CHAPTER – 2
AN OVERVIEW OF SELECT LITERATURE

2.1 Meaning and Definition of Education

The word Education is the combination of two words, the word education means to lead to the outside from the inside. The word ‘Education’ indicate that education is a thing by which the inner power of students are developed. Since educations not a thing or element. The educationists thought of two other Latin words, namely Educere and Educare. The first means developing of bringing out and the other means increasing, progressing, raising etc. Both these words are verb in their original forms. Education also seems to be an activity rather than thing. Therefore according to the educationists the word ‘education’ must have been derived from educere and educacare. Thus one thing is clear that education is a process rather than a thing.

Education is a process through which human personality develops. It is not a temporary process which begins at a definite time and comes to an end at a particular points in the life of man. we often say that one has finished his education or one has new started receiving education. Infact, education begins at the time of birth, not only this according to some psychologist it begins even before birth. Even if we do not accept the commencement of education before birth, we can not deny the fact that education commence at the time of birth commencing at the time of birth education goes on through out life. There is no end to this process. It goes on for ever withought any break of barrier. The learning process goes on from the time of birth or even before, up to death. According to Hindu Philosophy, education does not end even after death. To
them death is only a way to the next birth. The traits acquired in one birth by education are transferred naturally to the next birth. (Pandey, 1998)

**Education Define by the Different Author in by the Different Words Such as:-**

Emile Durkheim defined education as “The action exercised by older generation up on those who are not yet ready for social life. It is 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 take place in all societies but it assumes many different from in respect of the social group and institution involved and in respect of its own diversity and complexity. (Bottomore, 1962)

“Gandhi Ji defined the education in the Harijan issues of 1937” Education is drawing out of the best in child and man body mind and spirit. (Seetharamu, 2001)

M. Gardon (1998) states that education is a philosophical as well as sociological concept denoting ideologies, curricula and pedagogical technique of the inculcation and management of Knowledge and the social reproduction of personalities and cultures. According to J.S. Mackenjie says that education is a process that goes on throughout life and is promoted by almost every experience in life. (Panday, 1998)

According to John Dewey Education is the development of all those capacities in the individual which enable him to control his environments and full fill his possibilities. (Pandey, 1998)

S. R. Sharma (1972) observed that the aim of education is always to two folds : There is a collective aspects and there is an individual aspect from the collective point of view, education is expected to turn the individual into a good
citizen, i.e. into a person who has harmonious relation with the other members of the community, who is useful to the society and who fulfils with zeal his obligations as a citizen. On the other hand it may be expected that education will give to the individual a strong and healthy body, help him in building up his Character and attaining self-mastery and supply him with good and developing harmoniously his natural abilities.

Thus above definition makes it evident that education is a thoughtful process by which the inner power of the individual are developed.

**Broad Meaning of Education**

The word education makes it clear that this process in broad base from birth upto death we came in contact with many things persons, institutions and ideas. Every moment we gain new experience. These experience and traits bring change in our behaviour. These experience are encountered by us on a larger canvas. Education is the process of gaining these experience. Hence the meaning of education is very wide ranging. In the broad sense experience gained from excursions marriage, ceremonies, social organization and fairs come under the term education in this broad sense every individuals is both a teacher and taught us. The state teach us through its propaganda and institutions. We learn something by participating in religious programme and life is education and, education is life

**Narrow Meaning of Education**

In the broader sense education is a life long process. But we use the word education in a specific sense. In narrow sense education is imported at a definite place, school, college or university, and at a definite time such an education is imparted by definite person to definite person. Such an education has got a definite curriculum. This is the narrow meaning of education. To quote T. Rayment, in the narrower sense in which the term is used in common speech
and in legal enactments, education does not include self culture and the general influence of one’s surroundings but only those special influence which are consciously and designedly brought to bear upon the younger by the adult portion of the community whether through the family, the church or the state.

**Education as Information**

Education is not a more collection of information in both the sense-broad and narrow. Sometimes we learn many absurd things in the name of knowledge and we are in a hurry to impart these meaningless things to our students much of our knowledge is informational.

**Education as Instruction**

Education is sometimes regarded or instruction by some people instruction helps the child in acquiring knowledge. Bertrand Rensell says in the course of instruction, the school master has the opportunity of instilling certain mental habits. Hence, instruction and education are not the same. Instruction is an artificial and limited activity whereas education is a natural and broader process. Instruction influencing the child only in a limited time and place whereas education goes on influencing child thought out his life in instruction teacher is more important but in education child rightly becomes more important. Instruction is limited to the communication of knowledge art. The acquisition of skill but education is something more than this. (Pandey, 1998)

**Education for Social Change**

Any system of education is profoundly influenced by the processes of social change. In the present period one can clearly see the impact of such tendencies of social change as industrialization and westernization on the society as a whole and consequent on the pattern of education. A tendency towards westernization. As a consequence, one can see this change in the ways of living,
of thinking and even in the ideals and values of life of the students at the secondary and higher levels of education. Many people are of the opinion that the aim of education is to facilitate educand’s adjustment to a changing society. Hence It is desirable that education should seek to change society and not be guided by social change. Education is the means of evolving new values in the new generation, of equipping the young people with the facility of critical evaluation so that he can assess the society around them, and improve it where necessary. (Chandra and Sharma, 2007)

**Types of Education**

In our conversation we generally talk of different type of education

**Formal type of Education** - this is imported to- the individuals through deliberately planned process. It is planned before hand and its good are decided before its planning.

**Informal type of education** - It is received by limitation of elders in the society and through experience in different walk of life.

**Direct education** - Is generally personal education and is the result of direct contact between the teacher and student.

**Indirect education** - Is impersonal and is the result of other media. adopted by the teacher instead of direct teaching.

**General education** - Which is sometimes called liberal education prepares the students for general life and trains their general in intellect, having no specific goals.

**Specific education** - has special goal and prepares the students for specific vacation or definite activities. (Pandey, 1998)
Function of Education in Human Life

What ever is acquired in human life is the results of formal or informal education. When the child is born he has no knowledge of his surroundings. Gradually by he comes to recognize his environments by using his sense organ and by caring in contact with other people many ideas and habits he learn merely by observing others. But in no civilized society is it believed possible for an individual to be fit for adult life it he does not have some degree of formal education. To put it briefly the individual character, personality, culture thin king, Commonsense, skills, habit and even the other less significant things of life depend upon education.

There are Many Functions of Education
1. Development of Natural Abilities

When the child is born he is of ready possessed of many kinds of natural abilities. As the body grows the mind also grows but the Innot abilities and qualities do not develop quite so naturally and withought aid. It is often said that if the mind is not exercised its abilities can not be developed. Hence the 1st aim of education is to try to develop such abilities as power of imagination of thinking etc. by providing appropriate opportunities and stimuli.

2. Character-Building

Education is of particular significance in the development of a moral character because the child is not naturally endowed with the power of distinguishing between the right and the wrong. The difference between right and wrong is taught by adults. Socialization is an important factor in the development of a moral Character.
3. Development of Personality

The informal development of the personality take place through his family, neighborhood, the condition of work, etc. But educationists believe that one important objective of education is to develop personality. Hence the child is given opportunities of performing different kind of work so that his personality may develop. The social aspects of his personality is developed in the communal life of the school. Social customs traditions the forms of social central, cultural element etc. also play an important part in the developing the personalities. It is said that parental education plays a large part in building the personality of great men.

4. Preparation for Adult Life

Education aim at training the individual to earn his livelihood to marry, to bring forth children to fulfil his duties towards other individuals and society in general. Infect, if the child is helped to develop a balanced personality and a good character.

5. Creation of Useful Citizen

The relationship between the individual and the state is Universal. In this relationship, the status of the individual is called the status of citizenship. It is desirable that the individual should be trained in behaving as a citizen so that he can fulfil his duties to the state. In the present age, this function of education is emphasized very much because most states themselves are responsible for providing education. It is be lived that education must provide capable citizen, because in the absence of such citizen the adjustment between individual and state would suffer.
6. Development of a Sense of Communities

The statement that man is a social animal means no more than that he lives in society. It does not imply that the human child is possessed of social qualities at birth. The social qualities are acquired and taught. One major objective of education, therefore is the teaching of social qualities and development of a sense of community.

7. Encouragement to Social Welfare

Both formal and informal education helps the individual to devolve a critical attitudes which helps him to analyse everything presented to him. If he finds any faults in it he exercise his mind to find some ways of removing the faults. In this manner education has been the basis of all social welfare programmes.

8. Use of Leisure

One of the mains aims of education is to teach an individual to make the best use of leisure. Using leisure time in educational activities is it self useful. On the other hand education it self guides the individual to utilize his leisure time properly.

