CHAPTER-3
SOCIO-ECONOMIC AND EDUCATIONAL PROFILE

Introduction

The chapter aims to map the social, demographic and economic profile of research site, which also includes the overall profile of Uttar Pradesh. By doing so, it tries to particularly delineate the educational status of Uttar Pradesh. Caste dimension is highlighted through agrarian order as well as economic and educational differences in Uttar Pradesh. This chapter is organised into three sections, where the first section provides a snapshot of demographic, economic and administrative order. Second section focuses on educational status of Uttar Pradesh and third section particularly deals with socio-economic condition of Scheduled Caste in Shrawasti.

Social and Demographic profile of Uttar Pradesh

Before outlining the socio-economic and educational background of the state, a brief geographic, demographic, and administrative arrangement is provided. Uttar Pradesh, a state located in Northern India, is presented with the variety of geographical land and cultural diversities. It is often described as the “Hindi-speaking heartland” of India (UNDP Report 2007). Its boundaries are connected with Nepal on the North, Himachal Pradesh on the north-west, Haryana on the west, Rajasthan on the south-west, Madhya Pradesh on the south and south-west and Bihar on the east (UNDP Report 2007). After the creation of Uttaranchal (now renamed as Uttarakhand) as a separate state in November 2000 due to its socio-cultural and economic identity and being a backward region, had legitimate claims for a separate statehood (Singh 2011: 220). Hindi and Urdu are the main language of UP, however there are many other languages with diverse dialect i.e. Awadhi, BrajBhasha, Bundeli, Kannauji and Khariboli. The languages do vary with the geography of state. In the eastern region, Bhojpuri and Awadhi are spoken, while in the central region i.e. Lucknow, Urdu is used for communication as the local language (UNDP Report 2007).

In terms of its administration the state is divided into these strata for proper governance. The state is the land locked body comprising of eighteen (18) mandals
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(zone), seventy-one (71) districts, three hundred twelve (312) sub-districts/tehsils, six hundred forty-eight (648) statutory towns, two hundred sixty-seven (267) census towns, and one lakh six thousand seven hundred and four villages after freezing administrative boundaries by the state government before Census 2011. The corresponding figures in 2001 were different because in 2001 the numbers of districts in Uttar Pradesh were seventy. In 2011 Census it was counted as seventy-one with the formation of one district as Kanshiram Nagar (Census of India 2011).

The demography of the state delineates its caste, ethnic and religion features. Uttar Pradesh is known to be the most populous state of India with its contribution of 16.16 percent (Census of India 2011) to the whole population even after the division of Uttar Pradesh in November 2000. According to Census 2011, Uttar Pradesh’s total population is 199,581,47 (Census 2011) out of which 155,111,022 (77.72 percent) population lives in rural areas and its total urban population is 44,470,455(22.28 percent). The population of Uttar Pradesh has registered a growth of 20.09 percent during the recent last decade (2001-11). In terms of rural and urban decadal growth, it is recorded as 17.81 percent and 28.75 percent respectively. The state has the largest share of rural population, i.e., 18.62 percent of the country’s rural population for the decade (Census of India 2011). If the population of the state is seen on the basis of religion, then it is to be marked that Hindu comprises of 80.5 percent and Muslim of 18.5 percent. The remaining 0.9 percent of population belongs to other religious minorities like Sikhs, Buddhist, Jains and Christians.

The Hindu population comprises of 45 percent of Other Backward Castes, 13 percent of Brahmins, 7.6 percent of Thakurs and 21.15 (35,148,377) percent of Scheduled castes. Therefore, among all these sections the OBCs have the highest composition. The total rural population of the state is 87.7 percent. As Hinduism is the largest religion of the state (80.6 percent), the SCs who follow Hinduism account to 99.3 percent. The remaining SCs follow Buddhism –0.6 percent and Sikhism – 0.1 percent respectively (Census of India 2001).

