CHAPTER 2

REVIEW OF RELATED LITERATURE
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In this chapter important research studies related to the present problem, that have been made earlier, have been reviewed. The chapter is divided into two sections: Section 2.1 gives a review of the studies made abroad and Section 2.2 discusses the findings of the relevant researches made in India.

2.1 STUDIES MADE ABROAD

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

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

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

According to S.M. Miller, (Miller, 1960), in “Comparative Social Mobility”, in the United States, the Whites have greater chances of obtaining higher education than the Blacks. Thus, race as a
factor also influences the chances of a person in getting higher education. The privileged position of the Whites' is defended on the basis of the biological superiority of the White population over the Black population. Rousseau terms this biological superiority as “Natural or Physical inequality” as it is established by nature and consists in differences of age, health, bodily strength and qualities of mind and soul. Social inequalities are inequalities (like privileges, power, wealth, position) created socially.

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

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

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

Raymond Boudon (Boudon, 1974), in his study, ‘Educational Inequality of Social Opportunities’, concludes that as long as societies are stratified, inequality of educational opportunity will continue to operate. Boudon goes to the extent of proving that (1) “Even if grade School Education were so effective that achievements at its completion were independent of social background. The probability of lower class youngsters attending a college and further of attending a prestigious institution of higher education would probably remain much lower than that of upper class youngsters.” Therefore, changes in the educational system (like expanding the facilities for higher education) will reduce inequality of educational opportunities only marginally. Again even if the inequality in the levels of educational attainment are reduced, the curriculum differentiation as a response to the needs of the industries would offset this reduction and (2) “The trend in all Western Societies is towards differentiation of curricula and institutions rather than towards uniformity.” Thus Boudon emphasises
stratification as the principle factor responsible for inequality of educational opportunity as well as social opportunity and suggests that “Any lessening the inequity of stratification” such as reduction of economic inequality is more likely to reduce inequality of both educational and social opportunity.

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

Poornima Mohan (Mohan, 2000), in her study titled, “Inequality of opportunity - women education”, stresses that with the
education at the cross roads throughout the world, we cannot ignore the problems concerning the access of girls and women to education. Of a total of 42 million pupils in institutions of primary, secondary and higher education throughout the world in 1967/68 North Korea, 186 millions were girls; of every 100 pupils 57 were males and 43 females. These figures are sufficient to show that girls do not have the same opportunities for access to education as their brothers. Even so, this is a world average for the three levels of education combined while in Asia and in Africa, girls receiving education in schools account no more than 38% of the total. However primary education is being given to 73% of the total population and it is at this level that the proposition of girls is highest. Despite the extra ordinary increases in the world school going population between 1960/61 and 1960/67 an increase of 32% in six years, the disproportion between the number of girls and the number of boys remained more or less unchanged instead of lessening, for the increase in the number of girls pupils was comparable to the overall increase and not higher. The educational opportunities for girls and women therefore remain distinctly below though open to boys and men. This is true in quantitative terms as well as qualitative terms.

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

Hiroshi Ishida (Ishida2003), in her paper titled, "Educational Expansion and Inequality in Access to Higher Education in Japan", examines the relationship between social background and educational attainment in postwar Japan. The overall
picture regarding the effect of social background on educational attainment is of stability. However, gender inequality in access to higher education was reduced substantially in the postwar period, although gender inequality in access to university rather than junior college persisted. There was neither a clear correspondence between the pattern of the effects of social background and the stages of expansion, nor a linear pattern of diminishing or increasing effects of social background. The stability is remarkable given that the Japanese higher education went through the series of changes, closely following the educational policies of the Ministry of Education. Although the educational policies of the Ministry of Education did not explicitly attempt to reduce the impact of social background, the expansion of the higher educational system did not necessarily bring about equality of access to higher education in Japan.

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

According to Ronald G. Ehrenberg (Ehrenberg, 2005), in his article, “Reducing Inequality in Higher Education: Where Do We Go From Here?”, reports that differences in inequality in college enrollment rates across students from families of different socio-economic levels have only marginally narrowed since the early 1970s. Moreover, students from lower-income families are much more likely to start higher education in two-year public colleges and public four-year institutions than are their higher income counterparts. Among students who initially enter four-year institutions, six year graduation rates of students from families
with incomes of less than $50,000 are substantially less than the graduation rates of students from families with incomes of more than $75,000. Finally, at a set of our nation's most selective private colleges and universities, the proportion of students coming from families whose family incomes are in the lowest two-fifths of the distribution of family income, averaged only about 10% in recent years.

In a Policy Paper (ESU20 May 2008) on, "Gender Equality in Higher Education", by the European Students Union (ESU) aims for a gender equal environment in higher education that preserves equal chances for both women and men. ESU stresses that gender inequalities are interrelated with other strands of discrimination. In conclusions the reports stresses the importance of an overall gender mainstreaming strategy for the higher education sector. ESU states that gender inequalities continue to primarily disadvantage women. The fact that women are outnumbering men in some parts of the educational sector has not yet changed that. The power division between men and women remains beneficial for men, women suffer much more from the discrimination that occurs to both genders. Therefore ESU stresses, that gender equality mechanisms mostly means to implement affirmative action to support women. Nevertheless, the gender stereotypes need to be dismantled, as they are the principle reason for inequality, prejudices and discrimination.
Any gender mainstreaming strategy needs to be connected to a wider concept of anti-discrimination work. Gender and other strands of discrimination are mutually interconnected, which needs to be reflected in the actions taken.

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

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

2.2. STUDIES MADE IN INDIA

B.V. Shah (Shah, 1964), in his study, 'The social background of the college students in Gujarat', points out that the three upper castes of Banis, Patidar and Brahmin constituted nearly 88% of the total students sample Bania 38%, Patidar 26% and Brahmin
24% of the remaining 12%, 5% was composed of intermediate castes of Luhana 3% Bhatia 0.5% and Rajput 1.5%. The rest 7% were distributed over the lower castes in access to educational opportunities, except for making a general observation concerning the 'upper castes' as having been "the first to come into the vortex of these new force and some observations regarding the general economic conditions and socio-cultural milieu of the 'lower castes'. Shah attributes the backwardness of lower castes in education mainly to lack of tradition of literacy and poverty. The combined effect of these two factors seems to have been to encourage the men from their early boyhood to take to the traditional occupation of their castes. He, however, points out that there has been a gradual awakening among these castes about the benefits of formal education, and that some have even started taking to higher education. But most of the students from these castes who pursued higher education seem to have been able to do so with the economic aid from their caste associations and non-caste charitable resources, or from the government (in the form of free studentships and backward class scholarships). In his findings he ahs concluded that urban residence seems to provide easier access to higher education than rural background in Gujarat also. Nearly 70% of the students in Shah's sample hailed from an urban background.
Karuna Ahmed (Ahmed, 1968) in her study, "Socio-Economic Background of Students of Two Women's Colleges of Delhi during 1962-63", found that low castes accounted for only 27% of the students, while 77.8% of the students consisted of upper caste Hindus. Brahmin (8.1%); Vaishya, Kayastha and Vaidya Castes together accounted for 32.8%, Khatri and Arora 26.9%. Her study also showed that a preponderant number of students was drawn from the upper income and education strata of the society. In her analysis the students of the two colleges have different styles of life and value orientation. These differences are not merely a matter of accident. In fact, they arise from differences in the social background of the students belonging to the two colleges. Social background is, of course, a comprehensive term referring collectively to such elements of students' life as religion caste, pre-college educator educational background, and the educational occupational and income levels of the family. In her study she found that there are significant differences in the occupational and educational levels of the families of the students in two colleges. In the context of social change she had found that there are certain positive relationship between some elements of social background and the students' attitudes and behavior pattern.

Bernard Barber (Barber, 1968), in “Social Mobility in Hindu India”, and “Social Mobility in the Caste System in India”, has
reviewed the results of studies in social stratification and social mobility within the caste system of Hindus. He reports that most of the earlier sociologists and anthropologist who studied the Indian caste system analysed their data only in reference to the possibility of upward and downward caste mobility and concluded that the Indian society is as closed today as it was in the ancient time, and as such neither there was nor is any possibility of mobility. Referring to his own earlier study of doctrines of Dharma and Karma and the immobilizing effects of these ideas of Hindu society, he says even he represented the same older views, "To the Hindu, consequently, social mobility is both impossible and immoral in this worldly life".

However, now it is explicitly recognized that “Caste” refers only to ranking along the religious-and ritual behaviour dimension among a host of dimensions of stratification and interaction patterns. Although the ritual ranking is more or less fixed throughout an individual's life - but “it can be altered under certain conditions” through the processes of “symbolic justification” which Srinivas has termed ‘Sanskritization’. Apart from the ritual basis of stratification, economic and power dimensions are also relevant to the understanding of Hindu society. Barber points out that although it is not possible to know exactly how much mobility occurred in India, but evidence shows that “more mobility occurred in India than was granted
in the older picture of its stratification system, social mobility is not just a recent phenomenon in India”, on the contrary it occurred even during the Vedic age when Vaishya and Shudras were also assimilated.

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

Sachidananda (Sachidananda, 1974), in his study, "Education among Scheduled Castes and Scheduled Tribes in Bihar (college students)-Status of the Scheduled Caste Students in the colleges", compared the Scheduled caste, with other classes of students; and identified the kinds of difficulties and obstacles faced by Scheduled Castes and Scheduled Tribes students. The following were some of the major findings of this study :-
(i) Girls college students form twenty five percent among the Scheduled tribes and only 0.4% of the Scheduled Castes.

