes, atrocities occur in connection with matters such as temple entry, right of way, fishing, use of wells etc. The disabilities of the Scheduled Castes are
many sided. These cannot be removed at a single stroke, nor can legislative and administrative action achieve such if social outlook of higher castes remains substantially un-
changed.

Notwithstanding our unparalleled industrial achieve-
ment since independence increasing caste riots have disgraced the nation. Millions of scheduled castes are living in com-
plete isolation, utter poverty, ignorance and servitude for centu-
ries. There are reports from all parts of the country about ill treatment of Scheduled Castes and of growing tension in the rural areas stemming from the open confrontation between landless Scheduled Caste labourers and the prosperous class. In our country Scheduled Castes are still required to perform menial duties for small quantities of grain given to them at the end of the harvest. They are still not allowed to wear shoes before the Brahmins in some parts of the country. Further continued existence of millions of human beings as untouchables and inhuman treatment met out by women and children in any modern civilized society is a slur on it. In the vast areas of the country-side progress in the removal of social disabilities has been extremely slow despite the existence of legislation to prevent or punish offenders. Against this background notwithstanding the manifold legislation enacted for their protection, cynicism a feeling of frustration a suspicious of social fraud about our goals, strategies result.
Thus main problem is the removal of social dissimilarities and these can't be removed automatically. Legislation is necessary but not enough. Caste is officially recognised as a feature of comprehensive social welfare policy. Though, through education a person could improve his class status, caste status pursues him and his children. This is the paradox that is arising on account of the welfare policy of the Government which insists on caste as a basis for the promotion of welfare of his family.

There has been a great change in the position of scheduled castes with the spread of education among them and with the consciousness of their rights. It is inevitable that this new awareness among these people has generated caste tension. The caste Hindus, became enraged when the scheduled caste people claimed the new rights particularly in rural areas where caste feelings are strong. In urban areas too, the educated middle class peoples of Scheduled Caste are made to suffer because of their caste. Untouchability is practised in the urban areas also. One of the chief difficulties of the middle class scheduled caste people in urban areas is to secure houses.

Finally there is the problem of hierarchy. The members of the scheduled castes too follow the hierarchical principle among themselves as rigidly as those of higher castes. All the various sub-castes among scheduled castes follow the rules of hierarchy not only with respect of endogamy but also with respect of interdining and even untouchabilities.
The higher caste among scheduled castes also practise untouchability towards lower scheduled castes — the Bhangies — is a great obstacle for the abolition of the caste system in actual practice.

Thus apart from all other considerations, the three considerations based on caste, endogamy and hierarchy are very important to understand why the constitutional abolition of caste has not resulted in social abolition of castes.

DEVELOPMENT PROGRAMMES:

The scheduled caste population constitutes 15.7% of the total population of India. This large section of our population has remained backward and illiterate since several centuries due to various historically known social and economic reasons.

After achieving independence various efforts have been made to improve the conditions of this weaker section of the society. The Government of India and the State Government have launched various schemes and programmes for their all-round developments. Incentives in the form of free-ships, scholarships, special residential schools, reservations of seats in sainik schools and professional colleges i.e. Medical colleges, Engineering college, I.I.T.s, I.T.I.s and other educational institutions have been provided. Huge amounts have been earmarked and spent for the welfare of this community in general and their educational progress in particular.
There is a welcome change running through the emergence of a section among students that would take some initiative of its own. They read newspapers regularly, are aware of the mass media and to an extent active in mobilising group efforts, at times, for political purposes as well. They want to model themselves not among local but cosmopolitan leaders and would even seek admission to better schools and courses were a choice available. Needs of this section ranging between 10 to 15% of the student population stand at a different level and require quality handling.

In this way it is clear that with the spread of education and consequent enlightenment members of scheduled castes will be able to achieve a better status, realise their rights and responsibilities and secure benefits of the various safeguards provided for them in constitution. But when compared with other communities as a whole the scheduled castes are still trailing much behind in secondary and higher education. Enrolment of scheduled caste students in primary schools has also not been very satisfactory in spite of the various incentives. But it is particularly encouraging to note an increasing number of scheduled caste girls entering college who in 1981 formed 13.89% of the total scheduled caste students, as against 27.04% among non-scheduled caste students.

