CHAPTER 2

REVIEW OF RELATED LITERATURE

Man’s dream of equality is as old as his civilization. Thousands of years before men were attempting to measure and assess the properties of stratification, philosophers were theorizing about the matter. While some like Plato and modern functionalist sociologists, like Davis and Moore insist on its desirability – although on different grounds – others like the ancient Biblical Prophet’s and the ‘utopian socialists’ like Rousseau and Voltaire and the communists led by Marx and Engel advocate the abolition of this social aberration and its replacement by a classless society. With the greater demands for equality grew the need to promote social mobility and as such equity.

In this chapter the earlier studies related to the present work have been reviewed. The chapter has been divided into two sections viz. studies made abroad and studies done in India.

2.1. STUDIES MADE ABROAD

Pitrim A. Sorokin (Sorokin, 1927) in his work on, “Social Mobility” opened the vast domain of social mobility for subsequent explorations. For this reason a somewhat detailed review of this study is necessary. At the heart of Sorokin’s study is a theory of stratification, which might have found favour with Plato, as he argues that there are certain permanent and universal bases of occupational inequality. At least two conditions seem to have been fundamental in Sorokin’s view. He writes, “First, the importance of an occupation for the survival and existence of the group as a whole; second, the degree of intelligence necessary for a successful performance of an occupation”. According to Sorokin the successful performance of those occupations which deal with the tasks of social organization and control demand a considerably greater degree of intelligence than of routine work and that the strategic nature of these occupations in society enables the occupants of these occupations to secure for themselves the maximum privileges and power. “Hence”, writes Sorokin, “we may say that in any given society, the more the occupational work consists in the performance of the functions of social organization and control, and higher the degree of intelligence necessary for its successful performance, the more privileged is that group, and the higher the degree of intelligence necessary for its successful
performance, the more privileged is that group, and the higher the rank does it occupy in the inter occupational hierarchy, and vice versa”. However, Sorokin does not believe in the inevitability of the correlation between the functional importance of an occupation and intelligence and argues that the correlation may be broken down in periods of decay, although such periods usually lead to an upheaval, after which, if the group does not perish, the correlation is re-established”. Thus, in other words, social mobility is necessary to secure the appropriate allocation and reallocation of talents to occupations and failure to achieve it ends in inefficiency and disorder. Sorokin holds that the actual distribution of talents between occupations is determined by the specific character and functioning of the various “channels of vertical circulation” and wrote, “varying in their concrete forms and in their size, the channels of vertical circulation exist in any stratified society, and are as necessary as channels for blood circulation in the body”. These channels of mobility include the army, the church, the school, political organizations, professional organizations, wealth making organizations, and the family last in the sense of intermarriage between the members of different strata. According to Sorokin, the channels of vertical mobility not only permit movement up and down the social strata, but also they act as mechanisms of testing, selecting and placement- sifting individuals into their places in the society. Despite this functionalist line of thinking, Sorokin has cast doubt on the perfection of the channels of mobility as mechanisms of testing, selecting and placement. He wrote that there has scarcely existed any society in which the distribution of individuals has been complete accordance with the rule; “Everybody must be placed according to his ability”. In this regard Sorokin’s comments on the role of school as an agency are interesting. He wrote “At the present moment, it is certain that the school, while being a training and an educational institution, is at the same time of piece of social machinery which tests the abilities of the individuals, which sifts them, selects them, and decides their prospective social position. From this standpoint the school is primarily a testing, selecting and distributing agency”. However, he argues that the functional fit between the channels of vertical circulation and the needs of society is far from being perfect. As such the educational system may select for inappropriate characteristics, with the result the upper strata “display a pretty intellectual ability and pretty conspicuous moral slackness” or again, there may be an over- or on under-production of suitable recruits for the elite –“by increasing the rapidity of production of university graduates. Our universities are preparing dissatisfied elements out of
these graduates, under emergency conditions capable of supplying leaders for any radical and evolitional movement”. Sorokin also enumerates a fairly thorough list of positive and negative consequences of Mobility. Thus, on the positive side, mobility leads to a better distribution of talents, which in turn increases living standards and raises economic efficiency and innovation. It gives the more ambitious members of the lower strata a chance to rise and thus, “instead of becoming leaders of a revolution, they are turned into protectors of social order”. Sorokin argues that these upwardly mobile recruits to the elite will not have the weak humanitarian traits of the hereditary aristocracy and “having climbed through their personal effort, they are sure of their rights; they are not soft hearted. If it is necessary, they will not hesitate to apply force and compulsion to suppress any riot. In this way they facilitate the preservation of social order”. Lines of conflict and solidarity also become much more complex and flexible. The mobile individuals face-to-face contacts become more numerous and less intense; he becomes like a polygamist who is not obliged and does not invest all his love in one wife, but divides it among many women. Under such conditions the attachment becomes less hot; the intensiveness of feeling, less concentrated”, and thus the likelihood of class solidarity and class conflict is reduced. Finally the absence of hereditary and similar privileges decreases the validity of the arguments of the dissatisfied. Instead of being heroes they are regarded as failures”. On the negative side, Sorokin underlines, that Mobility facilitates the disintegration of morals, encourages crass materialism and individualism, like Durkheim (whom he quotes with approval) Sorokin argues that in a mobile society individuals do not accept their position in life.” He who is below wants to go up. He who is in the upper strata wants to climb further or dreads to be put down. Hence, there is a mad rush to put down all obstacles irrespective of the centrifugal tendencies of present society”. In response, there is a search for belonging, a trend ‘conspicuously manifested in the social schemes of communists, revolutionary syndicalists; and guild socialists. They contemplate a complete engulfment of an individual within the commune, or syndicate, or a restored guild. They unintentionally try to re-establish “the lost paradise” of an immobile society, and to make an individual again only a “finger of hand” of a social body. The greater the loneliness, the more urgent the need”. Sorokin, however, does not conclude that these contradictory tendencies (positive and negative consequences of social mobility) will lead to a continual oscillation from mobility to immobility. He claims, empirically, that there has been no consistent trend towards
increased mobility. He writes “As far as the corresponding historical and other materials permit seeing, in the field of vertical mobility, there seems to be no definite perpetual trend toward either an increase or decrease of the intensiveness and generality of mobility. This is proposed as valid for the history of a country, for that of a large social body, and, finally for the history of mankind”. He reports data collected by himself and his students on various groups of Minneapolis population which showed that over time there has been considerable increase in the rates of mobility but Sorokin argues that “eternal historical tendencies” cannot be inferred from data covering a mere century or so most, then according to Sorokin, there has been only an alternation of periods of greater mobility with those of greater immobility. Sorokin explains this oscillation by suggesting that ‘like an organism, a social body, as it grows older, tend to become more and more rigid and the circulation of its individuals tends to become less and less intensive presumably as the more privileged strata close their ranks in an attempt to preserve their privileges. There is also a tendency for institutional lag. The mechanisms of selection do not respond quickly enough to changes in the social environment and as a result ‘there almost always is a lag between the “human flour” sifted through this machinery for different social strata and between the “flour” which is necessary because of the new changed conditions’”. Thus, there develops a defective social distribution of individuals, which eventually leads to upheaval and a subsequent increase in mobility as new and more appropriate mechanisms of selection are instituted ‘The revolutionary policemen of history” then go away. Theoretical writing on social mobility did not make much progress after Sorokin’s book. Much of the later theory had already clearly been formulated by him and equally refuted by him in his 1927 monograph. ‘Instead’ says Heath, one is tempted to speculate that if post-war sociologists’ had paid more attention to Sorokin and less to the false gods of their own such as Talcott Parsons, they would have avoided some of the darker blind alleys of the 1950s and 1960s. Sorokin’s theory looks very like the functional theory of stratification’ proposed by Davis and Morre in 1945.

Floyd Wesley Reeves (Reeves, 1948) in his book titled, “Inequality of opportunity in Higher education: a study of minority group” agreed with the fact that was derived from a study made for the Temporary Commission on the need for a state University that is in accord with the prevalent belief that there are indeed economic barriers to
higher education. He also adds that if the additional enrolees are to be drawn in the right proportion from each segment of the population, the resulting increase would indeed eliminate economic barriers to higher education.

J.E. Floud, A.H. Halsey and F.M. Martin (Floud, Halsey and Martin, 1957), “Social Class and Educational Opportunity”, writing on social class and chances of admission to grammar schools in certain parts of Britain during the 1950’s say: “As might be expected, there were in both areas considerable disparities in the chances of boys from different social classes. In general, the sons of manual workers a chance below the average, and the sons of non-manual workers a chance above the average, of being selected for grammar schools. The sons of clerks had four or more times as good a chance as the sons of unskilled manual workers and two to three times the chances of sons of skilled workers. The difference in chances at the extremes of the occupational scale was still greater.

According to S.M. Miller, (Miller, 1960) in Comparative Social Mobility provides a comprehensive bibliography on the social mobility studies that were conducted after the publication of Lipset and Bendix’s Book ‘Social mobility in industrial society’. This report reanalyzes the data on various industrialized nations to compare the rates of upward and downward mobility internationally and deduce the trend in these rates.

In Miller’s view, “. . . all societies have some Mobility. No society, has no mobility (not even the Indian caste society); no society has complete mobility or interchange of positions from generation to generation. Between these two boundaries stand all societies and it becomes necessary consequently to attempt to study closely the actual amount of mobility”. comparing the results of mobility studies conducted in nineteen nations Australia (Melbourne), Belgium (St. Martins-Latin and Mout –St. Gilbert), Brazil, Denmark, Finland, France, Great Britain, Hungary, India (Poona), (Sao) Italy, Japan, Netherlands, Norway, Puerto Rico, Sweden, Switzerland, USA, USSR (émigré’s) and west Germany – across the globe Miller arrived at a brief profile of each nation. These profiles are reproduced below:

“. . . Great Britain has a high upward-mobility of the manual, high down-mobility of the non-manual, low long-range up mobility of the manual, low, long-range up-mobility of the non-manual, high movement out of the elites, high downward mobility of the middle classes (relative to the up-mobility of the same strata), high long-run
down mobility of the elites and low indices of association for various strata”. A close parallel was found in the finding for USA, USSR (Émigré’s) and Brazil (Sao Paulo). It is an interesting pattern of high upward, short and long distance manual mobility; high upward mobility of the middle classes and relatively low downward movement; low downward motion of the non-manual and the elites; low occupational inheritance with variation among the three in extent of long range downward mobility of the elites. It is thus a general pattern of upward mobility with limited downward mobility”.

A somewhat similar pattern of high rates of movement have been found for Great Britain and India (Poona), but with downward and limited upward movement than in USA and USSR.

Italy, Japan, Netherlands and Puerto Rico have been found to be less clear as a group. “The tendency (however) seems to be downward mobility, although in Japan and Puerto Rico access to the elites is relatively high.

Due to the difficulties inherent in all international comparative studies and the specific weaknesses of this study, as pointed out by the author himself, Miller suggests that the results of the comparison should not be “viewed as adequate description of nations” but as “suggestive of trends”, these profiles, the culmination of the data of this report, must be taken as no more than suggestive of possibilities”.

Weighing the relative advantages and disadvantages (dangers) of a cross national approach Miller points out that such an approach to social mobility contributes effectively to our understanding of society; it becomes possible, with comparative data, to discover the benchmarks for highest and lowest levels of mobility with which the rates in other societies can be compared. It can possibly lead to the isolation of significant variables affecting social mobility; such as the relationship of the economic development of a nation with rates of social mobility, and may finally develop a general theory of social mobility. Comparative study may also help in analyzing the consequences of mobility; such studies also clarify the kind of most useful data for analysis.

Difficulties such as the classification and ranking of occupations; class or strata; Geographical units of study, time period of study, sex of the population studied, Ethnicity, the problem of boundary, crudities of data available in documents and
documentary records etc., are inherent in mobility studies; Miller points out that “these difficulties get compounded in comparative analysis for the results of rather disparate investigations have to be molded[Sic] into a form permitting them to be compared with one another.

Therefore distortion is inevitable. One must operate with the hazardous assumption that the distortion does not destroy the product”.

Miller points out the following limitations of the study.

i) The research reported in the monograph is not primary research.

ii) Though the unit of comparison is basically the nation, but for four nations data are reported on a city- Australia (Melbourne), Belgium (two cities of st. Martins- Latin and Mout – st. Gilbert), Brazil (Sao Paulo) and India (Poona) with hope that they may be to some degree representative for the respective nations. For the Soviet Union data on Émigré’s has been used. For Hungary the national census data are employed.

iii) Only two-step intergenerational mobility (father-son) has been studied. Only outflow from a stratum is analyzed.

iv) For purpose of comparison strata or occupational categories have been combined.

v) The time of studies varies although all except that of the USSR are post-World War II studies. The USSR study is of 1940 while others range from 1946 to the mid fifties.

vi) Although the attempt was made to gain similarity in the ages of some studied in different nations by using data on a cross section of all sons, complete success was not achieved in this regard.

vii) The age for which father’s occupation was ascertained was not uniform in all studies and in some it was unexpected.

viii) Even the age profiles of sons are not claimed to be the same for all the nations. and
ix) Only three basic strata of elite, middle class and working-class or manual strata were used for comparison, although the individual national studies differ in the number of strata into which the sons and their fathers were classified.

In view of these limitations Miller points out that the monograph should be treated only as offering a rough indication of the mobility in a number of industrial nations taken as a whole.

Among the implications of the data (used in the study) he points out that mobility is an asymmetrical phenomenon. A nation can be high in one measure of mobility and low in another, as pointed in profiles for the nations under study. The links between mobility of one kind and mobility of another kind are unclear. There is no single measure of mobility, there are many measures tapping different dimensions of mobility and therefore, while making comparisons the measure on which comparison is based must be clearly specified. However, in Miller’s opinion the one clear result of the comparisons is that on both the simple comparison of working classes into non-manual and manual into elite strata, the Soviet Union (Émigré’s) has the highest rate . . . on the other hand Soviet Union had a rather low rate of downward movement out of the non-manual categories generally and out of the elite strata specifically. Thus, the upward manual movement is not due to the decline of the middle classes and the elite, but to the expansion of these strata. The United States has a high rate of manual movement into non-manual occupations, but not one that is distinctively higher than that of France or USSR (Émigré’s). On the other hand it is distinctively higher in the manual movement into the elite strata than all nations other than the Soviet Union (Émigré’s).