(ii) Nearly 30% of the Scheduled Caste college students were married.

(iii) Three fourths of the students in both the communities went in art courses. Science claimed only.

(iv) At college level the students were not much burdened by household duties and responsibilities.

(v) In general, the teachers had helpful attitudes towards them.

(vi) Most of the students had high academic and occupational aspirations.

(vii) Most of them were exposed to mass media of communications.

(viii) Bulk of students were politicised.

(ix) They had friends mostly from their own caste or tribe.

(x) Very few had experienced discrimination.

(xi) Most of them were aware of the reservation of Government jobs for them.

(xii) A large number of students felt that their status had improved but not as much as that of Caste Hindus.
(xiii) By and large male and female students did not differ in choice of their courses of study.

(xiv) Educational aspiration of both male and female was nearly the same as also their pattern of social interaction.

(xv) Most of their teachers regarded Scheduled Caste and Scheduled tribe students as inferior. The reason being the absence of conducive atmosphere at home.

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

His findings were:

(i) the higher the educational level, the lower is the enrolment rate of the Scheduled Castes;
(ii) this clearly reflects the inability of most Scheduled Castes parents to send their children to school and college particularly because crucial family earnings and supplemented by working children.

(iii) therefore, even the available facilities for higher secondary and college/university education cannot be availed the Scheduled Castes. This indicates that it is not of quantum of available educational facilities which determines the educational attainments of various groups but it is the differential backgrounds of social networks, status, power etc. of these groups which determine their level of education. Therefore, an increase in the educational facilities for the Scheduled Castes may not result in the lessoning of the gaps between caste, Hindus and Scheduled Castes or between the different Scheduled Castes themselves. Unless a fair distribution of the use of educational facilities is ensured, the present educational system will continue to accentuate the distractions among the Scheduled Castes. Another dangerous consequence of this trend would be continuous and further increase of inequalities between caste Hindus and majority of Scheduled Castes. As is well known this has already led to a situation where the jobs and position earmarked for candidates belonged to the Scheduled Castes remain unfilled for sometime and are then filled by recruiting non-scheduled caste candidates.
Further children of Scheduled Caste elite families should not be given such facilities as scholarship hostels, admissions and other assistance. These families are better off than the elite families of caste. Hindus in a member of castes. These scholarships and other facilities should, therefore, be given to other needy students belonging to the Scheduled Castes students who receive financial awards at the post-Matric level generally com from an upper class background and their successful completion of studies further strengthens their class position. This leads to a vicious circle of increasing intra-Scheduled Caste in equalities. The Scheduled Caste elites become, in fact ‘caste’ Hindus for other members of their community.

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

(i) among the seven major Scheduled Castes in west U.P. Chamars and Jatnas were somewhat overrepresented in college education while balmikis and dhobis were significantly underrepresented possibly because of their occupational structure wherein the children in the latter group were an earning asset;

(ii) approximately half the respondents were taken from educationally backward families while as many as 90 to 95 per cent families were of low economic status, the majority were first generation aspirants for higher education;

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

(iv) The majority of the Scheduled Caste students were attracted by established institutions of large-size students populations;
(v) there was heavy representation in the arts courses but in the science and the commerce courses they lagged behind; they appeared to be serious in their studies as 63.46 per cent devoted four hours or more per day to studies but quite a few did not have place to study or anywhere to go and study; though thirty-eight respondents claimed that they had difficulty in the following lectures, forty-two provided reasons, nineteen faced language difficulty while those with better comprehension benefited by greater exposure to the mass media;

(vi) the majority of the respondents participated in extracurricular activities; those from districts; those who participated were exposed to considerable amount of politicization;

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

(viii) as many as 45.21 per cent read two or three newspaper; regional ones were the most popular while 7.58 per cent read English newspapers; 23.1 per cent were actively politicized of whom 41.25 per cent had the national leaders as their ideal persons;
(ix) the status of Scheduled Castes was considered to have improved by 79.8 percent but it was aware of the governments reservation policy; the awareness was slightly more in the corporation districts; they found the facilities and reservations helpful but not adequate. The government's programmes were considered beneficial but not properly administered;

(x) the educational and vocational aspirations of hostellers were higher and they were more definite in the choice of occupations; they were more better exposed to the mass media and better politicized but they devoted less attention to active political work

(xi) of the fifteen females in the sample, eight had decided their careers themselves; as many as eight of them felt that the fact that they were Scheduled Caste did not affect their classmates' behavior; and

(xii) Of the nineteen principals and fifty eight teachers interviewed, most teachers thought the Scheduled Caste students were of lower intelligence while 25.8 per cent of them considered the reservations useless and unfair.

K.D.Sharma, (Sharma1975), in his study on, "Equalisation and Utilisation of Educational Opportunity with special reference to the Muslim Community in Delhi", made a study to test the following hypothesis:
(i) other things being equal, the Muslim community would tend to have less than its proportional share of educational opportunities as compared to the majority community;

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

(iii) the comparative backwardness of Muslims in the social, economic and; cultural. Fields would make them to utilise educational opportunities to a lesser degree than non-Muslims.

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

The findings of his study were;

(i) The Muslim community was far behind in comparisons to the others. The co-efficient of equality came to 74
and 23.6 at the primary and higher secondary levels of education respectively which collaborated the backwardness of the community in the field of education.

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

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

(iv) no significant difference was found between the Muslims and non-Muslims in their socio-economic status.

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

(i) to study the condition of scheduled caste and scheduled tribe students,

(ii) To find out the extent to which the facilities provided for them had benefited them.
The study revealed the following:

(i) of the 462 Scheduled Caste students under study, only three were engaged and two married;

(ii) the number of Hindus was 236, of Christians 193 and of others 6;

(iii) there 131 high school educated parents while 65 had received college education;

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

(v) One hundred and seventy-five students felt their status, though improved was still backward, 277 were not aware of jobs reserved for them, 286 felt the scholarships were useful but 82.25 percent felt they were inadequate; 42.42 percent felt the reservations were helpful in obtaining employment;

(vi) A boosted figure of inmates was provided for purposes of accounting; there was no link between the hostels and schools; and
(vii) Teachers’ impressions on the basis of discussions with teachers, heads and office-bearers of teachers organizations revealed that the group of teachers could be divided into three, those sympathetic towards Scheduled Castes, those with sympathy but no action and those with antipathy towards the Scheduled Castes and Scheduled Tribes. Though 29 teachers believed that reservations were not at all helpful, 44 felt they were very helpful, only 18 opposed reservation of admission to colleges while 101 emphatically supported reservation of jobs; 65 teachers felt scholarships and freeships were essential and were being utilized properly, 93 felt though they were essential they were not utilize properly and 12 felt the provisions were too liberal.

K.K. Premi (Premi, 1977) in his study, "Protective legislation and equality of educational opportunity: A Study of Scheduled Caste in Punjab", aimed at:

(i) measuring the extent of equality for the Scheduled Caste vis-à-vis non-Scheduled Caste in respect to equality within educational system and to study the trend with regard to the last two decades from 1950-50 to 1970-71;

(ii) estimating the extent of equality for the Scheduled Castes vis-à-vis others in terms of post-school performance; and
(iii) assessing the role of protective privileges in the educational advancement of the Scheduled Castes as perceived by them and explain the emerging in equalities in content of privileges.

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

(I) Education among Scheduled Castes might not fitter down as advocated by Ambedkar;

(ii) Free tuition did not carry education to the majority of Scheduled Castes who extremely ill-fed and ill-clad, besides, the opportunity cost was much higher for them;

(iii) equal access for unequal group was not truly equality;

(iv) partial help tended to benefit the 'laves' rather than the deprived section of the Scheduled Caste; and
(v) administrative delays and official in difference tended to tell more.

Vimal P. Shah and Tara Patel (Patel and Shah, 1977), in their study, "Who goes to college": A study of Scheduled Caste / Tribes post matric scholars in Gujrat', revealed that the largest proportion of SCs and STs post matric scholars about two thirds, in Gujrat belong to only three castes of MahyaVanshi, Vankar and Dhed. The next largest proportion about 25% belonged to Garo / Garoda group and about 3% belonged to Bhangi group and the remaining 5% belonged to 15 different castes. Thus almost 96% of post matric Scheduled Caste scholars belonged to only four major groups. Shah and Patel also noted that there was not even a single post matric scholar from as many as 28 Scheduled Caste groups out of a total of 68 such groups in Gujrat.

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

J.Singh (Singh, 1978), in his study, "Impact of Education on Vertical Social Mobility as Measured by Income, Occupation and Social status" found that:

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

(ii) The SCs and backward classes were backward in education as compared to the high castes. Their number was very small at higher educational levels.

(iii) 79% of the population had upward inter-generational social mobility.

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

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

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

In his other study (Nair, 1978 b), 'Education and Economic Change in Kerala', examines the historical factors underlying the process of educational development in Kerala and also highlights the distinctive feature of the process. Data were collected from the Ministry of Education, Government of India, New Delhi and office of the Director of Public Instruction, Kerala. The study revealed the following conclusion along with other conclusions that:

(1) educational opportunities in Kerala were not distributed evenly among the population. (2) The backward sections were invariably overtaken by the better-off sections of the society in their race for opportunities in Kerala and that inequalities in the distribution of educational opportunities were much lower in Kerala than those elsewhere.