In term of Scheduled Caste demographics, Uttar Pradesh constitute a total number of 66 Schedule Caste (SC) in which, Chamar (deals with skinning of dead animals and shoe making business) has the highest number accounting to 19,803,106 (56.3 percent) and Pasi (acknowledged as cultivator of trees) constitutes 5,597,002 (15.9
percent) as second highest category of the total Dalit population (Census of India 2001). Three other SCs in the descending order are Dhobi (washer man community), Kori (Hindu weaving community), and Balmiki (scavengers and sweeping community). Gond (traditional agriculturalist), Dhanuk (traditional bamboo basket makers) and Khatik (butcher or hunter community) constitute five percent of the total SC population (Singh 2004:432). Other than these there are nine more castes which belong to SCs viz. Rawat, Baheliya (hunting, game-keeping and bird catching group), Kharwar (cultivating and land holding community,) Kol (landless mostly dependent on forest for their livelihood) constitute total 4.5 percent to the whole SC population of the state (Census of India 2001). The remaining forty-nine castes of SCs along with the generic castes constitute the balance three percent to the state. As many as seventeen SCs some of which are Gharami, Lalbegi (sweeping community), Bajgi and Khorot are very small in numbers less than 1000.

Population distribution along the gender lines revealed a bleak feature. The total number of women in Uttar Pradesh is 94,985,062 (47.59 percent). The number of women per males is approximately far less than 2 percent. The sex ratio of Uttar Pradesh is 908 females per 1000 males which is less from all India sex ratio i.e. 940 females per thousand males. However, rural region shows a better picture than the urban region. The sex ratio of rural Uttar Pradesh is 914 females per 1000 males and whereas the sex ratio of urban Uttar Pradesh is 888 per 1000 males (Census of India Report 2011).

Economy and Caste in UP

Uttar Pradesh is one of the India’s most backward states. Land is the single most important resource of livelihood of the state which is deficient in mineral wealth (UNDP Report 2007). Uttar Pradesh is commonly divided into east, west and central Uttar Pradesh, and it is commonly accepted that the east-west divide represents two extremes regarding economic development, poverty and so on (Byres et.al. 1999:184). The eastern tract is flood prone with periodic occurrences of droughts and is underdeveloped. It is characterised by impeded drainage leading to water logging during the rainy season, affecting sowing and crop yield (Pant 2004:3463). As Dreze and Gazdar (1996) writes that eastern Uttar Pradesh has insignificant economic growth during last three decades (ibid:49).
Economic order reveals the existence and sustenance of caste and other forms of inequalities. The Uttar Pradesh’s economy is totally dominated by agriculture (Dreze and Gazdar 1996:37), which represents at least 40 percent share of the state gross domestic product (GDP) and 75 percent of its employment. Being predominantly an agrarian economy, 58% of the land in the state is cultivable land, as compared to the figure of the whole country which is 45 percent (Chaturvedi et. al. 2011:170). The turning point of the state agrarian history first came with the zamindari abolition act under which the reforms of land revenue and property rights were done it was followed by India’s independence. This reform abolished the role of intermediaries in the land revenue system, and led to a clearer definition of private property rights in land. The structure of ownership of land remained, more or less, the same since then (Dreze and Gazdar 1996:37).

Eastern Uttar Pradesh has been historically dominated by landlords whereas in the western Uttar Pradesh middle and large peasants are more predominant than anywhere else in the state. It is because the British reinforced these differences through their land tenure systems, and through the concentration of government agrarian investment in western parts of the state. Since independence, the high caste landlords of the east have kept this part of Uttar Pradesh in stage of ‘semi-feudal’ capitalism where not even a landlord-based agrarian system had much impact. The landlords here have by and large stuck to unproductive rent appropriation, cultural and ideological domination by the high caste landlords continues to prevail mostly in the east (Lerche 1998:30). The average size of land holdings in the state is less than one hectare. It was found that upper caste Hindus who are not traditionally agriculturalist own the bulk of land and the agricultural labourers normally belong to schedule castes (Shanker 1988:1515 and Lerche 1998:29).

