CHAPTER 1

INTRODUCTION
INTRODUCTION

While education is one of the potent factors most likely to influence and modify one's behaviour, attitude, on the other hand, is one of the strong and stable determinants of a person's behaviour. Thus attitude and behaviour being the functional aspect of one's personality are apt to be greatly influenced by education, the common factor. In the broader sense, education, formal or informal, is a means to one's awareness of some information, knowledge or facts. It broadens one's mental outlook, influences belief-structure and modifies one's attitude-pattern towards an issue, object, class of people, or different social institutions of which he is an integral part. Further, the process of educating a person enables him to think in terms of right or wrong, true or false, reasonable and unreasonable. And thus, in turn, it invariably influences a person's overt or covert behaviours in varying degrees, depending on various other factors.

From the sociological viewpoint, all education proceeds from the participation of a person in social consciousness. It is a common belief that illiteracy or lack of education is generally associated with conservatism which connotes rigidity to change, inability to peep into pros and cons. On the other hand, education contributes in liberalizing one's attitude, and is often associated with modifiability.
susceptibility to progressive views and rationalism. Education influences one's attitude which is instrumental to one's behaviour-pattern provided there is perfect agreement between one's public and private attitudes.

Obviously the applied aspect of education, in the real spirit, is instrumental in changing the respondents' attitude towards social institutions, socio-economic variables, friendship patterns and leisure-time activities. If all the citizens in a country are properly educated, some good results can certainly be expected in the direction of abolition of different social evils which are embedded in our social system.

Social and economic handicaps which are deep-rooted in social, economic and religious institutions have rendered certain groups of our society severely disadvantaged. Such groups have been denied opportunities to participate in the socio-economic and religious activities of the society. With our commitment to the socialistic and democratic form of social, economic and political order, and with the emphasis on equality and justice for all, the problem of protection and promotion of social and economic mobility of the backward classes and Scheduled Castes at an accelerated pace deserves special attention. Ameliorative steps adopted for the development of these groups should be compensatory, in that they take into account the loss incurred by these groups as a result of discriminatory practices directed against them. Consequently,
a number of special provisions have been made in our Constitution to safeguard the interest of these groups and to promote speedily their socio-economic mobility. Articles 16, 29(2), 46 & 335 of the Constitution clearly provide for a better deal for the S.C., S.T. and Backward Classes both in terms of education and job opportunities.

In the present study an attempt has been made to see the relationship between education and attitudinal change, education and its impact on socio-economic variables, education and friendship patterns and relationship between education and leisure-time activities of the rural and urban respondents with special reference to the Muslim Backward classes, Hindu Backward Classes and Scheduled Castes.

Hypotheses

The following hypotheses were set for the purpose of investigation in the present study:

1. Education is likely to bring about positive changes in the attitudes of the people of the three communities, Muslim Backward classes, Hindu Backward Classes and Scheduled Castes, towards certain social institutions like marriage, family, caste, education, religion and status of women.

2. Education is likely to bring about positive changes in the occupations of people of three communities under study, irrespective of their caste and place of residence.

3. Education is likely to play a significant role in boosting the income of the respondents of the three communities under study irrespective of caste and place of residence.

4. Education is likely to develop favourable attitudes towards family planning among the respondents of the three communities under study.

5. Educated persons in all the three communities under study are likely to spend more money on their children's education in comparison to less educated or uneducated persons.
6. Education is likely to increase participation in leisure-time activities, irrespective of caste, in all the three communities under study.

7. Education is likely to develop an attitude among the educated respondents of the XBC, UBC & SC, to cut across the caste restrictions while selecting their friends.
**Significance of the Study**

The term backward classes has a specific connotation in our country. The main underlying assumption in the concept is that of social and economic handicaps deep-rooted in social, economic and religious institutions which have rendered certain groups of our society severely disadvantaged. They have been denied opportunities to participate in the socio-economic and religious affairs of the society.

The principles of social justice and equality enshrined in the Directive Principles of the Indian Constitution were an indication of the desire, on the part of the framers of the Constitution, to redress the balance in favour of the classes that had for centuries been subjected to the most inhuman kind of economic and social exploitation. In view of this strong commitment to socialistic and democratic policies it is logical to devise ways and means to bring about the upliftment of the underprivileged sections of the Indian society. Thus the problems of protection and the promotion of the social and economic mobility of the backward classes and scheduled castes deserve special attention.

It may be pointed out that the measures aimed at redressing the effects of the centuries of exploitation have to be of a kind that would compensate the underprivileged classes for long privation and injustice. This factor was
certainly recognised by the makers of the Constitution since they incorporated a number of provisions (Articles, 16, 29(2), 46 and 335) to safeguard the interests of these groups with a view to promote their socio-economic mobility and thus bring about their rehabilitation on the basis of the norms of social justice and to enable them to come up and join the others on equal footing.

Muslims form an integral part of the economic, social, cultural and political life of the country, but they are less represented in government and semi-government organizations. This is due to the lack of modern education among the members of the community. Conditions of the socio-economically backward classes is even worse. Kaushwant Singh (1973) reported that the residents of village Dasna near Gaziabad are not interested in modern education. "What will they (children) do with education?", asked a young man of the village. "They learn Quran Sharif in the mosque and that is enough. And we do not believe in education of girls". Gauba (1973) also reported that in the years 1946–64, only 16 Muslims were selected in I.A.S. out of 1113 candidates. Similarly, M.A.A. Baig (1974) reported that Muslims have poor

2. B.K. Singh, op. cit.
education while jobs require technical qualification and specialization. This is why few candidates of the community appear for interview or even think of participating in competitive examinations.

In the present conditions it will be worthwhile to study the problems of Muslim Backward Classes along with non-Muslim Backward Classes and Scheduled Castes. The present study has been planned to investigate the impact of education on social change, occupational change, income, adoption of family planning, expenditure on education of the children, leisure-time activities and friendship patterns. The results of the present study will be beneficial to the planners, administrators, social workers and academicians too.
Aims of the Study

After independence our leaders have adopted a democratic way of life which is based on the principles of:

Justice - Social, economic and political;
Liberty - of thought, expression, belief, faith and worship;
Equality - of status, opportunity and to promote among all the citizens;
Fraternity - assuring the dignity of the individual and the unity of the nation.