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

The major findings of the study were as follows:

(i) Scheduled Caste school students were namely, Adh-Dharmia, Balmiki, Majhabi and Ramdassia.

(ii) Parents were almost illiterate, economic condition of the family was ‘different’ and the father’s occupation was mainly farming.

(iii) Scheduled Caste students mainly spend a fair amount of time for studies they could follow the class their educational aspiration were very high and they aspired for white collar jobs yet their drop put rate was quite high.

(iv) They were inferior in their academic caliber as opined by their teachers.

(v) Government servants and national leaders were most popular to Scheduled Caste students.

(vi) They were not much exposed to mass media and their polarization was low.

(vii) They felt that economic, social and educational status were important consideration for the choice of spouse.
(i) The Scheduled Caste college students were mostly averaged male students over subscribed in the sample about 90% of them were unmarried and mainly Hindus rather than Sikhs.

(ii) In most cases, their parents were illiterate and had meager financial resources and the students had to spend a lot of time in domestic duties.

(iii) Most of them could follow the class and wastage was not very high.

(iv) Their educational as well as occupational aspirations were a very high.

(v) Exposure to mass media was quite high and national leaders and government officials were the moist popular reference person.

(vi) Behavior of other students towards them was determined by their caste status yet many of them had non-Scheduled Caste friends.

(vii) They had no experiences of ill-treatment.

(viii) Most of them considered endogamy and parental authority as most important.

(ix) A large number of them felt that the status of scheduled caste had improved but was still inferior.
Sheokumai Lai, Umedraj Nahar (Lai and Nahar, 1978), in his study, “Higher Education: Scheduled Castes in Jodhpur”, the college students of Scheduled Caste receiving education in Rajasthan are predominantly males. Their average age is 19.8 years. Except a few, they follow Hindu Religion. The major caste groups are represented in the sample. Scheduled Caste students are generally married. The students who, during college life, do not stay with their parents are largely the village dwellers. Levels of education are low in regard to the education of father of students and still lower in case of mothers compared to father; the rate of illiteracy among the mothers of students is very high. The students are also the most highly educated persons in their family looking into the education attained by their Siblings. While father of the students are generally engaged in economic activities and most of them work in the villages for their livelihood, mothers generally seems to be housewives. Scholarship is the only source of financing education in a few cases but otherwise a larger number of students combine scholarships with other sources. It may, however, not be denied that scholarships is a very important source of meeting the students educational expenses. The fact is that the parents have to look after the need of others in the family also, they are by and large, not in a position to bear the entire educational expenses on themselves. Almost nine out of every ten students get scholarship and most of them get free-
ships, only on valid grounds some of the students do not get the scholarship / Free-ship.

P.N. Pandey (Pandey, 1979), in his study, “Education and Social Mobility among Scheduled Castes”, was devoted to analyzing the influence of education on social mobility among the Scheduled Caste in terms of vertical changes in their status ranking along with mobility in the living arrangement, patterns of behavior and the style of life in an orthogenetic city. The specific objectives were:

(i) to examine critically the functional role of education in bringing about social mobility,

(ii) to analyse the nature trend and emerging patterns of social mobility,

(iii) to explain how far they were changing their social images by adopting higher Hindu caste manners, etc.

(iv) to find whether the concept of Sanskritization was applicable in this context,

(v) to trace a functional alternative for Sanskritization and westernization.

The hypotheses formulated were:

(i) Education was inevitably the effective agent of changing the socio-economic status among the
Scheduled Castes intensifying the rate of social mobility,

(ii) the Scheduled Castes having higher education and income disliked caste hierarchy and caste discrimination,

(iii) the Scheduled Castes denounced observance of traditional restrictions

(iv) adaptability of caste, an adaptive structure, increased by education;

(v) not Sanskritization but emulation of the secular manners and behaviour of elite sections was their preference; and

(vi) the changes were the outcomes to growing status consciousness.

All the 1,160 educated Scheduled Caste employees in Varanasi city were stratified on the basis of their qualifications and a sample of 30.17 per cent was drawn according to stratified quota sampling. Education was the main independent variable; income and rural-urban background also were treated as independent variables, observations, including participant observations, were utilized besides the interview schedule, the
interview guide and caste studies as tools. Statistical devices used were mean, Chi-square test, correlation and percentage.

The major findings were:

(i) the growth of modern education and the changing socio-economic status among the Scheduled Castes were closely related to each other;

(ii) among the educated there was strong reluctance to traditional social status and occupational structure;

(iii) education, protective discrimination and democratic secularism were very helpful. They were more achievement-oriented than ascriptive oriented;

(iv) not getting Sanskritized in the rituals, practices, etc. the higher castes, they aspired to imitate the elite sections of any caste, class or culture in urbanized and westernized values;

(v) the mergence of high men of the Scheduled Caste in Government jobs of prestige and power was another adaptive change;

(vi) the highly educated and those who had an elevated social standing formed an exclusive group to more upward by seeking marital relations among the upper castes and from contacts with the elite sections of the society. They did recognize their
obligations towards their caste fellow-men who had a low social and economic status; and

(vii) elite emulation was the basis for structural mobility rather than cultural and ritual mobility through Sanskritization.

G.RASOOL and S.P.SURI (Rasool and Suri,1980), in their study, 'Statistical Digest of the Sociological Features of the students of Jammu University', investigated the socio-economic and cultural background of the students of the Jammu University and its affiliated colleges. The major objective of the study among others was to make the comparative study of the socio-culture background of the under-graduate and post-graduate students of the University of Jammu and affiliated colleges. The major findings among others were: - Girls in the affiliated colleges and in the University were from a better economic stratum generally. The majority of the boys, on the contrary, came from the various strata of the middle class. The majority of the University students (both sexes) resided within a radius of 8 km. from the campus but a fair proportion of the college students resided at distant places from the college. Only a small percentage of students got financial assistance from different agencies. The students preferred to join teaching, executive and military services. Clerical and nursing were less preferred occupation. Painting, games, sports were highly liked hobbies while hunting and keeping pet animals were the less preferred
hobbies. Essay writing and activity were the most liked cultural activity.

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

B.N. Sarkar, and B.K. Mukhupadhyay (Sarkar and Mukhupadhyay, 1980), in their study, ‘Two generation Educational Mobility of Males and Females in Villages of
Districts around Calcutta', examined the educational mobility variations among the males of different caste/religion groups and the educational mobility among the females irrespective of caste/religion. Some of findings of the study were:

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

(ii). Net higher educational mobility was 27% for the Scheduled Caste Hindus in comparison with 35-39% in other three Caste/Religious groups.

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

Alkara, Jacob (Alkara, 1980) in his study, 'Scheduled Castes and higher education' aimed at:

(i) finding out the rate of stagnation and drop-out among scheduled caste (SC) students to investigate the reasons and post drop out situation,

(ii) understanding the situation of S.C. College students and

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

(i) comparison with the non-Scheduled Caste students, the Scheduled Caste students were found to be inferior in almost every aspect in socio-economic background and in performance and progress in studies;

(ii) the students studying in the government colleges had a superior background and better performance record than those of private colleges;

(iii) there had been a very high incidence of stagnation and drop out among the Scheduled Caste students.
V.S. D'Souza, (D'Souza,1980) in his study on, Educational inequalities among Scheduled Castes: a case study in the Punjab state”, had the objectives to unfold the structural differentiation of the educational inequalities among the Scheduled Castes in the Punjab state. Specifically, the investigator attempted to find out the reasons for:

(i) the slow rate of narrowing the educational gap between the scheduled castes and the rest of the society;

(ii) the inequalities among the Scheduled Castes, themselves, and

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

(i) the educational inequalities between the scheduled castes and the rest of the society were due to the long standing socio-economic exploitation of the former by the rest of the society;

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

(iii) educational inequalities among the Scheduled Castes were found to be related to two structural dimensions, namely the division of these people into mutually exclusive castes and the concentration of different castes in various educationally and socio-economically differentiated regions

(iv) castes and regional disparities were to a great extent interrelated;

(v) caste segregation by itself was also an independent factor in the inequalities;
(vi) whether due to caste separation or regional variation, the educational inequalities were found to be related to differences in socio economic or occupational status;

(vii) the state aid for educational development required the recipients to supplement it with their family resources; therefore, since most of the poorer people were unable to do so they could not avail themselves of the special facilities at all, hence the persistence of educational inequalities;

(viii) the Scheduled Castes with higher occupational status were concentrated in districts with higher socio-economic levels and vice versa, giving some people an added advantage.

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

Her study concludes that:

(i) the respondent Scheduled Caste students were unable to escape their low caste identity and their classmates behaviour towards them was affected by this knowledge;

(ii) they belonged to poor uneducated family, but at the same time were highly selected elite who had been able to overcome all the shortcomings in their backgrounds and were able to progress without failure to high school and college;
(iii) the respondents had a poor exposure to mass media, a low level of politicization, and on inclination to cling to protected positions and they rarely participated in extra curricular activities;

(iv) they showed an ability to overcome the handicap of the home background and had encouraging parents;

(v) there were inter-sex, intercaste and inter-state disparities in terms of educational advancement among Scheduled Castes;

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

S.Chitnis and U.Naidu (Chitnis and Naidu1981), conducted a study identity of Scheduled Caste students, with the following objectives:

(i) to study the identity of the schedules caste versus the caste Hindu school students;
(ii) to study the relationship between the socio-economic status and the identity of students;

(iii) to compare the identity of the Scheduled Caste students studying in schools managed by different organisations;

(iv) to study the relationship between the level of education and the identity among the Scheduled Caste students.