Three categories of household may be identified in rural Uttar Pradesh based upon their position in relation to the four-fold Hindu Varna system. According to the 1931 Census of India, the last Census for which caste figures are available shows that upper castes (mainly Brahmmins and Thakurs) constituted roughly 20 percent of the population of the Uttar Pradesh. Such as, they are the significant owners of land. The other category of households in Uttar Pradesh constitutes a division of “intermediate castes” including the Jats, together with upper sections of OBCs, such as Yadavs. These “intermediate castes” belonging to the Hindu frequently control access to
political and economic power in rural parts of Uttar Pradesh. The rest of Uttar Pradesh’s population mainly comprises of Muslims, poor castes within the OBCs category, often called Most Backward Castes (MBCs) and Scheduled Caste, who are located outside the fourfold *Varna* caste hierarchy. Rural households of Uttar Pradesh among Muslims, Scheduled Caste and MBCs typically possess little or no agricultural land and work in exploitative, poorly paid and insecure conditions. This is especially true for Scheduled Caste, who have historically suffered from the stigma associated with being classed as “untouchable” (Jeffrey 2005: 2086, 2087 and Jeffrey et. al. 2008:1368).

Relationships between landowners and labourers have also changed with the increased education, economic power and political mobilization of members of lower classes and castes earlier it was only in the hands of upper castes. At the same time, in much of rural India there has been a large-scale relocation of land authority from land lords to the state. While the shift from landlord to state authority exist in terms of ideals of government planning, but still, dominant castes and descendants of landowners have not so much been replaced by state institutions as they have become mediators, pathways to institutions (Pinto 2008:7).

For instance, a prosperous, socially confident and politically influential set of rich *Jat* farmers emerged in North-Western Uttar Pradesh in the first four decades after independence; partly as a result of improvements in agricultural production. During 1990s they faced new threats to their power associated with the rise of lower castes. They addressed these threats by trying to influence the operations of local government and by investing in their children’s education- strategies, which farmers imagined is-forms of waiting (Jeffrey 2012:2). Economic reform threatened the accumulation strategies of many sections of the heterogeneous middle class, who typically came from middle ranking castes. Economic reforms while, benefitting some sections of the lower middle classes, access to state subsidies, reduced the availability of government jobs and undermined state services such as educational and health facilities (Jeffrey 2012:7).

Rich farmers faced critical challenges to their power in 1980s-90s. Most notably the economic reforms threatened to undermine the availability of farming. Rich farmers also faced a growing threat from the rise of lower caste. Patterns of low caste political
resistance vary regionally in India: in South India, there has been much longer history of mobilisation against upper castes than in many northern states. But during 1980s-90s, in disparate regions of India, there is a growing tension between rich farmers and sets of newly mobilized and increasingly confident lower caste political agents. This double threat from economic reforms and low castes-to the historical privileges of diverse middle-class fractions affected not only rich farmers, but also members of salaried lower middle class, who found their access to government employment curtailed, and merchants and small business people, whose capacity to extract rental income and subsidies from the local state was put in jeopardy (Jeffrey 2012:39).

Given the scenario of economic disparity based on caste, scholars argue that the state and central government must carry out a pro-active drive to protect and restore Scheduled Caste land, strengthen the SCs, ST Atrocity Act and its implementation. Land encroachment constitutes a continuum of violence against Scheduled Caste. As Scheduled Caste asserts their basic rights, it is the state responsibility to implement laws related to land and human rights. We need to stop looking the other way when we see the obvious injustice perpetuated (Meghwanshi and Shridharan 2015:11).