Hearing in mind the above given basic principles of democracy, it is necessary to give special facilities to the socio-economically deprived backward classes of the country to play their role actively in the development of the nation. 6 Articles 16, 29(2), 46, and 335 of the Constitution clearly provide for a better deal to S.C., S.T. and other Backward Classes both in terms of education and job opportunities. It is also necessary to develop secular and democratic ideals among the citizens to weed out the deep-rooted social evils through right type of education.

The present study intends to give answers to the following questions:

1. What facilities have been provided through constitutional

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and legal provisions for the uplift of the Scheduled Castes and Backward classes, with special reference to their educational development which is the key for socio-economic change;

2. to see the relationship between the level of education and the attitude of the respondents towards different social institutions among Muslim Backward Classes, Hindu Backward Classes and Scheduled Castes;

3. to see the relationship between the level of education and the occupational level of respondents of the selected groups;

4. to see the relationship between education and income of the respondents of Muslim Backward Classes, Hindu Backward Classes and Scheduled Castes;

5. to see the relationship between education and number of children respondents have;

6. to see the relationship between respondents education and monthly expenditure on their children's education;

7. to see the friendship patterns of the respondents of different education groups among ... and S.C.;

8. to see the change of occupation among the respondents in relation to their educational level, and occupation of their fathers;

9. to see the leisure-time activity of the respondents and the impact of education on these activities.
Theoretical Framework

The thought-patterns of an individual are manifested in the shape of attitudes. Katz and Stotland define an attitude as "an individual's tendency or predisposition to evaluate an object or a symbol of that object in a certain way". Newcomb has given a relatively restrained literary definition of attitudes, "the intensity of positive or negative effect for or against a psychological object. A psychological object is any symbol, person, place, sign, or ideas towards which people can differ as regards positive or negative effect". (Stotland, 1946, p. 39).

Newcomb conducted a study and showed that attitude can be modified as a result of social experience. He argues that attitudes are a function of previous experiences, and are rooted in interpersonal relations.  

A study of two types of interracial housing by Deutsch and Collins (1951) illustrates the way that attitudes are responsive to objective circumstances. The authors interviewed white housewives and found that there was less racial prejudices in the completely desegregated housing arrangements than in the "segregated biracial" projects.

In 1957 Leon Festinger published his book "A Theory of Cognitive Dissonance". Since then, dissonance theory has been the most influential version of the consistency theme. This theory is based on the assumption that the individual attempts to establish internal harmony, consistency or congruity among the opinions, attitudes and values what Festinger terms "cognitive elements". He observes that pairs of cognitive elements may exist irrelevant, consonant or dissonant relationships with each other. Dissonance is most likely to be created in situations in which an individual makes a free choice. Dissonance theory may also explain a trend that has been noted in acquaintance patterns whereby individuals become friendly with others when they have as room mates or neighbours and consequently alter their self-perception to conform to the perceptions of their new friends.


Eider and Newcomb have also developed theories to describe how cognitive systems maintain balance, consistency or symmetry. The implications of these theories have been studied with respect to friendship patterns. It is believed that our attitudes towards an acquaintance are affected by his and our attitudes towards a third object. Some arrangements of positive and negative attitudes as represented by the axes of this three-way relationship, lead to balanced situations; whereas some do not. Imbalance produces what Newcomb calls a "strain towards symmetry", where the individual concerned is impelled to change some of the elements in the relationship. As the acquaintanceship process progresses according to Newcomb it normally generates an increase in accurate information about others and this in turn facilitates attraction, unbalanced relationships tend to be unstable, whereas the acquisition of information aids stability.

Dissonance and balance theories are both concerned with an individual's attempt to maintain consistency among cognitive elements, that is, perceptions, attitudes, beliefs and behaviour that result from these states or motives. Balance


theory attempts to explain how balance is maintained and
collision theory attempts to predict what happens when it
is not maintained. The two theories are not in opposition to
each other, these are mutually complementary to a large
degree.

Collins (1970, pp. 140-41) is of the opinion that
any overt act can be traced to two broad determinants: atti-
tudes and environmental pressure which is clear from the
given figure 1. Attitudes are residues of previous experiences;
they are a form of stored information about previously success-
ful and unsuccessful behaviours in environments similar to
the present one. Since they contribute to current overt
behaviour, they explain why a person is likely to behave in
a way that is consistent with his previous behaviour. In many
situations a change in attitude results in a long-term
behaviour change because the attitudes remain relatively stable
when the situation changes.

But a person does not always behave identically from
situation to situation; environmental factors also contribute
to the overt act. This explains why a person's behaviour is
seldom completely consistent from situation to situation and

Fig. 1

Previous success and failure experiences

→ Attitudes

Current overt behavior

Current environmental pressure

Fig. 2

Previous success and failure experiences

→ Attitudes

Current overt behavior

Current environmental pressure
from time to time. In fact, the situation often contributes more to the behaviour than the attitude. We can do a better job of predicting behaviour when we know only the situation than if we know only the attitude. But the impact of situation is limited to that particular situation and does not generally apply to the other settings.

If another arrow is also added in the diagram, as indicated in the Fig. 2 the situation becomes clearer. An attitude is, after all, a residue of previous experiences, and current behaviour rapidly becomes previous experiences. Surely, reactions and experiences of the present overt act will feed back into the attitude, be stored there, and affect future behaviour. In other words, the values implied by the overt behaviour become 'internalized' into private convictions. Internalization is vital if the parent is to influence the child's behaviour outside the home, and the teacher to influence the students' behaviour outside the classroom. (Collins 1970; pp. 141-142).

Education is an important factor which affects the cognitive elements of one's personality. The process of education helps in the inculcation of some new thought patterns and also in the reshapings of the old-ones according to the present environmental pressure. It can, therefore, be said that an educated person tends to have lesser traditional

15. Ibid.
attitudes as compared to an uneducated person, when the
traditional attitudes of an educated person start changing in
order to give place to progressive attitudes, the individual
is faced with the problem of maintaining a balance in his
changing attitudes. In accordance with dissonance and consonance
theories of cognitive elements, an individual attempts to bring
about harmony and consistency in his attitudes regarding
various social elements. In order to achieve this consistency
the individual adds some new attitudes and also changes some
of the existing ones. This process of attitudinal change is
likely to affect the role performance and behaviour patterns
of the individuals.