Miller, while comparing the conclusion drawn from his study with the results of the earlier such study made by Lipset, Bendix and Zetterberg (L-B-Z) using the data from nine industrialized nations of France, Germany, Sweden, Switzerland, USA, Japan, Great Britain, Denmark and Italy, is in a general agreement with the latter. Although he concedes to Lipset’s conclusion that all the industrialized nations exhibit the same rates of social mobility, he points to the following divergences from such a contention…

i) The rates of manual into non-manual occupations seem to be closest together, only if the low Italian and Finish figures and high Soviet figure are
disregarded. Even then the range is not narrow, from 14% in Hungary and Puerto Rico to 30% in France and if the former two are disregarded as not being very industrialized, the lower limit is about 20% in the Netherlands and West Germany.

ii) The rates of non-manual into manual occupations show a spread between 20% of USA and USSR (Émigré’s) on the one hand and the more than 30% of several nations.

iii) The rates of movement of manual strata into elite strata also reveal a considerable range.

iv) The rates of movement out of elite strata are widely varying.

Thus, he concludes that while there appears to be more convergence in the rates of mobility among industrialized nations than most people had believed, the kind of divergences that have occurred cannot be ignored and the attention must be focused on the reasons of such divergences. Thus, Miller casts some doubt on Lipset’s contentions that all modern industrial societies are characterized by their openness, high rates of mobility and universalism.

Finally, Miller makes the following suggestions for future research in social mobility.

v) Studies of smaller units (e.g. Regions) of a nation should be made.

vi) Data should be refined along the lines of Goldhamer Rugoff and the Hutchinson procedure to isolate structural change from fluidity (circulation mobility or exchange mobility).

vii) Adequate attention should be paid to inflow data to understand the differences in social origins of members of different strata and their relations to differences in attitudes of the strata.

viii) Instead of employing two or three categories it would be useful to employ larger number of classifications to be able to understand the mechanics of short and long range mobility.

ix) Historical changes in the rates of mobility in a nation should be studied.

x) Age cohort data should be analyzed.
xi) Study of particular population like university students, elites, and unskilled labourers should be made.

xii) A heavy emphasis on the cause of different rates of mobility is needed.

A. Grigard (Grigard, 1961), in this writing on, selection for secondary education in France” around 1954, says: “A marked process of selection according to the children’s home background takes place before the end of the period of compulsory education. Children’s chances of success to secondary schools at the age of eleven, and consequently to higher education later on very much, as is revealed by a comparison, between the social origins of those who do and those who do not stay on at the elementary school until the age of fourteen. Two thirds of the classes at the top of the elementary school consists of children of agricultural labourers, farmers and workmen; while only one third of those who leave for a secondary school around eleven come from the same circles, for all the other social groups, the proportion of children who proceed to secondary courses before the age of fourteen is greater than the proportion of those who stay on at the elementary school until they are fourteen.

II. Peter Rossi(Rossi, 1961), writing about the social factors that affect the achievement of students in American elementary and high school, in , “Social factors in academic achievement of students in American elementary and high school – a brief review”. Says: “Yet, despite the importance of intelligence, a considerable proportion of the differences among individual must be accounted for in other terms. Part of the remaining variation is taken up by socio-economic status, the higher the occupation of the bread winner in the student’s family, the greater his level of achievement. However, it should be pointed out that, while the studies under review uniformly find socio-economic status playing a role in achievement, it is not entirely clear how it does so.

Christopher Jencks (Jencks, 1972,), in his study on, “Inequality: A reassessment of the effect of family and schooling in America’, to remedy the inequalities in educational attainment, occupational statuses and income, reviewed a large number of proposals, but concludes that no proposal other than ‘political control over economic institutions’ is feasible. He argues, “As long as egalitarians assume that public policy cannot contribute to economic equality directly but must proceed by ingenious manipulations of marginal institutions like the schools, progress will remain glacial. If
we want to move beyond this tradition, we will have to establish political control over economic institutions that shape our society. This is what other countries usually call socialism”.

Raymond Boudon (Boudon, 1974), in his study, “Educational Inequality and Social Opportunity”, concludes that as long as societies are stratified, inequality of educational opportunity will continue to operate. Boudon goes to the extent of proving that

1. “Even if grade school education were so effective that achievement at its completion were independent of social background, the probability of lower class youngsters attending a college and further of attending a prestigious institution of higher education would probably remain much lower than that of upper class youngsters”. Therefore, changes in the educational system (like expanding the facilities for higher education) will reduce inequality of educational opportunities only marginally. Again even if the inequality in the levels of educational attainment are reduced, the curriculum differentiation as a response to the needs of the industries would offset this reduction and

2. “The trend in all western societies is towards differentiation of curricula and institutions rather than towards uniformity”. Thus Boudon emphasizes stratification as the principle factor responsible for inequality of educational opportunity as well as social opportunity and suggests that “Any lessening the inequity of stratification” such as reduction of economic inequality is more likely to reduce inequality of both educational and social opportunity.

David Byrne, Bill Fletcher Williamson (1975), in their study on, “The Poverty of Education: A Study in the Politics of Opportunity have attempted to show that some of the main points that account for educational inequality. Both Britain and the United states derive their theoretical strength from a particular view of the nature of social stratification. However, the conclusion of their research has been that although there is an unequal distribution of education, social income, has implication only for the current consumption by school children. According to their findings, the danger in assuming that the school has little impact on difference in results is that differences then have to be accounted for in terms of the attributes of individuals. The general conclusion sustained by their findings is that school system inputs are of considerable importance in explaining difference in attainment, in addition, there is a systematic
relationship between the class background of an area and the educational resources available. In general, the higher the school class composition of an area the better the provision, for the cohorts they studied; there was not equality of opportunity and the spatial distribution of system inputs guaranteed that school system had different and unequal consequences for the cohorts, for them, the basic promise of the equal for all has not been realized. Despite post-war educational reform they have had to negotiate external and geographical barriers to educational success. Equality of opportunity and especially equality of educational opportunity has been a corner stone of social democratic politics since the 1930’s. The authors feel this perspective, can only be seen as a device for obscuring the relationship between education and fundamental inequality. Equality of opportunity has served as a legitimizing account of educational system and for those who are affected by it, this argument in no way detracts from the importance of an unequal distribution of educational and social income. To say that it is impossible to achieve equality in education, in an otherwise fundamentally unequal society, does not mean that inequalities in education become as important. They are a part of and contribute to the general structure of inequality, just as that general structure maintains them.

William Tyler (Tyler, 1975), in his study on, “Sociology of Educational Inequality”, found that the school environments make little difference to achievement, credentials and to life chances. Certainly there is very little that one can find among all the negative evidence which could be used as a proof for some new, equalitarian reform. Differences in schooling appear merely to provide variations on patterns of attainment and mobility that seem to be fixed elsewhere. The school environment regulates these patterns but it does not change them. According to Tyler, the American evidence is only circumstantial for making conclusions about the probable effects of comprehensive schooling in Britain. It does not show that there is not going to be some basic change in educational mobility under the new system. What it does is to make the possibility that it will bring more equality appear rather remote. Tyler feels that it is perhaps the innate inequality of Children from different classes that makes them do better at school no matter how good the teacher is or how the selective process work? This is one explanation that cannot be ignored and it is one which is becoming increasingly debated in academic circles. He in his study Tyler tried to put the fact that ability tends to be inherited leads to the plausible conclusion that a good
deal of the differences in educational outcomes is due to genetic advantage. Such a
conclusion would, however, be mistaken, even if a causal relationship were involved
with the contribution of inheritance. He has concluded in his study that education is
often considered as a process of achievement and personal growth, and as a means for
the enlargement of life chances. Since there are few institutions in urban societies
where the individual is so reliant on his own resources, education has been given the
job of breaking down the inequalities between ethnic groups, classes and regions. It is
supposed to be an agent not only of modernization, but also the legitimator of the
inequalities of advanced industrialism. If educational inequality is to be cured we
must get beyond both individualism and rhetoric and look at those structures and
process of industrial societies which do not necessarily follow the logic of one’s
chosen world view. Only when this is done will it be possible to distinguish between
those inequalities that are indispensable to productivity and liberty and those historic
abuses which could well be swept away.

G.S. Choudhury., (Choudhury, 1986) in his study “Entry to Higher Education in
Bangladesh – An Investigation into students’ characteristics. The objectives of study
were to study the socio-economic background, home environment, academic
performances, curricular interests and other characteristics of those who passed the
HSC examination and entered higher education and those who passed HSC but did
not enter higher education. The major findings of the study were:

1. Of the students who entered higher education, 75 percent boys, 87 percent were of
rural origin, 74 percent were Muslims, and 48 percent studied science as against 36
percent who took arts.

2. Eleven percent of fathers and 27 percent of the mothers of entrants were illiterate.

3. Forty nine percent of entrants had good home environment while only about two
percent had poor home environment.

4. The average and low achievers at IISC were almost equally represented in the non-
entrant group. None of the non-entrants was a high achiever.

5. Three fourth of the non-entrants had high educational aspirations.

6. About 57 percent of the non-entrants had high occupational aspirations.
7. Sixtyone percent of the non-entrants had low achievement motivation as against 39 percent had moderate achievement motivation.

8. Entry into higher education was independent of religion, birth order, age, mothers’ education, nature of family, family size, siblings’ education, students’ residence and institutional adjustment for total sample, but, it was associated with sex, and home location.

9. Stream of study at HSC stage offered the entry in to higher education.

10. Father’s education and occupation, socio-economic status and home environment were found to be associated with entrance in to higher education.

11. Co-curricular interests of students and their achievement motivation were found to be associated with the college entry.

R.Samir Nath (Nath, 1999), in his study Identified the Level, Pattern and Determinants of Enrolment in Formal Schools of the Graduates of BRAC’s Education Programme. A sample of 1259 children who had graduated from Bangladesh Rural Advancement Committee (BRAC) schools in early 1995 were selected using cluster sampling procedure. The major findings of the study were:

1. The enrolment rate of the graduates was satisfactory,

2. 85% of the graduates of BRAC’s education programme were continuing their education in formal schools.

3. No gender variation in enrolment was found.

4. Graduates, who were younger in age, whose mothers had some schooling, and whose households were not eligible for BRAC membership were more likely to get further education in formal schools than the other groups. Availability of formal schools in their own villages was also found as a determinant of girl’s enrolment.

Poornima Mohan (Mohan, 2000), in her study titled, “Inequality of opportunity – women’s education”. Stresses that the education is at cross roads throughout the world, we cannot ignore the problems concerning the access of girls and women to education. Of a total of 420 million pupils in institutions of primary, secondary and higher education throughout the world in 1967/68 North Korea, 186 millions were girls; of every 100 pupils 57 were males and 43 females. These figures are sufficient to show that girls do not have the same opportunities for access to education as their
brothers. Even so, this is a world average for the three levels of education combined while in Asia and in Africa, girls receiving education in schools account no more than 38% of the total. However primary education is being given to 73% of the total population and it is at this level that the proportion of girl is highest. Despite the extra ordinary increases in the world school going population between 1960/61 and 1960/67 an increase of 32% in six years, the disproportion between the number of girl and the number of boys remained more or less unchanged instead of lessening, for the increase in the number of girl pupils was comparable to the overall increase and not higher. The educational opportunities for girls and women therefore remain distinctly below though open to boys and men. This is true in quantitative terms as well as qualitative terms.

Andre Tremblay (Tremblay, 2001/2002) in his study titled, “Equality of Access, Inequality of Results: Women and Higher Education since 1960” examined that since the 1960s, Canadian women have constantly increased their participation in higher education. At the beginning, they entered universities to join what are known as traditional fields for them, such as education and arts; after that, they engaged massively in social sciences. Their involvement in sciences and engineering was on the slow side but they rapidly managed to seize the opportunities offered by medical schools. On one hand, by using some recent statistics, it’s quite easy to demonstrate this evolution in higher education are going to lead them in regards to the job market. Even in the universities, their position as professors is as problematical as it’s exemplary. And despite their increasing number in all disciplines, Canadian women could not manage to obtain a quality job as often as Canadian men could.

David Karen (Karen, 2002), in his article titled, “Changes in Access to Higher Education in the United States: 1980-1992; explores the factors that determine how high school graduates become linked to colleges at particular levels of selectivity. First, it accesses various theories of change in educational attainment by comparing patterns of access to institutions of higher education of varying selectivity in the United States between 1980-1992. Secondly, with regard to how students and colleges of varying selectivity are matched, it replicates the work of James C. Hearn on 1980 high school graduates (using high school and beyond) and introduces some additional variables, drawn primarily from the work of Pierre Bourdieu, in an analysis of 1992 high school graduates(using the national education longitudinal studies). Any
discussion of the transition from high school to college in the U.S higher education
‘system’ the study led to the conclusions that the lack of central coordination in U.S
post secondary education provides many points of access through many channels. It is
even possible to enter post secondary program without a high school diploma thus
clearly underlying the openness of the U.S educational system.

Hiroshi Ishida (Ishida 2003), in her research work, Educational Expansion and
Inequality in Access to Higher Education in Japan,’’ examines the relationship
between social background and educational attainment in post war Japan. The overall
scenario regarding the effect of social background and educational attainment in post
war Japan is of stability. However, gender inequality in access to higher education
was reduced substantially in the post war period, although gender inequality in access
to university rather than junior college persisted. There was neither a clear
correspondence between the pattern of the effects of social background and the stages
of expansion, nor a linear pattern of diminishing or increasing effects of social
background. The stability is remarkable given that the Japanese higher education went
through a series of changes, closely following the educational policies of the Ministry
of Education. Although the educational policies of the Ministry of Education did not
explicitly attempt to reduce the impact of social background, the expansion of the
higher educational system did not necessarily bring about equality of access to Higher
education in Japan.