9. Increasing Consciousness of Other Culture

In countries in which many different cultural group co-exist, education help to increase consciences of these other cultures and of cultural exchange. This helps individuals to understand each other thus increasing national unity. (Chandra and Sharma, 2007)
2.2 Meaning and Definition of Development

Development implies progressive improvement in the living condition and quality of life enjoyed by society and shared by its members. It is a conditioning process that takes place in all societies. (Bhattacharya, 2006) Development as an increase in the capacity for controlled transformation of the social structure (Pimpley et.al., 1989) The ultimate purpose of development is to provide increasing opportunities to all people for a better life. The United Nations maintain that “It is essential to expand and improve facilities education, health, nutrition, housing, social welfare and to safeguard the environment” Broadly two types of indicators can be discerned from the existing literature: a scale of social service and improvement in life chances One of ways to gauge the fulfillment of basic needs is to faces on the provision and utilization of services in such fields as health and nutrition, housing and education. The indicators of life chances have to do with the effects of these services. Some indicators are life expectancy, death rates, infant neutrality and literacy. Development as the liberation from dependency and exploitation it is in the national context therefore means the liberation of the masses from the dependence on dominant classes (Sharma, 1986). Development is held to mean the transformation of lower society into higher society (Singh, 1991). It as increase in the capacity for controlled transformation of social structure. (Pimpley et.al., 1989)

T.B. Bottomore (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”

Michael P. Todaro (1984) Development, in its essence, must represent the entire gamut of change by which an entire social system, tuned to the diverse basic needs and desires of individual and social groups with in that system moves away from a condition of life widely perceived as unsatisfactory and toward a situation or condition of life regarded materially and spiritually better.

(Quoted by Pimpley et.al., 1989:36)
A. Touraine (1970) it is the aim of social movements whose objective and characteristics are determined by the type of under developed or developing society in which they are formed. The diversity of these movements controls the manifold approaches to industrial civilization. (Quoted by Pimpley et.al., 1989:35)

Ronnam weilz (1991) Development was a process of change involving the whole society-its economic, social, political and physical structure as well its as the value system and way of life of its people.

Thus, Development has been referred to an interaction of social, political, cultural and economic, change transforming men and societies leading to such an order where moral and material well-being can be achieved. it is a multi-dimensional process involving major change in social structure, popular attitudes and a national condition of life from unsatisfactory to satisfactory. Thus, Development is a process of change in a desired direction in severed sphere of life.

**Types of Development**

1. Social Development.
2. Economic Development
3. Political Development

**1. Social Development**

Social development is a broad concept encompassing improvement in the social status of the people. According to L.T Hobhouse (1966) defined the social development of men in their mutual relations. The relation of men may spring from the natures of those engaged in them and may return up on then heightening and fulfilling their natural capacities. This what we have called harmony in social relationship or again they may involve a greater or less degree of Constraint exercised by some of the parties upon others. With this consideration before us
we may conclude that a community develop as it advance in scale, efficiency, freedom and mutuality.

1. By scale is the meant No of population.

2. By efficiency- The adequate apportion and Co-ordination of function in the service of an end.

3. By freedom is meant scope for thought, character and initiate on the part of member of the community.

4. By mutuality service of an end in which each who serve participate. Social development then rest not on the element of constraint in social life. But on the element of Co-operation on Mutual need. It may be shown that by its means we secure the development of human nature.

Social development lays stress on provision of health service, education, housing, cultural amenities, protection of children, a change in the status of women, regulation of labour and improved status for worker and reduction of decease poverty and their illness. According to T.K.N. Unithan, social development may be seen as a process of ushering in a new order of existences. The quality of life and quality of social relations which exist would indicate the level of order of existence (Bhattacharya, 2006:44)

2. Economic Development

David C. Mc. Cleland (1953) states that need for achievement effects modernization/Development. These who have need for achievement are expected to perform their roles efficiently person having needs for affiliation are not efficient. They elite and the labourer have the tendency of affiliation. Hence they do not develop. The model is only applicable in the western world where people are highly individualistic. People having pluralistic tendencies can not be fitted in need achievement perspective. Kunkel (1966) subscribes economic development
to discriminatory attitude, motives and stimuli the argues for operant/Conditioning for change.

Myrdal offers an institutional approach for the analysis of issues of development. He takes into account the social institutions (Caste, religion, joint family communalism, linguism and regionalism) political atmosphere of the country, the cultural heritage, the demographic and ideological trends as responsible for development in the south east Asia. He accuses the mosses in the region for their be lethargy acute social, spiritual and political conflicts, lack of social discipline ignorance, tradition of tolerance and nonviolence, institutional corruption, attitude towards life and work. (Singh, 1991:4-5)

It is now generally realized that economic growth should be a means to words the eradication of hunger, illiteracy, disease and reduction of existing social and economic inequalities. The attainment of ideal of Modernization, rise in productivity, industrialization social and economic equalization, development of modern knowledge improved institution and attitudes and a rationally coordinated system of policy measures that on the one hand, removed the host of undesirable condition in the social system that have perpetuated a state of Underdevelopment, better health, better education better living condition etc. (Bhattacharya, 2006:47)

3. Political Development

Would tend to allow countries recently on the way to development someday to achieve by themselves their economic and social progress, a situation that will allow the formation of a true community of peoples. If the problems inside the underdeveloped countries have not been treated in the encyclopedia, It is certainly in the spirit of its remarks on International aid, that they need to be discussed. This involves respects for the personality and the independence of people on the one hand, and respect for the dignity and the freedom of person on
the other. Freedom is not the declaration of a moral or political system that has neither obligation nor sanction.

The people in countries that have just begun to develop, need a regime of low and system-regimes where there is freedom of each individuals, where essential rights of the person are respect and where the possibilities of responsible participation are offered to the citizens, It is the progress in the direction of such participation that should be called development. It is besides, in good measure, the need for political and civic dignity and in short the dignity of man himself, which generates the aspiration for economic development. (Bhattacharya, 2006:48)

**Indicator of Development**

Some indicator are use for the evaluation in different perspective.

1. Level of Standard of living.
2. Level of property.
3. Level of Education.
4. Opportunity for upward mobility for down tradedens.
5. Level of economic disparities.
7. Level of Health condition.
8. Expectancy of life at birth
9. Scale of Social Service.
10. Improvements in life chances.
11. Liberation from dependency and Exploitation.
12. Literacy, education and skill- Literacy, educational training, skills and opportunities for all Member of society to increase their capacities.
14. Income and Economic welfare- High level of employment, high income capita and increased gross national product with appropriate correction for environment protection and for income equity.

15. Choice, democracy and participation- Participation in social and economic affairs, with fair economic rewards the availability of reasonable choice and participation in democratic process. (www.idrc.ca)

2.3 The Scheduled Castes

These people belong to the last Varna namely the Sudra and Avarnas include many caste groups which have suffered social and economic inequity since the age. Particularly those people who were outside the varna system were know as Avarna’s or Panchnas or Antyajas. They were external in the sense that they were required to stay outside the village settlement. The concept of pollution was attached them and they were treated as untouchable castes. these castes were systematically listed in the 1931 census of India. These untouchables caste in India were official defined as depressed castes in 1932.

Gandhi Ji named them Harijan’s where Hari Means God ‘Jan’ means people and this “Harijan” means people of God. This word in Marathi, Gujrathi, Hindi and other language means a child whose father’s identity is Unknown and hance a bastard progeny. Therefore the name Harijan was not only dislike but was Lated and opposed by the Untouchables. Surprisingly enough, their reaction to the word scheduled castes or even to the word Untouchable is not that sharp. As a result there was a wild cry, an agitations and a strong opposition to the Bill using the word Harijans in the Bombay Legislative Assembly. (Harold, 1965)

If (Harijan) was dully replaced by the term Scheduled Castes in 1938 and It continues to be used as Scheduled castes in government records and Circular even to day.
The expression Scheduled castes was first coined by the Simon Commission and embodied in the Government of India act of 1935. Which the castes were Listed systematically in the 1931 census of India, the term Scheduled castes (SC) was applied to these castes for the first time in the Government of India Act of 1935. Until then they were Known’s Untouchables, depressed classes or exterior castes. Then the Government of India published a list of Scheduled Castes under the Government of India (Scheduled casts) Order, 1936

With the coming into force of the constitution of India. The Scheduled castes have assumed certain essential right and benefits. Under Articles 341 (1) of the constitution of India, The Presidents of India after consultation with Governor Act 341 (1) “May specify” The castes, races, tribes or parts of groups with in castes or races, tribes which shall be deemed to be scheduled castes for the purpose of the constitution.

However, according to Act. 341 (2). The Parliament of India by Law can include or exclude the above mentioned groups from the List of Scheduled castes such Scheduled Castes can be Notified separately for each state accordingly the President has notified the Scheduled castes in the orders called Constitution (Scheduled castes) order, 1955, The Constitution (Scheduled Castes) part-C Status order 1951 and the Scheduled castes and Scheduled tribes list (Modification) order-1956.