Besides affecting the thought patterns of the indivi­
duals, education is expected to influence the interactional
pattern. As education affects the cognitive elements, educated
persons having similar attitudes tend to interact more fre­quent­ly
with one another. This interaction or the acquaintance­ship
process helps educated persons to achieve consistency and
congruity in the cognitive elements. In order to achieve the
balance, the individuals alter their attitudes so as to confirm
to the attitudes of their new friends. Hence, a change in the
interactional pattern leads to restoration of balance in the
changing attitudes of the individual human beings and the
factor of education has an important role to play in this
process of achieving consonance in the attitudinal sphere.
Definition of the terms used

Educational Opportunities

The concept of equality of educational opportunity is somewhat ambiguous. Does it mean (a) equal amount of education for everyone, (b) education sufficient to bring everyone to a given standard, or (c) education sufficient to permit everyone to reach their endowed potentials? (Anderson and Bowman, 1967, pp. 359-60). No country has ever adopted the first interpretation at any level of education, but the second interpretation is sufficient to account for compulsory attendance laws. The third, no doubt, corresponds to the everyday meaning of "equality of education opportunity". People have potentials in all sorts of directions and even the strictly academic potentials which are encouraged by schooling vary to some extent with the type of curriculum provided. The essence of the third interpretation is that of breaking any connection between the distribution of education and distribution of personal income. In as much as education creates future earning capacity, the more education is sold to the highest bidder rather than rationed out in equal amounts, the more the distribution of good education approximates the inheritance of real wealth systematically favouring the rich. Education must be distributed

not in accordance with purchasing power but in proportion to difference in capacities to learn.

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According to Coleman, among other things, equality of educational opportunity is taken to imply provision of (1) free universal education; (2) a common curriculum for all children regardless of background; (3) diversified curricula to meet the various needs of different types of students; (4) a common school system that is open for all children without any distinction; (5) cultural and not merely economic or political chances and (6) compensatory education for the underprivileged. Perhaps, this is one of the most sophisticated interpretation of the concept - equality of educational opportunity. Complete equality of educational opportunity, Coleman points out, can only be approached and never fully reached as long as the divergent out of school influences exist.

Let us now consider the concept as it obtains in Indian conditions. A fundamental feature of education in a democratic and socialistic society is the emphasis laid on the equalization of educational opportunity. In spite of national commitment to the democratic ideal of universal education and the phenomenal expansion of the educational facilities after independence, inequalities of different kinds

continue to persist in our educational system. Far from promoting equality, our education has become inegalitarian and elitist and its benefits have not reached the masses at all. What is worse, even the few who have had access to a reasonable level of education find themselves utterly disappointed with the outcome. To a large majority of them equal educational opportunity has neither resulted in a qualitatively richer life nor served as a mode of social and occupational ascent thus defeating the very purpose for which it is demanded. Equality of educational opportunity in our country is taken to imply a linear expansion of opportunities for secondary and higher education. But in a country where children from poor families do not complete elementary education itself, equality at the secondary and higher stages will have any meaning only when universal elementary education is successfully implemented. (Saik, 1975. p. 27).

In the present study, the term educational opportunity denotes the level of education one has completed in accordance with his socio-economic conditions.

**Socio-Economic Change**

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Kuppuswamy has suggested that socio-economic status of an individual is based on the assumption:

(i) that there is a class structure in the society,

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(ii) that status position is determined mainly by a few commonly accepted symbolic characteristics, and

(iii) that these characteristics can be scaled and combined using statistical procedures.

Many variables have been identified in relation to the socio-economic status of an individual, which covers occupation, cultural background and income (M.C. Joshi and 20 Beer Singh, 1966). Occupation, education and income, the three interrelated variables are used to determine socio-economic status (C.F. Schmid and C.E. Hobbs). Nam, has developed standardized scores using three items, education, occupation and income for socio-economic status. S.P. Haynesman computed socio-economic status of a student by summing mother's and father's educational attainment, number of possessions in the home and reported parental occupational status. Findings of K.M. Goldstein, et al., revealed that occupation alone is a better indicator of socio-economic status than level of education. According to B. Kuppuswamy (1962) social prestige

25. B. Kuppuswamy, op. cit.
in India is attached to the amount of income as well as the source of income, occupation and education.

Education is an important factor that determines occupational change. Change in educational status of the individual is likely to be followed by change in occupational status and that will result in higher income. (P. Sexton, 1961, 26
Hodgkinson, 1967; C. Delcourt, 1970; Carg, 1973; J.L. Spaeth; 27

Since independence the government of India has been taking radical measures to raise the socio-economic status of the Scheduled Castes and Backward Classes, mainly by providing greater concessions in education and reserving posts in government services.

In the present study 'socio-economic change' is studied in relation to educational status of the respondents, from Backward Classes and Scheduled Castes.

Caste System Among Muslims and Hindus

Much has been written about the origin, development and function of caste system, but at the same time it is regrettable that little has been written about the development of caste behaviours and attitudes among the non-indu communities of India. Although it has been generally established that the caste system is a Hindu phenomenon, and "the structural basis of Hinduism is the Caste system" (Srinivas, 1952, p. 212), many non-Hindu communities of India, having their origins either directly in India or elsewhere, have also acquired this phenomenon as the basis of their social structure. (Ansari, 1960, p. 1). In Uttar Pradesh "the influence of Hinduism has powerfully affected Muslim customs, traditions and sentiments where a large section of Muslims are the descendants of converted Hindus" (Turner, 1931, p. 535). Muslim castes attracted the attention of scholars mostly during the last century, all the regional and provincial dictionaries and accounts of tribes and castes then compiled mentioned all most all the Muslim tribes and castes. In the case of Uttar Pradesh two


reports may be mentioned, the first, Census Report of Cudda (Williams, 1869), gives a brief description of Muslim castes; the next report on a wider area of the North-Western Province and Cudda (Lesfield, 1895), devoted a whole chapter on Muslim castes. Finally, all the Census reports of India for the period of fifty years (1861-1931), gave comprehensive data on castes which are of considerable assistance in understanding the development of caste system among Muslims.