Hilary Metcalf(Metcalf, 2003), in her paper titled, ‘ Increasing Inequality in Higher
Education’ the role of term time working’’ identifies the pattern of term time working,
its effects on studying and its implications for equity and for the higher education
system, based on a survey of students in four universities. As the cost of higher
education in the UK has moved increasingly from the state to students (and their
parents), more university students have term time jobs. The study found that term-
time employment affects the quality of education. Students whose father did not have
a degree and female students (especially those from ethnic minorities) were more
likely to work during term-time and hence benefit less educationally from university.
The extent of term-time working varied across the four universities. The research
suggested that the financial system might lead to an increasingly polarized university
system; those do not, with the more prestigious universities tending to be in the latter
category. This would distort the university choice of those who needed to work during
term time, inhibiting their access to prestigious universities, and lead to greater
disadvantage amongst those who worked despite being at universities which made
fewer concession for term time working.

Miles Corak, Garth Lipps, John Zhao in their work,(2004)“Family Income and
Participation in Post- secondary Education”, the relationship between family income
and post-secondary participation is studied in order to determine the extent to which
higher education in Canada has increasingly become the domain of students from
well-to do families. An analysis of two separate data sets suggests that individuals
from – higher income families are much more likely to attend university, but this gap
between the highest and lowest income families has in fact narrowed. The relationship
gap between family income and post secondary participation did become stronger
during the early to mid 1990s, but weakened thereafter. This pattern reflects the fact
that policy changes, increasing the maximum amount of a student loan as well as
increases in other forms of support occurred only after tuition fees had already started
increasing.

Ronald G. Ehrenberg (Ehrenberg, 2005), in his article, “ Reducing Inequality in
Higher Education: Where Do we go from here?”, reports that differences in inequality
in college enrolment rates across students from families of different socio-economic
levels have only marginally narrowed since the early 1970. Moreover, students from
lower income families are much more likely to start higher education in two year
public colleges and not public four-year institutions than are their higher income
counterparts. Among students who initially enter four-year institutions, six year
graduation rates of students from families with incomes of less than $50,000 are
substantially less than the graduation rates of students from families with incomes
more than $75,000. Finally, at a set of our nation’s most selective private colleges
and universities, the proportion of students coming from families whose family
incomes are in the lowest two-fifths of the distribution of family income, averaged
only about 10% in recent years.

Mihails Hazans and Ija Trapenikova (2006) in BICEPS working paper, Access To
Secondary Education in Albania: Incentives, Obstacles, and Policy Spillovers. In this
study when judged either by educational attainment of adult population or secondary
and tertiary enrolment rates, by 2002 Albania compared very unfavourably to most
European countries, including its neighbors. This study examines the determinants of
secondary enrolment applying unobserved family effect probit model to data from Living Standards Measurement Survey 2002-2003. The focus of the paper is to investigate the importance of access to school and to further education for enrolment. The authors find that both absence of a secondary school in the community and the distance from the residence location to a secondary school have strong negative effect on enrolment, controlling for family background. In order to alleviate potential endogeneity bias of distance from the community characteristics effects, we control for migration history of individuals since 1990. In rural area, enrolment is impeded also by absence of a pre-school in the community, and by higher transportation cost from the community to its ‘main’ secondary school. Proximity to a university city substantially increases likelihood of secondary enrolment in rural areas. In urban areas, a similar effect has emerged in 2003, plausibly as a response to opening the market for private universities. These findings suggests that developing tertiary education and child – care system may have positive spillover effects on secondary enrolment.

Lin, Jing; Zhang, Yu (2006) studied “Educational Expansion and Shortages in Secondary Schools in China: the bottle neck syndrome”. This article explores a developmental issue in education in China- the shortage of Chinese secondary schools. China has dramatically expanded access to elementary education since the passing of the compulsory Education Law in 1986, and in recent years, higher education has also undergone rapid expansion. However, access to secondary schools, especially senior high schools, is still very restricted. There is a dire shortage of senior high schools, which is most serious in the rural areas. There are historical as well as policy issues involved in the lag in developing of secondary schools. China is now facing the challenge to enlarge access to secondary education in order to meet the demands by society and the needs of a fast developing economy. Central and local governments have discussed ways to resolve the shortage. This discussion, however, is being complicated by the country, and the lack of will to put money and resources into this level of education which would benefit the rural people greatly.

Fabian T. Pfeffer (2007) studied “Persistent Inequality in Educational Attainment and its Institutional Context” Referring to the fact that educational opportunities are distributed unevenly in all countries, the author asserts that the question is not whether family background and educational outcomes are related but to what degree they are
related. That is, does social inequality in education differ across time and countries? If yes, which institutional characteristics can explain differences in educational inequality? Educational inequality is conceptualized as the association between individuals’ and their parents’ highest educational level attained. Intergenerational educational mobility process is analyzed for 20 industrialized nations by means of log-linear and log-multiplicative models. The results show that the degree of educational mobility has remained stable across the second half of the 20th century in virtually all countries. However, nations differ widely in the extent to which parents’ education influences their children’s educational attainment. The degree of educational inequality is associated with the institutional structure of national education systems. Right system with dead-end educational pathways appear to be a hindrance to the equalization of educational opportunities, especially if the sorting of students occurs early in the educational career. This association is not mediated by other institutional characteristics included in this analysis that do not exert notable influences on educational mobility.

In a policy paper (ESU20 May 2008) on, “Gender equality in Higher Education” by the European students union (ESU) aims for a gender equal environment in higher education that preserves equal chances for both women and men. ESU stress that gender inequalities are interrelated with other strands of discrimination. In conclusions the reports stress the importance of an overall gender mainstreaming strategy for the higher education sector. ESU states that gender inequalities continue to be primary disadvantage for women. The fact that women are outnumbering men in some parts of the educational sector has not yet changed that. The power division between men and women remains beneficial for men, women suffer much more from the discrimination that occurs to both genders. Therefore ESU stress, that gender equality mechanism mostly means to implement affirmative action to support women. Nevertheless, the gender stereotypes need to be dismantled, as they are the principle reason for inequality, prejudices and discrimination. Any gender mainstreaming strategy needs to be connected to a wider concept of anti-discrimination work. Gender and other strands of discrimination are mutually interconnected which needs to be reflected in the actions taken.
Michael P Keane (2009) studied “Assessing policies to equalize opportunity using an equilibrium model of educational and occupational choices” and found that the inter-generational correlation of education in US is tremendous. For instance, in PSID data from 1990, young males with no college-educated parents had only a 15% chance. In this paper, they analyze the impact of college attendance bonus schemes designed to increase college attendance rates (and PV of lifetime income) of youth from disadvantaged backgrounds. Of course, policies that increase the supply of skilled labour may reduce the college wage premium. The strength of such equilibrium effects on wages depends on the substitutability between different types of labour. Thus, it is important to evaluate education subsidies within an equilibrium framework that allows for flexible patterns of substitution across factor inputs. This is exactly what the authors have done, using an overlapping generations equilibrium model of the US labour market fit to PSID data from 1968 to 1996. The model allows for imperfect substitution among types of labour differentiated by education, gender, age and ten (1-digit level) occupations – a much finer differentiation than has been considered in prior work. We find that very large college attendance bonuses are necessary to equate college attendance rates between youth whose parents had only high school degrees or were high school dropouts and youth whose parents attended at least some college. The size of these bonuses far exceeds any reasonable measure of college costs; suggesting the “cost” the bonuses overcome are primarily psychic or effort costs. For example, youth from disadvantaged backgrounds may be poorly prepared for college. This suggests that bonuses targeted at college age youth are probably a very inefficient way to reduce inequality. Earlier intervention is likely called for.

David Reimer and Reinhard Pollak (Reimer and Pollak, 2009), in “Educational expansions and its consequences for vertical and horizontal Inequalities in Access to Higher Education in West Germany”, say that for scholars of social stratification one of the key question regarding educational expansion is whether it diminishes or magnifies of existing inequalities in educational attainment. The effect of expansion in educational inequality in tertiary education is of particular importance as tertiary education has become increasingly relevant for labour market prospects and life course opportunities. Their article studies the access of tertiary education of students with different social origins in the light of educational expansion in Germany. First,
they examined inequalities in access to four vertical alternatives of post secondary education by means of multinominal regression with national data from four schools linear surveys from 1983, 1990, 1994 and 1999. Second, for those students who enrol at a tertiary institution, effects of social origin in horizontal choices of fields of study are analyzed. Results show that unequal opportunities to access post secondary and tertiary institutions remain constant at a high level like wise social background effects have not changed over time for the choice of field of study. Thus, students from different social backgrounds did not change their educational strategies irrespective of ongoing expansion of secondary and tertiary education.

Ghazala Nureen and Humala Khalid, (Ghazala Nureen and Humala Khalid, 2012) Gender Empowerment through women’s Higher Education: Opportunities and Possibilities, According to the authors, report that in Pakistan, particularly in the rural and suburban areas, promoting women’s education can perhaps play a vital role in gender equality. Education will also increase the ability of women to secure employment in the formal sector. The purpose of this study was to explore the possibilities and opportunities for women’s empowerment in Pakistan. The first stage looked at the perception of a small group of ten women who hold senior posts in a female university. Data were gathered by semi-structured informal interviews and it was hoped that considering information-rich cases would illuminate the questions under study. 1. How the participants in the study understand the role of higher education in empowering women at home and at their work. 2. What they see as the major constraints to progress in career, 3. What type of coping strategies type propose for the entire female population to realize their full potential. Participants were or less agreed that women have to face socio-cultural hurdles to acquire education and pursue careers. Pakistani women are struggling hard naturally to get their rights but also to write history of success indicating how opportunities were created and possibilities could be explored and negotiated in a non-confrontational manner.
2.2. STUDIES MADE IN INDIA

B.V. Shah (Shah, 1964), in his study, “The social background of the College Students in Gujarat”, points out that the three upper castes of Banias, Patidar and Brahmin constituted nearly 88% of the total students sample, Bania 38%, Patidar 26% and Brahmin 24% of the remaining 12%, 5% was composed of intermediate castes of Luhana 3% Bhatia 0.5% and Rajput 1.5%. The rest 7% were distributed over the lower castes in access to educational opportunities, except for making a general observation concerning the ‘upper castes’ as having been “the first to come into the vortex of these new forces and some observations regarding the general economic conditions and socio-cultural milieu of the ‘lower castes’ Shah attributes the backwardness of lower castes in education mainly to lack of tradition of literacy and poverty. The combined effect of these two factors seems to have been to encourage the men from their early boyhood to take to the traditional occupation of their castes. He, however, points out that there has been a gradual awakening among these castes about the benefits of formal education, and that some have even started taking to higher education. But most of the students from these castes who pursued higher education seem to have been able to do so with the economic aid from their caste associations and non-caste charitable resources, or from the government (in the form of free studentships and backward class scholarships). In his findings he also concluded that urban residence seems to provide easier access to higher education than rural background in Gujarat also. Nearly 70% of the students in Shah’s sample hailed from an urban background.

Bernard Barber (Barber, 1968), has reviewed the results of studies in Social Stratification and Social Mobility within the caste system of Hindus. He reports that most of the earlier sociologists and anthropologist who studied the Indian caste system analysed their data only in reference to the possibility of upward and downward caste mobility and concluded that the Indian society is as closed today as it was in the ancient time, and as such neither there was nor is any possibility of mobility. Referring to his own earlier study of doctrines of Dharma and Karma and the immobilising effects of these ideas of Hindu society, he says even he represented the same older views, “To the Hindu, consequently, social mobility is both impossible and immoral in this worldly life”. However, now it is explicitly recognized that “Caste” refers only to ranking along the religious and ritual behaviour dimension
among a host of dimensions of stratification and interaction patterns. Although the ritual ranking is more or less fixed throughout an individual’s life – but “it can be altered under certain conditions” through the processes of “symbolic justification” which Srinivas has termed “Sanskritization”. Apart from the ritual basis of stratification, economic and power dimensions are also relevant to the understanding of Hindu society. Barber points out that although it is not possible to know exactly how much mobility occurred in India, but evidence shows that “more mobility occurs in India than was granted in the older picture of its stratification system, social mobility is not just a recent phenomenon in India”, on the contrary it occurred even during the Vedic age when Vaishya and Shudras were also assimilated.

Barber identified two major classes of sources of such social mobility. One, effects of the “outside” forces i.e. factors arising in physic-biological elements or these that are the product of social system other than the Indian one. Second of these two sources are, various internal socio-structural pressures for mobility that are effective despite ‘cultural’ disapproval or opposition. “One important ‘outside’ factor that had consequences for Indian social mobility, both upward and downward, was successful military invasion and conquest. Such conquest affected the native Hindus as well as providing Higher social class positions for many of the invaders. Sometimes lower caste Hindus would unite their armed forces with those of the invaders and thus ensure a rise in their in their own positions”. Similarly there would be downward mobility when the ‘Rajas’ fell and were replaced by members of the community of lower-castes than that of Raja’s. A series of unusually good harvests or a famine, both resulting from uncontrolled forces of weather or natural pests, was another kinds of outside factor that contributed to upward and downward mobility in Hindu Society”. Population changes, such as migration, may also lead to the change of occupation and as such of the caste rank; success or failure in the market among the members of the same caste may also lead to upward occupational mobility and give rise to new caste groups. These changes are both external and socio-structural in nature. Changes in the demands of economy might force some individuals or families change their occupation and as such lead to their upward and downward occupational mobility and also changes in the caste rank. “Another internal socio-structural factor that led to upward and downward mobility in Hindu society was concentration and dispersion of property that occurred, depending on whether single or multiple heirs inherited from
the older generation. Technological changes leading to new occupations, although less common in India than the west during the modern times, has nevertheless been a source of some social mobility in Hindu society. Quoting Srinivas, Barber says that castes changed their occupations in the recent past, and perhaps in the remoter past as well Social mobility was sometimes also achieved through hyper or hypogamy, although hypergamy was more widespread than hypogamy. Again, from time to time, there were some explanations of the whole opportunity structure, which provided another socio-structural source of mobility. All this mobility, upward or downward, occurred within an essentially stable or relatively unchanging system. “The religious values and ideologies, the kinship system, the localism, the occupational structure, community organization, all these and other essentials features of Hindu caste society were able to remain fundamentally the same despite the mobility which occurred and unlike the west. The (caste) structure did not rupture with this mobility. Thus, to gain acceptability the new entrants into a higher occupational group engaged in what Srinivas calls “Sanskritization” to gain acceptance by those whose caste occupation they had entered upon. Some succeeded in this but not all. Although a different type of society and different stratification system are emerging with different patterns of social mobility based on the values of egalitarianism and competence and expressing themselves through new and modern social roles (Westernization). The old system has emerged as stable too. Thus, Barber suggests that while studying social mobility in India account should be taken of both the processes of “Sanskritization” and “Westernization”.