As has been pointed out earlier, The Scheduled castes are backward socially and economically. There fore the Constitution gives special protection to them under Articles 46 of the Constitution. It is the responsibility of State to promote with special care the educational and economic interests of the weaker section of the people and the Scheduled castes and Scheduled tribes in particular and to protect them from Social injustice and all forms of exploitation.

The Brahmins created the Varna and caste system naturally it would have been a surprise if they had not ranked themselves top most in the caste hierarchy.
They prescribed ritual purity and status which were associated with the social, political, economic and Judiciary powers which were in turn vested positively with the level of caste in caste hierarchy. (Mayer)

The expression “Scheduled castes” was first coined by the Simon Commission (Appointed by the British Government) between 1929 and 1932 and was later incorporated in the Government of India Act of 1935. “Depressed Classes” was used in Government (British) circles and also by members of various reforms movements. The expression was used more of less for all kinds of depressed people including the “Untouchables” with ought to differentiating on the bases of religion. It was in 1932 that for the first time the expression “Depressed Classes” was used exclusively for the Untouchable. The complete definition of the expression the Scheduled castes was also given in the Government of India Act, 1935, which said “The Scheduled castes” means such castes or tribes or parts or groups within castes, races, tribes, parts or group which appear to the Governor-generally to correspond to the classes of persons formerly known as the Depressed Classes as the Governor-General may by order specify. This definition of the Scheduled castes, more as less literally was adopted by the authors of the Indian Constitution and later by the Government of India in 1950. The Indian Constitution’s exact words are given in the Article 366, clause 24 “Scheduled Castes” means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed Under Article 341 to be Scheduled castes for the purpose of this constitution. The Indian Constitution on the bases of its Articles 341 (1) only empowers the President of India, by public notification to specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall, for the purpose of this constitution be deemed to be Scheduled castes. Again the Constitution with ought defining who is of a Scheduled castes in Articles 366 (24) only refers to the power given to the president of India in Article 341. But once the President has issued such an order saying who can be included in the list or Schedule. This list of Schedule, on the
bases of Article 342 (2) can be act of changed only through an act of parliament. (Massey, 1995:131-34)

2.4 Education of Dalit in India: - A Historical View

Dr. Sanjay Paswan and Dr. Pramanshi Jaideva (2002 : 35-40):- The major problems 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. Babasaheb, Amedkar’s 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 by way 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 results of this policy was examined by Hunter commission in 1982. It show that although the policy of Government was mass education the mass were out of the education as they were before 1854 and that the low caste and original classes of Hindu still remained lowest in domain of education.

In 1881-82 there was no student from the lowest communities either in high schools or in any college of the presidency.

The dismal performance of Dalits in education was due to the reason that there were some people who were agitating for the reversal of the policy of mass education. The fears of dire consequence to the British rule eminating from elevation of the backward classes from their low status still haunted people like Lord Effen – Borough, President of the Board of Control who wrote to the court of directors on 28th April , 1958 that “Education and civilization may descend from the higher to the inferior classes, and so communicated may impart new vigour to the community, but they will never ascend from the lower classes to those above them, they can only, if imparted solely to the lower classes, lead too general convulsion, of which foreigners would be the 1st victims.

If we desire to diffuse education let us give it to the higher classes 1st by founding the college to which the higher classes alone should be admitted and by giving the organisation of the army commissions at once to such sons of native gentlemen as may be competent to receive them.
However, this antipathy of European officers towards untouchables was corrected by the Secretary of India in 1859 by reiterating the responsibility of Government for mass education and schools were opened for depressed classes. But the question of admission of depressed classes to these schools had yet to be solved. Such question arised in 1856. When a Mahar boy was denied admission to the Dharwar Government schools, the decision of Government was not favorable to depressed classes.

In Bangal also untouchable had to face the same problem in getting admission to schools as caste Hindus declined to sit with them in the school.

Thus mass education was avoidable to all except depressed classes.

To find a way out Government build up separate schools for depressed classes and sanctioned grants to missionary bodies to undertake the education for them by relaxing the rules of grants in aid.

The year 1923 forms the next Landmark after the year 1882 in the educational history of Bombay Presidency as that year marks the transfer of primary education from the control of provisional government to the control of local body’s. Depressed classes who are second in order of population, stand fourth. i.e last in order of college education, secondary education and primary education while the advanced Hindu population who occupy the fourth place in order of population stand second in order of college education, secondary and primary education.

The resolution of the Government in the department of education dated 21\textsuperscript{st} 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 Post Independence Period

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

The major objectives of planning since 1st five year plan has been acceleration of economic growth with justice. Initially, the state was expected to play active and crucial role in the process of development.

In the case of social sector like education and health special attention was paid as level of education was a relevant component of development index.

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 vocation education, helps the people in securing employment and increasing their 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 meant 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.

According to 1981 census in Kerala in the case of Scheduled caste the literacy rate was 55.96% while in Bihar had only 10.4% among female in both the categories literacy rate is very low.

In the case of Scheduled caste it was 10.93% in 1981.

A large number of Scheduled caste children discontinue their studies prematurely before reaching the level for which they were enrolled. The drop out
rate in 1986-87 for class I –Class V was 50.79% in the case of 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 schools in rural India. Only 5% of Scheduled caste student are studying in private 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 but discrepancy between Scheduled caste and general population has been widening over a period of time irrespective of the fact that there was substantial improvement in growth and expansion of higher education in the post Independence period in terms of universities, college, total numbers of teacher and enrolment of student.

The representation of scheduled caste in certain facilities is found to be very negligible even in 1988-89, their representation in certain faculties was insignificant.

The number of Scheduled tribe students in research is too negligible to mention. The representation of Scheduled caste women students insignificant and it varies from 2.13% in Arts and humanities to 0.60% in research the representation of the Scheduled tribe 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.

**Access to Non form Employment:-**

Interestingly there is some improvement in the Scheduled caste representation in service of Government during 1972 to 1991. But still there is a gap of 5% in case of Scheduled caste between their quota and the actual number of positions occupied by them in class I position even in 1991. The gap is found to be wider in case of public undertakings. However in case of class IV in Government service there quota was more than filled as jobs like sweeping and scavenging are usually not taken up by the others due to social stigma attached to these jobs.

Thus, it is clear from the above analysis that there has been some improvement of Scheduled caste with respect to education and non farm employment in the post independence period, but their is a wide gulf in the educational levels of Dalits and others.

Their low level of education development was mostly because of poverty and also due to social stigma like untouchability as found by many studies.

**Privileges in the field of Education:-**

S. Paswan and Dr. P. Jaideva (2002 : 225 -227) Article (15) (4) and 46 of the constitution of India provide special safeguards for the education uplift of Dalit and enable the state to make special arrangements for their educational advancement.

The directive enshrined in the constitution have been reflected in various five year plan which have sought to raise the level of education among Dalits. In the I\textsuperscript{st} and second five year plan, the educational scheme introduced for Dalit were the following:-
(1) Scholarships (Pre-metric and post metric)
(2) Opening of schools in Dalit localities
(3) Grants of books, Hostel fees.
(4) Opening of residential schools, Balwadis community centres etc.

Gradually the scope of programme for educational development in the various five-year plan period increased. A mid-term appraisal of the fourth plan revealed that nearly half of the backward classes sector allocation (48%) was mainly spent on educational programme alone. The pattern of education programme for the Scheduled castes of the Government of India and of the state Government is given below:

**Central and Centrally sponsored scheme:**

A number of centrally sponsored programme are being continued for Dalit they are:

1. Post metric scholarship
2. Pre metric scholarship for children of those engaged in unclean occupations.
3. Boy’s and Girl’s Hostels
4. Book Banks
5. Upgradation of Merit of SC/ST students.
6. Coaching and allied schemes
7. National overseas scholarship and passage grants for higher studies abroad and
8. Grants in aid to voluntary organizations.

In addition to these, two scheme in the central sector have also been approved,
9. Educational complex in low literacy pockets for development of women’s literacy in Dalit areas and
10. Special Educational development programme for Scheduled caste girls belonging to very low educational level.
These programmes are in addition to the special thrust provided to the weaker sections in the general programmes for educational development like opening of schools, running of non formal education (NFE) centres and adult Education centres, schemes of operation blackboard, upgradation of merit of the Dalit students etc. Except the National Overseas scholarship scheme, all others are of the type of 50.50 sharing basis between the center and the states.

