CASE STUDIES
STUDY # 1

Mr. Sahani, a forty nine year old cashier at Indian Overseas Bank lives comfortably on his Rupees twelve thousand per month income. His graduate degree came in handy for this job. He has come a long way and has attained a high position among his compatriots. This is all the more creditable as both his father and grandfather were "landless" laborers. The senior most Sahani was illiterate but he was able to send his son (that is, Sahni's father) to school for about five years.

Sahni's wife completed her high school before her marriage. Even though she is a simple housewife and her three children are well educated. Respondent's daughter completed BA, MA, B ed. and eldest son is completing his graduation, while the younger son is in high school. They are all studying at the Government College, where medium of instruction is Hindi; they have taken advantage of the scholarship and free ship program for scheduled castes. They live comfortably in a three-room set, which was built by Sahani.

Respondent's father and grandfather were followers of Hinduism and, while they followed maintained rites and rituals of Hindu marriage, they did not give much importance to gotra. The respondent said that he believes in Humanism more than in any particular religion. He, however, worships lord Shiva, Lord Buddha, who was himself a great humanist. Like his father and grandfather, he follows the Hindu marriage rituals he does not believe in gotra. He is a member of the pippal gotra but did not
take his wife's gotra into consideration before entering into the marriage alliance.

The respondent felt that religious and moral education for children is important and he made sure that his children are given religious and moral education along with teachings of Lord Buddha. The inter-personal relationships of the respondent are somewhat mixed. He maintains informal relations with his high caste colleagues as he works at the Indian overseas Bank where they have to work together. He inter-dines with them as they invite him for various occasions such as marriage, birthday parties etc. However, the respondent never goes to melas organized by other caste such as kali ka mela, Agrasen Maharaj ka mela etc. as they generally do not invite him. The high caste melas are not for the "low" castes, he reiterated. On the other hand, when invited, he goes to house of other castes to attend their religious Katha sessions, such as Katha of Bhagwan Satya Narayan.

Reflecting on question about changes that have taken place in the Jatav community, the respondent said that several changes have taken place even though alcoholism, ignorance of education, poverty, gambling etc are the burning problems, which are faced by the Jatav community.

The respondent considers himself as a member of Indian society and not of the Hindu society. He appeared somewhat concerned that the higher caste members feel superior to the lower caste people.
On the matter of conversion he said that conversion to another faith is not conducive for the scheduled caste. Some benefit can be gained only if mass conversion is carried out. Conversion at the individual level has failed to change the life of that individual as it did not raise the ritual rank of the convertee... The better way to mobility is through government employment and reservation which are mainly responsible for the advancement of the scheduled caste community.

On the question of discontinuation of reservation policy he said that discontinuation of reservation policy will be detrimental to the Jatav community. He said that without reservation children of scheduled caste will not be recruited in government employment, and the chances of biased selection will continue. He prefers government employment to his son.

The respondent considered leather occupation at par with other occupations. He said that making of leather products is not defiling because today’s leather product manufactured by machines. Talking about untouchability, the respondent firmly states that feelings of untouchability continue to exist in about forty percent of the population... Generally it is more prevalent among women of higher castes, and in the villages.

Dr. B.R. Ambedkar is the role model of respondent and he supports the BSP. His vote will of course go to the B.S.P.

On the issue of privatization of education, he is of the opinion that it is not conducive for the weaker section of society in general and scheduled castes in particular. Education in private institutions is very expensive, and, they also demand large sums of money as donation. Such exorbitant sum of money can only be paid by the: creamy: layer. So, if privatization of
education continues, it will create a dis-balance in the society and will increase the gap between the "high" and low".

The respondent reacted favorably toward TV programs, which he felt helped children to learn about culture, life of our own society and that of other societies.

He was in favour of higher education and believed that women should be encouraged to take up a career.
**STUDY # 2:**

Mr. Nagar is working as a teacher. After completing his graduation and UEI, he had joined Primary school of government and earns Rs. two thousand per month, a meager sum for a man of fifty-two who has to support his illiterate wife and five children.

Respondent’s father and grandfather were landlords; his father was a literate person who had some knowledge of Urdu, and Hindi while grandfather was illiterate. Their eldest daughter had married six years ago, after completing her intermediate along with her younger brother. The other sisters and daughters are studying in various classes, viz: eleventh and seventh class. Their children have been getting education through government college/school where medium of instruction is Hindi.

Respondent lives with his family in a three room set house, which is built by him and he has a nuclear family. Their house showed lower middle class life pattern.

Respondent’s father and grandfather were Kabir-panthi but after 1956 when Dr B.R. Ambedkar adopted Buddhism, they converted to Buddhism. Both of them do not worship idols. They follow rites and rituals of Hindu Marriage, but did not pay attention to gotra. The respondent has faith in Buddhism, and performed the marriage of his daughter through Buddhist rites and rituals, even though he is a member of the ‘Naagar’ gotra.

The respondent teaches the preaching’s of Lord Buddha to his children. He goes to Buddha vihar as well as reads Buddhist literature and has vast knowledge about it.
The respondent maintains formal relations with persons of other castes. He inter-dines with them as they invite him on various occasions such as Birthday Party, marriage etc. However he does not wish to go to their houses for religious occasions such as Devi ka Bhandara, Jagran, Katha of Satya Narayan. He does not attend the melas of other caste, as they do not invite him. Reflecting on questions about changes that have taken place in the Jatav community, he said that lots of changes occurred in Jatav community. Untouchability has been reduced. Jatav community of Aligarh city obtained ten percent educational development. Their economic development lies between two to five percent. Before twenty years ago Jatav community of Aligarh had hundred percent of poverty but at present Jatav community got five percent development, which is limited to a few persons. This community has been getting self-respect and place in society. Secularization, education, replacement of leather occupation has supported the advancement of the Jatav community. On their other hand, nature of Ghulami, bad maternal care, disorganization lack of determination are the main factors which are responsible for the pitiable condition of the Jatavs.

On the matter of conversion, he said that it is the only solution for the protection of scheduled caste from the exploitation of upper caste. It also changes ritual rank of convertee. It is the right way to remove the Castism and stigma of untouchability. These days person of higher caste practices untouchability towards ‘Bhangi’, which is the lowest unclean caste among scheduled castes. According to him Buddhism is the best religion of the world. It is based on humanity. The exploited person should adopt Buddhism, which was embraced, by Dr. B.R Ambedkar in 1956 at Nagpur.