K.L. Sharma (Sharma, 1974), in his study, “Educational Inequalities among Rajasthan’s Scheduled Castes”, analysed three crucial factors of enrolment, hostels and scholarships which are related to the education of the scheduled castes, reveals that their alarmingly backward condition is connected to the deprivation they suffer in relation in higher status groups and to the different treatment, they received from the power elite among themselves. Broadly the distributive disparities’ affecting the scheduled castes are at three levels; between the scheduled castes and the general population; between the various scheduled castes and among the Scheduled Castes in particular area district or place.
His findings were:

1. The higher the educational level, the lower is the enrolment rate of the scheduled castes;

2. This clearly reflects the inability of most scheduled caste parents to send their children to school and college particularly because crucial family earnings and supplemented by working children.

3. Therefore, even the available facilities for higher secondary and college/university education cannot be availed the scheduled castes. This indicates that it is not of quantum of available educational facilities which determines the educational attainments of various groups but it is the differential backgrounds of social networks, status, power, etc. of these groups which determine their level of education. Therefore, an increase in the educational facilities for the scheduled castes may not result in the lessening of the gaps between caste, Hindus and scheduled castes or between the different scheduled castes themselves. Unless a fair distribution of the use of educational facilities is ensured, the present educational system will continue to accentuate the distractions among the scheduled castes. Another dangerous consequence of this trend would be to continue and further increase as is well known this has already led to a situation where the jobs and position earmarked for candidates belonged to the scheduled castes remain unfilled for some time and are then filled by recruiting non-scheduled caste candidates.

B.D. Soni (Soni, 1975), in his study titled, “Educational Problems of Scheduled Caste College Students in U.P (West)”, studied educational problems of scheduled caste college students; The report was part of a national study of the educational problems of the scheduled caste and the scheduled tribe students. College students enrolled in B.A., B.Sc. and B.Com courses were selected and also school students from classes IX and X comprising 95.1 percent males and 4.81 percent females. District with less than thirty-six scheduled caste students in the degree classes were excluded from the sampling frame; thus, only seventeen districts remained. These findings revealed that;

1. Among the seven major scheduled castes in west UP Chamaras and Jatnas were somewhat overrepresented in college education while Balmikis and dhobis were significantly underrepresented possibly because of their occupational structure wherein the children in the latter group were an earning assets;
2. approximately half the respondents were taken from educationally backward families while as many as 90 to 95 percent families were of low economic status, the majority were first generation aspirants for higher education;

3. as many as 11.85 per cent of the respondents were engaged in some sort of employment; for 4.48% per cent employment was primary activity and they pursued studies either to improve their career of avail themselves of scholarships; 7.37 per cent had education as a primary objective and only occasionally resorted to earning to finance their education; though 86.9 per cent financed education through scholarships and parental support, only a negligible proportion relied exclusively on scholarships;

4. The majority of the scheduled caste students were attracted by established institutions of large-size student populations;

5. there was heavy representation in the arts courses but in the science and the commerce courses they lagged behind; they appeared to be serious in their studies as 63.46 per cent devoted four hours or more per day to studies but quite a few did not have place to study or anywhere to go and study; though thirty-eight respondents claimed that they had difficulty in following the lectures, fortytwo provided other reasons, nineteen faced language difficulty while those with better comprehension benefited by greater exposure to the mass media;

6. the majority of the respondents participated in extracurricular activities; those from districts; those who participated were exposed to considerable amount of politicization;

7. their educational aspirations were fairly high, 58.03 per cent intended to earn to a postgraduate degree and 19.86 percent intended to pursue professional courses; those aspiring for professional courses were mainly from illiterate/semiliterate families;

8. as many as 45.21 percent read two or three newspaper; regional ones were the most popular while 7.58 per cent road English newspapers; 23.1 per cent were actively politicized of whom 41.25 per cent had the national leaders as their ideal persons;

9. the status of scheduled castes was considered to have improved by 79.8 percent, they were aware of the governments reservation policy; the awareness was slightly more in the corporation districts; they found the facilities and reservations helpful but not adequate. The government’s programmes were considered beneficial but not properly administered;
10. the educational and vocational aspirations of hostellers were higher and they were more definite in the choices of occupations; they were better exposed to the mass media and better politicized but they devoted less attention to active political work;

11. of the fifteen females in the sample, eight had decided their careers themselves; as many as eight of them felt that the fact that they were scheduled caste did not affect their classmates’ behaviour; and

12. of the nineteen principals and fifty-eight teachers interviewed, most teachers thought the scheduled caste students were of lower intelligence while 25.8 percent of them considered the reservations useless and unfair.

K.D.Sharma, (Sharma1975), in his study on, “Equalisation and Utilization of Educational Opportunity with special reference to the Muslim Community in Delhi”, made a study to test the following hypothesis:

1. other things being equal, the Muslim community would tend to have less than its proportional share of educational opportunities as compared to the majority community;

2. there would be something inherent in the educational programmes itself which discourages Muslims from taking advantages of the opportunity in unequal measure with non-Muslim;

3. the comparative backwardness of Muslims in the social, economic and cultural fields would make them to utilise educational opportunities to a lesser degree than non-Muslims.

The sample consisted of fourteen Urdu medium and nine Hindi Medium girls and boys schools selected randomly from Delhi. All the three boys and girls Urdu medium higher secondary schools and two Hindi medium Higher secondary schools of Boys and Girls, were included. In addition to this all the principals, headmasters and teachers of the institutions and fifty Muslim parents were also included as respondents. A total number of forty five persons representing political leaders, educationists and social workers were interviewed on various problems pertaining to the Indian Muslims.
The findings of his study were;

1. The Muslim community was far behind in comparisons to the others. The coefficient of equality come to 74 and 23.6 at the primary and higher secondary levels of education respectively which corroborated the backwardness of the community in the field of education.

2. Some of the deterrent factors in availing the educational opportunities were scarcity of Urdu medium books inadequate provision of Urdu Medium schools and non-availability of religious education.

3. Schools attended by Muslim children were overcrowded, under staffed, housed in dirty and ill-equipped buildings and lacking library facilities.

4. No significant difference was found between the Muslims and non-Muslims in their socio-economic status.

C. Lakshmannan (Lakshmannan, 1975), in his study, “Scheduled Caste and Scheduled Tribe High School Students in Andhra Pradesh”, had the following objectives:

1. to study the conditions of scheduled caste and scheduled tribe students,

2. to find out the extent to which the facilities provided for them had benefited them.

The study revealed the following:

1. of the 462 scheduled caste students under study, only three were engaged and two married;

2. the number of Hindus was 236, of Christians 193 and of others 6;

3. there were 131 high school educated parents while 65 had received college education;

4. two hundred and fortyscheduled caste students were financially supported by parents; 184 depended on some sort of Scholarship. Only 179 received scholarship regularly while 179 faced some problem or the other; 49 students felt the scholarship was inadequate while 29 in private management schools admitted that they did not receive the entire scholarship;

5. one hundred and seventyfive students felt their status, though improved was still backward, 227 were not aware of jobs reserved for them, 286 felt the scholarships were useful but 82.25 percent felt they were inadequate; 42.42 percent felt the reservations were helpful in obtaining employment;
6. A bloated figure of inmates was provided for purposes of accounting; there was no link between the hostels and schools; and

7. ‘Teachers’ impressions on the basis of discussions with teachers, heads and office-bearer of teachers organizations revealed that the group of teachers could be divided into three, those sympathetic towards scheduled castes, those with sympathy but no action and those with antipathy towards the scheduled castes and scheduled tribes. Though 29 teachers believed that reservations were not at all helpful, 44 felt they were very helpful, only 18 opposed reservation of admission to colleges while 101 emphatically supported reservation of jobs; 65 teachers felt scholarships and freeships were essential and were being utilize properly; 93 felt though they were essential they were not utilized properly and 12 felt the provisions were too liberal.


1. measuring the extent of equality for the Scheduled Castes vis-a-vis non-Scheduled Castes in respect to equality within educational system and to study the trend with regard to the last two decades from 1950-51 to 1970-71;

2. estimating the extent of equality for the scheduled castes vis-a-vis others in terms of post-school performance; and

3. assessing the role of protective privileges in the educational advancement of the scheduled castes as perceived by them and to explain the emerging in equalities in extent of privileges.

The findings of this study point out that equality of educational opportunities for scheduled castes as compared to the non-scheduled castes was still as distant goal even in terms of equal access to educational institutions. The aspects of equality in terms of equal inputs had not so far been accepted in principle. Education to a certain extent at higher level had been able to bridge the gap in the earnings of the two groups, it was incapable of negating the influence of social origin. A district caste and class pattern in the use of educational facilities at higher stages was observed. A critical examination of assumption underlying the scheme of educational facilities.

1. Education among scheduled castes might not filter down as advocated by Ambedkar;
2. Free tuition did not carry education to the majority of scheduled castes who were extremely ill-fed and ill-cald, besides, the opportunity cost was much higher for them;

3. Equal access for unequal groups was not truly equality;

4. Partial help tended to benefit the ‘haves’ rather than the deprived section of the schedule caste; and

5. Administrative delays and official indifference tended to tell more.

Vimal.P. Shah and Tara Patel (1977) in their study of Schedule Caste/Tribe Post-matric Scholars in Gujarat found that the largest proportion (67%) of Post-matric Scholars, about two thirds, belonged to only three castes of Mahyavanshi, Vankar and Dhed groups. The next largest proportion (25%) belonged to Garo/Garoda group and about 3% belonged to Bhangi group and the remaining 5% belonged to fifteen different castes. “Thus almost 96% post-matric scheduled caste scholars belonged to only four major groups” They also noted that in 1971-72 there was not a single post-matric scholar from as many as 28 scheduled caste groups out of a total 68 such groups.

N.Jayaram (Jayram, 1977 and 1979) in his works, ‘Higher Education: Inequality and Social Change in India and Higher Education as Social Stabilizer’, makes two major points. One, expansion of higher education has been working as the maintenance of status quo in the relation to the occupation among the members of the middle class, and second, it has been glorifying in egalitarian tendencies as the people of lower classes and castes have seldom received higher education and entered the professions on which middle class has absolute monopoly.

J. Singh (1978) in his thesis ‘Impact of Education on Vertical Social Mobility as Measured by Income, Occupation and Social Status’, examined the impact of education on intergenerational vertical social mobility and compared it between SC’s, Backward and other castes.

The major findings of the study were:

(i) The educational level of old and new generations was positively related to the income, occupational prestige, SES, job satisfaction, and parental aspiration.

(ii) The SCs and backward classes were backward in education as compared to the high castes. Their number was very small at higher educational levels.
(iii) 79% of the population had upward intergenerational social mobility.

(iv) The vertical social mobility consistently decreased with the increased in the educational level.

(v) Lower strata of society had lower parental aspirations.

P.R.G.Nair (Nair, 1978), in his study, “Education and Economic Development in Kerela”, examines the socio-economic factors that related educational and economic development. The study also examines the historical factors affecting the process of educational development in Kerala. The study led to the conclusion that economic backwardness by itself hindered the progress of education and that the disparities in the distribution of educational opportunities in Kerala were low.

In his other study (Nair, 1978), “Education and Economic change in Kerala”. Examines the historical factors underlying the process of educational development in Kerala and also highlights the distinctive feature of the process. Data were collected from the Ministry of Education, Government of India, New Delhi and office of the Director of Public Instruction, Kerala. The study revealed the following among other conclusions that:

1. Educational opportunities in Kerala were not distributed evenly among the population.

2. The backward sections were invariably overtaken by the better-off sections of the society in their race for opportunities in Kerala and that inequalities in the distribution of educational opportunities were much lower in Kerala than those elsewhere.

Pimpley (Pimpley, 1978) in his study, “The Socio- Economic Background of the Scheduled Caste Students from Punjab”, aimed at surveying the socio-economic background of the scheduled caste students from Panjab. The author tried to assess the status of the scheduled caste students, their performance at school their feelings of social distance and their opinion about the facilities for them and thereby tried to show how these could be problematic in their educational aspiration.
The major findings of the study were as follows:

1. Scheduled caste school students were namely, Adharmia, Balmiki, Mazhabi and Ramdassia.
2. Parents were almost all illiterate, economic condition of the family was ‘defficultt’ and the father’s occupation was mainly farming.
3. Scheduled caste students mainly spend a fair amount of time for studies, they could follow the class, their educational aspiration were very high and they aspired for white collar jobs yet their dropout rate was quite high.
4. They were inferior in their academic caliber as opined by their teachers.
5. Government servants and national leaders were most popular to scheduled caste students.
6. They were not much exposed to mass media and their polarization was low.
7. They felt that economic, social and educational status were important consideration for the choice of spouse.
8. They had no experience of ill treatment and their caste status did not become a barrier in communication with other students.
9. Their participation in extra-curricular activities was low.
10. About sixty percent maintained that their condition had improved but they continued to have inferior status than that of non-scheduled section of the population.
11. They were aware of the facilities provided for them but their age group had not availed of those facilities.