**Elementary Education Profile in Shrawasti**

After, providing a brief picture of geographic, demographic, administrative and economic arrangements of the state it is imperative to discuss state’s educational profile of the state. The total literacy rate of India registered as 74.04 percent, whereas Uttar Pradesh constitutes of 69.72 percent. Uttar Pradesh has the lowest literacy rate in the country along with Bihar, Madhya Pradesh and Rajasthan, which is also called as BIMARU states. Uttar Pradesh has enumerated 118.42 million literates in the last census survey. Among this 88.39 million (67.8 percent) are recorded from rural areas and from urban area it is 30.02 million (77.2 percent). Male literacy rate is 78.48 percent, which is comparatively higher than female literacy rate (55.61 percent) in rural areas. In urban areas, it shows a better snapshot for instance, the male literacy is 88.75 percent and female literacy is 71.68 percent (Census of India 2011). According to Census of India 2011, literacy rate of the population is defined as “the percentage of literates in the age-group of seven years and above. Literates are defined as a person aged 7 years and above who can both read and write with understanding in any language is taken as literate”. A person who can only read but cannot write is not
literate. It is not necessary that to be considered as literate, a person should have received any formal education or passed any minimum educational standard.

### Graph 3.1: Literacy Rate of Male and Female (in Percent)

<table>
<thead>
<tr>
<th></th>
<th>Total</th>
<th>Male</th>
<th>Female</th>
<th>Urban</th>
<th>Rural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>India</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Uttar Pradesh</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Shrawasti</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>74.04</td>
<td>67.7</td>
<td>74.04</td>
<td>67.7</td>
<td>74.04</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>82.14</td>
<td>77.3</td>
<td>82.14</td>
<td>77.3</td>
<td>82.14</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>65.46</td>
<td>57.2</td>
<td>65.46</td>
<td>57.2</td>
<td>65.46</td>
</tr>
<tr>
<td><strong>Urban</strong></td>
<td>54.1</td>
<td>63.7</td>
<td>54.1</td>
<td>63.7</td>
<td>54.1</td>
</tr>
<tr>
<td><strong>Rural</strong></td>
<td>79.1</td>
<td>68.8</td>
<td>79.1</td>
<td>68.8</td>
<td>79.1</td>
</tr>
</tbody>
</table>

**State’s Initiatives for Elementary Education in Uttar Pradesh**

The state has taken number of major initiatives in the area of primary/elementary education with the support of Central government over the years. These programmes have been discussed briefly to give better understanding of the structure of elementary education of Uttar Pradesh. Since most of the programmes are started up by central government has been taken into account by Uttar Pradesh.

**District Primary Education Programme – 1994**

The Centrally-Sponsored Scheme of the District Primary Education Programme (DPEP) was launched in 1994 as a major initiative to revitalize the primary education system and to achieve the objective of universalisation of primary education and Uttar Pradesh has successfully implemented it.

**Mid-Day Meal Scheme**

Mid-day Meal is implemented as a joint effort of the Government of India and the State Government of Uttar Pradesh. The Government of India implemented this scheme from 15 August, 1995. Under the scheme, students from government- and state aided Primary Schools, from classes 1-5, who had minimum 80 percent attendance, were provided 3 kg of wheat or rice per month. However, it was observed that the benefits of the scheme did not completely go to the students and the grains were distributed among their family members. Therefore, to make the scheme
student-focused, the Supreme Court, in 2004, directed to implement the Mid-day Meal programme in the form of ‘cooked meal’ in Primary Schools. Subsequently, keeping in view the success of the programme, mid-day meal scheme is also being implemented in the Middle schools in the educationally backward blocks since October, 2007. The programme has been further extended to cover all blocks and middle school in urban areas too. The present Mid-day Meal Programme covers all the primary and middle schools of the State. Mid-day meal must be prepared within the school premises with a minimum content of 300 calories and 8-12 grams of protein each day for a minimum of 200 days. By 2006, the MDM scheme was near universal in all states, following public mobilization efforts to encourage states to act. This is a centrally funded scheme in that the central government provides grains, funds, transportation and also pays food preparation costs, though the state government is responsible for providing the physical infrastructure for cooking the meals. The scheme provides lunch to 120 million children approximately in every school in India as well as Uttar Pradesh.