On the issue of reservation and government employment, the respondent said that reservation played an important role for the advancement of the Jatav community and without reservation, the scheduled caste communities
can not make progress, while government employment provides them satisfaction and social prestige in the society. On the other hand he said that reservation can also create idleness among youngsters and it generates tensions between higher caste and scheduled caste.

On the questions of discontinuation of reservation policy, the respondent said that reservation policy should be continued because without it, chances of bias will mark the selection process. Reservation will help in the placement of educated scheduled castes at par with higher caste persons who holds higher positions in various departments of Indian government offices. Otherwise, the high caste will continue to recruit their own caste fellowmen and will not give a chance to the members of the scheduled caste, this will be highly disadvantageous to the scheduled caste community.

The respondent considered leather occupation as defiling. He said that higher caste especially Brahmin and Kshatriyas considered it as disgraceful, menial type of occupation. However at present it's a profitable business. Persons of other castes have also adopted this occupation.

Talking about untouchability, the respondent said that it exist in rural areas.

Dr. B.R Ambedkar and Nagraj are the role models of respondent and he cast his vote to B.S.P.

On the issue of privatization of education respondent said that privatization of education may not be conducive for the scheduled caste communities.

Respondents had positive attitude towards various programs of TV and cable network. He observed that TV’s programs affect our day-to-day life. Sometimes it produces negative results on children. He also had a positive attitude towards higher education and employment for women. He said that girls should be self-dependent.
Study #3

Mr. Dinkar, a graduate is working as field officer with State bank of India. He earns Rs. fifteen thousand seven hundred per month and is forty-six. Although the occupation of his uneducated grandfather was agriculture his father also took up some business and contract work along with agriculture and could manage to get education up to secondary level only. Respondent’s wife also a graduate is a simple housewife performing her duties very well and running the house smoothly. They have four children; all are studying in various classes viz B.A second year, Eleventh, Ninth and Seventh. They have been studying at government college and A.M.U having medium of instruction English and as well as Hindi.

He lives with his nuclear family in a three room set built by him. His father grandfather were followers of Hinduism and worshiped Lord Shiva, Devi Durga and Jaharvir. Though they had greater faith in rites and rituals followed at Hindu marriage they did not pay great attention to gotra. He also believes in Buddhism and worships Lord Buddha occasionally but still considers himself as a Hindu. He maintains formal relations with so called higher caste persons and inter-dines with them when ever invited by them on various occasions but does not attend melas organised by them as he is seldom invited. He neither reads nor teaches his children any religious epics as he is not an orthodox about religion. Reflecting on the changes in Jatav community he considers education as the most important factor responsible for the development and upliftment of the Jatav community. He believes that it is by getting higher education only that they can move up the social ladder and gain self respect. He considers alcoholism & custom of dowry as two burning problems of Jatav community in modern times that are not letting the people of community rise.
On the matter of conversion he replied that mere conversion to another religion does not solve the basic problems of a person viz poverty, illiteracy, gambling etc. It does not enhance the social position of the convertee either as it takes times to get absorbed in a new religion or they are considered as neo Buddhist, neo Christian etc.

On the issue of reservation in government jobs he is of the view that it supports Jatav community a great way in getting government jobs. A person with a government job has a social status & is respected by people of all castes. The reservation policy helps a person getting a government job which otherwise could have been very difficult due to poor resources & improper guidance in this community, making the survival very difficult. He is in favour of continuation of reservation policy as he feels that their children can not compete with higher castes due to poor resources & lack of educational background, especially in rural areas.

He considers leather occupation as disgraceful because people in this occupation especially those involved in dying & cutting of leather do not get respect from people of other castes & considered as Chamar & hated by others as they are treated as untouchables.

Talking about untouchability he said that it is still prevalent in our society particularly in rural areas, although it has been considered as a crime in our constitution, the mindset of the people has not changed much.

Dr B. R. Ambedkar is his role model & he casts his vote in favor of B.S.P. He is against the privatization of education as he feels that it will discourage the children of poor sections of society, which constitute mainly of
scheduled castes. He has positive attitude towards T.V. programs & cable T.V. & does not consider cable T.V. as any threat to Indian culture & values. He feels that cable T.V. helps in improving one's personality by getting exposure to outside world. He also supports employment of women for the improvement of their social status & independence.
STUDY #4

Mr. Lai, forty nine year old, working as development officer with L.I.C. getting a monthly salary of Rs. Five thousand. His father & grandfather were uneducated farmers. Due to the problems faced by them because of their illiteracy, they always wished that Manohar Lal could take higher education and become a govt. officer. His father gave him all the support financial as well as moral for his studies. Manohar Lal also showed his sincerity and hard work. He received education up to M.A, B ed. Soon after that he started looking for govt. jobs & finally he managed to get one.

His wife also cooperates with him and took care of the family properly with his little income. She is a graduate too which helped her in running the house smoothly and she manage to save some money also from his salary which helped them in buying two-room set house. They live in that house with their two children comfortably. Their eldest son is doing his graduation while the younger daughter is in inter-mediate. Both are studying in govt-aided colleges having the medium of instruction Hindi.

His father, grand father and he himself are firm believers in Hinduism & consider themselves as Hindus. His wife worship lord Shiva & Devi Durga regularly and practice all the rituals of Hinduism. During the marriage ceremonies of their children they followed all the rites and rituals of Hinduism, not paying any attention to “gotra” as they have no faith in “gotra”. He feels that scheduled caste communities have no culture of their own & imitate culture of twice born castes, which have great culture of their own.
He maintains formal relations with the other caste person, inter-dining with them whenever invited on occasions like marriage etc. but does not attend melas organised by higher castes as he is rarely invited.

He reads various epics of Hinduism such as Gita, Ramayana, Mahabharata, etc. He also knew 'Gayatri Mantra'. He is in favour of giving his children religious as well as moral education.

Reflecting on the question about changes that took place in Jatav community, he said that by and large, they have made progress as they have become well educated & have been recruited to various govt. jobs. However only a minor section of Jatav community has been able to acquire social status and improve economic position, they have been accepted into the main stream of the country & got respect by other castes persons, though limited to educated class only.

On the other hand a major section of Jatav community has not been able to improve their living standard because of their rural background, economic position, large family size, illiteracy & poverty. These factors do not let them come out of the vicious cycle of poverty.