Caste and Islam

The philosophy of caste is quite alien to the basic beliefs of Islam which implicitly emphasizes equality and universal Muslim brotherhood. According to the teachings of Islam every Muslim, irrespective of his rank or place of birth, is equal in the sight of God and there can be no distinction or discrimination among the Muslims except in regard to degree of piety; such a conception of life appears to be altogether alien to the spirit of caste. Islam considers "Allah" one super power, and all Muslims are equal in the sight of Allah. In one passage, the Quran, explicitly declares: "O ye men! Verily, we have created ye of male and female --- Verily the most honourable of ye in the sight of God is one who feareth him most (Sura "Liv, 13"). The Prophet himself most

explicitly declares the conception of brotherhood in his noble
sermon at the "farewell sermon" in Mecca: "O ye men! Mark
unto my words and take ye them to heart! I know ye that every
Muslim is a brother to every other Muslim, and ye are now one
brotherhood". This idea of equality and brotherhood was
established during the early days of Islam by the democratic
form of political organization.

From the above discussion it is clear that there
should be no caste system among the Muslims, but due to the
racial segregation in India, the Muslims who are descendants
of the converts of Hindus gradually began to split on the
lines of the already established Hindu caste system or main-
tained their previous hierarchical position. Thus the present
day Muslim society in India is, in the first instance divided
into four major groups. These are:

(a) Saxarufa, who trace their origin from foreign lands
such as Russia, Persia, Turkestan, Iran and Afghanistan;
(b) the Hindus of higher birth who were converted to Islam;
(c) the clean occupational castes, and
(d) the converts from untouchable castes, Bhilai
(seaverer) or Kalar (tanner), etc.

In (1960), has classified these castes into
following groups:

I. Saxarufa:
    Sayyed, Shaikh, Mughal and Iatian.

38. Ansari, op. cit. p. 35.
III. clean occupational castes:

<table>
<thead>
<tr>
<th>Juta</th>
<th>weaver</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arzi</td>
<td>sailor</td>
</tr>
<tr>
<td>Rasor</td>
<td>butcher</td>
</tr>
<tr>
<td>Reh</td>
<td>arab</td>
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<tr>
<td>Poonara</td>
<td>greengrocer</td>
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<tr>
<td>Tursi</td>
<td>musician</td>
</tr>
<tr>
<td>Rumar</td>
<td>Potter</td>
</tr>
<tr>
<td>Ankar</td>
<td>racelet maker</td>
</tr>
<tr>
<td>Lamyu</td>
<td>cotton carder</td>
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<tr>
<td>Sair</td>
<td>etter</td>
</tr>
<tr>
<td>Seli</td>
<td>oil-presser</td>
</tr>
<tr>
<td>Moti</td>
<td>washerman</td>
</tr>
<tr>
<td>Accl</td>
<td>Crazier, millan</td>
</tr>
</tbody>
</table>

IV. unclean caste:

| Wani | Sweeper |

**Muslim Backward Classes**

The backward class commission was appointed by the President of India in pursuance of Article 340, under the chairman, i. e. Hukasamet Hadeihav, to determine the criteria.

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to be adopted in considering whether any section of people in the territory of India should be treated as socially and educationally backward classes, and to prepare a list of such classes.

After considering the social conditions of Indian society and causes of backwardness of a large section of the people, the following criteria were adopted for general guidance in preparing a list of such communities, and responsibility for preparation of the list was given to the respective states.

1. Low social position, in the traditional caste hierarchy of Indian society.
2. Lack of general educational advancement among the major sections of the castes or community.
3. Inadequate representation in Government services.
4. Inadequate representation in the field of trade, commerce and industry.

The economic backwardness had also to be kept in view in order to find out the ability of the community to take advantage of the available opportunities.

Considering all these guidelines the Government of Uttar Pradesh has prepared a list of Muslim backward classes.

for the educational assistance which are as follows:

1. Matiyara  
2. Barrai  
3. Chikwa  
4. Darzi  
5. Lafali  
6. Fair  
7. Gaadi  
8. Najar  
9. Cina  
10. Ansar  
11. Kunjra  
12. Hsan  
13. Manihar  
14. Mirasi  
15. Komis Ansar  
16. Muslim Kayasta  
17. Nacca/  
18. Naikal  
19. Bat  
20. Rangrez  
21. Sweeper.

Members of these communities have been selected for the present study.

_Caste System among Hindus_

There have been varied viewpoints in defining caste in India. It is not possible to examine all available opinion of the scholars, yet few will help to determine the definition of caste.

It is clear from the ancient literature that the early Aryans, who migrated to India were nomadic people, it is hard to presume that they had no social classes among themselves, the Rig Vedic hymns certainly present glimpses of three distinct
classes. These Hi-

Vedic classes are, Brahmin (priest),

Cajunya (noble) and Vaisya (commoner) formed the basis of

the development of higher castes, whereas the indigenous people,
divided into clean and unclean, emerged as lower castes. These

Hi-

Vedic divisions, in the course of time, developed into

numerous castes at later stages. This diffused division of

Hi-

Vedic varnas gradually intensified with certain restrictions

and was multiplied into thousands of existing castes.

In India, communities divided into societies can be

traced back to as early as the period of pre-Dravidian proto-

Australoid and Austro-Asiatic inhabitants. Among them the rigid

restrictions with regard to occupation, co-mensality, etc.

prevailed since the earlier days, which est that the

division of their communities was fundamentally based on these

rounds.

Today, however, there exist three thousand castes which

is again divided into tens of thousand of sub-castes. These

sub-castes, as a rule associate themselves with major castes,

which in principle, trace their origin from Hi-

Vedic Varnas.

During Arjan invasion into India, "at first little

quarter was given to the resisting natives of the soil, but

gradually a milder policy was adopted, and larger number of


"Dasyus" were taken as slaves instead of being massacred." This wilder policy of the Indo-Aryans created an atmosphere whereby the natives could live in harmony and, in the social structure of the Aryans, a definite status was assigned to them, although such a status was the lowest in the whole social scheme. These Sudras (asas) appear to be those natives who compromised with the Aryan civilization and thus were absorbed as the lowest class within the Aryan stratification.

