EDUCATION AND DEVELOPMENT AMONG SCHEDULED CASTES: A SOCIOLOGICAL STUDY

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(1) The Problem

1.1 Rationale of the Problem

Kinjaram Ramaiah (1998: 5-145) studied academic achievement of scheduled caste students hailing from various sub caste - categories in relation to their socio-economic status in telangana region of Andhra Pradesh. He found out that very few castes reach to university education level while majority of the sub castes do not reach the education upto S.S.C. Malas is the most advantaged sub caste categories among scheduled castes. The socio-economic status of scheduled castes boys and girls are same. Education level of urban scheduled castes students is more than rural scheduled castes students with higher level of socio-economic condition reach to the higher level of the education. The scheduled castes students are studying in private school perform better at S.S.C. level than the scheduled castes students are studying in government and Zilla Parished schools.

I.P. Desai (1973: 1- 265) has examined the untouchable in rural Gujrat. Data collected by the observation. He found that the untouchable in rural, earn their livelihood by the two types of activities, clean activities is cultivation and agricultural labour and unclean activities is removing the dead cattle. They are not employed in house hold construction work as labourer. In schools the untouchable could not sit near the Savarna. In 35 out of 59 village the untouchable students do not have any relationship with Savarna students outside the school. With untouchable teacher's untouchability take place by their professional colleagues and by the village community.

N.J. Usha Rao (1981 : 1 - 331) has examined the social change among the scheduled castes through education in Karnataka. Data has been collected mainly from census report. The study mainly based on secondary sources. He pointed out that the literary rate of scheduled castes in 1961 is 8.95 (male 14.8 and female 3.04%). But in 1971 the literacy rate of scheduled castes increased by reservation of seat in Schools, colleges and relaxation in age limits and lowering
of minimum mark for admission in various institutions. He found that the economic condition and social status of scheduled castes improved by education because they employed in Government and Government undertaking departments through reservation and concession in age limit and educational qualification. Majority of the scheduled castes engaged in unskilled and clerical occupation. They gave up the traditional work.

Thus from the above discussion it can be observed that since independence of India various studies have been made of different castes of scheduled castes on different aims but still all these studies leave some scope for further studies on impact of education among scheduled castes and change. So this study is designed to show the development among scheduled castes by impact of education. Therefore there is need of more studies.

1.2 Statement of the Problem

In the light of the above facts, the following specific issues are proposed to be studied imperial research / study:

1. What are the socio-economic backgrounds of scheduled castes respondents?
2. What are the factor which motivate the scheduled castes to gain the education?
3. What are conflict that arise between scheduled castes and other castes by gaining education?
4. What are the development among scheduled castes as consequence of education in terms of sources of income and life patterns?

The above dimensions of the objectives / questions would be studied in the Muradnagar-Block of Distt. Ghaziabad in U.P.
2. An Overview Of Select Literature

2.1. Meaning and Definition of Education:

Durkheim defined education as "the action exercised by the older generations upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states, which are required of him both by this society as a whole and by the milieu for which he is specially destined. This action, the socialization of new generation, necessarily takes places in all societies but it assumes many different from in respect of the social group and institutions involved and in respect of its own diversity and complexity". Gandhiji defined the education in the Harijans issues of 1937", education is drawing out of the best in child and man body mind and spirit".

Gordon, M. (1998: 182-183) education is a philosophical as well as sociological concept denoting ideologies, curricula and pedagogical tech of the inculcation and management of knowledge and the social reproduction of personalities and cultures.

The above definitions make it evident that education is a thoughtful process by which the inner powers of the individual are developed. Education is verb broad in its true sense and is not confined to school experiences.

2.2 Meaning and Definition of Development

Development is improving the quality of the life, socio-economic condition or standard of living of the people. Development is defined as an increase in the capacity for controlled transformation of the social structure.

Bottomore, T.B. (1962: 265) defined the "Development is the growth of knowledge and growth of human control over the natural environment as shown by technological and economic efficiency".

According to Ronnam Weilz, "Development was a process of change involving the whole society its economic, social, political and physical structure
as well as the value system and way of life its people.

Thus, Development is a process of change in a desired direction in several sphere of life.