In his other study (Pimply, 1978), Educational problems of the scheduled castes students in the Panjab College Students”. Studied the educational problems of the scheduled castes students in the Punjab colleges. The study was under-taken to investigate the educational problems of the scheduled castes college students of Punjab. The author tried to see, how their education affected, their aspirations and performance, their life style, their social outlook, their attitude towards government assistance and finally their opinion about the status of scheduled castes in general. The major findings of this study point out that:

1. The scheduled caste college students were mostly averaged male students oversubscribed in the sample about 90% of them were unmarried and mainly Hindus rather than Sikhs.
2. In most cases, their parents were illiterate and head meagre financial resources and the students had to spend a lot of time in domestic duties.
3. Most of them could follow the class and wastage was not very high.
4. Their educational as well as occupational aspirations were a very high.
5. Exposure to mass media was quite high and national leaders and government officials were the most popular reference person.
6. Behaviour of other students towards them was determined by their caste status yet many of them had non-scheduled caste friends.
7. They had no experiences of ill-treatment.
8. Most of them considered endogamy and parental authority as most important.
9. A large number of them felt that the status of scheduled caste had improved but was still inferior.

Sheokumar Lal, Umedrai Nahar( Lal and Nahar, 1978), in his study, “ Higher Education: Scheduled Castes in Jodhpur”, the college students among scheduled caste receiving education in Rajasthan are predominantly males. Their average age is 19.8 years. Except a few, they follow Hindu Religion. The major caste groups are represented in the sample. Scheduled caste students are generally married. The students who, during college life, do not stay with their parents are largely the village dwellers. Levels of education are low in regard to the education of father of students and still lower in case of mothers compared to father; the rate of illiteracy among the mothers of students is very high. The students are also the most highly educated persons in their family looking into the education attained by their siblings. While fathers of the students are generally engaged in economic activities and most of them work in the villages for their livelihood, mothers generally seems to be housewives. Scholarship is the only source of financing education in a few cases but otherwise a larger number of students combine scholarships with other sources. It may, however, not be denied that scholarships is a very important source of meeting the students educational expenses. The fact is that the parents have to look after the need of others in the family also, they are by and large, not in a position to bear the entire educational expenses on themselves. Almost nine out of every ten students get scholarship and most of them get free-ships, only on valid grounds some of the students do not get the scholarship/free ship.
G. Rasool and S.P.Suri (Rasool and Suri, 1980), in their study, “Statistical Digest of the Sociological features of the Students of Jammu University”, investigated the socio-economic and cultural background of the students of the Jammu University and its affiliated colleges. The major objective of the study among others was to make the comparative study of the socio-culture background of the under-graduate and post-graduate students of the University of Jammu and affiliated colleges. The major findings among others were: Girls in the affiliated colleges and in the University were from a better economic stratum generally. The majority of the boys, on the contrary, came from the various strata of the middle class. The majority of the university students (both sexes) resided within a radius of 8 km. from the campus but a fair proportion of the college students resided at distant places from the college. Only a small percentage of students got financial assistance from different agencies. The students preferred to join teaching, executive and military services. Clerical and nursing were less preferred occupation. Painting, games, sports were highly liked hobbies while hunting and keeping pet animals were the less preferred hobbies. Essay writing and activity were the most liked cultural activity.

B.N.Sarkar (Sarkar, 1980), in his study, “Two Generation Educational Mobility of males in villages of District around Calcutta”, examined the educational mobility between the father and son based on the survey data and compared the rate of educational growth during one generation. The findings of the study were: There was a fall in the progress of literacy in recent years among the villages of the district around Calcutta. Out migration of the high caste Hindus arising out of landlessness were largely responsible for the observed phenomenon. The number of dropouts among the scheduled caste males was at least twice the number of those among the female of the community of Muslims. The growth of literacy was about 19.1% considering males of birth cohort before 1964. The corresponding figures were 16.4%, 21.9%, 24.8% and 16.8% in respect of males of birth cohort before 1934-43, 1944-53 and 1954-63 but the mobility was in the reverse direction with a magnitude of 9.6% for males of age group 6 to 14 years (birth cohort 1964-72). A decline of 10% was observed over a period of 20 years from those in age group 35-44 to 15-24.
B.N.Sarkar, and B.K.Mukhupadhyaya (Sarkar and Mukhupadhyay, 1980), in their study, “Two generation Educational Mobility of Males and Females in Villages of District around Calcutta’, examined the educational mobility variations among the males of different caste/religion groups

1. In all, 43% sons of age 15 years and above had higher educational status and 11% had lower educational status than their fathers.

2. Net higher educational mobility was 27% for the scheduled caste Hindus in comparison with 35-39% in other three caste/Religious groups.

3. About 30% females of age 15 and above failed to attain the educational status of their mothers whereas 28% attained higher education than their mothers.

Jacob Aikara, (Aikara, 1980) in his study, “Scheduled Castes and Higher Education” aimed at:

1. Finding out the rate of stagnation and drop-out among scheduled caste (SC) students, to investigate the reasons and post dropout situation,

2. Understanding the situation of SC College students and

3. Comparing scheduled caste and non-scheduled caste college students, and scheduled caste students in different colleges. In the sample for the study of the situation of the scheduled caste students, one college each from arts and science, commerce and law run by the government and by the organizations committed to the education of the weaker sections was selected. Besides, government college of Medicine and Engineering and two other private colleges were included in the sample. A questionnaire was mailed to all those scheduled caste students of the ten sample colleges who had met with stagnation or dropped out during the period of five years 1968-69 to 1972-73, of which 52 percent responded. The sample for studying the nature of educational problems of the scheduled caste was drawn through stratified random sampling where stratification was does on the basis of the performance of the students in the university examinations of the previous year. The findings of this study point out that:

1. In comparison with the non-Scheduled Caste students, the Scheduled Caste students were found to be inferior in almost every aspect in socio-economic background and in performance and progress in studies;
2. The students studying in the government colleges had a superior background and better performance record than those of private colleges.

3. There had been a very high incidence of stagnation and dropout among the scheduled caste students

V.S.D'Souza, (D'Souza, 1980) in his study on, Educational Inequalities among Scheduled Castes: a case study in the Punjab state”, had the objectives to unfold the structural differentiation of the educational inequalities among the scheduled castes in the Punjab state. Specifically, the investigator attempted to find out the reasons for:

1. the slow rate of narrowing the educational gap between the scheduled castes and the rest of the society;

2. the inequalities among the scheduled castes, themselves, and the widening educational gaps among the Scheduled Castes. The universe of the study was the Punjab state, and was confined to the decade 1961-71, with the population, having thirty-seven sub-castes. These castes were divided into three broad categories, viz. large (population more than 1,00,000) medium (population between 25,000 and 1,00,000) and small (below 25,000). Eleven large and medium sized castes constituting 94.15% of the total scheduled caste population were considered for detailed analysis. The data were obtained from the relevant census reports and records of the department of Education, Punjab. The major findings of this study point out that:

1. The educational inequalities between the scheduled castes and the rest of the society were due to the long standing socio-economic exploitation of the former by the rest of the society;

2. Remedial measures by way of protective discrimination taken by the state had succeeded, although to a minute extent, as was clear from the 1971 educational data report in so far as the educational inequality between the scheduled castes and the rest of the society was concerned but among the scheduled castes themselves they were acting with greater vigour;

3. Educational inequalities among the scheduled castes were found to be related to two structural dimensions, namely the division of these people into mutually exclusive castes and the concentration of different castes in various educationally and socio-economically differentiated regions.
4. Castes and regional disparities were to a great extent interrelated;
5. Caste segregation by itself was also an independent factor in the inequalities;
6. Whether due to caste separation or regional variation, the educational inequalities were found to be related to differences in socio-economic or occupational status;
7. The state aid for educational development required the recipients to supplement it with their family resources; therefore, since most of the poorer people were unable to do so they could not avail themselves of the special facilities at all, hence the persistence of educational inequalities;
8. The scheduled castes with higher occupational status concentrated in districts with higher socio-economic levels and vice-versa, giving some people an added advantage.

Suma Chitnis (Chitnis, 1981), in her study, ‘A Long Way to Go’, examined how the various types of facilities provided for promoting education among the scheduled caste and scheduled tribes children had been made use of and what kinds of problems were faced by these children in the process of education. For conducting the study, ICSSR appointed a coordinating committee to work out a tentative programme and drew up a list of scholars likely to be interested in the project. The list sought to ensure coverage of all the regions of the country. The first phase consisted of preparing a statistical profile of the scheduled caste/scheduled tribe population indicating demographic characteristics of SC/STs in the state, describing facilities available to them and indicating government and voluntary agencies working for their advancement. The second phase consisted of a field study on several aspects of the students (high level and college) lives. The sample in each state was selected in three stages; districts, institutions and respondents. In the first stage, the district containing the capital city/ largest metropolitan area was selected with certainty. The remaining districts were stratified on the basis of the number of SCs/STs and from each stratum of districts, two districts were randomly selected with probabilities proportional to the number of SC/ST students.

Her study concludes that:

1. The respondent scheduled were unable to escape their low caste identity and their classmates’ behaviour towards them was affected by this knowledge;
2. They belonged to poor uneducated family, but at the same time were highly selected elite who had been able to overcome all the shortcomings in their backgrounds and were able to progress without failure to high school and college;
3. The respondents had a poor exposure to mass media, a low level of politicization, and an inclination to cling to protected positions and they rarely participated in extracurricular activities;
4. They showed an ability to overcome the handicap of the home background and had encouraging parents;
5. There were inter-sex, inter-caste and interstate disparities in terms of educational advancement among scheduled castes;

The study suggested that one problem of Scheduled Castes was that they were very diversified ones. The study concluded that the scheduled castes had advanced a great deal, but they had yet a long way to go and, secondly, the policies and programmes for their welfare had benefited them greatly but they were nevertheless grossly inadequate.

S. Chitnis and U. Naidu (Chitnis and Naidu 1981), made a study on the ‘Identity of Scheduled Caste Students’, with the following objectives:

1. to study the identity of the scheduled caste, versus the caste Hindu school students;
2. to study the relationship between the socio-economic status and the identity of students;
3. To compare the identity of the scheduled caste students studying in schools managed by different organizations;
4. to study the relationship between the level of education and the identity among the scheduled caste students. The study included three dimensions, namely perception of significant others, caste consciousness and identity in relation to the level of aspirations. One hundred and eighty-six students from thirteen secondary schools representing five different managements constituted the sample. Out of the 186 students, 125(73 boys and 52 girls) were drawn from among scheduled castes and 61(33 boys and 28 girls) from caste Hindus,
They found that

1. The caste factor did play a part in the interaction among students. The cosmopolitan atmosphere was not more than skin deep;
2. The scheduled caste students from lower socio-economic status were not really concerned about their low caste status;
3. The schools run by the caste Hindu organizations and missionaries were more caste conscious than the municipal and the central schools;
4. Boys were more sensitive to their low caste status than girls; and
5. Conflict related to the identity of scheduled caste adolescents increased with the amount of education they were exposed to.

P.R. Panchmukhi (Panchamukhi, 1981), in his study, “Inequality in Education” examined the problem of Inequality in Educational Opportunities. The basic objective of the study was to examine the extent to which the policies of expansion had achieved the aims of equalities in the distribution of education. A sample survey was conducted with nearly 1050 students from selected primary and secondary schools of educationally advanced city, viz. Dharwar. The scope of enquiry was restricted to pre-college education only covering nearly 12% students from high schools and about 71% students from primary schools of a single town.

The investigation aimed at collecting detailed information on dual aspects of the problem namely distribution of schooling facilities and participation in these educational facilities. With this view, details with respect to students characteristics, their socio-economic background, their other neighborhood characteristics and school characteristics were obtained.

The main conclusions of the study were:

1. Even in an educationally advanced environment in a city like Dharwar, participation in education was severely constrained by socio-economic environment of students.
2. Not scholarship but parents’ income had significant positive influence on the performance of students.
3. Home study rather than study in the hostel contributed positively to the students’ performance.
4. Even the performance of friends had a significant positive influence on performance.

5. When there were extreme socio-economic inequalities, policies for only equalization of education were destined to be least successful, because the access to and participation in education was a function of several socio-economic factors, and many of them could not be controlled by an educational policy.

6. The study reinforced the argument that extension of educational facilities did not necessarily ensure distributive justice in respect of use of the educational facilities.

J.P. Sharma (Sharma. 1982), in his study, “A study of scheduled Caste Students in Patna University”, had the following purposes:

1. to identify social, economic, educational and political problems of the scheduled caste students studying in Patna University, and

2. to study their relationship with teachers and students from upper castes.

The sample of the study consisted of 130 scheduled caste students studying in the faculties of arts, science, commerce, law, engineering and education of Patna University. The subjects, randomly chosen, belonged to Chamar, Dushadh, Rajak, Pasi, Dome, Bhuiya, Bhangi and Unjara Subcastes. An interview schedule was developed covering areas like age, courses undertaken, subjects chosen, religion, habitation, marital status, age at the time of marriage, family income, education of parents, parental occupation, lodging, distance of daily travelling for attending classes, locality of lodging, facilities at home, treatment of authorities, years spent in each class, reasons for the choice of courses, perception about the course content, scholarship facilities, attitude towards classroom teaching, teachers’ willingness to help, satisfaction or dissatisfaction with examination, favour by teachers to upper caste students, friendship pattern, reservation policy and hostel life. A total number of 130 students were interviewed, by the investigators, over a period of nearly one year.

The main findings of the study were:

1. There was disparity between scheduled castes and other castes in respect of age, habitation, facilities, per capita income, parental education, study facilities, choice of subjects, rate of stagnation, adjustment to the climate in the hostel and in the institution, and level of academic achievement;
2. The members of the scheduled castes felt neglected and alienated in the university system.

R.P. Singh (Singh, 1982), in his study. “Educational Backwardness of Scheduled Caste Students and a need –oriented plan for their Development”, had the following objectives of the study:

1. assessment of educational backwardness of the scheduled castes in terms of their enrolment ratio at the various levels of education as compared to the general population, their development rate at various educational levels and their performance at various educational levels as compared to the general educational standard;

2. identification of their social, economic, educational and political needs, and

3. preparation of a plan for their educational development so as to satisfy their needs. Multi-stage stratified sampling was resorted to select the sample from the primary, middle and secondary level of education. A 10 percent random sample was selected wherein the castes existing in each village were represented. The study found that:

1. at the lower level of education, 41.5 percent had nuclear families as compared to 10.2 percent at the higher levels;

2. nearly 50 percent of the rural respondents were casual labourers while 10 percent were regular labourers, Twenty three percent respondents were engaged in service occupations. Only twenty seven heads of households were engaged in the traditional caste professions;

3. the average monthly income of the families from the higher level of education was Rs.52 at current prices which was more than twice the monthly average for those at the lower level;

4. 4% guardians of the higher level students and teachers were illiterate implying speedy educational transmission from generation to generation; and

5. more than half of the non-scheduled castes were unwilling to even mix an live together with the scheduled castes. More literate persons than illiterate ones justified the relevance of the caste system.