On the matter conversion he is of the view that it cannot solve the problems as a convertee keeps carrying on same of the traditions of his old religion and dose not easily mingle with the new faith. Moreover among convertee also the matrimonial alliance is still based on caste, defeating the very purpose of conversion e.g. a Brahmin Christian dose not marry a Jatav or a Bhangi Christian.
He is pro-reservation in govt. jobs as he thinks that it gives an opportunity for scheduled castes to get govt. jobs which otherwise would have been difficult and helps in improvement of their social and economic position. However, he feels that it has got some negative aspects also as the position gained through reservation does not draw the same respect & people find it difficult to accept a person who gets a job through reservation.

On the question of discontinuation of reservation policy, he opposed the discontinuance as it will harm the Jatav community in a great way & put the question mark on their future.

He considers leather occupation as a profitable one & does not relate it much to the social aspects. Talking about untouchability, he said that it existed in villages & more in minds of higher caste women.

Dr. BR Ambedkar is his role model & he caste his vote in favour of B.S.P.

On the of privatization of education, he is of the view that it will be harmful & a great hindrance in the progress of scheduled castes as most of them are very poor and can not afford to spend much on education which will become expensive after privatization.

He has a positive attitude towards cable T.V. & feels that educational programs are very beneficial for the youngster. They also get better exposure to outside world but he feels that certain restrictions are necessary. He favors higher education and employment for women.
STUDY # 5

Mr. Maurya, a thirty three year old businessman, educated up to high school, earns Rs. twenty thousand per month.

Respondent’s father studied up to secondary level and worked as a field laborer while his grand father was an illiterate person. His wife is educated up to primary level and they have five children all studying in various classes viz: BA II nd year, High school, Seventh, Sixth and Fifth. All children have been studying in both type of school i.e. private as well as Govt. having medium of instruction English as well as Hindi.

Respondent lives with his family in a five room set house built by him and reflecting a lower middle class pattern considering the fact that rooms were small and not ventilated.

Respondent’s father and grand father were devotees of Lord Shiva, Devi Durga and Jaharvir, besides Lord Buddha, they did not paid attention to gotra at the time of marriage ceremonies of their children, that took place as per Hindu rites and rituals. Respondent also believes Buddhism, but does not worship any idol. He has also joined ‘Nirankari Mission’ and keeps healthy relation with Nirankaris and preaches his children about ‘Nirankar’. He does not read any religious epics and wishes to perform the marriage of his children as per Buddhist rites and rituals.

Respondent maintain formal relations with person of other castes and inter-dines with them whenever invited by them on various occasions. He attends the melas and other religious function of other castes.

Reflecting on question about changes that have taken place in Jatav community, he said that several changes have taken place. He is of the view
that education, reservation; consciousness about social status enhances the social and economic position of the Jatav community, while intolerance is responsible for their lack of unity. Unconsciousness and unawareness are the main hurdles that exhibit the major section of Jatav community. Due to his scheduled caste background, he feels that he is a member of Indian society and not of Hindu society and identified himself as member of Jatav community.

On the matter of conversion, the respondent said that conversion to another religion can not solve the problems of a person, as it takes very long time to absorbed in another religion so one should face the problem head on. On the issue of reservation and Govt employment, respondent feels that it helps scheduled caste in a great way in their upliftment, though it creates a kind of social division in the society as reservation policy is not acceptable to people of other caste, sometimes it result in the form of atrocities on scheduled caste.

On the question of discontinuation of reservation policy, he finds it very difficult for scheduled caste to get Govt jobs without reservation as they do not have proper guidance and no resources will be available to them. On the other hand he prefers to set up a business for his children instead of a Govt job.

Respondent considers leather occupation at par with other occupation and does not feel inferior in taking up this occupation.

Reflecting on untouchability, he feels that it still prevalent in the society, schedule castes are treated as inferior beings by other castes and referred to as ‘Chamars’ that signifies disgust and disgracefulness.
Dr. BR Ambedkar is his role model and he is pro BSP.
On the issue of privatization of education, he is of the view that it will be hazardous to the poorer section of scheduled caste as they find it very difficult to send their children to schools due to the poor resources.
Respondent has positive view about cable TV and consider it conducive for youngsters in a sense that it gives better exposure to outside world and activities going on around the world.
Respondent is in favour of higher education and employment for women.
STUDY # 6

Chandan Singh Gautam, a sturdy man of fifty-three received his bachelor’s degree from an Indian university, and gradually upgraded himself, and is now working as an Account Officer in the Telephone Department. His income of Rupees fifteen thousand per month is far beyond what his father and grandfather could ever dream of.

His grandfather was an agriculture laborer and his father, had to work very hard to make a living by ploughing his own land. Though both were illiterate and discontented with their life, they aspired to educate their children so as to emancipate them from drudgery and poverty that the backward Jatav community was gripped in. Chandan Singh is now grateful to his father for supporting him in his efforts to obtain a graduate degree. His spouse, educated up to primary level in the village school, is a simple household lady, and has borne him seven children. The eldest son has secured a postgraduate degree and currently looking for employment, next two sons have passed B.A. and B.Ed. examinations and they too are looking for jobs and rest are students of B.A. and B.Sc. inter-mediate and high school. All the children received education in government-aided institutions where medium of instruction is Hindi.

Chandan Singh lives with his family members in a five-room set, which he built himself and house reflects the status of middle class.

Speaking about religion, Mr. Gautam, the respondent expressed least reverence to Hinduism, which his forefathers accepted, and which, he said, has been degenerated to this age., following his own inward impulse, he embraced Buddhism in 1971, and worships lord Buddha. He teaches the
preaching of lord Buddha to his children but does not recite any religious hymns. His wife and daughter are devotees of Devi Durga, besides Nagarcot and Jaharvir. They do not heed to gotra but follow the rites and rituals of the Hindu marriage.

He felt that persons of other castes maintain an informal relation with him in the Telephone Department as they have to come to him for their work, he inter-dine with them when they invite him on occasions like marriage ceremonies, birthday party etc. but he felt that he is avoided by them on religious functions especially where a Brahmin priest presides. This has created deep heart burning against their attitude and he does not attend their religious functions and melas.