Some indicator are use for the evaluation of development in different-different perspective. So I use in this study only two indicator ie. social and economic indicator.

Indicator / Parameter of Development:

Indicator of Social Development

I. Improvement of socio-economic conditions of the lower castes on inter-castes relations, Jajmani relations and other relations.

II. Harassment of scheduled castes by higher casts.

III. Untouchability, commensality with upper castes.

IV. Mode of living styles, Inter castes marriage, age of marriage, No of family members reduced.

Indicators of Economic Development:

I. Income growth

II. Improvement in skill for traditional occupation.

III. Dependency on the other, self-occupation.

IV. Give up traditional occupation and polluting, problems of employment, Sources of income, poverty reduced.

2.3. Meaning and Definition of Scheduled Castes:

Schchidananda (1974: 276-277) has said that it has not been possible to enlarge the concept of Scheduled Caste or to discuss the question of their origin the criteria for scheduling are not clear, the Scheduled Castes being a constitutional and not a sociological concept.

S.K. Gupta (1985 : 7-35) define the term scheduled castes primarily as an administrative category, used in the constitution of India. They are castes identified by the President of India under article 341 and put under a scheduled. The British Government in the Government of India Act. 1935, used the term for
the first time before this, some of these classes were labeled as 'depressed classes' and the term was used for the 1st time in the beginning of this century.

Thus, In the present time, according to the provision of Article 341 and 342 of the constitution, the president will notify the list of Scheduled castes and Scheduled tribes. The Scheduled caste and Scheduled tribes wherever they live are faced with many diverse problems, which are of social, economic, political and educational in nature. The term of scheduled castes is firstly used by Simon Commission in 1927.

2.4 Education of Dalit In India: A Historical View

The major problem of Dalits is poverty superimposed by social discrimination. Dalit's particularly Scheduled castes (Re Untouchable) were denied right to property, right to education and right to bargaining for wages. An attempt is made here to look into the position of Dalits and their access top education in colonial India and their educational development in post independence period in the context of more than 53 years of Independence. Much is Dealt with here Government of Maharashtra (1993) Dr. Babasahibs, Ambedkar is writings and speech vol. 12, for enabling the readers to have a clear understanding about the access to education for Dalit in colonial India. Dr. Ambedkar took the Bombay presidency byway of an illustration and examined the position of Dalit and their access to education was concerned during colonial rule. Under Peshwas the depressed classes were entirely out of the domain of the education. They could not find a place in state education for the simple reason that the Peshwas government was a theocratic one based upon the cannons of Manu, according to which the Shudras and Atishudras were deprived of the right to education the depressed classes who were labouring under such inequalities breathed a sign of relief at the downfall of this hatred theocracy. The British were silent for long time on the question of promoting education among the native population. In 1814 court of directors suggested that the promotion of Sanskrit
Learning among the Hindus would fulfill the purpose which parliament had in mind. But the depressed classes were Crestfallen as British Government ruled that education was to be a preserve for the higher classes. The Hon'ble court write to Madras in 1930 as follows: No schools were opened for depressed classes before 1855 in the Bombay presidency because of the deliberate policy of British was to restrict the benefits of the higher education chiefly to the Brahmins and other upper classes. The depressed classes were not allowed by the Government to have their slice in the education.

The resolution of the Government in the department of education dated 21st Feb 1923 which sanctioned the funds to the local Government, mentioned about the educational needs of domiciled community and the Mohammedans community, but no words was mentioned about the matter of education to the depressed classes.

**Dalits and Education in Past Independence Period:**

Since Independence particularly from 1st five years plan onwards various special development measures were initiated in addition to general development programmes for the social and economic development of Dalits.

Education not only improves the skill of people leading to increase in the level of productivity but also plays a major role in school change. Education, particularly technical and vocational education, helps the people in securing employment and increasing them level of income, consumption and living standards and social economic status of people. Hence special attention was paid for the educational development of Dalits by allocating 50% of total welfare funds means for socio-economic development of Dalits, for their education.