The study included three dimensions, namely perception of significant others, caste consciousness and identity in relation to the level of aspirations. One hundred and eighty six students from thirteen secondary schools representing five different managements constituted the sample. Out of the 186 students, 125 (73 boys and 52 girls) were drawn from among Scheduled Castes and 61 (33 boys and 28 girls) from caste Hindus. They found that;

(i) the caste factor did play a part in the interaction among students. The cosmopolitan atmosphere was not more than skin deep;

(ii) the Scheduled Caste students from lower socio-economic status were not really concerned about their low caste status;
(iii) the schools run by the caste Hindu organizations and missionaries were more caste conscious than the municipal and the central schools;

(iv) boys were more sensitive to their low caste status than girls; and

(v) conflict related to the identity of Scheduled Castes adolescents increased with the amount of education they were exposed to.

P.R. Panchamukhi (Panchamukhi, 1981), in his study, 'Inequalities in Education' examined the problem of inequality in educational opportunities. The basic objective of the study was to examine the extent to which the policies of expansion had achieved the aims of equalities in the distribution of education. A sample survey was conducted with nearly 1050 students from selected primary and secondary schools of educational advanced city, viz. Dharwar. The scope of enquiry was restricted to pre-college education only covering nearly 12% students from high schools and about 71% students from primary schools of a single town. The investigation aimed at collecting detailed information on dual aspects of the problem namely distribution of schooling facilities and participation in these educational facilities. With this in view, details with respect to students characteristics, their socio-economic background, their other
neighbourhood characteristics and school characteristics were obtained.

The main conclusions of the study were:

(i). Even in an educationally advanced environment in a city like Dharwar, participation in education was severely constrained by socio-economic environment of students.

(ii). Not scholarship but parents' income had significant positive influence on the performance of students.

(iii). Home study rather than study in the hostel contributed positively to the students' performance.

(iv). Even the performance of friends had a significant positive influence on performance.

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

(vi). The study reinforced the argument that extension of educational facilities did not necessarily ensure distributive justice in respect of use of the educational facilities.
J.P. Sharma (Sharma, 1982), in his study, “A Study of Scheduled Caste Students in Patna University”, had the following purposes:

(i) to identify social, economic, educational and political problems of the Scheduled Caste students studying in Patna University, and

(ii) to study their relationship with teachers and students of upper caste.

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

The main finding of the study were;

(i) there was disparity between Scheduled Castes and other castes in respect of age, habitation, facilities, per capita income, parental education, study facilities, choice of subjects, rate of stagnation, adjustment to the climate in the hostel and in the institution, and level of academic achievement;

(ii) the members of the Scheduled Castes felt neglected and alienated in the university system;

(iii) immediate measures should be taken to develop confidence among the Scheduled Caste students and also for developing in them a sense of belongingness to the university system.

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

(i) assessment of educational backwardness of the Scheduled Castes in terms of their enrolment ratio at the various levels of education as compared to the general population, their
development rate at various educational levels and their performance at various educational levels as compared to the general educational standard;

(ii) identification of their social, economic, educational and political needs, and

(iii) preparation of a plan for their educational development so as to satisfy their needs. Multi-stage stratified sampling was resorted to select the sample from the primary, middle and secondary levels of education. A 10 per cent random sample was selected wherein the castes existing in each village were represented.

In his study he found that:

(i) at the lower level of education, 41.5 per cent had nuclear families as compared to 10.2 per cent at the higher levels;

(ii) nearly 50 per cent of the rural respondents were casual labourers while 10 per cent were regular labourers. Twenty three per cent respondents were engaged in service occupations. Only twenty seven heads of households were engaged in the traditional caste professions;

(iii) the average monthly income of the families from the higher level of education was Rs. 52 at current prices which was more than twice the monthly average for those at the lower level;
(iv) 4% guardians of the higher level students and teachers were illiterate implying speedy educational transmission from generation to generation; and

(v) more than half of the non-Scheduled Castes were unwilling to even mix and live together with the Scheduled Castes. More literate persons than illiterate ones justified the relevance of the caste system.

Chitra Shiva Kumar (Kumar, 1982), in her study on, 'Social background of some under-graduates in Mysore city', had the aim to identify the section of women who were the largest recipients of higher education and to determine the relationship between social origins, inequalities in educational opportunity and social mobility. Two colleges of Ambil and Magge were chosen by her and she showed that:

(i) Individuals from the upper strata of Mysore society and greater opportunities for higher education than those from the middle and lower strata;

(ii) Among the Hindus, Brahmins had the highest representation among students as compared with the dominant peasant castes or other non-Brahmin castes;

(iii) Among backward classes, the upper layers have been the beneficiaries of scholarships, free studentship etc.;
(iv) There existed strikingly wide gap between the attitude of students and their parents;
(v) The students cliques were based for more on class than on caste except among the so called untouchables and Muslims, these cliques influenced not only the students attitudes but also their behaviour; and
(vi) The westernized cliques influenced the members of more conservative cliques to become 'more fashionable' in their dress, to develop a taste for western music and dance, and to approve of the free mixing of the sexes.

K. Ahmed (Ahmed, 1985), in her study, "The Social Context of Woman's Education in India 1921-81", found that, formal education or schooling involves moving into public spaces, interaction with males (in co-educational schooling and with teachers) or being socialized (through the curriculum) as boys and moving away from the goal of wifehood and motherhood. However the main concern to control sexuality in the direction of motherhood remains, for example small girls are given some freedom and may be sent to primary schools (even the co-educational ones). But the nearer they are to puberty the more the restrictions imposed on them.
Kavita Raina (Raina, 1987), in her study, “Who goes to University?”, concluded that:

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

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

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

11. Only 6% girls come from landowning families and 94% come from landless families.

However, all the families own their houses in Jammu city. The houses although posh in only a few cases, few live in a Kuccha houses of rented houses. In fact majority of them have houses large enough as to accommodate at least one family as tenants.

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

13. The choice of occupation by the girls themselves and their parents are unanimous. No girl has indicated a choice which is at variance with that of her mother or father.
The choices made by the girls do not seem to be their own as 92% have indicated that the decisions about education and occupation for children in their families are taken by their elders and only 8% seem to enjoy the freedom of this choice. Kavita had come to the conclusion that the university education among women is dominated by the urban upper caste Hindu girls who have had tradition of education for several generations, and whose fathers and grandfathers have been in white collar occupations. There are only 2% 1st generation learners among them. It is the urban middle classes, with an assured income and white collar occupation whose girls participate in higher education. They place a high premium on education as it is the reproduction of their culture that is achieved through it. The middle classes, in their characteristic style, make long term plans and consider higher education as a gateway to high level occupations. The middle classes with their higher education move into the prestigious occupations. The percentage of Sikhs is 8% in the sample. This is higher than their proportion of population which is only 3% in Jammu province as a whole. Muslims form 11% of the population of the district of Jammu, but their proportion in the university level education is only 2%. Thus they are grossly under represented. Similarly Scheduled Castes form 28% of the Jammu district population and 32% of Hindus in it. They are not represented at all.
A study by Punam Arora (Arora, 1987), in his study, 'Equality of Educational Opportunity in Jammu Division', has found following conclusions:

1. There are wide regional disparities in the literacy rate of all age groups in different districts.

2. There are major inequalities in the enrolment ratios (according to total population) in various age groups in different districts.

3. There are wide disparities in the literacy rate in rural and urban areas at all age groups in different districts.

4. There are major inequalities in the social enrolment ratios in various age groups in different districts. The extent of this disparity varies from district to district with the widest rural urban disparity in Doda district and narrowest in Jammu district.

5. There are wide disparities in the literacy rate of Scheduled Caste and general population in various age groups in different districts.

6. There are major inequalities in the school enrolment ratios of Scheduled Caste and general population in various age groups in different districts.

7. There are wide disparities in the literacy rate of boys and girls exist in Jammu at all age groups of different districts.
8. There are major inequalities in the school enrolment and the disparities are to the extent of 1:2 to 1:5 at different stages of education and in different districts of the division.

G. Chinnappan (Chinnappan, 1987), in his study, 'Equalisation of Educational Opportunities in Poona', examined whether education enhances one's earning potential and if so, how far expansion of education among the socio-economically backward section would increase their lifetime earnings and thereby increase their mobility and reduce socio-economic inequalities. The following were the objectives of the study:

(i) To make an assessment of the extent of disparity in income distribution within and between castes groups;

(ii) to make an assessment of the extent of disparity in the distribution of human capital within and between castes groups;

(iii) to find out the extent to which disparity in earnings is reflected over the lifetime of an individual; and

(iv) to analyse the influence of education on social mobility.

As per the Methodology, he used the random sampling method. The data were collected from eleven villages, six towns and two corporation areas of the Madurai District of Tamil Nadu. Using
the survey method, the investigators collected relevant information from 20%, 5% and 2% households, respectively, of the above selected villages, towns and cities. Survey Schedules served as tools. Various quantitative techniques such as averages, percentages, standard deviation, analysis of variance, were used. To measure inequality of incomes the “Gini-coefficient of inequality and Theil’s index were used. Age-education earnings profiles were constructed to know the effect of education on income distribution.

The Major Findings in the study were:

(1) It was found that Scheduled Castes’ income distribution was characterized by a high degree of inequality over their lifetime as compared to the non-Scheduled Castes.