**State Level Schemes (Selected ones):**

1. Scholarship and stipends at various level.
2. Supply of Test book, stationary, equipment, uniform, sports materials.
3. (a) Administration of Balwadis, Primary schools, Middle schools, Higher Secondary schools
   (b) Attendance prize to students.
4. Residential schools.
5. Amenities to boarders in private hostels and financial assistance for sharing rental accommodation.
6. Hostels (and Reservation of seats in general hostels)
7. Merit Scholarships.
8. Expense of those studying in public schools.
9. Reimbursement of examination fees and tuition fees at different levels of education.
10. Excursions.
11. Mid – day meals.
12. Loans to students for carrying on education.
13. Vocational craft classes.
15. Coaching and study centers.

16. Awards to teachers.


In addition, the ministries of Education, labour and agriculture and university grants commissions have also been providing various other facilities to Dalit student.

(i) Reservation of seats in educational institutions. including Engineering and Medical category, Technical institution, Sainik schools and Navodaya Vidyalayas, Kendriya Vidyalayas.

(ii) Relaxation in age and marks for the purpose of admission.

(iii) Research scholarship and fellowship.

There is no separate programme for award of Scholarship/Stipends to Dalit students under the ministry of Education. However reservation have been made for Dalit students at pre-metric level under the two following schemes of the ministry (New ministry of Human Resource Development).

**Dalit Education and State Responsibility:-**

Education is a very powerful instrument for emancipation further, if may be defined as the inculcation of knowledge, values, Skills and attitudes by means of institution that have been built up to are this and it is an inevitable tool for the improvements of social-economic condition of people. Education helps to bridge wide disparity in social status, political assertion and income distribution. This also plays a significant role in transforming the existing social order and in defining the aim and objective of human beings. One of the major objective of education in the Post-Independence era, specifically in 1950 was to cater to the educational needs and development of Scheduled castes and Scheduled tribes. Children who have remained quite isolated from the ambit of education for over
ages. It is only after independence, government started making systematic efforts to raise educational standard of dalit though the result has not been satisfactory in term of its implementation and Outcome. Not with standing the education was an attempt integration of dalit with the rest of the society. They continue to remain out of mainstream of life. This group of children are brought up in the society along with others but away from the mainstream of life. It is only during the last three decades that there has been a social reorientation and acceptance in India, a good deal of emphasis has been laid since independence, on the spread of education. The constitution adopted in 1950 emphasized on central importance of education in national development and includes a directive principle to provide- by 1960, free and compulsory education for all children up to the age of 14 years. Educational development among socially and economically weaker section, such as SCs has been considered an important obligation under the constitution. Articles 46 states that. The slat shall promote with special core the education and economic interest of the weaker section of the population and in particular of SC and shall protect them from social injustice and all forms of exploitation. But the dilemma of the ruling class/elite is manifold, they wish to honour the values of modernity, democracy and equality with effectively rejecting the values of old social order. That is why, though at the local and lower levels SC live in a society dominated by the values of Varn and Caste, effectively determining the fortune of millions, at the higher level, the illusion of living in a modern state system is carried out. The state would attain modernity only when it destroys the entire values system of Varn and Caste.

**Education Profile of Scheduled Castes**

India claims to be a largest democracy in the world. The major factors makes democracy a success is the quality of its men and women. Democracy becomes meaningless to the people if they are to remain uneducated and number of illiterates remain high. Even today the modern Indian state despite
its commitment towards addressing the problems of caste has completely failed to address the question of increasing dalit access to modern education. The extent of development can be judged by and official estimate (1993) which shows that 80% of dalit are living below the poverty line. Out of the total bonded labourer dalit account for 66% where as nearly 55.27% dalit are agricultural labourer and 23.62% cultivators Besides 3.42% were occupied in house hold industry. Whereas around 17.59% of dalit engaged under category “Other workers which includes employments in governmental organization, factory sector, mining construction service sector and (Transport, trade and commerce etc.) Approximately about 20% dalit are liberated from age old imposed occupations and its is this proportion of dalit community which has been become capable of cashing in on any form of education of opportunity. According to 1991 census the population of India had reached to 84.63 crore which was about 16% of the world population. The census data also reveals that in 1991 the members of scheduled castes or group notified was 1901 and that of scheduled tribes 573 the majority of the population belonging to the SC and ST are illiterates even today. Dalit shiksha Andolan (DSA) a voluntary educational of action group wording for the welfare of SC/STs prepared a report namely dalit Data Bank. It reveals that inspire of welfare scheme, provisions of reservation in Jobs and educational institution the country has not been able to achieve Constitutional directive of Universal primary education. The literacy rate has grown at less than one percent per year while population has been growing at the rate of over two percent per annum. Although it is claimed that Indian education is getting massive qualitative expansion at all levels but it still needs a kinds of transformation to make up the staggering backlog. In India, 48% of the total population is illiterate even after 53 years of Country is Independence. The SC/STs are the worst victims of Present educational system where 63% SCs and 71% STs are illiterate. The family illiteracy rate among them has been alarmingly high as 76% and 82% respectively. The report published in March 1998 by the Ministry of welfare,
Government of India, indicate the recent literary figures of general communities as well as SC & General castes (Male) literary rate is 64.13% whereas it is only 49.91% in case of Scheduled Castes (Male). While the literacy rate of women belonging to general communities was 39.29% that of SC female was 23.76%. If we include male and female, the literacy rate reaches 52.21% among general caste where as it is 37.41% among SCs. The famous Poona Pact was signed between Gandhi ji and Dr. B.R. Ambedkar in 1932, giving several of concession to the dalit. Amongst those, state sponsored free education to the dalit was one of them Consequently, the state offered Universal free ship for all stages of education to dalit students formal over the Country. The Universal free ship policy was replaced by awarding scholarship, subject to the income ceiling of parents not being high. The scheme was further divided into two parts, the central Government announced a scheme to Cover students from the post metric stage to that of higher education and state Government scheme to take care of students during the primary to premetric stage.

**Educational Development Among Dalits in U.P.**

Education is the soul of the human civilization and development which is lacking among the Scheduled castes. To compete with general communities it is necessary to equip them educationally. The total population of Uttar Pradesh is 13.91 Crores. Out of which the scheduled castes population is 2.92 crore where as STs are in a very small member, i.e. 2.87 lakhs. The literacy rate among the general population is 52% whereas it is only 26.85% and 37% among the SC and ST respectively. As far as dropout rate is concern, 72.91% SC and 80.68% ST students dropped their education before they could reach high school. Unemployment rates is also very high as 453967 SC and 9849 educated youth are Unemployed in U.P.
Drop Out of SC Students in Higher Education

A conference of heads of 9 states was held on “Education for all” in Indian scenario, between 15-16 September 1993 in New Delhi. In which ministry of education, Government of India come out with a statements in the form of a booklet which deal with the dropout rate among SC students at various level. The dropout rate given here is an all India basis. There is specific mention evidence about U.P. The drop out rate in U.P. more or less equal to all India because barring two or three states the states of SC education is more or less the same. How ever in many cases U.P is in worst position in comparison to other states. In the year, 1992-93-24 lakh SC students were registered at primary but only around 24000 of them were able to reach up to P.G level. The Government sources reveals that the Centre and States Governments have not yet brought SC/ST education in their agenda. The second largest number of illiterate from SC population are residing in U.P reason being, the inert and discouraging attitudes of successive government by not releasing funds allotted for SC/St premetric fellowship. The absence of monitoring agencies at state level to review the policies and programmes taken up by the state for SC/ST education has encouraged the state to become more unaccountable towards dalit education. Besides, if we go by the general socio-economic profile of SC/ST they are not in a position to generate surplus to funds education of their children as a result, state is producing more and more illiterates among SCs and STs in U.P. According to 1991 census report, 73.5 SC population is illiterate which account for more than that of national average (62.60%).

Admission at Primary Level

35.79% of students failed to take admission in primary school in U.P because of their parents were not in position most of their parents are agricultural labourer but the land which is in their possession is either unproductive or very
low productive. Therefore it is impossible for parents to manage the expenditure of education from agricultures. Secondly SC/ST children who do not get enrolled at primary level is mainly because of the scarcity of school and other facilities rather than unwilling less of their parent. The state and privileged class of U.P. never responded positively to the problem of SC/ST which has resulted in a high rate of illiteracy. Consequently, they missed the chance of education for ever.

**Dropout Rate**

Though the dropouts is a general phenomenon, it occurs more among the SCs than other population. Although the enrolment of the SCs at the primary stages is quite encouraging. Dropouts amongst the scheduled castes is most of the states is very high. In U.P alone 72.91% of the total registered students in primary school dropped their education before or up to high school. Only seven states where dropout rate is lower than U.P.

**Representation of SC Students in Science and Other Technical Subject**

Representation of SC students in Science and other technical subject is very low. According to the report of ministry of human resources Development select educational statistics-1993 in the total strength of SC student of Graduation stage, 84.11% opted for humanities, and at post Graduation stage 88.31% of the total strength went for humanities/social science stream. Besides, only 6.69% of SC students were pursuing their P.G. in science and other technical subjects. Since large majority of SC students acquired certificates and degree in non technical/non professional stream of education they become virtually irrelevant in the job market of secondary and Tertiary sectors of economy.
Economic Condition of Scheduled Castes in U.P.