Chitra Shiva Kumar (Kumar, 1982), in her study on, “Social Background of Some Under-Graduates in Mysore City”, had the aim to identify the section of women who were the largest recipients of higher education and to determine the relationship
between social origins, inequalities in educational opportunity and social mobility. Two colleges of Ambil and Magge were chosen by her and she showed that:

1. Individual from the upper strata of Mysore society had greater opportunities for higher education than those from the middle and lower strata;
2. Among the Hindus, Brahmans had the highest representation among students as compared with the dominant peasant castes or other non-Brahmin castes;
3. Among backward classes, the upper layers have been the beneficiaries of scholarships, free ships etc.;
4. There existed strikingly wide gap between the attitude of students and their parents;
5. The students cliques were based far more on class than on caste except among the so called untouchables and Muslims, these cliques influenced not only the students attitudes but also their behaviour; and
6. The westernized cliques influenced the members of more conservative cliques to become ‘more fashionable’ in their dress, to develop a taste for western music and dance, and to approve of the free mixing of the sexes.


The main findings of the study was:

1. Education had not been able to loosen the caste ties and that the SCs were getting advantage from the reservation policy.
2. Although they had been leaning towards inter-caste marriages, they were not willing to marry their girls to caste Hindu boys. Their common drink like ‘toddy’ and other intoxicants were becoming unpopular with the educated members of the scheduled castes.
3. After independence and with the spread of education they had grown politically.
4. However, educated youths had started accepting dowry.
5. They were quite favourable to the mass literacy programmes.
6. They preferred to set up cottage industries.
7. However, they had a feeling that they were exploited by officials and politicians.
8. The fellow illiterate villages were ill-treated. They preferred high salary jobs irrespective of power status and respectability.

9. Thus they regarded economic advantages as more important than others.

10. The study revealed professional mobility among the educated scheduled caste youths. This was a post independence achievement and had become possible through education.

11. The pattern of expenditure showed that they were still living in financial hardship.

12. However, despite the various measures taken by the government they had not been able to gain in social status in the rural areas.

G. Nambissan (Nambisan, 1983) in his study, Educational and Occupational Mobility among the Bhils of Rajasthan, studied the nature and magnitude of inequality of educational opportunity between the tribal (Bhil) and non-tribal (Brahmin) community, between sections of the tribe which have had uneven exposure to modern institutions and opportunities and between households of differing economic status in each section of the tribe and the nature of occupational opportunities in the tribal area and the magnitude of occupational mobility expressed by the educated Bhil will area, intergenerational occupational change in the Bhil area, intergenerational occupational mobility and the attitudes to education and occupational mobility and the attitudes to education and aspirations of the tribals and occupational opportunities. The major findings of the study were: 1. The tribal households were educationally backward as compared to the Brahmins Household.

2. The ability of the households to send one or more children to school appeared to vary with the size of the households. However, within each household, a larger percentage of mina as compared to Bhil children were students.

3. The economic status of the household appeared to be a crucial factor behind inequality of educational opportunity.

4. Households with access to income from service holder had enrolled the largest percentage of children in school.

5. The importance of access of a household to service income could be seen in the education of members beyond the age of 11 years. It was in the 12-16 years age group that economic and social constraints in education were more pronounced. Households
having more than one member in service were able to send the maximum number of children in this age group to school and had relatively higher levels of attainment within the educational mainstream.

6. Only a small proportion of tribal adults had entered the service sector and not a majority of these members were found in lower grade supervisors’ occupations. On the other hand, a majority of Brahmins with service income had entered occupational categories of higher status.

7. The spread of occupational opportunities among the tribal households was relatively narrow. There was a definite process of status-inheritance or self-recruitment in household which already had access to new occupational opportunities. Only a small proportion of service income earning youth had upward occupational mobility.

8. As a minimum middle school education was essential for the service sector a large number of tribal children who did not enter the educational mainstream were excluded from new occupational opportunities.

9. The tribal respondents revealed extremely positive attitudes towards education.

K. Ahmed (Ahmed,1985), in her study, “The Social Context of Women’s Education in India 1921-81”, found that, formal education or schooling involves moving into public spaces, interaction with males (in co-educational schooling and with teachers) or being socialized(through the curriculum) as boys and moving away from the goal of wifehood and motherhood. However the main concern to control sexuality in the direction of motherhood remains, for example small girls are given some freedom and may be sent to primary schools (even the co-educational ones). But the nearer they are to puberty the more the restrictions imposed on them.

Karuna Chanana (Chanana, 1988), in her study, “Social Context and Women’s Higher Education: A Study of Women Undergraduates of Delhi”, attempts to study women’s higher education from the sociological context based on the undergraduate students’ responses. The main objectives of the study were:

1. To explore whether opportunities for higher education which became available to women in post-independence India have expanded to cover a broader spectrum of women with varying socio-economic status or whether these have remained as limited as a decade earlier,
2. To explore what motivates women to go to higher education in spite of its perceived lack of relevance for their social roles, namely, those of a housewife and mother, and
3. To explore whether the higher education women receive is relevant to their personal social goals within the parameters of the existing social goals and social structures.

The major findings of the study were:

1. Distribution of respondents by religion was Hindus 70.4% followed by Sikhs 15.1% and Jains 9.7%.
2. Higher education is still a preserve of the higher castes even in a cosmopolitan city like Delhi.
3. In respect of the domicile of the students, it was found that the percentage of students belonged to Delhi increased from 57.5% in 1964 to 73.5% in 1974 and of those coming from adjacent states declined considerably.
4. Proportion of students whose parents were highly educated increased from 9.2% to 14.6% in 1974.
5. Proportion of those joining the undergraduate course because they were interested in studies increases sharply and of those who joined for ‘no special reason’ showed a marked decline.
6. As regards ‘self choice’ in marriage, the proportion who would like to ‘choose with parental approval’ increased radically with a matching decrease of who would exercise ‘self radically with a matching decrease of who would exercise ‘self choice’.
7. A very large proportion of respondents in 1974(nearly 90%) would have liked to work after marriage subject to certain conditions. This proportion was far higher than 1964. Also, a larger proportion of girls were planning for a career before marriage in 1974.
8. Economic backwardness continued to be a major hindrance in the higher education of girls as the proportion of students from the lowest income categories increased only marginally during this period and higher education appeared confined to the daughters of middle and upper strata of society.
Karuna Chanana (Chanana, 2004), in “Women in Higher Education ‘Knowledge, Access and Governance: Strategies for Change’”, focuses on the access and participation of women students in higher education in India in the pre and post economic liberalization phase. According to her, even though higher education has been inexpensive or almost free during the first four decades, yet access has not been easy for women. In fact, it has been denied to the disadvantaged groups and especially women from these groups because of social and economic reasons. Therefore, when higher education has become self-financing what is the gendered impact of the higher cost? According to her, the public and private institutions offer mostly ‘masculine’ subjects. Second, they are very expensive and a longstanding understanding of the social situation of women indicates that a majority of the parents are reluctant to invest in the education of their daughters whose education does not have a production value because her income goes to the groom’s family.

Would women be joining them and in what proportions and in which subject and specialisations? She had not been able to answer these questions directly in the absence of relevant data. Instead she had put together information which highlights the changes in Higher education and the place of women in it.

The statistics on higher education in India are very poor. The private institutions lack in transparency and do not provide any statistics. Additionally, there is as yet no separate information on private self funded unaided institutions. Again, there is hardly any effort to document systematically either the extent or the shape of the changes that are changing the universities’ work culture or to look at the kind of impact, gendered or otherwise, that the changes may be having on the teachers, staff and students.

NIEPA, Trends of Enrolment of the Scheduled Castes in Higher Education (1964-77) New Delhi, 1986. The main objectives of the study were

1. To find out the overall trends of enrolment at the national level and the state level.
2. To find out the overall inequality in the sphere of enrolment in higher education.
3. To trace the inter-state disparities in terms of enrolment.
4. To find out the disparity between the enrolment of SCs males and females.
5. To find out the level of equality achieved in different states.
The major findings of the study were: 1. In all the sectors of education, there was a decline in the role of growth in SC enrolment during 1972-77. The same trend was noticed in non-scheduled caste enrolment as well. In professional and other education (collegiate) there was a negative role of growth in enrolment of SC as well as of Non-SC students during the period 1972-1977.

2. There were great disparities in rates of growth in enrolment of SC and Non-SC in the States and Union Territories. This disparity was more pronounced in the case of SC enrolment.

3. There was no close relationship between concentration of SC population in a particular region and its enrolment concentration.

4. As one went up the educational ladder, the stagnation and dropout rates increased and rates of stagnation and dropout among the SC were considerably higher than those among non-SC.

5. The overall inequality between SCs and other communities with respect to enrolment in higher education had fallen over the periods by which each state would achieve state of equality in terms of enrolment.

Kavita Raina (Raina, 1987), in her study, “Who goes to University?”, concluded that:

1. University education is dominated by the participation of Hindu girls.
2. Even among the Hindus all the hundred percent girls came from the upper caste (Brahmins, Rajputs, Mahajans, Khatries etc.) families.
3. Scheduled caste girls do not participate all in the post-graduate education.
4. Muslim girls are also absent from the sample indicating that they do not participate.
5. Rural girls are hardly represented in the post-graduate level of education the university education is thus dominated by the urban girls.
6. 58% girls have the government school background and 42% private school background. This fact indicates that the school education facilities are also largely availed of by this class of the population only.
7. 94% girls are the daughters of fathers in middle class occupation and only 6% of the fathers in the skilled labour and none from the casual labour or unskilled labour fathers.
8. The fathers of the girls are highly educated as 82% of them have a college education and 98% of all have had education upto Matriculation pass and 2% girls are daughters of Fathers who are illiterate.

9. The minimum income of the fathers of girls is above Rs. 1000/- per month. No girl is the daughter of the father with a monthly income less than Rs. 1000/-. However, 90% of the girls are daughters of fathers with a monthly income of above Rs. 1500/- and as the mode indicates largest proportion has an income of around Rs.2300/- per month.

10. 72% of girls come from families with strength of 3-6 members and 28% come from large joint families with over 6 members and most of these families are joint (Business) families. Thus all the families have a higher per capita income.

11. Only 6% girls come from landowning families and 94% come from landless families. However, all the families own their houses in Jammu city, The houses although posh in only a few cases, few live in Kuccha houses or rented houses. In fact majority of them have houses large enough as to accommodate at least one family as tenants.

12. None of the girls have obtained a 3rd division at the first degree level and majority (78%) are first divisioners and the other (22%) are second divisioners.

13. The choice of occupation by the girls themselves and their parents are unanimous. No girl has indicated a choice which is at variance with that of her mothers’ or fathers’ choice.

The choice made by the girls do not seem to be their own as 92% have indicated that the decisions about education and occupation for children in their families are taken by their elders and only 8% seem to enjoy the freedom of this choice. Kavita had come to the conclusion that the university education among women is dominated by the urban upper caste Hindu girls who have had tradition of education for several generations, and whose fathers and grandfathers have been in white collar occupations. There are only 2% 1st generation learners among them. It is the urban middle classes, with an assured income and white collar occupation whose girls participate in higher education. They place a high premium on education as it is the reproduction of their culture that is achieved through it. The middle classes, in their characteristics style, make long term plans and consider higher education as a gateway to high level occupations. The middle classes with their higher education
move into the prestigious occupations. The percentage of Sikhs is 8% in the sample. This is higher than their proportion of population which is only 3% in Jammu province as a whole. Muslims form 11% of the population of the district of Jammu, but their proportion in the university level education is only 2%. Thus they are grossly under represented. Similarly scheduled castes from 28% of the Jammu district population and 32% of Hindus in it. They are not represented at all.

A study by Punam Arora (Arora, 1987), in her study, “Equality of Educational Opportunity in Jammu Division”, has found following conclusions:

1. There are wide regional disparities in the literacy rate of all age groups in different districts.
2. There are major inequalities in the enrolment ratios (according to total population) in various age groups in different districts.
3. There are wide disparities in the literacy rate in rural and urban areas at all age groups in different districts.
4. There are major inequalities in the social enrolment ratios in various age groups in different districts. The extent of this disparity varies from district to district with the widest rural urban disparity in Doda district and narrowest in Jammu district.
5. There are wide disparities in the literacy rate of scheduled caste and general population in various age groups in different districts.
6. There are major inequalities in the school enrolment ratios of scheduled caste and general population in various age groups in different districts.
7. There are wide disparities in the literacy rate of boys and girls in Jammu at all age groups of different districts.
8. There are major inequalities in the school enrolment and the disparities are to the extent of 1:2 to 2:5 at different stages of education and in different districts of the division.