Answering questions about ethical changes in the Jatav community, he affirmed that several changes have taken place due to the impact of the socio-economic, political and educational changes in the country. Education, he ascertained, is solely responsible for their emancipation and reform, it is education which up to some extent has improved the pitiable condition of the Jatav community. He hopes that they would make further advances in education and would move up higher in the social order, thus effacing the feeling of inferiority which prevails among them. He admitted that alcoholism, ignorance, lack of unity, dissipation etc. are the main problems that grip the Jatav community, further he felt that he is the member of Indian society not of Hindu society which divides people on the bases of caste. Therefore, he firmly believes in Buddhism, which denounces all claims to superiority on grounds of birth or caste and preaches that a man’s eminence or lowliness is determined by his own actions and conduct.
Responding to the question of conversion, the respondent reminded that freedom of religion is the fourth constitutional right and it is the right way to eradicate the stigma of untouchability. He added that it also enhances the rightful rank of the convertee among his co-religionists but convertee’s family could achieve equal rank and status in the society only after two or three generations only. Further, he wished that all Indian citizens should be treated equally both at the religious as well as social levels.

Discussing the issue of reservation and government employment, the respondent inferred that both are necessary for scheduled caste and without this, they cannot make any progress. He impatiently said that if the reservation policy will be discontinued, the children of the Jatav community would be unable to get any job, though reservation generates some negative consequences also such as, flaring up of a feeling of jealousy and hatred, turning to enmity of the higher castes of Hindu against the poor and ignorant people of the scheduled castes, he wished that reservation policy should be continued. The respondent also desires a government job for his son.

The Respondent considered leather occupation as defiling and its polluting qualities affect the mind and health of the workers. He thought that it was deplorable that the Jatavs who were engaged by big business houses, did not know how to apply scientific knowledge for manufacturing leather products and the tanners are not economically sound enough even to use machines or even basic tannery technology. They still continued to use the outdated tanning methods for making leather products. This phenomenon is widely apparent in cities, where tanneries are established, such as Kanpur and Agra.
He praises the government for extending financial assistance to the hometanners even though this was given only to a small percentage of workers. Commenting on untouchability, the respondent lamented that the upper caste Hindus have a feeling of antipathy and hatred against them as an effect of Vedic ethics regarding untouchability, though government has taken some steps to eradicate the malice, it has deep rooted in the Hindu society. He said that kindness, love, humanity and equality should be the bases of fraternity and cooperation among all people.

He regarded Dr. B.R. Ambedkar as his role model and cast his vote in favour of BSP.

Answering a question on 'privatization of education', the respondent opined that it generates some deteriorative effect on the poor section of the society. As the private institutions are fed back by the high donations and fees and the Jatav community is too poor to afford it, in a sense, the doors for education will be closed for them. However, he had positive views towards TV programs such as programs by UGC, news and serials aimed at reforms in the society. His family members also expressed interest in reading newspaper and magazines such as Sarita and competition success. Lastly, questioning on the matter of female education and career, his prompt answer exposed him as a much emancipated man as he welcomed and urged female education as indispensable and women’s participation in the national uplift equally important and inevitable.
Study # 7

Dharampal Singh, a fifty-two years old Clerk at head Post Office lives happily with his family with a income of 6000 per month. Despite the fact that his father and grandfather were illiterate he got education up to intermediate. Respondent’s father and grandfather were field laborers and did not posses any land. Respondent’s wife is a simple household lady with no academic record but she knows how to sign her name. They have seven children and the eldest son studied up to MA, LLB while two daughters studying in intermediate and rest of children are studying in high school. Their children are studying through Government College where medium of education is Hindi.

Respondent has a family of nuclear structure, he lives with his family in a house of seven rooms, which shows the status of lower middle class pattern and built by Mr. Dharampal itself. Respondent’s father and grandfather were followers of Hinduism but they did not paid attention to gotra when tie up the knots of matrimonial alliances of their children, otherwise they performed the marriages through rites and ritual of Hinduism. Respondent too believes in Hinduism, he worships lord Shiva while his wife has faith in Devi Durga. Respondent has “Nemoria gotra” but he does not pay any attention to it. He performed marriage of his eldest son through simple formal arrangement with out considering rites and ritual of Hinduism. Respondent teaches religious education to his children and they imitate father’s religious mannerism. He does not read any religious epic due to lack of time other wise he considered himself as a religious person.
Respondent maintains informal relations with person of other caste. He inter-dines with them as they invite him on various occasions such as marriage, birthday party etc. besides the religious function such as Katha of 'Bhagwan Satya Narayan'. However he does not attends melas of other caste.

Reflecting on question about changes that have taken place in the Jatav community, respondent said that several changes have taken place in the Jatav community, like community has getting self-respect, while education and democracy is the strongest factor for the development of Jatav community. On the other hand alcoholism, gambling, custom of dowry etc. are the main hurdles, which restrict the progress of Jatav community.

On the matter of conversion respondent said that conversion to another faith cannot solve the problems of convertee such as poverty, gambling, illiteracy etc. so person of scheduled caste should try to raise his position through various means.

On the issue of reservation and government employment, he said that reservation provides great assistance to the schedule caste community specially those who do not have sound economic position. On the other hand government employment enhances the social position of a person as well as gives mental satisfaction to the person.

On the question of discontinuation of reservation policy, he said that reservation policy should be continued because without reservation policy the chances of biasness will be open and schedule caste community find it difficult to get Govt. jobs.
Respondent considered leather occupation at par with other occupation. He said that it is a profitable occupation and people of higher caste adopt this occupation whereas it is still considered disgraceful for us. On untouchability, he said that it exists only ten percent in the society and it is more visible in the backward rural areas where higher caste dominate the village. Further he said that he is formally attached to the Hindu society.

Dr. BR Ambedkar is the role model for him and he casts his vote in favour of BSP and before BSP he casts his vote in favour of RPI. He, himself and his eldest son actively participates in political campaigns.

On the issue of privatization of education he said that it creates deteriorative effect on society as most of the private institution provides only degree and do not bother about the quality of education, they are more inclined to money and prefer quantity over quality.

Respondent reacted positively toward TV's program; he said it is a good source of information besides Newspapers and magazines, his family also exposed to newspaper. He is also in favour of higher education and employment for women.
Study # 8

Dinesh Kumar, a thirty-two-year-old businessman dealing in hardware products and earns around Rs. twenty thousand per month. As far as his educational background is concerned he studied up to intermediate and soon after started the above-said business.

Respondent's father and grandfather were also engaged in business, they were engaged in business of stones and timber respectively. Respondent's father has some knowledge of Urdu while grandfather was illiterate. Respondent's wife too is an illiterate household lady, they have two children and both are infants.