The literacy rate is an important indicator of educational development. During 1961 to 1991 the literacy rate raise from 10.27% to 37.41% among Scheduled caste while it increased from 37.41% to 57.4% in case of rest of the population. The gap in literacy between Scheduled caste and the rest of the population has been increasing.
The drop out rate in 1986-87 for class I-Class V was 50.79% in the case Scheduled caste. In class I to VIII the drop out rate were as high as 69.15% and 80.19% respectively. While it was 71.4% in all groups in rural India in 1994. It is also found that 70% of students among Scheduled caste were studying in Government schools while 67.9% of all groups were studying in Government school while about 10% of all groups of student were in private schools. In the case of higher education also the share of Dalits is marginally improved. The no of S.C. students increased from 1,05518 in 1970-79 to 163212 in 1988-89 their representation in certain faculties was insignificant.

The number of Scheduled caste students in research is too negligible to mention. The representation of Scheduled caste women students insignificant and it various from 2.13% in Arts and humanities to 0.60% in research the representation of the Scheduled caste women student is also very nominal. The survey on higher education under taken by National commission on teachers noted that the increase in the enrolment of the Scheduled caste student generally has been in general courses. Their proportion in professional courses decreased steadily from 32.63% in 1964-65 to 28.5% in 1970-71, 25.38% in 1975-76 and 17.08% in 1977-78. It also reveals that the proportion of Scheduled caste student in professional courses is almost half in contrast to their corresponding proportion in under graduate level courses. A fewer Scheduled caste student make the transmission from the lower level courses to the professional subject, which has a direct bearing in occupation, compared to non Scheduled caste students.

2.5. Educational Problems of Scheduled Castes:

N.D. Kamble (1982:162-163) states that in the schools of up, Mysore (Karnataka) and Gujrat children belong to scheduled castes are made to sit separately and eyeen drink water from separate pitchers. In the M.G. polytechnic near Agra in U.P. scheduled castes students were forced by the higher castes
students to leave the intuition. Those who remained in spite of the harassment were severely beaten resulting in loss of life. In the same place scheduled castes students were forced to police the shoes of higher castes. On the annul day when a scheduled castes students helped himself from a plate of refreshment laid on a table, he was severely beaten up by higher castes students.

M.R. Sham Kunwar (1985:1-151) states that socio-economic condition of scheduled castes (Neo-Budhas) in the Nagpure city. Education progress reduced the house hold size does not hold good, educational advancement is not on proper lines since it lacks skilled, technical and professional education. In spite of the grant of educational concession, many households are required to spend on education.

P.C. Jain, Shastri Jain and Sudha Bhatnagar (1997: 133-249) observed that the majority of the Scheduled castes were not sending their Children to school. Economic Paucity was their main obstacle they wanted especially their elder daughter's to stay at home to take care of younger ones while they were away at work. They were poor and hence could not send their children well dressed everyday. Insistence upon production of certificate from previous schools and of certificate were not produced, the children were not admitted. When children refused to go to school then cried their parents and did not pursue the matter further. Due to the low of economic Condition, the children's were not going to schools.

Premi K.K. (1989: 64-71) observed that poor economic background is the most important reason to drop out in scheduled castes. Students were not able to understand what was being taught and therefore they left the course. Student took up a job in most cases a low paid one as soon as it was available otherwise there was lack of concentration on studies. Scheduled castes and Scheduled tribes joined (I.T.) course only for striped and they were no interesting in training.
2.6 Constitutional Provision for Scheduled Castes:

In Article 15: The states prohibits the discrimination on the ground of religion, race, caste, sex and place of birth. This Article seems to be the 1st article which talk about the reservation of Scheduled caste and Scheduled tribes. It provides that the state can make special provision for the upliftment of some selected people and nothing in the constitution comes in contradiction to this provision. Its Article provides the foundation for the building of Reservation in the constitutional frameworks.

Article 16(4) : goes further it enables the Government to make laws to give reservation to the downtrodden in public employment. In order to bring the equality of status, an ideal enshrined in the preamble. It becomes necessary to give support to those lagging behind in the race of development to bring them at par with those who are running ahead. And Article 16(4) enables the Government to take a concrete step towards this very aim.

Article 17 :- this Article abolish the practice of untouchability in any farm to bring about the equality in social circles. A Cornerstone of Gandhijiiis ideology, this Article reatly provides a big support for the Dalits to proclaim their equality to others.