Kusum Kotwal (Kotwal, 1987), in her study, “Inequalities in Access to Education among Scheduled Castes in Jammu and Kashmir State”, shows the upward occupational mobility in case of Ramdasia children which rank highest with 87.5% in occupation higher than that of their fathers, followed by Masha children with 37.5% in occupation higher than that of their fathers and Bahagat children occupy third place with 22.22% in occupation higher than that of their fathers. There is 12.5% of Ramdasis, 22.2% Bhagats, and 23% of the MASHAS are in the same occupations as
those of their fathers. No Ramdasia child is in an occupation lower than that of his fathers, while there are 55.56% Bhagat children, 37.5% Masha children in occupations lower than those of their fathers. There is only one employed child of a Sarayara father who is in higher occupation than that of his father. Since, there is only one case no valid inference can be drawn from it. Further, she in her study has found that among the Ramdasia the proportion of children with higher education than their fathers is compatible with their proportion in higher occupations than their fathers (87.5% in both cases). In case of Bhagats the proportion (93.33%) of children with higher education than their fathers is greater than in case of Ramdasia (87.5%), their proportion in occupations higher than that of their fathers is still low being 22.20%. This can lead to inference that higher education (than their fathers) had not led to many Bhagat children enter jobs higher than their fathers, and that it has helped them to remain in their fathers occupations. It also implies that those with similar educational levels (to that of father) has not been able to enter the same occupation (in white collar or skilled manual), but into lower occupation then the father. This is due to what is called inflation of education. This inflation of education is felt in all the sections of society but it is obviously more pronounced among the scheduled castes as they continued to be exploited by other sections. She has concluded in her study that the present policy of reservation has been helpful only in creating inequalities of various kinds among the scheduled castes themselves. Those who are politically powerful and those who are aware of the availability of facilities take greater advantage (Ramdasia and Masha), while the other caste continue to be at the level where they were before the constitution of the state was enacted.

J.B.G.Tilak (Tilak, 1988), in his study, ‘Inequality in Returns to Education, in West Godavari District in Andhra Pradesh’, provides strong evidence in favour of investment in the education of the weaker sections, viz backward castes and women strictly on economic efficiency grounds; even when they are subject to discrimination in the labour market. The study shows that investment in the education of the weaker sections viz. backward castes and women in the Indian economy pays dividends, comparable to if not higher than, investments made in the education of non-backward castes and men respectively, despite the fact that there exists much discrimination against the weaker sections, when it comes to employment and wages. It provides an economic rationale in support of arguments for allocation of more resources for the
education of the weaker sections. The study argues for a reduction in inequalities in investment in education between different groups of the population and for reducing discrimination in employment and wages, so that the economy would reap maximum gains from investment in education.

J.B.G. Tilak (Tilak, 1996), in his paper, “Dalit Girls’ Schooling, Gender, Caste, Labour and Socialization”, states that the poor Dalit parents are not able to send their children to free schools because of costs other than the tuition fee and of forgone income from the children’s work. Dalit girls educational aspirations are decisively shaped by labour requirements of the domestic and public economics. In the case/gendered segmentation of the labour market women are disproportionately found in agricultural/rural labour, traditional domestic, low skilled, low status, or caste related (sweeping – scavenging) services in rural sectors. In urban sectors, poor women are located in lowly unskilled, low status feminized service sectors in urban informal economy.

Educationally careers of most Dalit girls are shaped by this structure. Even those who can meet the expenditure of education of their children, spend less on the schooling of their daughters than the sons. The expenses of dowry compound the problem, and the chances of girls being educated are reduced further. The studies reviewed above show that there is positive relationship between socio-economic background and educational attainment. These point to the fact that in general, weaker sections like the scheduled castes, scheduled tribes, and other backward communities are at a disadvantage in access to education compared to the upper castes and advanced communities. The rural population is at a disadvantage compared to the urban population in access to education.

Upendra Razdan (Razdan, 1989), in his study, “Socio-Economic Background of Under-Graduate Students in District Jammu”, had the following major objectives:

1. To find out if rural and urban population avail themselves of the facilities of higher education in equal proportions.
2. To find out if members of all religious communities’ participate in the higher education in proportion to their population.
3. To find out if members of different castes participate in higher education in proportion to their population.
4. To find out of the participation of men and women in higher education is equal.
5. To find out the average income of the families that are able to send their children for higher education.
6. To find out if the children of parents with different levels of education participates equally in higher education.
7. To find out if the children of parents in different occupation are able to participate equally in higher education.
8. To find out if the children with different types of schooling participate equally in higher education.

The following major findings with regard to the participation in higher education by different sections of the population living in Jammu district are:

1. The proportion of girls going to college is lower than that of boys, considering the proportion of the two sexes in the general population. This conclusion indicates that far fewer girls complete higher secondary school stage than boys.
2. The rural residents’ participation, in higher education is far lower than that of the urban residents;
3. In this respect rural girls are at a greater disadvantage than the rural boys as the proportion of rural boys entering colleges after completing the higher secondary school is greater than that of the rural girls. This means that besides the lower proportion of rural girls completing higher secondary school than that of the rural boys, the transition rate, from higher secondary school to college, of rural girls is lower than that of rural boys or in other words, larger number of rural girls than rural boys, dropout of the educational system before taking the first university degree.

Even those rural boys and girls who have somehow succeeded in entering colleges have greater chances of dropping out of the college, without completing the three year degree courses than their urban counterparts. However, rural girls have still greater chances of doing so than the rural boys. This argument is supported by the figures relating to the proportions of literacy, college attendance and proportion of graduates, in rural-urban, male-female sections of the population, given in the introduction to this report. The rural and urban students differ even in their choice of subjects of study. While larger proportion of urban students study science and commerce subjects, larger proportion of rural students study Arts and Social science subjects while rural boys venture into relatively new areas of study like commerce and
compound Arts (Arts with Mathematics) the rural girls continue in the traditional science and simple Arts stream. Also, a larger proportion of rural girls than their urban counterparts enter college at a later age for reason of failure in the examination prior to entry into colleges. Some of the, also enter at later age because they are admitted late to the school itself.

4. The participation of the Hindus, Sikhs, Buddhists and Jains is higher than that of Muslims and Christians when the respective proportions of these communities in the general population are considered.

5. Among the Hindus, wherein the division into a hierarchy of castes is a dominant feature, there is a dominance of upper castes (Brahmins, Baniyas and Rajputs) in participation in higher education. The lower caste Hindu’s namely the scheduled castes and other backward communities’ participation among the Hindus living in the district.

The constitutionally defined backward communities among the Muslims, “the social castes” do not seem to participate in the higher education at all, as none of the respondents in the study belongs to these communities.

Among the Sikhs also, the scheduled caste community, “Mazhabi Sikh” are not found on the rolls of the colleges in the district.

6. Among the 13 castes listed as scheduled castes under the constitution of Jammu and Kashmir, only two viz., Chamars or Ramdasia and Megh or Kabirpanthis participate in higher education; the other 11 castes are not found at all on rolls of the colleges in the district.

7. The proportion of the children of illiterate fathers participating in higher education is insignificant considering the fact that over 57% of the population of the district is illiterate. The proportion of children whose fathers have acquired in education upto matriculation, and above is the largest proportion of the college going students. Majority of them are the children of graduate fathers. The proportion of daughters of such fathers is greater than the sons of such fathers.

8. There is only a slightly higher proportion of children of educated mothers than the children of illiterate mothers, indicating that mothers education brightens up chances of entering a college only slightly.

9. Larger proportion of children whose fathers are in non-manual or white collar jobs participate in higher education than those of the children whose fathers are in manual jobs, traditional or caste occupations. Among the fathers in white collar
occupations the class IV employees are not able to send their children to colleges in the same proportion as the other white collar workers. This situation is true of all religious communities and caste irrespective of their rural urban residence. The children of professional and administrative fathers form disproportionately larger section of the college going students.

The proportion of girls who are daughters of fathers in manual jobs or in class IV employment is even lower compared to the boys whose fathers are in such jobs.

10. There is no difference in the proportions of children of working and non-working mothers.

11. Higher the per capita income greater is the participation in higher education by the children. Thus the children from the economically weaker sections of the population do not participate in higher education at all. They perhaps do not participate even in the school education especially the higher secondary stage.

12. The proportion of college going students having attended high fee private schools is smaller than those having attended state-run schools. But the proportion of those who have had private coaching at the X, XI and XII class level is far larger than those who did not get private coaching at the school stage.

13. The level of academic achievement at the higher secondary stage does affect college attendance (college of general education) as the state has an open door admission policy and anybody with a higher secondary pass, irrespective of the marks obtained, can be admitted to a general degree college.

14. The largest proportion of the population under study intend continuing their education till they acquire a post-graduate degree. The second largest proportion is of those who want to discontinue their education and enter employment after acquiring the first degree. The third largest proportion is of those who intend taking some kind of professional education after completing the general first degree course. A very small proportion of this population intends taking research degrees as well.

Larger proportion of girls than boys intend continuing their education through post-graduation and research levels. The larger proportion of girls intends continuing their education through post-graduate and research degrees hail from the rural areas and not from the urban areas.
15. Largest proportion of the population under study have limited their job aspirations only to clerical jobs followed by those who aspire the enter professional jobs administrative jobs, school teaching and business, in that order.

16. More boys than girls aspire to enter clerical jobs. However larger proportion of girls than boys aspire for professional careers. Larger proportion of boys than girls like to take up administrative jobs. Larger proportion of girls than the boys want to enter school teaching jobs. While a considerable proportion of boys want to do business, hardly any girls are interested in this kind of employment. The proportion of girls who like to end up as house wives are, however, only very small.

17. As revealed by the reading interests of the student population under study a majority have non-intellectual interests. Only a small proportion of them are interested in serious academic work.

Despite their non-intellectual interests, a vast majority of them have a negative attitude towards manual work even as hobbies. This is true for both rural and urban residents as well as for both the sexes

18. The size of family does not seem to be a characteristic of the college going students. However the largest proportion of them belongs to families with the size of upto 6 members.

U.P. Chandrashekhar (Chandrashekhar, 1990), in his study, "A Study of the Utilization of Various Measures Provided by the State to Promote Equality of Educational opportunity in the case of other Backward Classes in Districts of Karnataka", studied the utilization of various facilities offered by the state of Karnataka for promoting equal opportunities for education in the case of various backward communities, The main objectives of the study were:

1. to trace the history of the involvement of the state in the welfare of the backward classes in Karnataka,

2. To analyse the growth of institutions, beneficiaries and expenditure at the state level with respect to the educational development of the other backward classes,

3. To compare the background characteristics of the backward class members utilizing scholarship and hostel schemes,
4. To compare the background profiles of pre-matric and post-matric scholarship beneficiaries,

5. To survey the motivational factors in the form of aspirations and relate them to the contextual factors of the hostellers, and

6. To study the occupational mobility and attainment in relation to factors which are amenable to policy intervention through a follow-up study of hostel beneficiaries.

The major findings of the study were:

1. A trend analysis of the growth of major developmental schemes for the other backward classes at the state level revealed that the policy of the state towards educational development of the other backward classes might not have been guided by developmental needs.

2. The benefits of all major schemes had gone to the male segments of backward classes. Within this segment, the better-placed categories of the other backward classes had derived greater benefits.

3. The shift of students from their poor socio-economic home background to the hostel environment breaks the vicious circle of poor home background poor educational development low educational performance-poor occupational attainment.

P. Abdul Karrem (Kareem, 1991) in his study. “Educational Backwardness: Developmental Implications with special reference to Indian Muslims” deal with educational backwardness among Indian Muslims. The factors responsible for educational backwardness and their impact on and implications for the developmental strategy to be adopted for the Muslims have also been considered. The main objectives of the study were:

1. To find out the factors which account for educational backwardness;

2. To find out the relationship, if any, between educational backwardness and social and economic status of the community;

3. To analyse and trace the educational and socio-economic conditions of the Muslim community in India; and

4. To review earlier studies on the educational backwardness of Muslims in India.

The major findings of the study were:
1. General economic and educational backwardness was one of the factors for the educational backwardness of the Muslim community, both in the comparatively more advanced and the backward districts.

2. The little progress noticed in matters of income, occupation, landholding, housing construction, material status, etc. was recorded in those districts which had a comparatively higher literacy level.

Surya Kiran Awasti (Awasti, 1992) in her study, “An Analytical study of Equality in Educational Opportunities and its use by Minority Muslim Students in Bhopal”, analysed equality in educational opportunities and their use by minority Muslim girl students in Bhopal. The main objectives of the study were:

1. To analyze the educational facilities available to the Muslim girl students studying in schools;

2. To study the extent of total utilization of educational facilities available in the school by the Muslim girl students,

3. To understand the school environment of the Muslim girls students;

4. To analyze the role of the parents in utilizing the educational opportunities provided in the school, and

5. To study the factors in and outside the schools which obstruct the Muslim girl students from getting school education, As per the Methodology, the sample comprised all the girl students (both Muslim and Hindu) studying in classes IX, X and XI in 14 higher secondary girls' schools located in Bhopal city.

The major findings were:

1. The Muslim girl students used educational opportunities less than the non-Muslim girl students.

2. The Muslim girl students lagged behind in academic achievements in comparison to Hindu students.

3. The problems faced by the Muslim girl students were long distance from their residence to school, lack of Urdu-medium schools, orthodox social customs and the purdah system.
R.K. Mujoo (Mujoo, 1992), in his study, “Higher Education and Social Mobility”, an interdisciplinary study of the impact of University Education on the careers and the attitudes of graduates in Jammu and Kashmir reports that Jammu and Kashmir adopted its own constitution in 1956 and according to the constitutional provision, free education to all levels from class I to the University, is to be provided.

This study found that college and university education in Jammu and Kashmir state benefits only the Hindu of the upper castes, men more than women and urban population more than rural population. This study finds that those parents who are in white collar occupations or in business manage to send their children to the institution of Higher and Professional education. The system is especially biases against the women of lower occupational and educational level families as the author finds a high positive correlation between parents educational attainment and their children’s attainment. Although a few of the scheduled caste men students find their way into college and universities. Scheduled caste and Muslim women hardly appear in the sample.

Mujoo (2005) in his paper, Correlates of Access to Higher Education in Jammu and Kashmir states that in Jammu and Kashmir the participation of the Muslims in education in general and Higher Education in particular remains low in comparison to that of their Hindu counterparts even in Kashmir valley where Muslims constitute about 95% of the population. In regard to the differential access of different caste groups the authors say that there are among Hindus in Kashmir only Brahmins, in the Jammu region where Hindus exhibit an elaborate caste system the scene of Higher Education is disproportionately dominated by upper caste Hindus. He also reports that the beneficiaries of free Higher education in the state are mainly urban residents who form a very small proportion of the population compared to the population inhabiting rural areas.