The problems of scheduled caste are varied and
complicated. Problems differ in their severity and their chances of being solved quickly from state to state. Constant interaction among policy makers and researchers is needed at different levels. The State would do well to earmark certain funds for constant research in these areas and it may come across some universities and colleges willing to cooperate with it in this venture. Possibilities of more frequent interaction among the researches and the government departments at the state and district levels could be activated.

NEED FOR PSYCHOLOGICAL STUDY OF SCHEDULED CASTES:

Today after more than four decades of independence and incorporation of relevant safeguards in the constitution of India, the position of Scheduled Castes is far from better life pattern and they still continue to the subject of various social and other types of injustice. Though, during the last fifty years, thousands of scheduled caste families have moved from lower class to the middle class. Thousands of them have been members of the legislature in the states and central parliament. This big change in the position of the Scheduled Castes is in the urban areas on the basis of their education, employment and income, but in the villages it is impossible for them to experience any big change in the status. Still, it must be recognised that the stigma of caste is there.

No drastic scheme should be imposed from outside for a rapid change in the life-pattern of Scheduled
Castes. "The prosperity of our society", said Mahatma Gandhi, "will grow up within the villagers as a result of the labours of the villagers. This is the goal of the new education." The ethos, prejudices and attitudes have taken a long time to be built up, hence we have to wait for gradual change and development of their attitudes and life pattern. A long term scheme is always better than a short term, one for bringing any change in the attitudes of scheduled castes.

Though public opinion is sufficiently mobilised against the atrocities yet the need for constant vigilance is highly needed within area. Therefore, some introspection and a clear perception of various problems facing these backward section of the society is needed. A detailed survey of the approach adopted in mitigating them is needed and calls for the need to set out clearly the defined objectives or purpose which have set for ourselves to achieve.

It is the opinion of many thinkers that castes are assuming new functions such as an influence on politics. Many social reformers and politicians and social scientists have expressed their concern about the increasing influence of caste on politics and many other spheres of social life.

The present study is the study of modernity
attitude as well as introspection among Scheduled Castes and confined to the geographical area of district Jalaun of U.P. The particular attitude provide us standards for evaluating and understanding the Scheduled Castes. The present study is an attempt to develop a rich and rigorous explanation of scheduled castes.

The knowledge of attitudes may be thought as an important variable that has utility for welfare programmes strategy and can provide us best possible results. In the present study if we find the attitude differences on the basis of sex, socio-economic status as well as urbanisation, then we can suggest to modify the various welfare programmes for scheduled castes, without any bias, prejudice and the motive of political and economic gain.

ATTITUDE :-

Attitude is a specific mental state of the individual towards something according to which his behaviour towards it is moulded. An attitude can be defined, as an enduring organisation of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual's world. (Krech and Crutchfield, 1976). This definition is a specific attempt at the analysis of attitude and an exposure of the various elements present in it. In this way, Newcomb (1955), has written,
"An expression of preference is not an attitude but a motive pattern". Hence in an attitude the processes of motivation, emotion, perception and thought are present. Thus from its foregoing definitions, it is evident that attitude is a mental or neural set of readiness, system or disposition, in which the motivational, affective, perceptual and thought processes are included and due to which the individual's positive or negative activity is directed to the objects, individuals and groups surrounding him.

**CHARACTERISTICS OF ATTITUDES**

An account of the characteristics of attitudes will help in its understanding. The major characteristics of attitude are following —

1. Attitude are related with images, thoughts and external objects.

2. Attitudes guide the behaviour of the individual in one particular direction.

3. Various kinds of affective experience are also attached to attitudes.

4. The unconscious motive is an important factor in the creation of attitudes. Sometimes even the individual himself is unaware of the motives for his attitude towards a particular person or object because in fact the motive is in his unconscious
Attitudes are related to the person's need and problems.

Thus, attitude, when evaluated, seem to possess both 'intensive' and 'extensive' worth. Their character of being subject to precise measurement, lends them immense scientific usefulness. Attitudes, as persistent pre-dispositions of actions on the personality level, as intimates of value standards and ingredients of social sanctions on the socio-cultural dimension remain the 'rock-bottom' of cognitive-cathetic-evaluative-structuring of our personality and their operationally being utilitarian, economic, expressive and cathetic guides our social behaviour, comprehensively.