Respondent lives with his parents and brother in a big house which has eight-nine rooms, the house is well maintained and showed the middle class life pattern.

Respondent's whole family have faith in Hindu religion and worship lord Shiva, Devi Durga, Laxmi-Ganesh, Hanuman etc. However respondent's parents did not paid attention to gotra, while performed marriages through Hindu rites and ritual. Respondent himself teaches moral education to their children, according to him a person should have a scientific attitude though he does not read any epic due to lack of time but he knew Gayatri mantra. Respondent maintains informal relations with persons of higher caste and he inter-dines with them as they invite him on various occasions such as marriage, Birthday party etc. but he does not attend the melas of other caste. Reflecting on question about changes that have taken place in the Jatav community, respondent said that various changes have occurred in Jatav
persons of other castes now recognized us; we are getting place in Hindu society as well as in Indian society and stigma of untouchability has been removed. As far as occupation, Jatav community is concerned, People of Jatav community had replaced their traditional occupation before twenty year ago and engaged in different-different occupation. Further he said that education is the strongest factor, which is responsible for change in society. On the other hand, Poverty and Alcoholism are the burning problems which, grips the poorer section of the Jatav community. These problems create hurdles in the avenues of progress. Despite his Jatav background, respondent felt that he is member of Indian society as well as Hindu society.

On the matter of conversion, respondent said that it is the best way for the protection of scheduled caste community as it enhances the ritual rank of a person. Exploited people should adopt another faith because it gives mental satisfaction to person who had tolerated exploitation of higher caste.

On the issue of reservation and government employment, he said that reservation in government employment gives strength to Jatav community and without reservation people of scheduled caste community cannot move up with the social ladder. Further he said reservation is not alms, it is our right that Indian government provides for us.

On the question of discontinuation of reservation policy, he is of the opinion that reservation policy should be continued.

Respondent considered leather occupation at par with other occupations and said it is a profitable occupation and people of other castes are doing it successfully. He states the reasons of failure of Jatav community in this
occupation, he said leather business demands more money, and scientific procedure for the making of leather product, but Jatav community has lack of these recourses and If government of India provide assistance for the establishment of leather business then Jatav community too can do a lots of things in this business, otherwise it is difficult for them to even sustain in this business.

Talking about untouchability, he said that it exist unintentionally in the urban society where as intentionally visible in the rural areas.

Dr. B.R. Ambedkar is the role model of respondent and he supports the BJP. His vote will of course go to the BJP.

On the issue of privatization of education he feels that it is useful for all section of society, as it does not create any deteriorative effect on society, further privatization of education generates talents, efficiency and laborious persons. Respondent reacted negatively on the impact of TV programs on youngsters and said TV programs create hallucinations on the youngsters and produces harmful effect. Respondent has exposed to TV, newspaper and magazines and said it is reality that only male members of his family read newspaper, magazines especially business magazines while female members do not have time for it, but he is in favour of higher education for women and believed that women should be encouraged to take up a career.


**Study # 9**

Mr. Bhimsen is a retired Dy. S.P. and receiving Rs. six thousand per month as pension, he is sixty year old. He has joined the police force after completing his intermediate.

Respondent’s father and grandfather were agricultural laborers; they had neither land nor education. Respondent’s wife is educated up to high school; she is a simple household lady. They have four children; their eldest son got education up to M.sc. and working as Income tax officer; his other two sons have studied up to MA, LLB, and M.sc., while fourth one has done BA and three of them are preparing for competitive exams. All sons got education through government colleges where medium of instructions is both Hindi and English.

Respondent lives with his family in a big house which, he built at his own cost and the house is well maintained. Respondent’s father and grandfather were the devotees of lord Shiva, however they did not pay attention towards gotra when they made matrimonial relation and performed the marriage of their children through the customs of Hindu religion.

Respondent also believes in Hinduism but he doesn’t believe in idol worship, while his wife worship lord Shiva and keep fast on Monday & Poornima (full moon night).

Respondent did not teach religious education to their children, while he himself reads various epics of Hindu as well as other religion such as Gita, Ramayana, and Quran etc. He also knows the Gayatri mantra.

Respondent maintains formal relation with the persons of other caste and freely inter-dines with them as they invite him on various occasions such as marriage and Birthday party, he also goes to their house on various religious
occasions such as Havan and Katha etc. However he doesn’t attend the melas of other caste as he is not invited there.

Reflecting on questions about changes that have taken place in the Jatav community, Respondent said that various changes have taken place in the Jatav community over last twenty years. In general Jatav community has made progress. Jatav people have acquired education and have been recruited in Government jobs. They are trying to organize themselves on political level because they felt that power is the key of all progress. However respondent said that higher status and sound social as well as economic position is been limited with those people who have consciousness about to raise their social status. Now days children of Jatav community compete and defeat the children of higher caste. Jatav community has been getting progress and place into the main stream of the country but majority of people still face the problems of poverty and illiteracy. Further respondent said that Jatav community of Aligarh city haven’t recognized themselves and due to the unconsciousness Jatav remain backwards.

On the matter of conversion, respondent said that conversion separates the convertee from his own fellowmen. People who convert their religion take too much time to adjust in new religion. Respondent said that conversion would provide a positive result if it goes on mass level, however it does not enhance the ritual rank of the convertee. Only after two or three generation convertee hardly gets the social position.

On the issue of reservation and Government employment, respondent said that reservation enhances Jatavs’ economic condition. It provides...
employment to them and on the other hand reservation has some negative aspect too, for example, higher caste continue to consider scheduled caste as inferior one as they thought person of scheduled caste got employment just because of reservation and do not have the required ability.

On the question of discontinuation of reservation policy, respondent said that reservation policy should not be discontinued as person of scheduled caste will not be able to get employment. Respondent considers leather occupation as defiling, in fact he believed that today, it is a profitable business and adopted by the person of other caste.

Talking about untouchability, respondent said that feeling of untouchability still exist in the society while more cases are seen in rural and hilly areas.

Dr. B.R. Ambedkar is the role model of the respondent, he himself and his family cast their votes in favour of Congress party.

On the issue of privatization of education, he said it would create disbalance in the society, as poor people will not be able to send their children in private institutions.

Respondent has positive attitude towards various programs of TV, he said that it generates knowledge among society. He also have positive attitude towards higher education of women.
Study # 10

Mr. Pippal, a sixty-two years old retired Zila panchayat officer lives peacefully with his family with an income of Rs. six thousand per month which he receives from his pension. As far as his education is concerned he holds a Bachelor degree.