Article 41 :- Article 41 directs the Government to provide work, education and public assistance in case of unemployment, old age, Sickness and disablement and in other case of undeserved want. Old age unemployment and other allowance are provided with the observance of this very directive principles. Many other concessions also help the citizen to maintained their lives in capability and disability. To bring equality in status is not a remedy for the disease named in equality. Since the reservation in public employment is a process for time being and since it cannot last forever, it becomes necessary for the state to promote the education and ability among the children of the Dalits so as to make them competitive. As soon as these children become competitive, they deserve and shall not lag behind in the race of development.
Article 45 :- This Article direct the Government to provide free and compulsory education for each and every child upto an age of 14 years. Many concessions and scholarship are given for the children belonging to the SC.

Article – 330:- this Article has been framed this view in the mind. This article provides for the reservation of seats for Scheduled caste in the house of people. This article guarantees perhaps the biggest promise for the people of the reserved class Scheduled castes in the name of reservation. According to this article seats shall be reserved in the House of People both for the Scheduled caste and some Scheduled tribes.

As in the house of people, the seat have also been reserved for the people of those classes in the legislative Assemblies of states. Thus the double reservation has been provide to Scheduled caste to take part in the policy making. Article 335:- To secure their position in the administration, the claims of the Scheduled caste for the services and posts in administration have been made acceptable under Article 335. The constitution makes the people belonging to these classes able to influence each and every part of the governance system so as to make them able to guard their own interests.

Article 338:- A special officer is to be appointed by the president for looking after the working of the constitutional provisions with regard to the Scheduled castes. It has been provided in article 338 of the constitutional that all the matter, relating to the safeguard provided to Scheduled Caste, will be reported to this special officer, who in turn will report the same to the president. (Paswan and Jaideva, 2002:17-20)

2.7 Select Studies

Manish Kumar Shrivastava (2006:177-194) studied the crucial aspects of education as well changes in the institutional environment that are shaping with the rise of global capitalism. It is argued that the main purpose of education is to democratize the minds of students an help them become responsible an sensitive social beings. Education too can be traced internationally and would be governed
according to law of market and free competition. Higher education generates new knowledge and subsequently a new labour force make the higher education sector and the focal point of interest for the industrial forces. Education as merely a training process to produce the worker for industry now education has become a commodity, what is wrong in making profit out of it. The task of education is knowledge production for the flourishing industrial and corporate sector Education is to become competitive superior to others and to achieve individual well being.

Radhika Menon (2006: 195-208) observed the impact of a global city on the students lower down in the pyramid of the school hierarchy and what is happening to the school that they are studying in are some of the aspects that will be described from an ethnographic field work conducted among Dalit, Labouring students from a linguis minority group studying in a government-aided for Sangam School in Chamar Basti, Balmiki basti, Panditon Ka Maholla, Chakliyan basti, parayan basti of Delhi city. The field data is based on discussion with parents, teachers, current students and those who passed or failed out from the school in the late 1990s. The data has been generated via school records, participant mapping, observation, focus group discussion and extended interaction and interviews with a selected sets of responds, including students, ex-students, teachers, management members, association member and parents. She found that Delhi being a city generating jobs the “fastest”, the youth in the colony could hardly find jobs that they had anticipated, nor did they acquire substantive further educational opportunities. They lacked the resources that were required for achieving both thus they were segregated into employment situations that were not of their choice. Segregation has been the experience of a small community of Dalit, migrant South Indian disadvantaged youth in the global city of Delhi, through their everyday experience of living in the “colony” “the rich flight” soon after their assertion in school, and their gathering around low end jobs in the absence of choices.
Mudhumita Bandyopadhyay (2006: 98-113) analysed the trends in participation of disadvantaged children in school and examine the issues relating to the expansion of quality education for these children. The educational institutions are expected to equip children to the best of their ability for securing a meaningful place in society and thus fostering a process of developing an egalitarian society. A large no of children in India are still excluded from the educational system and hence can not participate, meaningfully in the economic, social, political and cultural life of their communities. It appears that current educational programmes might have failed to address the needs of children who are vulnerable to marginalisation and exclusion. It argues that while unplanned expansion of educational facilities along with inadequate financial investment may dilute the quality. It may also fail to address the right of learners in accessing worthwhile knowledge and skill.