80.48% of the total population of Scheduled castes in U.P. are economically very poor. Consequently they failed to provide resources to their boys/girls to gain education. 38.76% of the total labour force in Scheduled castes are land less agricultural Labourers whereas 42.63% of them are landed agricultural labourer. The condition of small land holding agricultural labourer is also very bad because 95.66% of the total cultivable land is distributed in marginal and small categories of tillers. 1.92% of the chief labour force belonging to scheduled castes are involved in trade and commerce whereas 6.98% are engaged in other Services.

Educated Unemployed SC

The position of SC unemployed is much different from that of educated unemployed of general category because firstly SC youth complete their education in hardship and their parents are bound to sell off their longings if they wants that the education of their sons/daughters must be completed. In such circumstance, if their sons/daughters fail to get a job they have no other option except to face starvation. Secondly the economic condition of the parents of the SC/ST unemployed youth is very poor. consequently, those unemployed SC/ST youth can not opt business also and the survival becomes the main problem. Reservation will not work to improve/solve their unemployment problem. Therefore, government has to introduce an alternatives to promote their economic conditions. SC/ST parents have a strong large to give education to their children, but fail on this front owing to their object poverty and lack of other infrastructural facilities.
The Role of Education

Education is expected to serve the purposes equipping the scheduled castes to overcome their castes defined Confinement to low status occupation through the promotion of occupational mobility among them and improving their standard of living. Educational Institution are ought to function as melting pots for caste difference and to facilitate the cultural integration of the scheduled castes with upper castes Hindus further education is expected to generate a climate for change by changing their attitudes and aspirations of the lines of liberalism and humanism. Education is considered as both the foundation and the vehicle for the emancipation of the scheduled castes. Actually more than 50% of the funds for the welfare of the scheduled castes have been allocated to Strengthen an elaborate programme of Scholarship, hostel facilities and reservation of admission to educational instruction to secure the educational advancement of these castes.

Social Mobility of Scheduled Castes

In general the scheduled castes students get enrolled in a general degree course rather than in Vocation-Oriented diploma course and they shy away from science and technology to commerce and arts course. As long as their enrolment in professional and other higher course is concerned, the position is found to be rather deplorable. The Co-efficient of equality in the enrolment of scheduled castes which was 29.3 in 1964-65 for all professional courses increased to 39 in 1974-75. During the year 1974-75 out of every 100 students enrolled in professional and other higher course and about four come in these castes. As far some course like agriculture, commerce, low, nursing and physical education, the coefficient among these cases in 1974-75 was as low as 35.6, 36.3, 35.6, 32.9 and 27.4 respectively. These sets reserved for the Scheduled castes are not filled for want of suitable candidate in several professional courses. Even when needful
is done to enroll the Scheduled castes student’s into these courses. The result has not been so satisfactory. A study team of the Commissioner for SC and ST investigated the admission pattern and academic performance of the SC students at the Jawaharlal Nehru Medical College in Ranipur (M.P) during September 1979. It was shown that although all the candidates including those belonging to the Scheduled castes, are required to upper for an entrance test to get admission in the College, The slate pre Medical test Board had lowered the minimum percentage of qualifying marks for the scheduled castes candidate to 35. Since very few of the candidate belonging to these castes could secure this percentage sometimes it was lowered to even 15 so that more reserved sets could be filled.

The performance of the scheduled castes students in the college from 1964 to 1973 revealed if to be Unset factory. Out of 42 students admitted during these years, four students took four and a half years to get through the final examination, Six took five to Six years, Six took, Six to Seven years, Seven took as long as Seven to eight years to pass the examination while three were rusticated, two got migration to other colleges. fourteen of them were reported to have left their study leading to a lot of wastage. All these in spite of the special coaching given to these students during the first year of the course. Turning focus to technological education in 1993, the government stipulated the at 15% of the seats in the different graduate course in the I.I.T. The should be reserved for the candidate belonging to the Scheduled castes. A part from the admission through the Joint entrance Examination, till 1978, the SC students who had secured more than 50% in the qualifying examination were also directly admitted. Candidate who appeared for the entrance examination in 1978 of the 41,857 only 1,401 (3.34%) belonged to the SC and ST. Only 11 out of the 1,1919 Candidate who qualified (.57%) belonged to these group. How ever, based on direct admission out of which 132 Joined the institute.

The case of a B. Tech. of 13 Scheduled castes students admitted to the Indian Institute of Technology at Bombay in 1973 provides a Convincing
example of what promises such institutions hold for the scheduled castes. At the end of the special course, four students left the institute. The remaining 9 students were promoted to the first year. Of these one left at the end of the first year, Two out of these, eight students fared very badly and with draw for a semester. The remaining six registered for second year but one of them, who had not been performing well, was asked to leave late in the semester of the remaining 5 students two were on probation i.e. their performance was much below the prescribed standards. Thus out of 13 students admitted in 1973 only three students seemed to be giving an average performance. The rest were borderline cases. The direct admission of scheduled castes in institute has been stopped. But in 1979 only 88 SC Candidates were selected for admission through the entrance examination against 246 reserved seats for them.

The future of the Scheduled castes students observed through the reserved seats in 1.1.1 is bleak. This would serious socio-economic and psychological repercussions. Besides being wastage of resource. The feeling of not having been able to make it will shatter whatever little Confidence they have and render the misfits in society. The same may be true of SC students in other professional courses.

**Social Mobility Through Education**

The national study found that in all the states a certain caste groups predominate the sample to the exclusion of others which means that the educational facilities are disproportionately utilized. Numerical strength combined with such factors as urban residence, the social and occupational position of the caste in the traditional hierarchy, at radiation of occupations that provide for independent business and the experience of organized political effort seem to explain the unique advance of some castes. It seems that protective discrimination in education is functioning effectively as a sieve for catching the most able and discarding the rest. While small elite among the scheduled castes
has benefited from protective discrimination, the large majority has lagged behind. The mobility that is witnessed among via education is not spread over the whole community, but is confined to particular caste group and with in these groups to particular individual. Besides the spread of mobility limited and the unit of mobility the individual, the distance traversed in general in not very high as is to be expected. Given the trend to wards increasing under representation of the scheduled castes as successively higher level of education to cluster around liberal science degree course and an inferior and less prestigious institutions and to perform poorly in education, the likelihood of their equipping them selves for prestigious have simultaneously created and widened the vacuum and highly paid Jobs remains very thin.

The elite formation and consolidation among the scheduled castes have between the elite and elite-information in urban areas on the one hand, and the mass of their fellowmen living in rural areas on the other hand. Considering the type of reference group behaviour entailed in the process of individual social mobility undergone by the elite among those castes, surprising that there is an increasing alienation among them from the rest of their fellowmen. What is expected to function as a percolator become in reality a wedge further with their positive reference group members unwilling to accept them as equal, the mobility among the scheduled castes are rendered marginal men. There is already a heavy backlog of unemployment, and not and insignificant percentage of this backlog is Constituted by the educated. The unemployment including among these of the educated is quite high even among the scheduled castes.

With a steady but certain decline in the education between education and employment a situation of educational inflation or degree devaluation has already set in which is sure to accelerate in due course. This will definitely help dilute the mobility significance of education even for the Scheduled castes more over the ever restricting employment opportunities mark a physical limit on the possibility
of mobility being caused by education so that in course of time it will find even individual mobility would be difficult for the scheduled castes.

Although this trickle of individual mobility were to continue with the same condition of operation it would at least need a few centuries before the whole mass of scheduled castes is put on the mobility channel. By the time the condition of the vast majority of those who have remained outside school, either having not entered it or dropout after having entered it and those who would either not enter it or would drop out if they enter it, would remain substantially unaffected.

2.5 Educational Problem of Scheduled Castes

B.R. Chauchan and G. Narayan (1976) states that problem of education among scheduled castes students in U.P. The finding how that out of 196 respondents only 71 were reaccept of scholarship. They also found that in all the managing communities and schools, teachers were from higher castes this is an important are of discrimination. Most of the respondents demands separate school for the scheduled castes.

Jocab Aikara (1980) examined the incidence of stagnation and drop-out among the scheduled castes college student in Bombay City in the state of Maharashtra. Data collected by interview-schedule. The scheduled castes students in the sample were found to be inferior to the non scheduled castes student in economically, educational, occupational and academic background.