Besides the four 'Varnas' we also come across a fifth 'Varna' which was composed of Kinnadas, Chandas and Sutrasas "who were of very low cultural level, lived in a repulsive dirty fashion and followed the primitive professions of hunting and fishing". These extremely primitive people appear to have been so repulsive to both the Aryans as well as culturally advanced non-Aryans that a wall was drawn between the Aryans and culturally advanced non-Aryans on one side and these people on the other. Thus their unclean way of living and repulsive trades led to the rigid social segregation which formed one of the bases of untouchability.

**Hindu Backward Classes**

In the light of recommendations of backward class

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45. N.K. Dutt, Ibid., p. 106.
commission, Government of Uttar Pradesh has prepared a list
of Hindu Backward classes which is as follows:-

1. Ait
2. Arasai
3. Banjara
4. Barai
5. Barai
6. Bairagi
7. Bhar
8. Bhotia
9. Bhorbhoja
10. Bind
11. Chhipi
12. Larsi
13. Chetwar
14. Gheriya
15. Gosain
16. Gujar
17. Palwai
18. Jogi
19. Fachi
20. Kamari
21. Malla
22. Kesari
23. Koeri
24. Kori
25. Kumhar
26. Kurmi
27. Lodhi
28. Lohar
29. Lonia
30. Mali
31. Manihar
32. Murao
33. Nai
34. Naik
35. Sonar
36. Tamoli
37. Teli
38.  

List of Scheduled Castes in Uttar Pradesh

1. Agria
2. Ladi

46. Govt. of India, op. cit., pp. 40-41.
47. Govt. of U.P., op. cit., p. 34.
| 3.  | Badnik       | 35. | Dhusia     |
| 4.  | Sahelia      | 36. | Gowel      |
| 5.  | Raiga        | 37. | Laboora    |
| 6.  | Aiswar       | 38. | Lari       |
| 8.  | Rajgi        | 40. | Kalabaj    |
| 9.  | Balgar       | 41. | Kanjar     |
| 10. | Lallayee     | 42. | Kapariaya  |
| 11. | Ralmiki      | 43. | Karwel     |
| 12. | Angali       | 44. | Khaireha   |
| 13. | Tanmanus     | 45. | Khrote     |
| 14. | Sansphore    | 46. | Khawar except Banbasi |
| 15. | Sarwar       | 47. | Khatic     |
| 16. | Lasore       | 48. | Kole       |
| 17. | Tawaria      | 49. | Korwa      |
| 18. | Raildur      | 50. | Lalbegi    |
| 20. | Bhatoo       | 52. | Mushar     |
| 22. | Bheuyar      | 54. | Pankha     |
| 23. | Lainiya      | 55. | Parniya    |
| 24. | Chamr including Dhusia Jhusia, Jato, Charmi | 56. | Pasi or Tarwali |
| 25. | Ghoro        | 57. | Patri      |
| 26. | Dangar       | 58. | Rawat      |
| 27. | Dnagar or Dnagar | 59. | Sanreya    |
| 28. | Dhanak       | 60. | Sanoriya   |
| 29. | Dharkar      | 61. | Sansiya    |
| 62. | Shilpker     |
30. Bhori
31. Bose
32. Somar
33. Usadhi
34. Sharmi

63. Turaiyya
64. Najhwar
65. Zori
66. Sond

Respondents were selected from the above given communities of Hindu backward classes and Scheduled Castes for the present study.
Constitutional safeguards for the scheduled castes and other socio-economically backward classes.

Social policy in India flows from the Constitutional and legislative provisions, the Directive Principle of State Policy and the objectives of the Five Year Plans. The Constitution envisages India as a welfare state. The Directive principles of state policy contain many provisions regarding social policy in the country. "The principle therein laid down are nevertheless fundamental in the governance of the country and it should be the duty of the state to apply these principles in making laws". Article 38 of the Constitution contains a provision that "the state shall strive to promote the welfare of the people by recurring and protecting, as effectively as it can, a social order in which justice—social, economic and political, shall inform all the institutions of the national life." The Constitution also lays down that state shall ensure that "the ownership and control of the material resources are so distributed as best to subserve the common goal" (39-b). Further, "the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment" (39-c). Article 39 (e) enjoins the state to ensure that "the health and strength of workers, men and women, and the tender age of children are not abused and that citizens

49. M.H. Singh, op. cit.,
are not forced by economic necessity to enter avocations unsuited to their age and strength. Article 41 lays down that the state shall "within the limits of its economic capacity and development make effective provisions for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of unprovided wants". Further, articles 42 and 43 direct the state to "secure justice and humane conditions of work and secure to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities". Article 45 states that "the state shall endeavour to provide, within a period of ten years from the commencement of Constitution, for free and compulsory education for all children until they complete the age of fourteen years." The Directive Principles of State Policy, laid down in Article 46, provides that the state shall promote with special care the educational and economic interests of the weaker section of the people, and, in particular, of the scheduled castes and scheduled tribes, and shall protect them from social injustice and all forms of exploitations." In order to fulfill the promise of the Directive Principles, specific provisions have been outlined in articles 330, 332, 334, 335, 164, 275 and 339 of the Constitution. Articles 330, 332 and 334 of the Constitution provide for the reservation of seats for scheduled castes and scheduled tribes in the state
Article 335 of the Constitution requires the State to take into consideration the claim of the backward classes in appointment to the various services. Article 16 enables the State to provide for the reservation of seats in public services in favour of these groups. Article 17 of the Constitution declares that "untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law."