Mily Roy Anand and Mona Yadav (2006:114-129) Studied various affirmatives action policies and programme, for improvement in the overall status, particularly education status of Scheduled Caste girls. A large no of Scheduled Caste girl do not have access to successive stage of education. The drop-out rates of Scheduled Castes girls is another crucial indicator in the field of educational development. They found that the inclusion of scheduled castes girls and women in the educational system is essential not only for their full participation in all aspects of development but equally important is the need to develop competencies among them so as to counter the many social and economic in justices that are still prevalent against them. To increased the literacy rates of scheduled casts girls, many programmes launched such as - (1) Pre-Matric scholarship for the children of those engaged in unclean occupations. (2) Grants-in-aid to voluntary organisations. (3) Mid day meals. (4) Loans to students for pursuing education (5) Sarva Shiksha Abhiyan (6) Operationalisation of universal elementary education (UEE) with special focus on low literacy pockets of S.C. dominated areas through various programmes
such as SSA, NFE, Midday Meals, etc. (7) Residential courses can be offered to girls at the higher secondary stage so that they are able to serve as teachers after completing the school courses in rural areas. Training programme can also be offered in the form of vocational courses at the secondary stage.

Craig Jeffery, Patricia Jeffery and Roger Jeffery (2005:1-33) Studied that now educated Chamar (Dalit) young men reflected on their education in the face of poor occupational outcomes in Nagal Jat and Quaziwala Village of Distt. Bijnor in western U.P. The pro-dalit Bhujan Samaj Party (BSP) has also been instrumental mental in promoting a vision of empowerment through formal education and entry into white collar employment. The most recent generation of high school and college graduate amongst the chamar has failed to find salaried employment. Some young men responds to this exclusions by reaffirming their faith in the BSP's model of progress and establishing them selves as local political figures. The BSP went on to hold power in U.P. three times in the 1990s and made special efforts to increase dalit representation within government employment. Data collected by survey work and interview. The majority of educated Chamar young men in Nagal Jat had internalized a sense of them selves as Urban educated people who avoided 'uncouth' Behaviour such as drunkenness, physical violence and suicide. Educated people can not do lavishing work or Agricultural. They feel unashamed and they have not acquired the habit of doing farming work.

Mrs. V. Lalitha (2001 : 65 - 74) has examined that Dalit women suffer from more harassment, operation and exploitation than their counter parts. Literacy rate is very low, infant morality and malnutrition is equally high. Some of the Dalit women are inducted into prostitution through the vehicle of education a new life should be opened in their lives. Dalit woman educate and organize themselves and agitate untiringly for their birth right. Educated women can protect herself to the harassment by "Scheduled castes and Schedule tribes
(prevention of atrocities) act 1989 "which includes provision for adequate facilities in economic and social sector.

T.P. Vetschera (1999:228-251) has analyzed the situation of Mahar women in society, in Ahmednagar district of Maharashtra. His study has shown that mahar women have loose moral and more freedom to go outside their home than upper caste women. Educated Dalit adopted the value and living styles of upper caste. By the spread of education the cross causin marriage break up. The dowry depend on the education of girl. Dowry is higher for dark skin girl and low educated girl. Dowry is lower for fair skin and job girl. Joint family disintegrated and education couples have two or three children’s. Educated young women openly talk with Doctor and take the necessary decision herself than uneducated women. Educated women is comparatively free than uneducated, could choose their husband, do work together with her manfolk and move freely.

Richard Pais (1999 : 321-339) studied the occupational mobility among Scheduled castes through education in Mangalore of South India. He found that educated Scheduled castes employed in Government department through reservation because they could not have got the job under the normal circumstance of caste discrimination. They gave up the menial job such as clearing the streets, Transporting city waste. Their economic status more improved than the social status because they have the low position than own colleagues at employed place. Some people helped by the educated people.