(2) Again, the inequality of equation was exceedingly high within the castes groups than between the castes groups. (LHB 0066)

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

Karuna Ahmed (Ahmed, 1988), in another study on, “Social background of Women Under-Graduates in Delhi University”, found that the scene of women under-graduate education is dominated by upper caste urban women whose parents are employed in white collar middle class occupations.

Karuna Chanana (Chanana, 1988) in her study, ‘Social Context and Women’s Higher Education: A study of women undergraduates of Delhi’, attempts to study women’s higher education from the sociological context based on the undergraduate students’ responses.

The main objectives of the study were:

(i) To explore whether opportunities for higher education which became available to women in post-independence India have expanded to cover a broader spectrum of
women with varying socio-economic status or whether these have remained as limited as a decade earlier,

(ii) to explore what motivates women to go in for higher education in spite of its perceived lack of relevance for their social roles, namely, those of a housewife and mother, and

(iii) to explore whether the higher education women receive is relevant to their personal and social goals within the parameters of the existing social goals and social structures.

The major findings of the study were:

(1) Distribution of respondents by religion was Hindus 70.4% followed by Sikhs 15.1% and Jains 9.7%.

(2) Higher education is still a preserve of the higher castes even in a cosmopolitan city like Delhi.

(3) In respect of the domicile of the students, it was found that the percentage of students belonging to Delhi increased from 57.5% in 1964 to 73.5% in 1974 and of those coming from adjacent states declined considerably.

(4) Proportion of students whose parents were highly educated increased from 9.2% to 14.6% in 1974.
(5) Proportion of those joining the undergraduate course because they were interested in studies increased sharply and of those who joined for 'no special reason' showed a marked decline.

(6) As regards 'self choice' in marriage, the proportion who would like to 'choose with parental approval' increased radically with a matching decrease of who would exercise 'self choice'.

(7) A very large proportion of respondents in 1974 (nearly 90%) would have liked to work after marriage subject to certain conditions. This proportion was far higher than 1964. Also, a larger proportion of girls were planning for a career before marriage in 1974.

(8) Economic backwardness continued to be a major hindrance in the higher education of girls as the proportion of students from the lowest income categories increased only marginally during this period and higher education appeared confined to the daughters of middle and upper strata of society.

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

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

1. To find out if rural and urban population avail themselves of the facilities of higher education in equal proportions.
2. To find out if members of all religious communities’ participate in the higher education in proportion to their population.
3. To find out if members of different castes participate in higher education in proportion to their population.
4. To find out of the participation of men and women in higher education is equal.

5. To find out the average income of the families that are able to send their children for higher education.

6. To find out if the children of parents with different levels of education participates equally in higher education.

7. To find out if the children of parents in different occupation are able to participate equally in higher education.

8. To find out if the children with different types of schooling participate equally in higher education.

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

1. Although there is no difference in the transition rates from higher secondary school to college between boys and girls the proportion of girls going to colleges is lower than that of boys, considering the proportion of the two sexes in the general population. This conclusion indicates that for fewer girls complete higher secondary school stage than boys.

2. The rural residents' participation, in higher education is far lower than that of the urban residents'. In this respect rural girls are at a greater disadvantage than the rural boys as the proportion of rural boys entering colleges after completing the
higher secondary school is greater than that of the rural girls. This means that besides the lower proportion of rural girls completing higher secondary school than that of the rural boys, the transition rate, from higher secondary school to college, of rural girls is lower than that of rural boys or in other words, larger number of rural girls than rural boys, dropout of the educational system before taking the first university degree.

Even those rural boys and girls who have somehow succeeded in entering colleges have greater chances of dropping out of the college, without completing the Three Year Degree Courses than their urban counterparts. However, rural girls have still greater chances of doing so than the rural boys. This argument is supported by the figures relating to the proportions of literacy, college attendance and proportion of graduates, in rural-urban, male-female sections of the population, given in the introduction to this report.

The rural and urban students differ even in their choice of subjects of study. While larger proportion of urban students study Science and Commerce subjects, larger proportion of rural students study Arts and Social Science subjects while rural boys venture into relatively new areas of study like Commerce and Compound Arts (Arts with Mathematics) the rural girls continue in the traditional science and simple Arts streams. Also, a larger proportion of rural girls than their urban
counterparts enter college at a later age for reason of failure in the examination prior to entry into colleges. Some of them also enter at a later age because they are admitted late to the school itself.

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

4. Among the Hindus, wherein the division into a hierarchy of castes is a dominant feature, there is a dominance of upper castes (Brahmins, Baniyas and Rajputs) in participation in higher education. The lower caste Hindu's, namely the Scheduled Castes and other Backward Communities participation is far lower considering the respective proportions of their population among the Hindus living in the district.

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

Among the Sikhs also, the Scheduled Caste community, “Mazhabi Sikh” are not found on the rolls of the colleges in the district.
5. Among the 13 castes listed as Scheduled Castes under the Constitution of Jammu and Kashmir, only two viz., Chamars or Ramdasia and Megh or Kabirpanthis participate in higher education; the other 11 castes are not found at all on rolls of the colleges in the district.

6. The proportion of the children of illiterate father participating in higher education is insignificant considering the fact that over 57% of the population of the district is illiterate.

The proportion of children whose fathers have acquired in education up to matriculation, and above is the largest proportion of the college going students. Majority of them are the children of graduate fathers. The proportion of daughters of such fathers is even greater than the sons of such fathers.

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

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

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

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

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

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

The conclusions at 10 and 11 indicate that the largest proportion of college going students belong to well to do families
and the families managing a hand to mouth living find it impossible to send their children to college for higher education.

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

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

Larger proportion of girls than boys intend continuing their education through post-graduation and research levels. The larger proportion of girls intending to take post-graduate and research degrees hail from the rural areas and not from the urban areas.

14. Largest proportion of the population under study have limited their job aspirations only to clerical jobs followed by
those who aspire the enter professional jobs administrative jobs, school teaching and business, in that order.

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

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

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

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

Nusrat Jehan Fatima(Fatima,1989), in her study, 'Education, Social Mobility and Social Change among Women in Bangalore
City’, attempts to study the relation between various levels of education and social mobility among women in Bangalore city.

The main objectives of the study were:

(i) To study the relation between various levels of education, formal or non-formal, and social mobility among women of Bangalore city, and

(ii) to study the relation between various levels of education and social change among women, especially in terms of attitudes and behaviour.

The major findings of the study were:

(1) Secondary education amongst women had a positive effect on their occupational mobility.

(2) Professional and post-graduate education was found to raise the status of women, especially in terms of employment.

(3) Women with higher education had a favourable attitude towards girls education.

(4) Education of women also showed a positive association with preference for co-education, nuclear families, girls’ education, adoption of family planning methods, shedding of social malpractice such as dowry and blurred caste and religious identity, etc.
Malabika Ganguly (Ganguly, 1989), in her study, 'A Study of the Determinants of Scholastic Achievement in Rural and Urban areas', sought to make a scientific investigation of the determinants of scholastic achievement. The study has tried to understand the problem of low achievement and the undesired environmental factors related to it. The main objectives of the study were:

(i) To identify a set of probable determinants of scholastic achievements of students of both rural and urban areas,

(ii) to investigate the nature of the relationship of these determinants to scholastic achievement, and

(iii) to assess the relative importance of these determinants.

The major findings of the study were:

(1) Parental care about child’s education, emotional climate at home and socio-economic status of family had a positive correlation and crowded living condition at home had a negative correlation with the scholastic achievement of students of both urban and rural areas.

(2) Library facilities, teachers’ training, teachers’ classroom behaviour and attitude towards teaching had a positive correlation and student-teacher ratio had a negative correlation with scholastic achievement of students.
(3) Peer influence had significant and positive influence of movies and the distance between home and school had significant negative correlations with achievement of students.

(4) Attentiveness to study, school attendance, health, and interest in study had a positive correlation with students’ achievement.

U.P.Chandrashekar (Chandrashekar, 1990), in his study, ‘A Study of the Utilization of various measures provided by the State to promote Equality of Educational Opportunity in the case of Other Backward Classes in a District of Karnataka’, studied the utilization of various facilities offered by the State of Karnataka for promoting equal opportunities for education in the case of various backward communities. The main objectives of the study were:

(i) To trace the history of the involvement of the State in the welfare of the backward classes in Karnataka,

(ii) to analyse the growth of institutions, beneficiaries and expenditure at the state level with respect to the educational development of the other backward classes,

(iii) to compare the background characteristics of the backward-class members utilizing scholarship and hostel schemes,
(iv) to compare the background profiles of pre-matric and post-matric scholarship beneficiaries,

(iv) to survey the motivational factors in the form of aspirations and relate them to the contextual factors of the hostellers, and

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

The major findings of the study were:

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

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

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

Punjab Raj (Raj, 1990), in his study, 'Educational and Occupational Mobility among Scheduled Castes in Hirenagar Tehsil', pointed out in his findings that:

1. Although considerable upward educational mobility (among scheduled castes) of the intergenerational type is indicated by our data, a negligible proportion of scheduled castes even in the younger respondents generation are able to acquire education beyond the school stage. Only a stray case here and there enters the institutions of higher learning especially of the professional type.

2. A vast majority of those fathers who complete the high school educational or beyond do not succeed in preventing their offspring from skidding into semi literacy and illiteracy.