From the above details it is clear that the main purpose of the social policy in India is to achieve growth with social justice. The goal of "growth with social justice" has been further spelled in the country's five year plans. The first five-Year plan stated: "The economic condition of a country at any given time is a product of the broader social environment and economic planning has to be viewed as an integral part of a wider process aiming not merely at the development of resources in a narrow technical sense, but at the development of human faculties and the building up of an institutional framework adequate to the need and aspirations of the people" (Planning Commission, 1952:1). Some of the relevant purposes of the plan may be stated as follows: (1) The attainment of an adequate living standard, social justice,


The condition of the weaker sections of society in spite of two and a half decades of developmental planning has not improved. The gap between the rich and the poor has also widened. This does not mean that development has not occurred; but what is really significant is that the fruits of economic development have generally gone to the richer section of society. This seems to have happened due to the following reasons: (1) the strategy of development has focussed, particularly in the agricultural sector, on the endowed as an agent of change and has neglected the weak. (2) The administrative machinery has generally been indifferent and ill equipped to deal with the problems of poor. (3) The policies and procedure of the co-operative institutions and panchayati raj institutions, dominated by well to co farmers, have been discriminatory to the small man. (4) Most of the programmes devised to help the weaker sections have been incremental in that they did not seek major or significant changes in the social and

52. op. cit. (1961), pp. 11 and 44.
economic structure of the country. Consequently, their impact has been generally limited and occasionally negative. (5) The political system, though vocally standing for the poor, often displayed a lack of will to undertake the necessary measures to help the rural poor. The enthusiasm of political parties has often been confined at the best to slogan inventions.
welfare programmes for the Backward Classes

After independence the welfare of the Backward Classes has been given considerable attention in the Constitution and in the developmental programmes due to several reasons. (1) Since India declared herself a democracy, discrimination and exploitation of any section of society by other sections cannot be morally and legally justified. (2) A second important reason for giving so much attention to the Backward Classes is a desire of the father of nation to end colonialism of the higher castes in the country and avoid the same criticism and allegation by the lower castes. (3) In order to convince the foreign countries of our commitment to democratic values, such as justice, equality and liberty, they (leaders) had to work out a programme for the welfare of the weaker section of the society. (4) Another factor which contributed to the growth of welfare programmes for the Backward Classes was to capture their individual loyalty and support to the ruling party. (5) A fifth factor which drew attention of the Government to the Backward Classes, was the fear of a large scale uprising among the lower castes. It was also feared that unless something was done to improve the socio-economic status of the Harijans and Backward Classes, they might demand a separate state which would create separationist tendencies among other groups, ending the very existence of nation.
Educational programmes for Scheduled Castes

A provision for educational opportunities forms a very important part of the programmes for the welfare of Scheduled Castes. Education is the master-key to their uplift. If the Directive Principles of State Policy—viz., that the operation of economic system should not result in the concentration of wealth and means of production to the common determinants—is to be given practical shape, the state should intensify its efforts to offer greater educational opportunities to these communities (The Commissioner for Scheduled Castes and Scheduled Tribes, 1965: 15).

The educational programmes of the central sector consist of post-matriculation scholarships, setting up of girls' hostels, grant of overseas scholarship and providing pre-examination training for S.C. candidates appearing in the I.A.E.S. examinations. The post-matriculation scholarships cover maintenance allowances, compulsory non-refundable fees, expenses for study tours and charges for typing thesis. Scheduled Caste students whose parents or guardians earn less than Rs. 500/- per month are eligible for the post-matric scholarship. This scholarship includes both tuition and maintenance allowances with Rs. 10/- per month for hostel dwellers and Rs. 27/- per month for day scholars for undergraduate as well as for graduate

53. The Commissioner for Scheduled Castes and Scheduled Tribes: "Report", (Delhi: Manager of Publictation, Govt. of India, 1965.) p. 15.
courses, and Rs. 75/- per month for hostel-dwellers and Rs. 60/- per month for day scholars in case of professional courses. (The Commissioner for S.C. & S.T. 1969).

The number of scholarships awarded to S.C. students has shown a steady increase. In 1951-52, only 1604 S.C. students got post-matric scholarships, but in 1965-66 the number has risen to 75,548. In 1966-67, the number of scholarships awarded increased still further to 90,461, and in 1967-68 they increased to 1,06,869. In 1968-69, the number was 1,27,621. The number of scholarships has increased to 1,50,525 in 1970-71. (The Commissioner for S.C. & S.T., 1969: 167; 1970: 195; 1971: 193).

The data on the enrolment of S.C. at the primary and higher educational level indicate that the gap between the percentage of enrolment of S.C. students and S.C. population increases with educational level, except in Maharashtra where at all levels the percentage of enrolment is higher than the percentage of S.C. population. In other States the gap ranges between 3.2% and 7.6%. The highest gap between primary/Junior/basic levels (7.6%) is in U.P. In Bihar, P.P., Punjab, W. Bengal, the gap between the percentage of enrolment of S.C. children and S.C. population is higher at all levels.

In regard to technical education the data available on enrolment of the S.C. students in various industrial training institutes, as on November 30, 1968, indicate that of
1,10,665 trainees, only 12.7 or 11.48 belonged to S.C. which is less than the percentage of the S.C. population in the country. On November 30, 1970, there were 1,06,246 engineering trainees in the country, out of this, 13.16 belonged to S.C.


Instead of all these facilities provided by the government it is also necessary to encourage scheduled caste students to offer and pass with higher percentage, professional technical and vocational courses by means of additional incentives and financial assistance beside existing scholarships. "Educational qualifications without higher professional and technical training are not likely to act as 'strategic' points of change, this is particularly true of the scheduled castes and backward classes." (Patwardhan 1973: 99).

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Economic Programmes

The most important programmes for economic development of scheduled castes consists of reservation of posts in government services, allocation of land, development of co-operatives and development of cottage and village industries to provide employment to the scheduled caste members. In view of the prolonged and insurmountable social and economic handicaps suffered by scheduled castes sapped their confidence required to compete in the labour market, the Government of India has provided, according to the provision of article 335 of Constitution, for the reservation of posts, for the members of scheduled castes. Thus, of the post in the Central Government cadre filled by direct recruitment through open competition, 15% of them are reserved for the scheduled castes. In the case of appointments through promotion basis of selection or on the basis of competitive examination limited for the departmental candidates of class III and IV posts, 15% of the posts are also reserved for the scheduled castes. In 1971, 2.70% of the total class I employees in the Central Government belonged to scheduled castes as against 1.20% in 1961; 4.41% of the total of the class II employees belonged to scheduled castes as against 2.5% in 1961, 10% of the total class III employees were members of scheduled castes; as against 7.20% in 1961; and 17.72% of the total class IV employees came from scheduled castes group; as against 17.20% in 1961. Representation of scheduled castes persons in class I, II and III services is
far below the proportion of scheduled castes population in the country. It is only the low-paid jobs in which their representation exceeds the proportion of their population to the total population in the country. (Commissioner for S.C. and S.T., 1970: 17).