J.K. Pundir (1997:199-215): Pointed out the social change among the scheduled castes in north India and Analyzed on four factor namely social, economic, political and cultural. Data collected by survey of studies, Individual studies, observation and empirical investigation in the region. He observed that the practice of untouchability and social distance are being reduced between the scheduled castes and higher castes. The development programme and opportunities offered by other occupation make the scheduled castes more autonomous and they now choose the work, they want to do. They use of tech in
agriculture provided avenue to develop some skills as allied agriculture. Some grow in their traditional skill by using new tech. and become small entrepreneurs. The quality of their participation in politics and their self confidence have increased. In the village some of the scheduled castes people possess good housing, household gadgets, good dress and dress patterns.

P.C. Jain, Shastri Jain and Sudha Bhatnagar (1997: 1-255) investigated the changing status of the scheduled caste women in U.P. state of India. Data of study collected by the method of Interview and Observation. Some data are based on secondary sources such as government records, census report. Their studies have shown that the status of S.C. women is very low. The literacy of S.C. women is low than scheduled castes men. Scheduled Cast women play a role as a house wife. A majority of the S.C. did not allow equal freedom to boys and girl. The mode of living style of Scheduled caste have changed. They have begun to imitate the ways of life of the upper caste people. Educated S.C. men and women have a more chance for employment in government and public undertakings department are being extended from time to time through reservation. Education tends to increase the inter-caste marriage in Scheduled Castes, tends to exercise pressure for a higher age of marriage for men and consequently also for women. Child marriage is widely prevalent among the scheduled caste. Social mobility will bring about a change in the interpersonal relation among the scheduled Castes and higher castes people. By educations Harijans becomes Elite in the society and bureaucratic interact more widely with other Hindus and non-Hindus. Female literacy rate among the Chamar's are much higher than in the other communities.

Pro. A. Satyanarayana Moorty and Dr. M.P.N. Raju (1991 : 149-163) studied the Harijans and also converted Harijans. The converted Harijans are structurally Christian but functionally Hindu Harijans. The converted Harijans do not have any firm faith pertaining to Christianity. Educated Harijans employed through reservation. They engaged in other occupation than polluting occupation.
Harijans take the profit of educational facilities than converted Harijans. Converted Harijans were trying to get reconverted to their original place.

Dr. R.L. Muraya (1991:106-121) Studies change in the status of scheduled castes involves ameliorative change. He pointed out that the economic status of scheduled castes changed as a result of increasing occupational mobility and spread of education on account of promotive measures and also the modernizing forces. But educational advancement of scheduled castes has brought no important change in their traditional status. The social inequalties between higher castes and the scheduled castes is remain continue and the scheduled caste have to suffer degrading on account of the stigma of untouchability and the disabilities attached to their caste traditionally.

Neen Dhawan (1991 : 209-219) Studied the role of education and employment of views in improving their social status to see the impact of their husbands occupation on their social position and finally to evaluate their over perception about their social status in relation to higher caste. The distribution of the sample on the basis of age reveals that 71% of the respondent falls in the age group of 26 years to 30 years, and 72% of husbands are in the age group of 26 years to 40 years. She observed that the scheduled castes have improved their educational and occupational status, but they can not get the same social status, in society as the member of the higher castes because higher caste people generally believe that scheduled caste are backward, inefficient, and incapable and get job only because they belong to scheduled castes. The educational and occupational mobility have improved the social position of scheduled castes women in society.

Dr. K.C. Ramotra (1987: 46-56) analysed the male female disparity in the scheduled castes literacy in Maharashtra based on the 1981 census. Data collected by the Interviews and Questionnaires. He studied in the 3 villages such as pimple gaonkh, Siddhanerli and vhannur. He found that sex disparity in the Scheduled castes literacy is much higher than the corresponding non Scheduled castes population. Women lag behind their menfolk but the Scheduled castes
female are for behind their in comparison with the male population of the same community. There is a comparison with the male population of the same community. There is strong association between education of child's and educated parents. If educated parents engaged in household industries particularly making Kalhapuri chapals, they motivated their children for education. It is further noticed that lower is the status of female in society, higher is the sex disparity in literacy.