**Sarva Siksha Abhiyan**

The Government of India (2000-1) started the programme called Sarva Siksha Abhiyan with a slogan “Sab Padhe Sab Badhe”. Indian Government programme aimed at the universalization of elementary education within a certain time period, as also mandated by the 86th amendment to the Constitution of India providing free and compulsory education to children of ages 6–14 years – as a fundamental right. The programme was pioneered by Atal Bihari Vajpayee, the then Prime Minister of India. Sarva Shiksha Abhiyan (SSA) is an effort to universalize elementary education by community-ownership of the school system.

It is in response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities to all children, through provision of community-owned quality education in a Mission mode. The programme is looking to open new schools in those habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. Existing schools with inadequate teacher strength are provided with additional teachers, while the capacity of existing
teachers is being strengthened by extensive training, grants for developing teaching-learning materials and strengthening of the academic support structure at a cluster, block and district level.

SSA provides interventions for out of school children, Research, Evaluation, Supervision and Monitoring, Management Cost, Learning Enhancement Programmes, Innovative activity for girls’ education, early childhood care & education, interventions for children belonging to SC/ST, minority community, deprived children in urban areas and computer education specially for upper primary level. SSA seeks to provide quality elementary education including life skills. SSA has a special focus on girl's education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

The National Programme for Education of Girls at Elementary Education

The National Programme for Education of Girls at Elementary Level (NPEGEL) is a focused intervention of Government of India, to reach the “Hardest to Reach” girls, especially those not in school. Launched in July 2003, it is an important component of SSA, which provides additional support for enhancing girl’s education over and above the investments for girl’s education through normal SSA interventions.

The programme provides for development of a “model school” in every cluster with more intense community mobilization and supervision of girls enrolment in schools. Gender sensitisation of teachers, development of gender-sensitive learning materials, and provision of need-based incentives like escorts, stationery, workbooks and uniforms are some of the endeavours under the programme. The scheme is being implemented in Educationally Backward Blocks (EBBs), where the level of rural female literacy is less than the national average and the gender gap is above the national average; in blocks of districts, which are not covered under EBBs but are having at least 5% SC/ST population and where SC/ST female literacy is below 10%; and also in select urban slums.

Right to Education Act – 2009

The Right of Children to Free and Compulsory Education Act or Right to Education (RTE), was passed by the Indian parliament on 4th August 2009, it describes the modalities of the provision of free and compulsory education for children between 6
and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right to every child, when the act came into enforce on 1 April 2010.

The RTE Act 2009 has marked a historic moment to the children of India. The most important aspect of this Act is to ensure that the teaching-learning process is free from stress and anxiety (Sec. 29 RTE Act 2009), with obvious implications for curricular reform. Testing and school grading systems need to be reviewed to motivate children to deepen and widen their learning. Teacher accountability systems would need to ensure that children are learning and that their right to learning in an environment that is free from stress and anxiety is not violated.

This Act serves as a building block to ensure that every child has his or her right (as an entitlement) to get a quality elementary education, and that the State, with the help of families and communities, fulfils this obligation. All the children between the ages of 6-14 shall have the right to free and compulsory elementary education at a neighbourhood government school. There is no direct or indirect cost (for school fees, uniforms, textbooks, mid-day meals, transportation) to be borne by the child or the parents to obtain elementary education. The government will provide schooling free-of-cost until a child’s elementary education is fully completed.

These were the schemes proliferated by state government with assistance of central government. Over the period, schools and other physical infrastructures also the number of teachers have been increased. The state has adopted significant measures to grab children from socio-economically deprived groups into the education system. In spite of substantial progress in achieving 100 percent enrolments in the state through various programmes many children are not getting education due to existed inequalities in the system. Nevertheless, they are enrolled in government schools but one cannot say they are being educated at all. In other words, enrolment does not mean complete education. Education system not only shows gender differences but also caste inequality too.