3. Scheduled Caste women, are illiterate in general and have not made even a beginning. The most important of the causes of this low participation in education is poverty, followed by uncertainty of a regular monthly income. The poverty condition is aggravated by landlessness or very small holding and lack of paid work through a large part of every year. Migration to urban centres for work keeps them only at a subsistence level. Further, the rural power structure, dominated by the upper
caste better off section prevents these Scheduled Castes from acquiring education and even when they do acquire the requisite educational level this power structure prevents their entry into white collar occupations.

4. Lack of high schools, and the prejudicial attitude of the teachers from urban, middle class, upper caste background discourages these people from getting education which could enable them to get white collar job.

5. A considerable upward intergenerational occupational mobility is also indicated by our data, but almost all this upward mobility takes place from one manual job to another. Hardly any upward mobility from manual to non-manual occupations is indicated. Even among the younger generation hardly any are able to enter white collar occupations even with the requisite educational qualifications.

Almost all those who succeeded in coming out of the manual background end up at the lowest rung of the hierarchy of white collar jobs i.e. clerical work only. Almost none is able to end up as a professional.

6. Fathers who succeeded incoming out of the shell of manual work and entered into white collar work fail to pass on the advantage to their offspring, who skid back into manual work.
7. As most of our respondents are manual labourers, where are hardly any chances of their improving the occupational status even with their growing age. As such the chance of their real income growing are also bleak because in rural economy wages of manual workers are not likely to grow. The policy of the landlords to employ labour from other status, particularly, from Bihar and U.P. creates a tough competition for the local labour in the job market and as such has to settle for a lower wage.

8. Among the six Scheduled Castes from which sample for the present study was drawn only one viz Ramdasias have made a beginning in acquiring higher education and through it in entering white collar occupations and earning an assured income. This process has also enabled them to pass the advantages to their offspring.

9. The policy of protective discrimination (reservation policy) has not proved effective in raising the education, occupational and income status of the scheduled castes.

The studies reviewed above lead to the following conclusions: In India membership of a particular caste, besides the education, occupation and income of the parents exerts a powerful influence on the chances of getting higher education. Members of the upper castes, viz Brahmins, Banyas, Mahajans, Rajputs etc. have greater chances of acquiring university education than
the members of lower castes, Scheduled Tribes and other backward communities. The policy of protective discrimination in favour of the Scheduled Castes and Scheduled Tribes. Again among the several hundred Scheduled Castes only a few have cornered the bulk of the facilities provided for them, resulting in inequalities in participation in education in general and in higher education in particular, among the Scheduled Castes themselves. Urban population has greater access to the institutions of higher learning in comparison to the rural population. Men have greater chances of acquiring higher education than women. Non muslims (Sikhs and Hindus except scheduled castes and scheduled tribes) have greater access to higher education than the Muslims.

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

(i) To find out the factors which account for educational backwardness;
(ii) to find out the relationship, if any, between educational backwardness and social and economic status of the community;

(iii) to analyse and trace the educational and socio-economic conditions of the Muslim community in India; and

(iv) to review earlier studies on the educational backwardness of Muslims in India.

The major findings of the study were:

(1) General economic and educational backwardness was one of the factors for the educational backwardness of the Muslim community, both in the comparatively more advanced and the backward districts.

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

Subodh Chandra Mishra (Mishra, 1991) in his study, 'A Study of the Relationship between Education and the Social Status of Scheduled Castes Students of Cuttack District', attempted to study the possible causes affecting the social status of Scheduled Castes graduates at the micro level in Orissa state.
The main objectives of the study were:

(i) To study the extent to which the social status of Scheduled Castes graduates had improved as a result of education,

(ii) to compare the social status of Scheduled Castes graduates with non-Scheduled Castes graduates,

(iii) to study the effect of the changed economic condition on the social status of Scheduled Castes graduates,

(iv) to study the extent to which the attitude of Scheduled Castes graduates towards self had changed as a result of education, and

(v) to study the effect of family background on the social status of Scheduled Castes graduates.

The major findings of the study were:

(1) A larger percentage of Scheduled Castes respondents were in the Arts stream and a smaller percentage in the Commerce and Science streams in comparison to non-Scheduled Castes respondents.

(2) Scheduled Castes groups like Dhoba, Bhoi, Bauri and Kandara aspired more for higher education than the sub-caste Scheduled Castes like Pano, Haddi and Muchi.
(3) The economic condition of Scheduled Castes graduates had improved to a considerable extent due to education but it was still weaker in comparison to non-Scheduled Castes graduates.

(4) A large percentage of Scheduled Castes graduates were in government and bank jobs and a smaller percentage were government officers and company executives. This larger size of the family affected the socio-economic condition of the Scheduled Castes respondents. A larger percentage of Scheduled Castes respondents had an inferiority complex due to continued social discrimination. Due to limited aspiration, insecurity of jobs and poverty, the majority of the Scheduled Castes respondents did not feel encouraged to go in for higher education.

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

i. To analyse the educational facilities available to the Muslim girl students studying in schools;

ii. To study the extent of total utilization of educational facilities available in the school by the Muslim girl students,
iii. To understand the school environment of the Muslim girls students;

iv. To analyse the role of the parents in utilizing the educational opportunities provided in the school, and

v. To study the factors in and outside the schools which obstruct the Muslim girl students from getting school education.

As per the Methodology, the sample comprised all the girl students (both Muslim and Hindu) studying in classes IX, X and XI in 14 higher secondary girls’ schools located in Bhopal city.

The major findings were:

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

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

iii. The problem faced by the Muslim girl students were long distance from their residence to school, lack of Urdu-medium schools, orthodox social customs and the purdah system.

R.K. Mujoo (Mujoo, 1992), in his study, “Higher Education and Social Mobility’, An interdisciplinary study of the impact of University Education on the careers and the attitudes of graduates in Jammu and Kashmir’ reports that Jammu and Kashmir adopted its own Constitution in 1956 and according to...
the constitutional provision, free education at all levels from Class I to the University, is to be provided. The study aims at investigating the major beneficiaries of the expanding educational facilities in Jammu and Kashmir. The main objectives of the study were:

(i) To draw a socio-economic profile of the recipients of higher education in Jammu and Kashmir,

(ii) to assess the extent of inter generational, educational, occupational and economic mobility in three generations,

(iii) to assess the importance of socio-economic factors for educational attainment, occupational status and income,

(iv) to examine the trends in educational and occupational and income mobility in the context of inter-regional differences between the Jammu and the Kashmir regions, and

(v) to study the intragenerational (career) occupational mobility trends.

The major findings were:

(i). Higher education was dominated by upper caste Hindu men of Urban Middle class origin. Women, the weaker sections (Muslims from Kashmir, Jammu, Gujjarrs and Bakarwals and SC's) had not utilized the facilities of higher education.
(ii). The middle classes were increasingly participating in higher education to maintain the tradition of educational attainments in their families.

(iii). All mobility that had occurred was only towards non manual occupations.

(iv). All the families were increasingly shifting to government service from all other occupations.

(v). Outflow tables of occupational mobility indicated an upward mobility and sometimes also immobility and a little downward mobility.

(vi). The analysis of data showed that one cannot predict further educational attainment, job, income, etc. The study further showed that caste, religion, rural / urban, residence, parents’ education, occupation and income, and family size affected completion of higher secondary education.

(vii). Provision of free higher education did not necessarily lead to social and economic mobility of the weaker sections.

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

Sonika Bakshi (Bakshi, 1993), in her study, "Socio-Economic Background of Undergraduates Scheduled Castes Students in District Yamunanagar", had the following objectives:

(i). to find out whether the Scheduled Castes are moving up educationally, occupationally and economically;

(ii). to find out if the participation of Scheduled Caste men and women in college education is equal;

(iii). to find out if members of different Scheduled Caste men and women in college education in proportion to their population;

(iv). to find out which caste among the Scheduled Caste has been benefiting in Education, Occupation and income;
(v). to find out whether the gap between the men and women among Scheduled Caste in college education and occupation is widening or narrowing;

(vi). to find out if the different income groups in the Scheduled Caste families have equal chances of sending their children for college education;

(vii). to find out if the children of Scheduled Caste parents with different levels of education participate equally in college education;

(viii). to find out if the children of Scheduled Caste parents with different occupation are able to participate equally in college education;

(ix). to find out if the children with different types of schooling participate equally in college education;

(x). to find out if inequalities in education, occupation and income exists between various Castes and why?;

The analysis of the data and its interpretation made in this study led to the following major findings with regard to the participation in higher education by different castes among the scheduled castes living in Yumunanagar district.

1. Girls relatively are more backward: The most striking disparity is that between boys and girls. The data suggest that
Scheduled Caste girls have a much more restricted access to higher education than Scheduled Caste boys. It appears that it is mainly the girls from relatively educated homes, with father working in the organized sector of employment, who find their way to college. It also appears that access to college is restricted to unmarried girls as there is no married girl in the sample.

2. The rural resident's participation, in higher education is far lower than that of the urban residents. In this respect rural girls boys. The rural and urban students differ even in their choice of subjects of study while larger proportion of urban students study Science and Commerce subject, larger proportion of rural students study Arts. Also, a larger proportion of rural girls than their urban counterparts enter college at a later-age for reasons for failure in the examination prior to entry into colleges. Some of them also enter at a later-age for reasons of failure in the examination prior to entry into colleges. Some of them also enter at a later age because they are admitted late to the school itself.