Respondent’s father and grandfather were illiterate field laborers and his wife too, is an illiterate household lady having six children. Their two eldest daughters passed high school only while eldest son completed B.Sc. engineering and working as executive engineer, another son completed graduation and after that engaged in business and besides that he actively participated in BJP’s political campaigns once elected as Councilor from B.J.P. in the Nagar Nigam of Aligarh. The other younger sons are doing graduation and intermediate, all children studied through Government College where medium of instruction is Hindi.

Respondent lives with his family in Kothi type house, which he built for himself, house is well maintained and showed the status of upper middle class.

Respondent’s father and grandfather was followers of Hindu religion and worshiped lord Shiva, Ganesh, Devi Durga etc. However they did not paid attention to gotra when tie up the knots of matrimonial alliances of their children, otherwise they followed all rites and ritual of Hindu marriage. Respondent also have faith in Hindu religion but besides that he worships Lord Buddha. Respondent also does not believe in gotra system but followed the rites and rituals of Hindu marriage; he reads Gita a prominent Hindu epic. Further he taught moral education to their children, he gave them education of secularization.
Respondent maintains informal relation with persons of other caste and inter-dines with them as they invite him for various occasions such as marriage, birthday party etc. Further he also attends their religious functions such as Katha of Satya Narayan, Bhandara etc. However he does not attend the melas of other caste, as they do not invite him.

Reflecting on question about changes that have taken place in Jatav community, he said that several changes have occurred in Jatav community over last twenty years. Indian constitution, various laws, which are made in favour of scheduled caste community, and education, provide scope for the development of Jatav community. On the other hand poverty, ignorance, illiteracy and unorganisation are the main hurdles, which grip the Jatav community.

On the matter of conversion, respondent said that conversion to another faith cannot solve the problem of poverty, illiteracy, untouchability etc. It helps the person under certain limitations and cannot enhance ritual rank of convertee. The process of assimilation into another faith takes too much time, which further restricts the growth of convertee. On the other hand convertee also follows certain features of their old faith, which keeps him separate from his new religion.

On the issue of reservation in government employment, respondent said that reservation supports people of scheduled caste community and without it scheduled caste communities could not raise their economic position, while government employment provide mental satisfaction to them in comparison of business and employment in private sector. Further respondent said that reservation has some negative aspect too, due to reservation people of scheduled castes face harassment from higher castes.
On the question of discontinuation of reservation policy, respondent said that without reservation chances of biasness would be open and children of scheduled castes would not be able to get government employment so reservation policy should be continued till schedule caste community stand strong at par with other communities.

Respondent considered leather occupation as defiling. He said that Jatav community had suffered lots of exploitation and harassment just because of leather occupation, which is considered defiling, disgraceful by the higher caste so Jatav community should not engage in this occupation.

Talking about untouchability, respondent said that it is increased in our society and particularly exists in the minds of higher caste but they followed it unintentionally.

Respondent said, his mother as well as all great men of India are role model for him, he casts their vote in favor of BJP and before BJP he himself and his family was associated with Congress (I).

On the issue of privatization of education, respondent said that it is beneficial for all section of society as Montessori schools provide proper education to children and it does not generate any negative effect on society.

Respondent had positive attitude towards TV Program; he said that News on TV and other knowledgeable program gives lot of things to learn.

Respondent also had positive attitude towards higher education and career for women.
STUDY # 11

Mr. [Suman], a forty two year old cash officer at State Bank of India is educated up to B.A., L.L.B., and earns Rs. twelve thousand per month as his salary. His grandfather & father both were timber merchants. His grandfather was an uneducated person while his father had some basic knowledge of Hindi and Urdu. His wife is educated up to intermediate and is a simple housewife. They have four children, one son and three daughters; eldest son is studying in high school & two daughters studying in eight and seventh class while the youngest one is an infant. All children are studying at public school, having medium of instruction Hindi as well as English.

Respondent lives with his family in a two-room set house, which is built by his mother and reflecting a middle class pattern & is well maintained. Respondent’s father, grandfather and he himself have faith in Hinduism and worship Lord Shiva and Devi Durga. His wife keeps fast on several religious festivals such as Maha Shiv-ratri, Janmaashtami, etc. His father died in his early childhood and the responsibility of the family were taken up by his mother who herself is a religious lady who worships Lord Shiva, Devi Durga, Laxmi, etc. although she did not pay much attention to gotra at the time of marriages of her children. On the other hand, respondent’s younger brother married a Christian girl and was accepted by whole family, which reflects the liberal thoughts of the whole family. He gives his children moral education while his daughters follow their mother in religious matters.
He does not have enough time for daily worship, though he reads various epics such as Gita, Mahabharata, Durga Chaalisa, etc. on occasions like Navdurga, Maha Shiv-ratri, etc.

He maintains informal relations with people of other castes as well as other religions. He attends their function such as marriages & birthday parties and inter dines with them; however he is seldom invited to their melas.

Reflecting on the question of changes that have taken place in Jatav community, he feels that Jatav have been able to raise their living standard and acquire higher social status & respect from other castes. They are comfortable in accommodating themselves with the changing society and inclined to the modern civilized society and trying to acquire more & more modern gadgets and gizmos to mark their identity in the society, although limited to the educated class of Jatav only consisting of only about ten percent. Now a day, people of Jatav community are competing with people of other caste and getting success. Today they are engineers, doctors, judges, lawyers, I.A.S., I.P.S., etc. which could not have been possible last twenty or thirty years ago.

According to him, education, secular values, standard of living, knowledge & sound economic position have been the key factors in the advancement of Jatav community while alcoholism, poverty, illiteracy, gambling and unconsciousness towards development are main hurdles gripping a major section of Jatav community. Due to his scheduled caste background, he feels more as a member of Indian society rather than Hindu society.

On the matter of conversion, he is of the view that it cannot solve the problems of Jatav community & they should not go for it & face the problem head on. He feels that conversion to another faith was more
effective & advisable some fifty or sixty years ago when the condition of scheduled castes was miserable and pathetic & they had no right to raise their vote against social hierarchy and stigma of untouchability, but now they have constitutional rights against practice of untouchability. Further he said that still ninety percent of the scheduled castes follow Hinduism & only about ten percent associate themselves with Buddhism even though they also don’t have proper knowledge of Buddhism, practicing Buddhism in their own ways, like going to Buddha Vihar once in the year on the occasion of Buddha Poomima or celebrating this festival at home.