BEHAVIOUR AND ATTITUDE:

Social attitudes play an important part in directing man's social behaviour. Man's behaviour is influenced by his belief's assumptions and decisions. And these are affected by the individuals attitude towards different persons and objects. They are the motivating forces. Hence it is only natural for the individual's social behaviour to be influenced by these attitudes.

In the individual's social behaviour the greater influence is caused by attitudes because they are the actual motives of behaviour. Attitudes are the motivating forces behind man's social behaviour. It is because of attitudes that the individual's behaviour exhibits consistency and system. In the absence of permanent
organisation the individual would be a new person in every situation. His behaviour will be organised only by the immediate pattern of stimuli and his economic needs. But, because the individual possesses some or the other attitude towards every person and object his behaviour is marked by a continuity.

The child develops in a social environment. In this social environment he gains the experience of different objects individuals, institutions and associations etc. with differing experiences he formulates different types of attitudes towards them. In this development of attitudes there is some contribution of beliefs, decision and assumptions. In this manner, by the time he attains adulthood, his attitudes become quite firm and these also direct his social behaviour, In this way, it is evident that social attitudes play an important role in social behaviour. Hence, the social behaviour of an individual is better understood if prefaced by an understanding of these social attitudes.

Attitudes also influence the individuals abnormal behaviour. Some people believe in the existence of ghost, witches, etc., and consequently they develop specific and peculiar attitudes towards certain objects and animals such as the temple or the snake. And because of these attitudes they indulge in many kinds of religious rituals. It is difficult to adduce evidence to the com-
trary. An individual not only formulates attitudes towards external object but possesses attitudes even about himself. These attitudes have much importance for his social adjustment. His behaviour may become abnormal if he forms a wrong attitude towards himself. For the individual's behaviour to be desirable, his attitude towards himself and external objects should be favourable.

**Development of Attitude:**

The knowledge of attitudes and the role they play in personality is to know a great deal. It enables us to understand the actions of man in society. If we are to predict behaviour of people over extended periods of time or if we are to control the actions of people, we must also know various forces that determine the development of attitudes and control their change. Following factors are determinants which are responsible for this change and development in an attitude —

1. Cultural determinants
2. Psychological determinants
3. Functional determinants

**Cultural Determinants:**

Researches of anthropologists have affected the development of different attitudes of people belonging
to different cultures. Culture is the manifestation of our nature in our modes of living and thinking, in our daily routine, in literature, in religion, in recreation and pleasure. In this way, culture is the sphere of values, modes, affective attachments and intellectual achievements. Fundamentally, everywhere man possesses the same biological motives but culture varies the mode of satisfying these motives and needs. It is hence apparent that culture is an important factor in determining our attitudes towards various objects and individuals.

**Psychological Determinants**

Along the cultural determinants of attitude the psychological determinants are also important. These include different types of tensions, needs, expectations, affective, experiences, perceptions, etc. All these tend to influence the attitudes of the individual. All parents have high expectations of their children and for this reason they have love and affection for them. But sometimes these expectations and hopes are dashed. In this case some parents are seen developing hostile tendencies towards their children. Our attitudes will be a positive one towards all those who can and do help in the fulfillment and satisfaction of our needs. We tend to create in ourselves hostile attitudes towards all objects and
individuals who give us painful experience or which cause an increase in the tension in our lives. On the contrary, positive attitudes are formed towards all objects and individuals who give us pleasant experiences and serve to reduce the tension in our existence.

**FUNCTIONAL DETERMINANTS**:

The functional determinants include the type of personality, belief, propaganda etc. Attitudes differ because of the type of personality. Some personality traits such as introversion - extroversion and ascendancy submissiveness have specific effects on the development of attitudes. If an individual is an introvert, then it is natural that his attitudes towards many objects and individuals will differ from the attitudes of an extrovert towards the same objects. Commonly, introvert individuals are seen possessing an unfavourable attitude towards social contact whereas the extrovert is very social. Beliefs also exert very important influence upon attitudes.

Because of the functional factors, attitudes develop selectively within the possible range. The growth of attitudes is thus a complex function of both cultural and functional factors. This accounts in part, for the individual differences in attitudes to be expected of people even within the same culture. These differences are also due to the heterogeneous and frequently contradictory elements
within the cultural pattern themselves.