3. While the slow advance of Scheduled Caste women in education represents one aspect of the uneven progress of the Scheduled Castes community, inter-caste imbalances represent another. The different Scheduled Castes in the state do not seem to have equal access to education. Some castes show much greater utilization of education facilities than do others.
The castes that have a relatively better access to educational facilities in the state happen, more often that no, to be the castes that form a large percentage of the Scheduled Caste population of the state. But the numerical strength of a caste is by no means an adequate explanation for its educational advance. Factors like urban residence, a tradition or a history of involvement in occupations that provide for independent business (e.g. the Chamars), some special position in the village community, and other such factors are positively responsible for the unique advance of some castes. And yet, all the scheduled castes are bracketed together for granting of assistance and considered to be equally deserving of protection.

The observation that women are poorly represented in the sample, and that a few castes predominate to predominate to the exclusion of others indicates that although the facilities for the education of the Scheduled Castes have succeeded in drawing the scheduled caste youth from uneducated homes and rural occupation backgrounds to education the benefits of the facilities are not evenly distributed.

4. Among the 37 castes listed as Scheduled Castes under the constitution of India, only four viz. Ramdasia, Balmiki, Megh and Batwal participate in higher education, the other 33 castes are not found at all on the rolls of the colleges in the district.
5. Distribution of educational attainment of father's or respondents 71 (50.35%) boys who went to college had illiterate fathers. Among the girls 28 (40.58%) had illiterate fathers. The largest proportion of 33 (23.40%) of these boys and 8 (11.59%) girls had fathers who had completed primary education of five years. A sizeable proportion 19 (13.48%) of boys and 8 (11.59%) of girls were children of fathers who had completed high school and above levels of education.

It is obvious that the students interviewed have come a long way from where their father stand. To those who know that the situation of the Scheduled Castes was a few decades ago, the sheer fact of the presence of Scheduled Caste youth at college in a substantial number and the high level of motivation for education that they display must seem to have made a striking advance. And yet, they have a long way to go.

6. Distribution of educational attainment of mother's of students show that 115 (81.56%) had illiterate mothers. Among the girls 46 (66.66%) had illiterate mothers. A small proportion 7 (4.96%) of men and 9 (13.04%) women had mothers, who had completed primary education of five years. The lowest proportion 5 (3.55%) of men and 4 (5.79%) of women were children of mothers who had completed elementary school and above levels of education has a greater bearing on the chances of a daughters going to college than that of a sons.
Thus while mothers education is an incentive for children to go to school, it is more so for women that for men. This, however, does not imply that mothers education is not important for a boy's chances. Illiteracy does not hamper a boy's chances of going to college, if the father is illiterate.

Considering that the majority of the respondents are first generation educands and the overwhelming majority are the first in the family to take their way up to college, it is heartening to find that the majority have gone through college without suffering gaps and breaks, that the majority have no problems in comprehension at school or college, that the majority are hardworking and that all but a few aspire to study up to graduation or even higher. To those who are acquainted with what the educational situation of the scheduled castes was about four or five decades ago, this would mean progress indeed.

However, this does not mean that the situation is altogether satisfactory and that there is room for complacency. The observation that most of the respondents have had a smooth course in education suggests that those who have had gaps and breaks do not find their way to college at all. If this is so, it means that in spite of the massive facilities for the education of the scheduled castes, it is only brighter amongst them the good performers who make it to high school and college.
7. Larger proportion of children whose fathers are in manual or Blue Collar jobs participate in higher education than those of the children whose fathers are in non-manual jobs traditional or caste occupations, the largest proportion of children of non-manual occupation. Fathers were found among the Ramdasia’s. The children of professional and administrative fathers were among the Ramdasia’s. This is mainly due to the fact that the vast majority of scheduled caste of father’s generation are employed in manual work.

The proportion of girls who are daughter of fathers in traditional or caste occupations or in class IV employment is even lower compared to the boys whose fathers are in such jobs.

8. In regard to mother’s occupation of respondents our data leads to the findings that children’s mothers were either in household work or manual work.

Thus mother not being in employment outside the home is not a hindrance in children’s attending a college. However, since mothers’ occupation fetched an additional income, it further enhances the chances of children going to college.

The boys and girls with illiterate and rural occupation home background have found their way to college in such large number is no small achievement. About 42% of the college students say that their fathers “work in the village”. This could
be as farm labour or at some of the traditional occupations in rural economy. Regardless of what exactly the type of occupation is, the fact remains that in Haryana children of persons working in simple village occupations were not, until very recently, able to send their children to high schools or colleges.

9. The distribution of the respondents by the income of the family of the origin shows that while children generally come from poor families but one cannot be sure of their continuing in their educational system for long, if the family income does not increase as children move on to higher classes. They are very likely to drop out.

10. The proportion of college going students having attended private schools is smaller than those having attended state-run schools.

11. An important point that emerges from the findings is that parents of Scheduled Caste students have to carry a considerable financial burden for the education their wards. It appears that both the students and their parents are continually haunted by the specter of poverty. In fact one suspects that by the time the students finish college, most of the parents have run out of strength of encouraging them to study further. Obviously the financial assistance provided to the
Scheduled Caste students is not enough. It may be massive in terms of the investments made by state and central government but it is not adequate in terms of the needs of individual beneficiaries.

12. The present policy of reservation has been helpful only in creating inequalities of various kinds among the scheduled castes themselves. Those who are aware of the availability of the facilities take greater advantage (Ramdasia, Balmiki, Megh and Batwal), while the other castes continue to be at the level where they were before the constitution was enacted.

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

Larger proportion of boys than girls intend continuing their education through post-graduates and research level.

14. Largest proportion of the population under study have limited their job aspirations only to administrative jobs followed
by those who aspire to enter school teaching, professional and business in that order.

More boys than girls aspire to enter administrative jobs. Larger proportion of girls than boys want to enter school teaching jobs. While a small proportion of boys want to do business, hardly any girls are interested in this kind of employment. The proportion of girls who like to end up as housewives is however, only very small.

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

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

16. The size of family does not seem to be a characteristic of the college going students. However, the largest proportion of them belongs to families of the size of up to six members.

Shaju Joseph (Joseph 1994) in his study, “Politics of Education in Kerala”, reports that Dalit participation in education remains very low even among those Dalit, who embraced Christianity.
J.B.G. Tilak (1996), in his paper, “Dalit Girls’ Schooling, gender, caste, labour and socialization”, states that the poor Dalit parents are not able to send their children to free schools because of costs other than the tuition fee and of forgone income from the children’s work. Dalit girls’ educational aspirations are decisively shaped by labour requirements of the domestic and public economics. In the caste/gendered segmentation of the labour market women are disproportionately found in agricultural/rural labour, traditional domestic, low skilled, low status, or caste related (sweeping – scavenging) services in rural sectors. In urban sectors, poor women are located in lowly unskilled, low status feminized service sectors in urban informal economy. Educational careers of most Dalit girls are shaped by this structure. Even those who can meet the expenditure of education of their children, spend less on the schooling of their daughters than the sons. The expenses of dowry compound the problem, and the chances of girls being educated are reduced further. The studies reviewed above show that there is positive relationship between socio-economic background and educational attainment. These point to the fact that in general, weaker sections like the Scheduled Castes, Scheduled Tribes, and other backward communities are at a disadvantage in access to education compared to the upper castes and advanced
communities. The rural population is at a disadvantage compared to the urban population in access to education.

G.G. Wankhede and P. Velaskar (Wankhede and Velaskar, 1999), in their study attempted to reveal overall comparison of the socio-economic status of scholarship beneficiaries, educational background of the students in Maharashtra and Goa. Eighty one institutions were covered in the State of Maharashtra and Goa and 1,523 general and 648 professional students constitute the final sample of beneficiary. Also 283 general non-beneficiaries and 251 professional beneficiaries were part of the study. The findings of the study were:

(1) The majority of beneficiaries were SC (63.8%);

(2) Male beneficiaries outnumber female beneficiaries to a substantial extent;

(3) A substantial incidence of educated unemployed was found, thus educational improvement was not linked to higher individual occupational achievement and status and has not led to the occupational enhancement of the educated;

(4) All the students covered in the study appreciated the scheme but felt urgent need to modify the scheme in terms of policy and implementation;
J. Dash (Dash 1999), in his study, ‘Trends and Problems of Higher Education of Scheduled Tribes in Orissa’, had the following objectives:

(i). to analyse the development of Scheduled Tribes in an historical perspective;

(ii). to find out the inequality in enrolment of different communities;

(iii) to analyse the special facilities available for education of Scheduled Tribes and their perception of the same;

(iv) to analyse the results of ST students in high school certificate examinations;

(v). to ascertain the socio-economic status of the ST college students;

(vi). to identify the pattern of courses pursued by ST college students;

(vii). to analyse their views on the institutions and courses in which they have taken admission;

(viii). to find out the per capita Private cost of higher education for ST students;

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

R. Samir Nath (Nath, 1999), in his study identified the level, pattern and determinants of enrolment in formal schools of the graduates of BRAC's education programme. A sample of 1259 children who were graduated from Bangladesh Rural
Advancement Committee (BRAC) schools in early 1995, were selected using cluster sampling procedure. Findings: 1) The enrolment rate of the graduates was satisfactory, 2) 85% of the graduates of BRAC’s education programme were continuing their education in formal schools. 3) No gender variation in enrolment was found. 4) Graduates, who were younger in age, whose mothers had some schooling, and whose households were not eligible for BRAC membership were more likely to get further education in formal schools as to other groups. Availability of formal schools in their own villages was also found as a determinant of girl’s enrolment.