On the issue of reservation and government employment, he finds these as strengthening factors for Jatavs. He said that reservation in its initial stage was of great help to scheduled castes as people of scheduled castes were not well educated at that time but now a days they have gained higher education and are conscious enough towards education of their children, so reservation policy in modern times in less desired and should be discontinued.

Respondent considers leather occupation as a profitable one and at par with other occupations. However people of Jatav community do not want to indulge in this occupation because of the stigma of being called ‘chamars’ by higher caste people.

Talking about untouchability, he feels that it is still practiced by about forty percent of people & continue to exist in society. He thinks that it is more visible in cities rather than in villages as he came across several cases of this. He feels that if one goes to see a house to hire it on rent, the owner at once asks about one’s caste and prefers to keep the person belonging to his own caste; otherwise the priority goes to Brahmins & Thakur. If you live in a colony & try to interact with others, they try to find out your caste at the first meeting itself. They do not mingle with a Jatav or a Chamar family and
maintain a formal relation with them. First they'll see your living standard, education, posts held by male members of the family & interact accordingly. Although male members of higher caste families do maintain some relations with Jatav families, female members especially above fifty do not want to maintain any relations with Jatav families at all & always try to maintain a distance with them. The children do not hesitate in mixing up with children of Jatav families. Even the educated female members of middle class higher caste families do not have much feeling of Castism and untouchability.

Jatav are also looked down upon as inferior beings even by backward classes. Untouchability is more prevalent among old generations & is still practiced by them the way it used to be in the past; otherwise it is not so important a factor now days among educated middle class families of higher caste as they visit houses of Jatav and inter-dine with them. Talking about villages, he responded that houses of Jatav are still found in the outskirts of villages reflecting the state of Castism there, although the practice of untouchability has decreased to a great extent. They meet each other at wedding ceremonies and other festivals & can drink & eat with them. Dr. B.R. Ambedkar, Jyotiba Phule & Vivekananda are his role model & he casts his vote in favour of B.S.P.

On the issue of privatization of education, he feels that privatization will not be beneficial for the poor section of the society as heavy fees are charged by private schools/colleges & cannot be afforded by the poor in general & by scheduled castes in particular.

He has positive attitude towards T.V. programs as he feels that it gives more opportunities to learn to youngsters & a better exposure of out side world. He was also positive about higher education and employment for women.
Study # 12

Mr. Gautam, a sixty three old retired upper divisional clerk from govt. press & a former president of Bhartiya Baudh Maha Sabha is presently working as a contractor & earns Rs. four thousand per month. He is educated up to M.A.

Respondent's grandfather was an uneducated field labourer while his father also a contractor has thirty-five bighas of land & had some knowledge of Hindi & Urdu. His wife is an uneducated housewife and is well mannered & cultured. They have four children, eldest son has done diploma in mechanical engineering, two daughters studied up to B.A., B ed. & M.A., B ed., while youngest son has completed B.U.M.S. All children have studied at govt. colleges having medium of instruction Hindi.

Respondent lives with his family in a big house, built by him and his father jointly. The house is well maintained & reflects middle class culture. His father & grandfather were both followers of Hinduism but after 1956 his father & family associated themselves with Buddhism. His father as well as grandfather did not pay attention to gotra while performing marriages of their children as per Hindu rituals & rites. He is a firm believer in Buddhism & performs marriages of his children as per Buddhist rites & rituals. He feels that if scheduled caste community could not identify themselves with Hinduism, how they could maintain gotra. He worships Lord Buddha & goes to Buddha Vihar on Buddha Poornima & celebrates birthday of Dr. B.R. Ambedkar. He reads Buddhist epics such as Dhammapada, Buddha charitam by Kumara Sambhav & preaches teachings of Buddhism to his grandchildren, though he had vast knowledge of Hinduism & knew Gayatri
mantra. He maintains informal relations with persons of other castes & interacts with them however he attends their functions half-heartedly.

Reflecting on question about changes in Jatav community, respondent feels that Jatavs are getting respect in the society and education is the strongest factor behind it. There are people like Mr. M.L. Gautam, an I.A.S. who devoted their lives in spreading awareness & education among scheduled caste. Mr. Gautam helped establishing a degree college at Dhansari, Aligarh named ‘Dr. Ambedkar Janam Shatabdi Degree College’. Another is Mr. Ramdev who established a junior high school for scheduled caste in rural area. Jatav have become conscious about keeping their houses clean and are leaving the superstitions behind. They educate their children, however a large section of Jatav community is uneducated & only about 10% of Jatav have been able to get education & achieve success. Jatav follow Ambedkarism though limited to old generations only. The new generation though shows great respect for Dr. Ambedkar but does not follow Ambedkarism. Alcoholism, gambling & poverty are main hurdles in progress of Jatav community.

On the matter of conversion, he responded that conversion creates an impact only if done on a mass level, quoting the example of converted Christians who educated their children properly & about 20% of children of converted Christians are well settled.
On the issue of reservation and govt. employment, respondent feels that both are supportive to Jatav and without these Jatav could not have made progress to the level they have.

On the question of discontinuation of reservation policy, he said that without reservation a major section of Jatav community would find it very hard to get govt. jobs, so he is in favour of continuation of reservation policy.

Respondent considers leather occupation as a profitable one if carried on at export level though he does not prefer to opt for this occupation for himself as well as his family due to the stigma attached to it of being called as 'Chamars'—an untouchable class.

Talking about untouchability, respondent thinks that it is still prevalent in our society, particularly among middle class and less educated people.

Dr. Ambedkar is his role model and he as well as his family vote in favour of B.S.P. He himself is an active worker of B.S.P.