Propaganda is the most important artificial means of causing changes in attitudes. One objective of propaganda is the control of conversion of the attitudes and beliefs of the public. Primary propaganda gets hold of one of the existing attitudes while in secondary propaganda attitudes are changed or created.

ATTITUDES AND PERSONALITY :

Attitudes serve several important functions in the individual. They give continuity to his personality, they give meaning to his daily perceptions and activities. They serve in his attempted achievement of various goals. Any single attitude may serve various goals and different needs can give rise to the same enduring organisations. In general, attitudes are likely to be more important when they are functionally related to the more central characteristics of the individual's personality structure, when they are well organised and generalised and when they are based upon needs for identification with other people and groups.

STATEMENT OF THE PROBLEM :

The problem of the scheduled castes could best be conceptualized with reference to social stratification and the social change taking place among them as manifest in many social mobility movements.
The impact of the change is more striking among the Scheduled Castes as they have been comparatively immobile in the past. Changes in status which may appear limited in absolute terms acquire different significance when viewed against the background of traditional society. But the wind of change do not always run in the same direction and sometimes they may even run counter to one another.

Cohn (1955), Epstein (1962), Patwardhan (1966), Beteille (1967), Harper (1968), Alexander (1968), Singh (1969) etc. and others have conducted interesting studies of the process of Sanskritization and westernization and reported the changes which occurred among the scheduled castes of various parts of India.

A number of studies have been conducted to investigate the impact of education as well as socio-economic-status on caste system. Desai (1955), found that Brahmins and certain upper castes dominate the field of education, Shah (1960), stated that disparity in the spread of education in various castes adds to the over all differences in the socio-economic differences across caste hierarchy. Harrison (1960), Rudolph (1960) describe the role of caste associations in Indian politics.

Thus, there is a need to study the changing pattern of caste in rural and urban situation. Keeping
this in view the researcher motivated to conduct the study to find out the personality pattern of scheduled castes with special reference to attitudes. Thus the topic is as follows:

"A COMPARATIVE STUDY OF THE ATTITUDES OF SCHEDULED CASTES AND NON-SCHEDULED CASTE WITH REFERENCE TO URBANISATION, SEX AND SOCIO-ECONOMIC STATUS."

OBJECTIVES OF THE STUDY:

In the light of above mentioned statements, the present investigation was planned with the following objectives:

1. To find out the pattern of social attitude of the scheduled castes and non-scheduled castes students studying in higher secondary classes.

2. To unearth the effect of urbanisation upon the attitudes of the scheduled caste and non-scheduled caste students.

3. To study the effect of sex differences upon the attitude pattern of the scheduled caste and non-scheduled caste students.

4. To find out the attitude pattern of the scheduled caste and non-scheduled caste students belonging to different socio-economic status groups.

HYPOTHESIS:

(1) There is no significant difference in the attitude pattern of Scheduled Caste and Non-scheduled Caste.
(2) There is no significant effect of locality on the attitude of scheduled caste students.

(3) There is no significant effect of locality on the attitude of non-scheduled caste students.

(4) That locality of the scheduled caste and non-scheduled caste students is not a factor to attitude pattern differences.

(5) Sex is not a significant variable for attitude differences among scheduled caste students.

(6) Sex is not significant variable for attitude differences among non-scheduled caste students.

(7) That sex difference is not a significant factor for attitude differences between scheduled caste and non-scheduled caste students.

(8) There is no significant effect of socio-economic status on the attitudes of scheduled caste students.

(9) There is no significant effect of socio-economic status on the attitudes of non-scheduled caste students.

(10) The socio-economic status of scheduled caste and non-scheduled caste students is not a significant factor in contributing attitude pattern differences.

DELIMITATION :-

The present study is a comparative study of the attitude of the scheduled caste and non-scheduled caste students. It does not aim at clinical or diagnostic analysis of behaviour.
The study is confined to the geographical area of District Jalaun of U.P.

The present study is limited to investigate the attitudes of the students of higher secondary classes. Students are selected from scheduled caste as well as non-scheduled caste population of the district Jalaun.

(1) Students of higher classes such as B.A./B.Sc., M.A./M.Sc. were not in the consideration.

(2) Professional students such as Polytechnic, I.T.I. have not been included in the study.
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50. Vimal Chandra: Handbook on Scheduled Castes and Scheduled Tribes. Govt. of India, New Delhi, 1968.