They were found to suffer from same other handicaps to such as non availability of a good place to study, lack of time for study, and inability to understand lecture in class. The note of stagnation and dropout was conspicuously higher among SC than among non scheduled castes students. The financial assistance (scholarship) and the reservation of seats are two factors that can lead to the enrolment of undeserving candidate in college. There is so high
rate of failure among the scheduled castes students because they are weak in studies.

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 even 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.

K.K. Premi (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 stipend and they were no interesting in training.

D.M. Ravi Prasad (1997) examined the impact of education on the dalit students so far as their awareness aspiration and activities in college of the Kakatiya university Wrangal, Andhra Pradesh. Out of 59 sub castes of delight only two sub castes i.e. Malas and Medigas appear to have been benefited by the educational facilities extended to Dalit. 95.5 students are studying in humanities
and arts subject with Telugu as their medium of instruction. Vulnerable financial status and highly unsuitable living conditions during their childhood in village, lack of good educational and hostel facilities during their childhood appear to be the major bottle necks. Majority of the students are aware of the facilities and concession but They seem to have little knowledge of their right. Money of the Dalit students have friends hailing from upper castes but these upper castes students are very Hypocritic in their attitudes to Dalit students.

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.

Ramesh Chandra and Sang Mittra (2003:224-225) states that in some interior villages the ex-untouchable pupil had to sit separately and in same school they were not allowed to touch the bucket, glass, or Lota kept there and the high castes Hindu did not allow the ex-untouchable children to join the schools In the university of Allahabad, the scheduled castes IAS trainees were refused tea by manager of the canteen. In the fourteen the report of the commissions scheduled castes scheduled tribes (1964-65) it is stated that in a village of Gujrat a scheduled castes teacher was not allowed to enter store-room of the school and some hostels attached to Government schools and college of Jammu and Kashmir state the scheduled castes students were discriminated against in common rooms and kitchens.
Y. Ashok Kumar (2005) studies the identification of various circumstances course that led to the creation of tool of oppression that stood in the way of the progress and development of Palerus of west Godawari dist in Andhra Pradesh. They could not be sent their children to school of any other work with the fact that they incur the displeasures of their landlords. Economically the scheduled castes palerus could not grow above the grass root level politically. Christian priests and village school master also played an importance role in educating the untouchable. Scheduled castes communities converted into Christianity. Many form servants stopped employing their children as palerus. Free boarding and educational institution started and efficiently run by different Christian missionaries in the Godavari.

Sindhe Jaganath R. (2005) states organization of scheduled castes and social change in Gulbarga dist of Karnataka. 188 respondents were selected from the 10 Talukas of the district and 32 persons representing the state level organization located in Gulbarga district were selected randomly. Secondary data collected by Gazetters, census cars as report article in journal etc.. Primary data was collect by using two types of interview-schedule one for the organizational functionaries and the other for caste elites. As about one third of the members of the respondents households are illiterate. Among the literate 22.5% have studied up to primary level. 20% high school and remaining 19% are functional literate. The low level of education among the SC population is mainly due to the following factors: A large proportion of population could not pursue higher education due to poverty (40%) another 20% were not attended the school due to neglect of their parents and 13.33% reported the illiteracy and their socio-economic background etc. A main causes for not pursuing education Special provision was also made to the scheduled castes by way of free facilities in school and colleges and also in government hostels. In spite of all these, empowerment in the educational level among the scheduled castes is not encourage. In order to get good education and hostel facilities people from the
rural area have to go to the towns and cites for higher education. It may not be possible for every one to make their own arrangements. Nearly half of respondents have to depend on outside facility for their loading and boarding during their studies like the government hostels (14%) and in the rented accommodation (16.67%). In spite of the government facilities a large proportion of scheduled castes students depend on non government accommodation and food during their studies.

Angula N. Reddy (2008) states a large number of children enrolled in Indian school with draw before completing primary, elementary cycles of education. Even few children would stay on and complete high school level of education. It is commonly observed that many children drop out before completing elementary education and these who move into secondary education are likely complete the secondary cycle. Dropout rates are indeed very high cutting across the STs are much higher than the general population. The slow growth and limited access to secondary education along with several other factors like poverty resulted in low and uneven participation in secondary education across social groups.

Bela Bhatia (2006:36) investigated that S.C. could not understand why they were considered dirty even when they were actually cleaner than some higher casts children. There were also other form of casts discrimination at school; such as separate seating arrangement while some discriminatory practice have closed; discrimination in other gives persists. Untouchability at school is not as common as it used to be, these is a separate cremation ground for the Dalits. Water sources as well remain separate.

Ravindra H. Dholakia and Shree Kant Iyengar (2008) states the access of poor house holds to Primary education in five states – M.P. , U.P., Rajasthan, Andhra Pradesh and Karnataka of Rural India. There is a problem of access of the poor (BPL) household to the primary education service in Rural areas.
Primary enrolment ratio among the children of poor households are considerably lower than the respective state average. The poor were induced to send their children to government schools because they received contain incentives, such as fax books, cast subsidies, uniform, midday meals etc. The physical infrastructure in some of the government school was in dilapidated condition, especially in the northern states. The class room were not in usable condition, hence the students were made to sit in Verandas or sometimes even on the ground outside the schools. Majority of the teachers of primary schools did not stay in the village where the school was located. They commuted from the near by locations.

This would have a direct functioning the stunning of the school since regular presence of the teacher cannot be guaranteed for various reason in such cases. The teachers of the government primary school are generally involved in a number of non teaching activities although these activities do not consume much time of the teachers, they do effects the continuity of teachings As a result both students and teacher tend to loose interest, ultimately affecting the overall quality of education.

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 1\textsuperscript{st} 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 form to bring about the equality in social circles. A Cornerstone of Gandhiji’s ideology, this Article really 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

Sunada Patwardhan (1973: 30-208) Studied change among India's Harijans 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.
M.L. Jha (1973) Studies attitudes towards untouchability are influenced by certain factors such as: education, Sex, occupation, income, area, travel and environment in Mathura, Delhi and Varansi. Data collected by observation and interview. findings shows that education is the single potent factor influencing the attitudes of people towards abolishing untouchability with an urbanized place of Delhi who are more favourable inclined towards abolition than those of either Mathura and Varanasi except the business close. The upper level occupational group is more favorable in its attitude towards the oblation of untouchability than the lower level occupational group. Age is negatively related to the attitudes towards Untouchability i.e. the higher the Age, the less favourable is the attitudes towards abolition of Untouchability. Income did not receive any positive or negative relation of income to attitudes towards Untouchability. The scheduled castes are definitely more favourable inclined than the caste Hindu. Male have been observed to be more favourable in their attitudes towards untouchability than corresponding female groups probably because female are generally less educated, more caste conscious and better followers of old tradition compared to men folk. Married person attitudes towards untouchability will not be affected at all. Male teachers have more positive attitudes than male students towards untouchability. Person comparatively more educated and with higher income reveal a more favourable attitudes towards the abolition of untouchables female teachers belonging to colleges and high school are more favourable in their attitudes than those who are associated with primary/nursery schools.

Suma Chitnis (1975) states that although education facilities occupational mobility for the scheduled castes, the fact that they are enrolled in less prestigious courses, make for a situation where in the mobility effected is largely of the character of transformation from untouchable caste to disadvantaged class. Kusum Premi (1976) analyzed the scheduled castes in Punjab indicates that the progress achieved by them is not satisfactory and the gap in literacy
continues to be wide between rural and urban SCs. Further, the study revealed a wide gap between rural and urban literacy rates of SCs and non SCs. It is noticeable that Literacy rates has gone up from 8.8% to 10.2 in the rural areas. In urban areas also the literacy rates in marginal i.e. 14.6% to 15.2% during a decade. In other words, there is no significant increase in the Literacy rate in rural and urban areas. This is situation in the state where literacy rate among SC is 24.7%. Thus education in India has not filtered down to the lower strata except marginally. Their enrolled ratio to the non scheduled castes is very low and of those who enroll, few pass the examination.

N.D. Kamble (1982: 4-192) states the social, economic, political profiles of scheduled castes in Indian society. Their participation rate in these various areas like as worker, or labourer is very high but their participation rate as owner or entrepreneurs is pretty low. The data are collected from religious scripts, historical books and report. In many villages of UP. Marriage parties of scheduled castes are not permitted to pass through the streets inhabited by higher castes and they force them to surrender their Ration cards, use for their own benefits. In Krishna dist of Andhra Pradesh was burnt alive by higher castes on grounds of suspicion. In same parts of central India. The women are not allowed to wear gold, silver ornaments, and fancy clothes. In Kilvenmani village in Tanjore are dist of Tamilnadu, 42 scheduled castes people were burnt alive for demanding wages from their higher castes counterparts. They were prevented from going to polling booths to caste their vote in Saharanpur, Meerut and Alight dist in UP literacy rate among scheduled castes are obviously lower as compared to those of non SC in the various region of India because they were prohibited from learning since ages. Those who perused education above matriculation have gone for non technical education, due to their weak socio-economic background. Educational level of Scheduled casts are higher in urban areas as compared to those of rural areas because of the less rigid set up in the urban areas as against those in rural areas. Educated scheduled caste people from rural areas find to
difficult to get absorbed in rural areas due to lack of adequate occupational opportunities. Therefore they migrate to urban areas in search of livelihood and thus add to the rates of level of education in urban areas.