The public sector undertakings and corporations are also expected to reserve 12.5% of their posts for the scheduled castes. But the public sector undertakings and corporations which have adopted the principles of reservation, "are not following strictly the government of India orders. All they mention in the advertisement is that, "preference will be given to the scheduled castes, if they happen to be otherwise suitable" (Commissioner for Scheduled Castes and S.T., 1969, 45-46).

Consequently, out of 26,672 class I employees in 79 public undertakings in 1971, only 202 or 0.7% of the total were scheduled castes; out of 22,244 class II employees, only 350 or 1.5% of the total were scheduled castes, out of 2,79,952 class III employees, only 16,582 or 5.9% of the total were scheduled castes; and out of 1,00,244 class IV employees, 17,206 or 7.3% were scheduled castes. The data available on vacancies notified and filled by the employment exchange in

respect of scheduled Castes during the year 1970, further indicate the unsatisfactory representation of scheduled Castes in the Government services. In 1970 out of total 23,611 scheduled Castes vacancies reported, only 10,834 or about 45.5 of the total were filled, while during the same period, 33,914 scheduled caste persons either with graduate or postgraduate, 52,759 with Higher secondary and 83,749 with matriculation certificates were on the live register of employment vacancies (The Commissioner for Scheduled Castes and Scheduled Tribes, 1970: 232).

Programs for Removing Untouchability

Untouchability has long been practiced in India. Isolated governmental actions to protect the lower castes from disabilities that are associated with their caste may be found as early as the mid-nineteenth century. But it was only Mahatma Gandhi's 1932 fast, in opposition to the grant of separate electorate for the untouchables, that the congress leaders expressed their willingness to abolish disabilities suffered by the untouchables in Hindu society between 1932 and 1936, a number of temple-entry and anti-disabilities bills were introduced in the Central Legislative Assembly and the Madras and Bombay legislatures. In 1936, Madras legislative passed the first comprehensive and penal act to remove social disabilities, making it an offence to discriminate against untouchables — not only in relation to publicly supported facilities such as roads, wells and transportation, but also in relation to any other secular institution to which the general public was admitted, including the restaurant and hotels.

With the dawn of independence, untouchability in any form has been legally abolished in India. According to the provisions of article 17 of the Constitution of India, the practice of untouchability in any form is forbidden, "the enforcement of any disability arising out of 'untouchability' shall be an offence punishable in accordance with law". Article 15 further provides that "no citizen shall, on grounds of
religion, race, caste, sex, place of birth or any of them, be subjected to any disability, liability, restriction or condition to access to shops, public restaurants, hotels and places of public resort maintained wholly or partially out of state funds or dedicated to the use of general public. Article 29, forbids persons in charge of any educational institution receiving aid out of state funds to deny admission to an applicant on grounds of religion, race, caste, language or any of them.

In 1955, Parliament passed the "Untouchability" (or aces) act, which outlaws the enforcement of untouchability, to entrance and worship at temples, access to shops and restaurants, use of water resources, hospitals, educational institutions, construction and occupation of residential premises, holding of religious ceremonies and professions. The imposition of disabilities is made a crime punishable by fine of upto Rs. 500/-, imprisonment upto 6 months and cancellation and suspension of licences and of public grants. Enforcement of disabilities includes more than actual physical prevention from the use of facilities such as well, temples and restaurants etc. The untouchability offence Act (UCA) makes it an offence to molest, injure, annoy, obstruct or attempt to obstruct the exercise of any right accruing to a person by reason of article 17 (Glanter 1969: 139-140). An important feature of the Act is

that the burden of proof lies on the accused and not on the prosecution.

However, there is a reason to believe that there has been some decline in the level of disabilities suffered by the untouchables, particularly in urban areas. In cities, anonymity, indifference and changing attitudes have freed many from public exhibition of disabilities. Even in rural areas, there has been with wide local variation, a general softening in the rigour of disabilities, particularly those of a ceremonial kind, involving literal pollution by touch or distance. 60 (Galante, 1969: 147).

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60. Ibid. p. 147.
Welfare programmes for the Scheduled Castes and Backward Classes in Uttar Pradesh

According to the 1971 Census report there were 165.49 lakhs members of Scheduled Castes in Uttar Pradesh which was 21% of the State population. The welfare programmes for scheduled castes and backward classes were started in the state in 1949, which included - education, economic development, health and rehabilitation.

In the Fifth Five-Year Plan Rs. 1796.00 lakhs were allocated for the welfare of scheduled castes and backward classes, as detailed below:

<table>
<thead>
<tr>
<th>Programmes</th>
<th>Education</th>
<th>Economic Development</th>
<th>Health, Rehabilitation &amp; Other Services</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Scheduled Castes</td>
<td>704.81</td>
<td>285.87</td>
<td>264.21</td>
<td>1254.89</td>
</tr>
<tr>
<td>2. Scheduled Tribes</td>
<td>45.21</td>
<td>70.60</td>
<td>174.00</td>
<td>290.01</td>
</tr>
<tr>
<td>3. Aboriginals &amp; Nomads</td>
<td>31.76</td>
<td>25.00</td>
<td>10.00</td>
<td>66.76</td>
</tr>
<tr>
<td>4. Other Backward Classes</td>
<td>166.34</td>
<td>--</td>
<td>--</td>
<td>166.34</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>968.12</strong></td>
<td><strong>381.67</strong></td>
<td><strong>446.21</strong></td>
<td><strong>1798.00</strong></td>
</tr>
</tbody>
</table>


62. Ibid.
In the first three years of the Fifth Five-Year Plan, year-wise distribution of money utilized for the welfare programmes was as follows:

<table>
<thead>
<tr>
<th></th>
<th>Rs. in lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974-75</td>
<td>344.750</td>
</tr>
<tr>
<td>75-76</td>
<td>378.065</td>
</tr>
<tr>
<td>76-77</td>
<td>402.812</td>
</tr>
</tbody>
</table>

For the remaining two years 1977-78 and 78-79 there was provision for Rs. 435.00 and Rs. 470.00 lakhs respectively.