Sunada Patwardhan (1973: 30-208) Studied change among India's Hariyans in Poona city of Maharashtra. He has selected 5 different scheduled castes such as mahars, mangs chambhar's Dhor and Holars. The sampling was purposive. Data collected by questionnaires and interview. He pointed out that the literacy rate among Harijans castes Mahar, Mang, Chabhar, Dhor and Holars. Mahar has the highest literacy rate both for male and female because they used of Government scholarship, Hostel facilities, the utilization of opportunities of scholarship. The Mahar have rejected the traditional idiom of Hindu social system with its cultural value and normative orders. Mahar have converted in Buddhism Mahar attains good education and a high government or political position. Urbanization leads to greater occupational mobility for the scheduled castes. Mahar gave up its traditional occupation in an urban area.

**Substantive Issues**

Various studies are related to Education and development among scheduled castes. These studies have been done by social scientists on the Education and Development among scheduled castes from rural, urban area and other place. For theoretical formulation and to facilitate further studies some substantive issues given below can be deducted from these studies.

1. Educated scheduled castes people employed in government and government undertaking department through reservation. They gave up the traditional occupation and polluting occupation.
2. There are many problems to attain the education to scheduled castes such as poverty, dropout, parents have no interests in children's education.

3. Some scheduled castes people converted in Elite class and participate in polities. They prevent child marriage and encourage widow remarriage.

4. With untouchable teacher's untouchability take place by their professional colleagues and village community.

5. Educated parents engaged in house hold industries but they motivated their children's to education.

6. Joint family disintegrated and educated couples have two or three children. Educated women can choose her husband freely.

7. Educated Dalit adopted the value and living styles of upper castes. Social distance reduced between upper castes and scheduled castes, cross cousin marriage breaked-up. Dowry is higher for dark skin girl and low educated girl, dowry is lower for fair skin and job girl.

8. Inter caste marriage and age of marriage increased, Harijans families have moved from the lower class to middle class more in urban area than the rural area.

9. The converted Harijans are structurally Christian but functionally Hindu Harijans, Mahar have rejected the traditional idiom of Hindu social system with its cultural value, converted in Budhism. To inclusion of scheduled castes girls and women in the educational system, many programme launched.

10. Educated Dalit women organize themselves and agitate untiringly for their birth-right. The stigma of untouchability and disabilities to attached their caste traditionally. They have not the same social status in society as the member of higher castes.
11. Educated people cannot do labouring work or agricultural and education is to become competitive superior to others and to achieve individual will being, increased opportunities for youth. Current educational programme might have failed to address the needs of children who are vulnerable to marginalization and exclusion.

**Methodological Issues:**

Different technique has been used in several studies of Education and Development among scheduled castes related to rural area, urban area and other place. Survey, interview, observation, questionnaires, schedule and case study methods are used.

**3. Perspectives / Approaches :**

To observe the socio-economic background of scheduled castes respondent, historical approach will be used. The conflict approach well be used to study the conflict between scheduled castes and other castes people which arise due to extension of education.

**4. Area of Study :**

The present study will be conducted Muradnagar-Block in Ghaziabad District in U.P., Ghaziabad is one of the most important district of West region of the state of U.P., near Hindon River. This is situated in National Capital Region (NCR - Delhi). Ghaziabad District is about 15 km far from Muradnagar-Block in South direction. Modinagar Tehsil is situated 10 km far from Muradnagar Block in North direction. According to the census of 2001 total population of Ghaziabad District 3314070. Total population of Muradnagar Block is 130187, out of which 70,232 are male and 59955 are female total population of scheduled castes is 25,725, out of which 13919 are male and 11806 are female. Literate people of Muradnagar-Block is 73633, out of which 46539 are male and 27094 are female.
5. Universe / Sample

First stage of fieldwork observation and pilot survey would be used. There are 61 villages, in Muradnagar-Block. In the second stage I will select approximate 200 respondents in 5 villages out of 54 villages through the purposive sampling. There is not available scheduled castes candidate in 7 villages.

6. Method of Data Collection

Data will be collected with the help of some specific research technique like as observation and Interview-schedule.

7. Method of Data Analysis

The fact about socio-economic conditions of scheduled castes members would be analyzed qualitatively. A qualitatively analysis will be under taken of facts collected through observation and Interview-schedule. Collected data through different technique will be analyzed qualitatively in quantitatively by simple statistical method.
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