Paramjit S. Judge (1985:- 199-307) has analysed the effectiveness of governmental efforts to improve the economic conditions of those scheduled castes who are living below the poverty line and to evaluate the Special Component Plan (SCP) for scheduled castes drafted by the Government of Punjab for six five year plan. This study was carried out in five villages in Hoshiarpur district, in all 400 interviews were conducted. He finds that there is a gross burgling in the distribution of yellow cards. A few scheduled castes who are really poor have got yellow cards, otherwise influential people have managed to get yellow cards and does not seem to be any systematic attempt to identify a beneficiary by the officials. They seem to pick up person random. The Government agencies including banks are more concerned in achieving the targets than giving attention to the vitalization of loans in a proper manner the people who have taken loans fail to generate sufficient income. The provision of subsidy has brought corruption among the officials as well as among beneficiaries.

M.R. Sham Kunwar (1985: 1-151) States that Socio-economic condition of the scheduled castes (Neo Buddhhas) in Nagpur city. This study attention has been focused mainly on the economic problems of the scheduled castes and cover only four main constituent sub castes namely the mahars (as New Buddhist), mangs, chamars, and Bhangis out of the seventeen sub castes that go to make them scheduled castes for the vidarbha region. Randomly samples of households have been drawn from reserved constituency mean for legislative assembly election. He found that educational progress reduced the household size does not hold good, educational advancement is not on proper line since it lacks skilled, Technical and professional education. The bigger size of household and lack of technical education are the two bottlenecks that this community face at present.
They are drifting away from hereditary occupation and have taken up new jobs such as:- Textiles, Trades, Commerce, Upper Services that include profession of Doctor, Engineer, lawyer and Gazetted officer. Inspite of the grant of educational concession, many households are required to spend on education.

R.K Sinha (1986: 60-295) Examined the alienation among scheduled castes in Khurja city, dist. Bulandshaher (UP). 400 respondents are selected by purposive random sampling from four groups of Jatav, Balmiki, Dhobi, Khatik. Those who have attained higher education do not belong to the higher income groups the scheduled castes subjects still suffer from social disadvantage despite higher education they are not able to rise high in social esteem or obtain social and economic reward due to their lower social origin. More educated show less sense of alienation and relatively less educated manifest a greater sense of alienation. Education helps in reorienting the cognitive perceptual skills of scheduled castes subjects and consequently helps them in reducing their disabilities, discrimination and alienative feelings but it does not completely dilute the cognitive perception of prejudice and hatred of higher caste for the lower. It may not be sole prediction of their alienative or non-alterative behaviour and has served, is serving as a powerful media to scheduled caste subjects. If not completely at least partially to come out of their age old life of prejudices, social discrimination to integrate themselves with the Mainstream of national life, thus to manifest a little sense of alienation.

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 Kohlapuri 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.

Sacchidananda (1988) has examined the emergent scheduled castes elite in Bihar. Educated people take part in politics. So they become more strong than non educated people.

K.P Singh (1989) examined the status of scheduled castes women vis a vis other women in terms of their educational status and their employment pattern in the rural and urban areas of Punjab state. Scheduled caste found present a depressing profiles as their literacy rate is still very low and the increase in literacy rate during decade was more among non scheduled caste women. Although women’s representation in employment has increased quantitatively, some what but in qualitative terms, there is a greater shift towards low paid low status and unskilled jobs in Agriculture where the wages are very low.

Kewshav C. Kaistha (1989) studied the spatial mobility patterns associated with the development stages of the rural areas of Ropar dist in Punjab state. There is a higher degree of immobility among there relatively better off people as compared with the poor in the low development areas. The poor usually commute predominantly to the neighbouring rural areas and a few migrate to distant places. Among the better off, if the people choose to migrate, they go to distant places and usually move to urban areas. At the mid of the development transition, mobility among better off households sharply increase but that of the poor is curtailed. Poor find greater opportunities at the local level or neighboring villages and commute more often rather than migrate to distant places. Among the better off households, there is higher out migration to rural as
well as to urban areas to short as well as long distances. At the higher
development level, incidence of mobility increase faster among the relatively
underprivileged households. Higher migration is being among the male and
marginal landowning households.

D. Venkateswarlu (1990:12-165) Observed the conflict between Harijan
and upper class in six village of Andhra Pradesh. This six villages fall in three
different dist. in the state. 396 respondents was selected through stratified
sampling. Equal number of respondents were selected from Harijan and the cast
Hindu. Further, the sample were equally distributed between the six villages. He
find that the conflict between the Harijan and upper class cast Hindu started
erupting because of the discontentment, dissatisfaction among the Harijan with
their past status and disabilities and frustration in their attempt to improve their
status and condition in the traditional set up through the means of individual
efforts or group efforts through sanskritization process. Harijan continuo to
demands the rights given to them under the new value system and the upper class
caste Hindu make explicit efforts to oppose such special treatment to the Harijan
and try to their progress, the result is conflict between the upper class caste
Hindu and the Harijan.

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 inequalities 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.

Soran Singh (1991: 72-82) examined the trends of occupational mobility among the scheduled castes with particular reference to Jaunpur dist. in eastern (UP). There are ten scheduled castes living in the district they comprises of Chamar, Pasi, Khatik, Dom, Nat, Dhobi, Kanjar, Bansphar (Dharkar), Musahar and Beheliya. 400 respondents were drown from scattered over thirteen villages. Data collected by Interview schedule combined with participant observation. The scheduled castes are no longer attracted towards agricultural Labour 253 (63.25%) persons are still sticking to the traditional occupation because they are neither equipped to obtain jobs other than their own nor do. They like to move to
far off places leaving their families behind 147 (36.75%) person gave up their father’s jobs as those jobs neither provided better emoluments nor fetched any reputation to them, 33.25 scheduled castes indicated their desire for change present job and 10% did not show any sigh of change while 56.25% longed for better conditions and facilities. If the scheduled castes logged behind, the reason has been surely that they were deprived of educational, social and economic opportunities.

R.S. Tripathi and R.P. Tiwari (1995) states that to reveal the situation of indebtedness among the scheduled castes families. 128 families have been randomly selected from sixteen villages of Niwari Tehsil of M.P. The finding shows that 72% have taken debt from institutional source like Bank and remaining 28% have got debts from landlords and money lenders. Government has extended financial assistance in the form of debt with a view to provide self employment and there by to remove mass poverty. The scheduled castes are accustomed to get debt. They do not care to repay and it usually happens, that they never care do repay the debt, the amount may be increasing at whatever rate due to high interests. Some respondent’s families are indebted for more than 10 years.

A long duration of indebtedness affects adversely the economy of respondents families. Most of the respondents took the debt for the purpose of business. Infact, many respondents availed the debt under IRDP of Government. All such respondents took the debt from the commercial bank.

A. Hasan Ansari (1995) States that the socio-economic condition of backward classes in comparison to other in the thesil narnaul of Mahindargarh dist. in state of Hariyana the growing at recites on the weaker section i.e. Backward classes minorities and scheduled castes have compelled to unite themselves to take part in the mainstream of development by representing in parliament and assembly. Whereas the member of higher castes are still
dominating in land holding, households, employment etc. The dropout rate of SC/ST, Backward classes and minorities children to be very high at all level of education. The member of Backward Classes is still remained backward due to less shares in education, employment and primary activities and The member of SC/ST, Backward classes and minorities are unable to utilize minimum aspects of these government programme due to abysmal poverty and low rate of Literacy.

Awadesh Kumar Singh, and Seema Praveen (1996) states the educational development among the scheduled castes in India and particularly in the state of Tamilnadu. Two centre of coaching and allied service were selected for the field survey. One is All India Civil Service Training Centre Chennai and another is ICE –Career Guidance the Primatiric and post Metric Scholarship should be increased substantially to meet the basic requirement of students and give a sense of equality of SCs and STs students with those of other castes provision of facilities for skill up graduation and capacity building is of particular significance for empowering the Scheduled Caste and ST students to enable them to exploit the emerging opportunities in post liberalized and globalised funded for undergoing suitable coaching institutions managed on professional lines so that quality is maintained and the students gets the best available facility for coaching the amount of stipend for coaching and allied scheme should be increased substantially to meet the basic requirement of SC/ST students and give a sense of equality to non ST/SC students. Girls from SC/ST should be given performance in admission such coaching centres. They should be provided social security, separate, toilet facility, hostel and individual career guidance so that they may join the man stream and avail the reservation benefits.