The distribution of the amount utilized during the years 1974-77 on the welfare programmes of the scheduled castes and backward classes is given below:

<table>
<thead>
<tr>
<th>Programmes</th>
<th>Rs. in lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Education</td>
</tr>
<tr>
<td>scheduled castes</td>
<td></td>
</tr>
<tr>
<td>1974-75</td>
<td>164.870</td>
</tr>
<tr>
<td>75-76</td>
<td>165.369</td>
</tr>
<tr>
<td>76-77</td>
<td>198.017</td>
</tr>
</tbody>
</table>

scheduled tribes

<table>
<thead>
<tr>
<th></th>
<th>Rs. in lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Education</td>
</tr>
<tr>
<td>1974-75</td>
<td>4.010</td>
</tr>
<tr>
<td>75-76</td>
<td>4.075</td>
</tr>
<tr>
<td>76-77</td>
<td>3.771</td>
</tr>
</tbody>
</table>

(contd.)

63. ibid., pp. 1-2.
<table>
<thead>
<tr>
<th>Years</th>
<th>Education</th>
<th>Economic Development</th>
<th>Health</th>
<th>Rehabilitation</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974-75</td>
<td>3,470</td>
<td>5,000</td>
<td>2,000</td>
<td>10,470</td>
<td></td>
</tr>
<tr>
<td>1975-76</td>
<td>5,606</td>
<td>5,750</td>
<td>2,000</td>
<td>13,350</td>
<td></td>
</tr>
<tr>
<td>1976-77</td>
<td>4,956</td>
<td>7,000</td>
<td>2,000</td>
<td>13,956</td>
<td></td>
</tr>
</tbody>
</table>

**Aboriginal & Nomads**

**Other Scheduled Classes**

<table>
<thead>
<tr>
<th>Years</th>
<th>Education</th>
<th>Economic Development</th>
<th>Health</th>
<th>Rehabilitation</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974-75</td>
<td>45,040</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>45,040</td>
</tr>
<tr>
<td>1975-76</td>
<td>43,400</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>43,400</td>
</tr>
<tr>
<td>1976-77</td>
<td>45,100</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>45,100</td>
</tr>
</tbody>
</table>

**Grand Total**

<table>
<thead>
<tr>
<th>Years</th>
<th>Education</th>
<th>Economic Development</th>
<th>Health</th>
<th>Rehabilitation</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1974-75</td>
<td>217,390</td>
<td>58,900</td>
<td>66,460</td>
<td>344,750</td>
<td></td>
</tr>
<tr>
<td>1975-76</td>
<td>246,450</td>
<td>95,665</td>
<td>63,750</td>
<td>378,866</td>
<td></td>
</tr>
<tr>
<td>1976-77</td>
<td>251,844</td>
<td>66,082</td>
<td>84,886</td>
<td>402,812</td>
<td></td>
</tr>
</tbody>
</table>

From the above table it can be seen that the Scheduled classes are entitled only educational facilities whereas the scheduled castes, scheduled tribes, aboriginals and nomads are being provided economic, health and rehabilitation facilities also.

Besides these the Government of Uttar Pradesh is providing post-secondary education scholarships to scheduled castes and scheduled tribe students of the state.
From the above it can be seen that the U.... Government is taking great interest in the developmental programmes for the scheduled castes, scheduled tribes and other backward communities by spending handsome amounts. If these programmes are implemented with sincerity and the money utilized honestly good and encouraging results can be expected.
The minorities commission of U.P. was established in 1969 which was reorganised in June 1974 by a notification of the Government. The following are the duties of the commission:

(i) To study the problems of scheduled castes, scheduled tribes, backward classes and minorities,

(ii) to discuss these problems with government officials on the basis of personal observations,

(iii) to observe the implementation of policies and programmes of the government for minorities and backward classes, and

(iv) to give suggestions to the government for effective and efficient implementation of the policies and programmes for minorities and backward classes.

The commission is headed by R. Baserullah, aig, retired chief justice of U.P. and Madras Court. There are six other members who represent Muslims, Christians, Sikhs, scheduled castes and scheduled tribes. Three official members are:

(i) Secretary, National Integration Department, Home Government,
(ii) Director, All India and S.A. Affairs, and 
(iii) J.. Police (special).

The members of the commission visit various places for fact-finding and for getting first-hand information on oral and written complaints and do the needful with the help of district authorities and the government.

This is an important step taken by the U.P. Government to safeguard the interests of the backward classes and minorities.
Programmes for industrial development of the Scheduled Castes in U.P.

For the development of small scale industries among the Scheduled Castes of Uttar Pradesh, "U.P. Finance Corporation", after taking into consideration the economic condition of Scheduled Castes, has exempted them from, processing fee, and credit report, income-tax and wealth-tax clearance certificate and reduced the interest rate at about 3 percent per year, which will enable them to establish industries and to boost-up their economic condition.

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Delimitations

1. Three communities under study were selected from one district, Faisabad only. As such, various variations that could have been available if the study was made on various districts, were not obtained. For example Sikh and Christian backward classes were not available only Muslim backward classes, Hindu backward classes and Scheduled Castes were available.

2. Attitudinal change is a regular process; examining attitude from time to time is likely to give attitudinal changes and their intensities. This sort of study was not undertaken.

3. Attitudes towards other social institutions like political and economic etc. were not investigated, due to the tremendous amount of time taken, already, in the present study.

4. Even attitudes towards social institution under study were not very deeply probed because of the resistance and reluctance of the respondents under study.

5. When sub-sample with special reference to educational status were considered the numbers were generally small. This was because of the random sampling technique that was adopted for the selection of the sample, and which was the only possible method for sampling in the area under consideration (Faisabad).
6. Great difficulties were faced during the process of data collection. The people were either not interested or they were indifferent or were resistant and secretive about the responses. This was specially so because the data was collected just after "emergency" and the people were very sceptic.

7. The availability of the respondents was another major hurdle in the process of data collection. They were generally so busy in their works, that, it was indeed very difficult to persuade them to give responses. If they were approached during free time, they were either annoyed or reluctant or non-co-operative. The data therefore, was collected under trying circumstances.

8. The statements about income as given by the respondents were taken on their face values. In most cases there were no records or registers. The income statement stand to be checked up for validity and reliability.

9. Initially it was planned to study the attitudinal change among both men and women in all the three communities in both urban and rural areas. But in case of the M.B.C., the strict 'purdah' system and conservatism made such a study impossible. Similarly among the H.B.C. and S.C., the women folk were mostly, illiterate and uneducated. Under such a condition attitudinal change in men folk could be studied.