Sonika Bakshi (Bakshi, 1993), in her study “Socio-Economic Background of Undergraduate Scheduled Caste Students in District Yamunanagar”, led to the following major findings with regard to the participation in higher education by different castes among the scheduled castes living in Yamunanagar district, (i) the most striking disparity is that between boys and girls, (ii) the rural and urban students differ even in their choice of subjects of study while larger proportion of urban students study Science and Commerce subject, larger proportion of rural students
study Arts, (iii) a larger proportion of rural girls than their urban counterparts enter college at a later-age the reasons being failure in the examination prior to entry into colleges. Some of them also enter at a later age because they are admitted late to the school itself, (iv) the lowest proportion of women were children of mothers who had completed elementary school and above. Level of education has a greater bearing on the chances of a daughter's going to college than that of sons. Thus while mothers' education is an incentive for children to go to school, it is more so for women than for men. This, however, does not imply that mothers' education is not important for a boy's chances, illiteracy does not hamper a boy's chances of going to college, if the father is illiterate, (v) larger proportion of children whose fathers are in manual or Blue Collar jobs participate in higher education than those of the children whose fathers are in non-manual jobs traditional or caste occupations, (v) the boys and girls with illiterate and rural occupation home background have found their way to college in large number is no small achievement, (vi) the distribution of the respondents by the income of the family of the origin shows that while children generally come from poor families but one cannot be sure of their continuing in their educational system for long, if the family income does not increase as children move on to higher classes, they are very likely to drop out (vii) the present policy of reservation has been helpful only in creating inequalities of various kinds among the scheduled castes themselves. Those who are aware of the availability of the facilities take greater advantage (Ramdasia, Balmiki, Megh and Batwal), while the other castes continue to be at the level where they were before the constitution was enacted.

Shaju Joseph (Joseph 1994) in his study, “Politics of Education in Kerala”, reports that Dalit participation in Education remains very low even among those Dalit, who embraced Christianity.

J. Dash (Dash 1999), in his study, “Trends and Problems of Higher Education of Scheduled Tribes in Orissa” had the following objectives:

1. To analyse the development of scheduled Tribes in an historical perspective;

2. To find out the inequality in enrolment of different communities;

3. To analyse the special facilities available for education of scheduled Tribes and their perception of the same;

4. To analyse the results of ST students in high school certificate examinations;
5. To ascertain the socio-economic status of the ST college students;

6. To identify the pattern of courses pursued by ST college students;

7. To analyse their views on the institutions and courses in which they have taken admission;

8. To find out the per capita private cost of higher education for ST students;

9. To study the problems faced by ST colleges; and to suggest guidelines for better spread of higher education among the ST students.

The findings showed that due to low enrolment and higher rate of dropout, equality of opportunity in enrolment achieved by STs at subsequent stages of education was very low. Representation of STs in Higher education, universities and technical and professional courses was the lowest. Majority of the scheduled Tribes of the backward districts of these states were deprived of higher education. It was revealed that the tribal habitations were greater victims of non-provision of schooling facilities. The disparity between the special provision of educational institutions of ST boys and girls was large enough. ST students had lowest percentage of pass in HSC examination in the state. A considerable percentage of ST college students failed to get seats in the hostels. The problems faced by ST students in the hostels where there were overcrowded rooms, unhygienic atmosphere, etc. Scheduled tribe students of families of better socio-economic status as well as comfortable economic condition availed of post matric scholarships. There were not disbursed every month and complaints regarding irregular disbursement of scholarships were not heeded and the last date for applying for scholarships was not notified properly. More percentage of girls and students of arts courses considered the scholarship schemes useful than their male counterparts. Majority of the respondents considered the special facilities useful and they were of the view that the status of ST has improved but they still continue to be backward. Regarding reservation of posts for Schedule Tribes majority of the respondents considered that the percentage of reservation was less: only persons of higher status benefit out of it and the affected section of ST should not be given this facility. Only 8.11% of the ST students discontinued studies. The reasons were domestic troubles, illness or their unwillingness to study. Majority of the students failed to devote sufficient time for studies due to disturbances created by others, lack of books, etc. And also they had difficulty in understanding lectures due to inadequate
explanations by the teachers and the difficult language used by the teachers. Most of the ST students were admitted into arts courses and majority of them were dissatisfied. They thought that the teachers were not helpful. Nearly one fifth of the respondents did not have any clear-cut educational aspirations and nearly one sixth of the respondents did not have any clear occupational aspirations whereas one fifth of them hoped to join government services.

Amartya Sen, (Sen, 2001) In his essay, “Many Faces of Gender Inequality”, highlights seven types of inequality or aspects of inequality that exist between men and women around the world including both the developed and developing societies. These are: (1) Mortality inequality (2) Natality inequality (3) Basic facility inequality (4) Special Opportunity Inequality (5) Professional inequality (6) Ownership inequality and (7) Household-inequality. One of the results of these inequalities is the inequality in access to education and especially to higher education. Inequality in higher education results in inequality in access to prestigious occupations. Although the facilities of higher education seem to have equalised, the inequality in access to higher education continues to be glaring which prevents women from getting empowered.

From the above it is clear that despite the vigorous expansion of educational facilities a sizeable proportion of the Indian population remains illiterate. Similarly, higher education does not appear to be equally accessible to all the sections of the society, although the enrolment figures are impressive.

Uttam B. Bhoite (Bhoite, 2009), in his article, “Higher Education in India: A System on the Verge of Chaos”, points out that two historical developments, namely, accelerated globalisation and the ICT (Information and Communication Technology) Revolution, have caused all-pervasive and unprecedented global-level impact. No sphere of human life is left untouched by them. Unhindered growth of capitalism has culminated in a new world economic order, one of the distinguishing features of which is the predominance and importance of knowledge as a factor of production. The countries having well-developed and efficient systems of production and distribution of knowledge are in a commanding position. The others, drawn in this new world economic order as their partners, are required to compare with them. For their mere survival, if not success, in this competition and distribution system. Newly
added ICT has revolutionised the system of production, distribution, and utilisation of knowledge.

Consequently, there has been a multiple growth in the significance of knowledge for both individuals and societies. The knowledge and skills derived from it are becoming a pre-dominant source of wealth, prestige and power for the individuals.

For societies, they have become a great determinant of economic growth and prosperity. As a consequence, aspirations of members of all the sections of society to acquire knowledge and skills are ever increasing and all societies are aspiring to develop strong knowledge base for themselves.

The year 1991 marked India’s entry into the new world economic system. Once in it, India got greatly awakened to the significance of higher education for development. It also becomes cognizant of the potentials of IT in her cognitive growth.

Understandably, India now aspires to become a global super economic power and also a knowledge based society. This perception of India’s future is reflected in the XI five year plan proposal, in the allocation for education is fivefold more than in the previous plan and almost 6 percent of GDP. This has never happened before. The plan proposal also envisages the reduction of social disparities by ensuring health and educational services to all.

India’s general enrolment rate (GER) in higher education is not adequate to meet its requirement of trained manpower for achieving the global status it is aspiring for. India would require a huge number of graduates equipped with continuously updated knowledge and skills.

A substantive growth of the institutions of higher education, mainly universities and colleges, is set as an objective. It needs to be understood that growth in GER is not entirely dependent on the extent of educational opportunities available to the students. The real issue is how far higher education is cost-wise or in other ways affordable to them. Therefore, the question of equity has also become equally important. There are glaring disparities in GERs among the Scheduled Castes (SCs), scheduled Tribes (STs), other backward classes (OBCs), Muslims, women, and the rural people, which need to be corrected for achieving the objective of inclusive growth, to make the society more egalitarian, and to harness the potentials of these groups for nation building. The issue of equity in education is intimately related to the prevailing socio-
economic inequalities in the society. The government has planned to launch a number of enabling measures to increase GER among these disadvantaged groups.

Access and its equity in specific sectors of higher education such as medicine and engineering are of crucial importance. There is no problem as such of access and equity with regard to courses of liberal education. Admissions to them are easy and affordable to many. However, a large number of students aspire for professional courses which open a large variety of avenues of prosperous careers for them. A forbidding situation is created for a common student because of three main factors. One, the intake in such courses is much more limited as compared to the demand. Two, since these courses are run mostly by private unaided institutions, which do not get any government subsidy, their cost is often beyond the paying capacity of many. Three, the principle at cost recovery is now accepted and followed in the educational sector. It is only with heavy subsidy and reserved seats for the students of economically deprived sections that the described ratio in equity can be achieved.

Ravinder Rena (Rena, 2009) made a study on “Gender inequality in Secondary and Higher Education of Eritrea- issues and perspectives”. This study was an attempt to show the relationship of girls’ and women’s partly secondary and higher education and their personal empowerment. Secondary and higher education are considered as a precondition for empowerment as it is a process of developing the capacity and skills to participate effectively in making decision and choices that directly or indirectly affect the individual. The paper argues girls’ and women’s access to secondary and higher education is not optimal for them to achieve their empowerment. The barriers are partly gender biased ideologies that are entrenched in social customs, norms and laws that oblige girls and women to remain subordinated to their families and husbands, and paltry the government being gender insensitive towards gender issues in education. Participation of women at secondary, post- secondary colleges and Eritrea Institute of Technology has particular implications when we consider the process of achieving women’s empowerment. It would entail gaining decision making power in all spheres of public life starting from household, and becoming involved fully in all socio-economic activities of the country. This requires capacity building, supporting individual decision making and leadership skills, social mobilization, raising awareness and increasing self confidence. Besides, reducing gender disparities in secondary and higher education offers women a favorable environment to upward
mobility in both economic and political structures of power. In order to achieve this, access to positions of power in the public service, education and training is the first requirement, which in turn requires the precondition of equal access to secondary and higher education for both males and female. Full access to secondary and higher education promotes to develop an awareness of one’s rights, develops critical and creative thinking to identify and solve problems and builds the capacity to make decision. Accordingly, the low enrolment rate of females in secondary and tertiary education in Eritrea is due to cultural barriers and policy blindness, factors which need to be redressed by society as well as the government. There is a need to change attitudes, values and beliefs within the society with regard to the role of girls in the family and their access to education if we want to achieve their empowerment. Gender inequalities in all spheres of life have become norms that require change to promote equality. The need for females to acquire a sense of themselves as bearers of equal rights to males requires interrogating traditional gender practices as a civic agenda. The oppressive norms cannot be changed by themselves unless the society and the government take positive action; and they can be best addressed educationally by encouraging girls to have full access in secondary and higher levels. Based on various issues and perspectives raised in this paper, it is recommended to adopt a comprehensive school approach (human rights, family planning, democratic learning); integrate all levels of education; establish the non-discriminatory access, eliminate gender stereotyping and enhance women’s representation at all levels; initiate teacher training courses that explore ways in which gender discrimination can be challenged within schools; embark on serious gender mainstreaming initiatives offering equal opportunity for all.

Meenakshi Mate (Mate, 2010) in her work “Inequality in Access to Higher Education: A Study of Barak Valley in South Assam” intended to find out as to who goes to college and to draw a socio-economic profile of the students on the rolls of the institutions of higher education. Summing up, these findings show that the higher education in Barak Valley is accessible to the children of families of general category urban families employed in non-manual occupation. Hindus among these groups have greater access than Muslims and males have greater access than females especially in rural areas. Besides, the families of the college students have a tradition of obtaining comparatively higher levels of education and have, on an average, higher incomes that
enables them to bear the cost of higher education of their children. Moreover, such families being the urban or urbanized middle class families place a high premium on higher education of their children which in turn helps them to ensure the middle class occupational status for the former, as it gives them an edge in the employment market against those whose parents cannot afford to keep their children in the school system longer. This ultimately also leads to the phenomenon called inflation of education which results in the lowering of the standards of education, especially the so-called higher education.

R. Suresha and B.C. Mylarappa (Suresha and Mylarappa, 2012) in his study, ‘Socio-economic status of Rural Scheduled Caste Female Students in Higher Education’. The objectives of the study were 1. To analyze the socio-economic background of the rural scheduled caste female students in higher education with special reference to demographic and status characteristics such as age, marital status, caste, education, parental education, occupation and income. 2. To study the whole environment of the students in terms type of their house, facilities available in them and material possessions including paraphernalia and gadgets etc. The sample for this study consists of rural scheduled caste female students studying in graduate and postgraduate courses of liberal arts, science and commerce, management courses like B.B.M and M.B.A, engineering courses like B.E, Educational courses like B.Ed. and M.Ed. and professional courses like L.L.B and M.B.B.S. The major finding of the study were 1. A small number of respondents expressed their desire to become self-employed. It is from this point of view the government should create more structure of opportunity for the self-employment of SC women for their development and employment. 2. The study reconfirms the inter-caste disparity in the utilization of educational benefits. It is therefore, necessary to identify the course for extreme backwardness among certain scheduled castes in education and initiate action to induce them so as to utilize educational benefits. 3. The practice of endogamy as one of the feature of the caste system has seriously affected the selection of mates. It is evident from the fact that the preponderant majority in this study preferred to marry within their sub-castes. Hence the government should take steps to mitigate this problem. 4. The scheduled caste female students facing ill-treatment based on gender bias is found in the study to a small extent. This problem has to be tackled by bringing about suitable change in the attitudinal frame of teachers administrators and others
involved the spread of education for the benefit of disadvantaged children at different levels of learning. 5. The urban bias inherent in our educational system is seriously affecting the education of the disadvantage children, particularly girls in rural areas.

The studies reviewed above lead to the following facts:

In the western nations the chances of obtaining a university education are greater for the children of upper and middle class parents, than the children of lower class parents. In other words, education, occupation and income of the parents are very important factors influencing the chances of a person in getting higher education.

In the United States, the whites have greater chances of obtaining higher education than the blacks. Thus, race as a factor also influences the chances of a person in getting higher education.

In India membership of a particular caste and even religion, besides the education, occupation and income of the parents, exerts a powerful influence on the chances of getting higher education.

Members of the upper castes, viz. Brahmans, Baniyas, Mahajans, Rajputs, etc. have greater chances of acquiring university education than the members of lower castes, Scheduled castes and other backward communities Tribals have fewer chances of acquiring education than Non-tribals. Urban population has greater access to the institutions of higher learning in comparison to the rural population. Men have greater chances of acquiring higher education than women. Muslims and other minorities have lower access to higher education than the Hindus.