Karuna Chanana (Chanana, 2004), in, “Women in Higher Education ‘Knowledge, Access and Governance: Strategies for Change”, focusses on the access and participation of women students in higher education in India in the pre and post economic liberalization phase. According to her, even though higher education has been inexpensive or almost free during the first four decades, yet access has not been easy for women. In fact, it has been denied to the disadvantaged groups and especially women from these groups because of social and economic reasons. Therefore, when higher education has become self-financing what is the gendered impact of the higher cost? According to her, the public and private institutions offer mostly ‘masculine’ subjects. Second, they are very expensive
and a longstanding understanding of the social situation of women indicates that a majority of the parents are reluctant to invest in the education of their daughters whose education does not have a production value because her income goes to the groom’s family. Would women be joining them and in what proportions and in which subject and specialisations? She had not been able to answer these questions directly in the absence of relevant data. Instead she had put together information which highlights the changes in higher education and the place of women in it. The statistics on higher education in India are very poor. The private institutions lack in transparency and do not provide any statistics. Additionally, there is as yet no separate information on private self funded unaided institutions. Again, there is hardly any effort to document systematically either the extent or the shape of the changes that are changing the universities’ work culture or to look at the kind of impact, gendered or otherwise, that the changes may be having on the teachers, staff, students.

R.K. Mujoo (Mujoo, 2005), in his paper, “Correlates of Access to Higher Education in Jammu & Kashmir”, states that in Jammu & Kashmir the participation of Muslims in education in general and in Higher Education in particular remains low in comparison to that of their Hindu counterparts even in Kashmir valley where Muslims constitute about 95% of the population.
In regard to the differential access of different caste groups among Hindus, the author says that while there is mainly only one caste group among Hindus in Kashmir that is the Brahmins, in the Jammu region where Hindus exhibit an elaborate caste system the scene of Higher Education is disproportionately dominated by upper caste Hindus. He also reports that the beneficiaries of free Higher Educations in the state are mainly urban residents who form a very small proportion of the population compared to the population inhabiting rural areas. He also found that the scene of higher education in Kashmir is dominated by the members of the middle classes. Thus he shows that the provision of free higher education has not helped to include the weaker sections of the study.

Meenakshi Mate (Mate 2005), in her study on, “A Study of Female Participation in Secondary Education in Silchar Urban Area”, made an analysis on the participation of women in secondary education in Silchar urban area. The main objectives of her study were to seek answers to the following questions:

(i) Do girls going to school, at the secondary stage, have an urban or a rural background?

(ii) Which religious community and caste do the girls participating in the secondary education belong to?
(iii) What are the educational attainments of their parents?

(iv) What is the occupational status of their parents? And

(v) What is the per capita income of the families these girls belong to?

The major findings of the study were:

ii) In Silchar urban area the vast majority of girls going to secondary schools belong to upper caste Hindu families;

iii) Girls from Muslim families avail of the features of secondary education to a very low extent;

iv) Scheduled caste girls among the Hindus and girls from other backward communities (OBC, both Hindu and Muslims) have a limited access to secondary education;

v) Daughters of educated parents have the greatest access to secondary education while daughters of illiterate parents have very limited access to it;

vi) Daughters of fathers in non-manual occupations have for greater chances of going to secondary school while daughters of fathers in manual occupations have almost no chances;
vii) Mother’s occupation does not have any significant effect on girl’s chances of attending secondary school;

viii) Secondary education is accessible to girls from financially well to do families. Girls from family living below poverty line have no chances of going to secondary school and the ones from families with a per capita income below that of the national average have very restricted chances.

Uttam B. Bhoite (Bhoite, 2009), in his article, “Higher Education in India: A System on the Verge of Chaos”, points out that two historical developments, namely, accelerated globalisation and the ICT (information and Communication Technology) Revolution, have caused all-pervasive and unprecedented global-level impact. No sphere of human life is left untouched by them. Unhindered growth of capitalism has culminated in a new world economic order, one of the distinguishing features of which is the predominance and importance of knowledge as a factor of production. The countries having well-developed and efficient systems of production and distribution of knowledge are in a commanding position. The others, drawn in this new world economic order as their partners, are required to compete with them. For their mere survival, if not success, in this competition they are required to strengthen their knowledge production and distribution systems. Newly added ICT has
revolutionised the systems of production, distribution, and utilisation of knowledge. Consequently, there has been a multiple growth in the significance of knowledge for both individuals and societies. The knowledge and skills derived from it are becoming a pre-dominant source of wealth, prestige, and power for the individuals. For societies, they have become a great determinant of economic growth and prosperity. As a consequence, aspirations of members of all the sections of society to acquire knowledge and skills are ever increasing and all societies are aspiring to develop strong knowledge base for themselves.

The year 1991 marked India's entry into the new world economic system. Once in it, India got greatly awakened to the significance of higher education for development. It also became cognizant of the potentials of IT in her cognitive growth. Understandably, India now aspires to become a global super economic power and also a knowledge-based society. This perception of India's future is reflected in the XI Five Year Plan proposal, in which the allocation for education is fivefold more than in the previous Plan and almost 6 per cent of GDP. This has never happened before. The Plan proposal also envisages the reduction of social disparities by ensuring health and educational services to all.
India's general enrolment rate (GER) in higher education is not adequate to meet its requirement of trained manpower for achieving the global status it is aspiring for. India would require a huge number of graduates equipped with continuously updated knowledge and skills. A substantive growth of the institutions of higher education, mainly universities and colleges, is set as an objective. It needs to be understood that growth in GER is not entirely dependent on the extent of educational opportunities available to the students. The real issue is how far higher education is cost-wise or in other ways affordable to them. Therefore, the question of equity has also become equally important. There are glaring disparities in GERs among the Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), Muslims, women, and the rural people, which need to be corrected for achieving the objective of inclusive growth, to make the society more egalitarian, and to harness the potentials of these groups for nation building. The issue of equity in education is intimately related to the prevailing socio-economic inequalities in the society. The government has planned to launch a number of enabling measures to increase GER among these disadvantaged groups.

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

Chandrasekhariah conducted a study on, “Educational Problem of Scheduled Castes’, with the following objectives:

(i) to investigate into the educational problems of Scheduled Castes in rural and urban societies of Mysore;

(ii) to examine how far school participation and school performance of the Scheduled Caste children were related to factors like school environment, family background and parental attitudes and the community structure; and
(iii) to examine whether the community structure and the general position of the Scheduled Caste in different community setting had relevance to explaining possible difference in the school performance of the scheduled caste children in rural and urban areas.

The major findings were reported under the main as school participation and school performance. The participation at the pre-school stage was largely affected by the economic conditions of the family which failed to afford the expenditure involved in pre-school education and the earnings for gone by the family due to schooling and the unfavourable attitudes of the ranks. Towards primary school education nearly 78.5% of Scheduled Caste students were studying in municipal primary schools and the rest in the Govt. primary school. The enrolment in private primary schools was attributed to charging of fees in the form of donation library fees, sports fees etc. distances from home. The largest number of dropout in case of boys was in standard in case of II and that for girls between standard II and V. The reasons for incidence were unfavourable attitude of the Scheduled Caste parents towards education low aspiration level of parents, frustrating experience of the pupils at the school, early marriage in case of girls and poor economic conditions.

N.K. Dave in his study on, “School Drop outs among Scheduled Castes: A Problem awaiting Investigation”, one of the most easily
observable educational problem of the Scheduled Castes is a comparatively higher rate of drop out at primary and secondary school. The problem which deserves through investigation. This brief note is however, prepared as an explanatory attempt on the basis of discussion with the principle and the teachers of a senior secondary school for girls rise on the Ashram schools. The school offers educational programme from class VI to X students and provides hostel facilities to the scheduled castes and other economically backward students. Over 50% of the students are drawn exclusively from the Scheduled Castes and 90% of the Scheduled Caste students are residents. They are provided free education lodging, board, clothes and supervise coaching.

Low Calibre, "The inability to cope with their studies is considered to be the single most important factors responsible for this phenomenon. This inability leads to their failure in the examinations which acts as a deterrent in two ways; first, the child who respects, feels dejected and shy to continue in the same class and second, her parents are required to pay for stay in the school hostel. The inability to cope with studies in attributed to various factors the most important among them is the syllabus. The NCERT syllabus which is effective in most of the schools is considered 'rather tough' for the scheduled caste children with "distinctly different socio-economic and
environmental background" illiterate and semiliterate parents cannot provide additional coaching required meeting the demands of the syllabus. Lack of concentration, lack of interest, and perhaps essential off-schools facilities lead to this state of affairs. Low level of aspirations is also considered to be one of the factors. The last but not the least important factor relates to a fault observation that more than adequate protection given to the Scheduled Caste student minimizes their stake in pursuing their studies and hence they tend to become careless.

The studies reviewed above lead to the following conclusions:

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

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

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

Members of the upper castes, viz. Brahmans, Baniyas, Mahajans, Rajputs, etc. have greater chances of acquiring University education than the members of lower castes, Scheduled Tribes and other backward communities. Urban population has greater access to the institutions of higher learning in comparison to the rural population. Men have greater chances of acquiring higher education than women. Non Muslims (Sikhs and Hindus except Scheduled Castes and Scheduled Tribes) have greater access to higher education than the Muslims.

Studies relating to Barak Valley lead to the similar conclusions as those conducted in other parts of the country.