On the issue of privatization of education, respondent feels that it may not be conductive for the poor section of society in general and scheduled castes in particular. Due to heavy fees charged by private institutions, the poor will not be able to send their children to school/college, which will block their progress.
Respondent had positive attitude towards various T.V. programs & was in favour of cable T.V. as it provides great opportunities for youngsters to learn many things which they do not come across otherwise. He had positive attitude towards higher education employment for women.
STUDY # 13

Mr. Dharam Singh Ram, a sixty three year old retired district judge, educated up to LLB, earns Rs. eight thousand per month as his pension & is presently practicing law. His father & grandfather were both educated businessmen dealing in raw materials of shoes, raven oil and atta chakky. His father worked as commission agent also and earned Rs. one thousand per month, although the business of his grandfather was of small-scale type. His wife is an uneducated household lady. They have four children, eldest son studied up to L.L.B, next is their daughter who studied up to M.A, & other two younger sons both studied up to B.Sc. Engineering. All children studied at gov't colleges having medium of instructions Hindi as well as English. Respondent lives with his family in a six-room set house, which is built by him; the house is well maintained & reflects middle class culture. His ancestors were followers of Hinduism however his grandfather & father did not pay attention to gotra while performing the marriage of their children as per Hindu rites & rituals. He believes in Hinduism along with Buddhism and does not worship any God or Goddess of Hindu religion. On the other hand his wife worships Lord Shiva, Ram, Hanuman, etc. He teaches religious education to his grandchildren but does not read any epic of Hindu religion.

Respondent maintains formal relations with people of other castes, interdine with them whenever invited on various occasions, however he does not attend melas of other castes.

Reflecting on question about changes that have taken place in Jatav community, he feels that only about ten percent of Jatavs have been able to
improve their social position to a satisfactory level as industrial development has not affected them much. They are trying to get higher education & paying more attention to current affairs of the country & wish to come in mainstream. Further he said that lot of improvement has been observed after the abolition of Zamindari since after that landless farmers of Jatav community got some land & they could manage to send their children to school.

The leather workers and tannery owners have left their occupation due to hatred of higher castes & emergence of sales tax after independence due to which they had to pay a huge amount as sales tax & huge commission for business dealings. Nowadays nobody thinks of leather occupation as defiling because of the modification made by new technology, making leather manufacturing simple & more profitable. Education, reservation, consciousness towards their right & secular values provide scope for development of Jatav community, while gambling & alcoholism are the main hurdles in the progress of Jatav community.

On the matter of conversion, respondent feels that conversion to another faith cannot solve the problems of Jatav community & they should face the problem head on.

On the issue of reservation and government employment, respondent views both of these as supportive to scheduled caste communities & cannot imagine the progress of scheduled castes without these. However he feels that
reservation to some extent creates some idleness among youngster, as they do not have to compete with candidates of other castes.

On the question of discontinuation of reservation policy, respondent said that reservation policy should continue because without reservation, chances of biasness will open.

Respondent considers leather occupation at par with other occupations & desires to set up a tannery for his son if financial assistance is provided by Govt.

Talking about untouchability, he feels that it is still prevalent in society to some extent though not visible publicly.

Sir McDonald Ramsey is his role model & he along with his family casts his votes in favour of B.S.P.

On the issue of privatization of education, he feels that it will be harmful for the poor section of society as they will not be able to send their children to school/colleges due to heavy fees charged by private schools/colleges.

Respondent has positive attitude towards T.V. programs, especially the educational ones & considers it conducive for younger generation. He has positive attitude towards higher education & employment for women.
Study #14

The respondent Shri Singh is educated up to High school and is fifty nine years old. He has retired from U.P.S.E.B. as technician grade-II & earns Rs. six thousand per month as pension. His wife Smt. Maya Devi, fifty years old, is Councilor of Nagar Nigam Aligarh is educated up to matriculation, & does not earn any amount as a member of Nagar Nigam.

His father & grandfather were both uneducated farmers having ten bighas of land in their village.

Respondent has three sons. His eldest son, a graduate, is working as a cashier in planning department of a village called ‘Jawan’. Other sons have completed graduation & is preparing for job, the youngest son left his studies after high school & is also looking for a job. All of his children have studied at Government-aided colleges where medium of instruction was Hindi.

He lives with his family in a three-room set, which is built by her husband with her daughter in law & grandchildren, the house reflects lower middle class life style & is not properly constructed.

Respondent's grandfather & father are both followers of Hinduism & used to worship Nagarcot wali Mata & a local Devi Mata of their village. On the other hand, her family & she herself show their faith in Buddhism & worshiped Dr. Ambedkar as their god. Her family neither worships any god nor goes to any temples or Buddha vihar.

It is interesting that when his elder son got married, his wife did not allow her daughter in law to worship any Hindu god. They all celebrate Holi, Diwali, Raksha-bandhan and Buddha Poornima & believe in humanism & they
celebrate birthday of Dr. Ambedkar with great enthusiasm & worship him as god of the downtrodden.

His family did not pay attention to gotra at the time of marriages of their children & showed their ignorance about gotra. He does not read any religious epics.

The respondent maintains formal relations with other caste persons of Nagar Nigam Aligarh & inter dines with them whenever invited on various occasions. He does not attend melas of other castes as he is seldom invited.

Reflecting on question about changes that have taken place in Jatav community, respondent feels that many changes have taken place, like they are getting better education and respect in society, they have given up belief in superstitions and alcoholism.

He believes that reservation policy is the main factor which is responsible for the progress of Jatav’s, although this progress is limited to only about 7% of Jatav. A major section of Jatav community remains poor and undeveloped due to various evils inhabited in their community such as alcoholism, gambling, ignorance, unemployment and lack of education.

On the matter of conversion, he is of the views that conversion to another faith cannot solve the problems of schedule castes and they should struggle to overcome these problems at their own.

On the issue of reservation in Govt jobs, he feels that only about 13% of scheduled castes get benefits of reservation & rest are left behind. Further he feels that reservation is quite helpful for Jatavs, while it is hardly acceptable to higher castes, which in result gives rise to social tension.
On the question of discontinuation of reservation policy, respondent said it should be continued because without reservation support, the poor section of scheduled castes may not be able to get government jobs, as they don't have proper resources.

Respondent considers leather occupation as profitable and at par with other occupations. He said that nowadays it is adopted by other castes also but in case of Jatav most of them are engaged in dying and cutting of leather and working as mere labourer, while the profit is earned by the owners, which generally belongs to higher castes.

Talking about untouchability, respondent feels that it still exists in our society, especially in rural areas. He too, experienced it in Khandoli a village of Agra. Dr. B.R. Ambedkar is his role model & he casts his vote in favour of B.S.P. along with his family.

On the issue of privatization of education, respondent considers privatization of education is quite harmful for the poor section of the society in general & scheduled castes in particular. Private institutes demand heavy fees and donations, which making it impossible for the poor to send their children to these institutes.

Respondent has positive attitude towards T.V. programs & finds these programs quite helpful for youngsters in learning process. He has positive attitude towards higher education & employment for women.