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.

D.M. Ravi Prasad (1997:32-16) examined the impact of education on the Dalit students so far as their awareness aspirations, and activities in college of the Kakatiya University Warangal Andhra Pradesh. The data were collected through elaborate questionnaire. Participant observation technique was used for the Purpose of conducting informal discussions. The fixed size of the sample was 200 respondents i.e. one hundred from the P.G. College and research scholar, and one hundred from the local arts an science college II and III years degree course. He find that about 59 sub castes of Dalits, only two i.e. malas and madigas appear to have been benefited by the educational facilities extended to Dalits. The fruits of reservation have not reached to all the sub-castes of dalits. 95.5% respondents are studying in Humanities and Arts with Telugu as their Medium of Instructions. Vulnerable financial status and highly unsuitable living conditions during their childhood in village, and lack of good educational and hostels
facilities during their childhood appear to be the major bottlenecks majority of the students are aware of the facilities and concessions. But they seem to have little knowledge of their civil right which comes in the way of demanding the government to make efforts to improve their living conditions and pay more attention to their well being. Only Elite Dalit have the opportunity to know the facilities given to them and not the more disadvantaged among them. The majority of students are invited by upper castes people to social functions. 90% of the Dalit students have friends belong to castes other than Dalit and also they invite to their residence for socializing. 58% respondents are not member of any Dalit organization while 42% belong to the Dr. Ambedkar students association and Dalit students union 67% of the students reported that non dalit organization do not take up the issue concerning the Dalit and 62% students think the non dalit organization in general of are concerned with their issues only to gain the sympathy of the Dalits. 82% students felt that inter-caste marriage should be encouraged to bring the students to improved their social status and to discourse casteism. Many of Dalit students, have friends hailing from upper castes but these upper caste students are very hypocritical in their attitudes to Dalit students.

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.V. Rajeev (1999) examined the extent of disparities that exist among major status in India in the matter of social development. Keral is the only state where this is so indicating the importance given to upbringing of the female child particularly in matter of health and nutrition in this state in all other states of India, the sex ratio rules in favour of males generally high and middle income state shows better performance in the matter of social development as compared to low income states. Karala is for ahead of all other states in India in the matter social development. Haryana in-spite-of being a high income state, is comparatively backward in social development. Andhra Pradesh a middle income states shows poor performance in the matter of literacy rate and per capita expenditure on health & education is low in Andhra Pradesh to other middle income states and are more taken to that in low incomes states. The performance of low income states in social development indicates that lack of economic resources and means of incurring expenditures on health and education leads backwardness in social indicators as well as in poorer states.

G.G. Wankhede (1999) states that the nature and degree of occupational mobility of educated scheduled castes restricted central government employees in New Delhi. Majority of father are illiterate or educated very low level. The respondents themselves are highly educated and these variable do not have positive correlation with respondents mobility. Out of 150 respondents our sample includes 28 who have completed secondary school education, 15 have completed vocational/technical diploma or certificate 56 have completed under graduation/post graduation with professional degree and 54 have completed under graduation or post graduation with professional degree like law, MBA, engineering B.Ed, Agriculture etc.. Poor financial condition and lack of guidance and domestic responsibilities have been often cited reason for not beings able to
continue education. Those who continued and achieved current educational level have done so only after getting into jobs and settling down in life. Out of 150, 60 respondents are engaged in medium level occupation, 50 in high level occupations and 40 in low level occupation. Most of father on the other hand are engaged in lowest and very low level manual traditional occupation that have low prestige in society. A majority of them reported that they are better off than their fathers educationally, occupationally, economically and socially.

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 man folk 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.

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.

Narayan Mishra (2004) states highlighting the pattern of status, exploitation and atrocity on dalit in the state of Bihar. Now days dalit children study in school with the children of forward and backward caste Hindu. Some dalit have been appointed as school teachers. Some dalit have attained high educational status and they serving on high post in government jobs. They are educating their children in English medium private school. It’s beyond doubt that in both region the dalits have become aware of the benefits of modern education. But the phenomena of non-enrolment, non attendance and dropout can be seen among the poorest dalit families who are still struggling hard for bread. Now dalit are free to choose occupation of their own choice they are not under the clutches of land owner. They visit freely to village temple and sacred pond or wells. Parsad of dalit families are accepted by all. Due to litter poverty, the poor dalit families exploit the services of aged persons not only for household work but compel them to sell their labour at cheap rate in the hard of agencies like land owner, hotel, truck owner, service holder etc due to indebtedness, they are compelled to accept the terms and conditions related to boarded labour.

Y. Ashok Kumar (2005) studied the identification of various circumstances, causes that led to the creation of tools of oppression that stood in the way of the progress and development in Andhra Pradesh of the palerus of west Godawari district. Data collected by primary and secondary sources, research tool such as interview-schedule and participant observation. He finds
that the palerus voted for the landlords candidate during election for Political
election fought unto the last against the enemies of their landlords even at the
castes of loosing their own relatives favour. Their children could not be sent to
school or any other work with the fact that they incure the displeasures of their
landlords. Economically the scheduled castes palerus not grow above the grass
root level politically. Christian priests and village school masters also played an
importance role in educating the untouchable. Scheduled castes communities
converted themselves into Christianity. Many forum servant stopped employing
their children as palerus free boarding and educational institutional started and
efficiently run by different Christian missionaries in the Godavari. Delta
admitted many children of the SC. The scheduled casts palerus families
completely depends on everything, they have no knowledge of the beneficial and
welfare schemes provided by the state and central Governments because of their
illiteracy. They could not improve their standard of living because of Traditional
way of employ mint which secured no extra income. Their entire economy was
fixed by the loans and customary perks and Mamuls given by their landlords.
The missionary activities in the west Godavri district in fact give new life to
them form labour by providing free education and vocational training to the
children of palerus, the moral education given by the Christian father brought
many changes in the families of the palerus. Most of the scheduled castes men
stopped drinking, gambling and invaliding in criminal activities. Employment
opportunities resulted in the Gulf countries give a golden opportunities for the
SC people of the west Godavari to develop economically politically and socially.
Many of the scheduled castes families never care for the welfare schemes
extended by social welfare department. Many wealthy scheduled caste families
who have converted into Christianity feel it low to accept the help from the
Government.

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 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 themselves 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 themselves 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.

Bela Bhatia (2006:29-61) studied Dalit rebellion against untouchability in chakwada, village of Jaipur district Rajasthan. While many humiliating practice of the post have ceased. Caste discrimination continue in many forms. Caste-based hierarchy and power are still at the heart of the traditional social order and determine Police and state machinery have failed to protect the constitutional right of dalits, and after end up aligning with forces that spores them. In the eyes of the law enforcing agencies, Dalit remain unequal citizens. The chakwada story brings out the difficulties that traditional social order wake them vulnerable to repression, violence and also to isolation. This rebellion against untouchability did not really challenge to caste system itself. The gram panchayat in chakwada have also failed to uphold the legal rights to dalits.

Savita Manna (2006), studied on small group and their interaction with the larger society as a marginalized group. The sahish usually refer to person who
look after the horse. Three sahish village/towns have been studied which has a dirty atmosphere and is full of congested roads and drains with human excreta, made ugly with the movements and grunts of domestic pigs. 100 sahish families were surveyed in detail to find their position in the caste hierarchy. Generally the women folk are engaged as Dai (mid wife) to look after the expectant mothers, during the time of and after delivery. The man folk generally are engaged as scavengers or sweepers and many of them have migrated to town areas adjoining the hospital and engaged them selves as sweepers there. In the village are engaged as day labourer and as they have not sufficient land of their own. In town area and its vicinity. They are engaged in Rickshaw pulling, small business and other different types of temporary occupation in addition to their traditional occupation illiteracy rate is very high among them and the condition of women is more pitiable. They earn a very poor income and spend their life admits poverty, starvation and indebtedness. Majority of them live in small and medium size families, joint or extended families are not dominant. Due to poverty they always like to maintain the small familial unit for their existence. The social position of sahish families is not high at all. They belong to low rank. The sahish families as they belong to untouchable caste and the other caste people maintain social distance from them. They will not publicly take water from their hands and will not enter their houses.

Shalini Sharma and Simran Sindhu (2006) observed to measure development of women by exploring the impact of education on their knowledge of households and Allied practices. The data were collected from three villages i.e. khari, chugal and deh kalan from Sangpur-block of Sangpur dist in Punjab. fifty dalit women respondents from each villages were selected at random with replacement. Less than one fourth of sample population were using different family planning measure in order to restrict the family size, as compared to illiterate. Educational level of respondents increased, which led to lower fertility rate. Matriculate were having distance of either 1-2 or 2-3 year between their