The educational status of SCs and OBCs is much lower on elementary level than that of the upper castes in India among them particularly SCs (Mehrotra 2006:4263). The decadal growth in the percentage of SCs literacy rate is 20.1 percent during 1991-2001. Regardless of improvement, the literacy rate has been substantially lowered
than the national average (54.7 percent) accumulated for all SCs. Male literacy rate is 60.3 percent and female literacy rate is 30.5 percent in the Uttar Pradesh, which is very low as per national level i.e. 66.6 percent for girls and 41.9 percent for boys respectively (Census of India: 2001). The degrading status of elementary education/literacy among Scheduled Caste is a serious concern to lookup. As Srivastava (2006) writes in the context of Uttar Pradesh social group disparities in literacy still continue to be very large and education policy must attempt to overcome (ibid:57).

Source: District Census Handbook of Shrawasti 2011

Social Structure of Shrawasti

Shrawasti district came into existence in May 1997 (District Census Handbook 2011:9). Shrawasti district comes under Devipatan division. It is a newly created district carved out from district Bahraich. Shrawasti shares its border with district Balrampur, Gonda and Bahraich. Shrawasti is located near River Rapti. Shrawasti is located at distant of 165 kilometres from the state capital Lucknow.
Historical Background of Shrawasti District

While placing the gaze on its history, the founder of the city was king Shrawast the Suryavanshi king of Ayodhya, sixth descendant from Kakustha, and son of Yuvanasva. He is most likely to be identified with sage Shrawast. Who, according to some Buddhist sources gave his name to the city, as Shrawasti (District Census Handbook 2011:9). Shrawasti was the capital of the Kosala Kingdom during 6th century BC to 6th century AD. This prosperous trading centre was well known for its religious associations also. Sobhanath temple is believed to be the birthplace of the Tirthankara Sambhavanath in Jainism, making Shrawasti an important centre for Jains. It is also mentioned that a vast fort covered this city in which there were many temples having idols of Devkulikas (District Census Handbook 2011:9). As if, Uttar Pradesh is divided into four economic regions i.e. Western Region, Central Region, Eastern Region and Bundelkhand Region. Shrawasti comes in the eastern region. Shrawasti district has been considered as one of the most backward districts in the state (RDPR 2007). The overall work participation rate in the district is 41 percent. It ranks on 250 positions out of a total of 640 backward districts of India. It is one of the 34 districts in Uttar Pradesh currently receiving funds from the Backward Regions Grant Fund Programme.

The district has two Tehsils (Bhinga and Ekona), 5 developmental blocks (Jamunaha, Hariharpur Rani, Sirsiya, Gilaula and Ekona which subsumed 536 inhabited villages with 97 percent of the total population inhabited in the rural areas (District Census Handbook 2011:10). Shrawasti district covers 1,640 square kilometres of areas. Moreover, the density of population is 461, which is lower compared to the state’s average of 690. There is no town in the district in which has more than 50,000 people live in it. Bhinga town is district’s headquarter of Shrawasti and its total population is 23,780. The population of Shrawasti mainly speaks Hindi and Awadhi for communication.

Demographic Structure

In 2011, Shrawasti had total population of 1,117,361. The total number of male and female population is 5,93,897 and 5,23,464, respectively in the district. The district accounts for 0.71 percent of the whole Uttar Pradesh population. There was decrease of -5.02 percent in the population compared to population as per 2001. As if in the previous census of India 2001, Shrawasti District recorded increase of 27.21 percent to its population compared to 1991. According to Census of India 2011, the total population growth of Uttar Pradesh in this decade (2001-11) has increased 20.23
percent while there was a decadal increase of 30.5 percent in the population for Shrawasti. The proportion of scheduled caste population is 16.9 percent and the proportion of scheduled tribe is around 0.5 percent (see Table 3.1).

**Table 3.1: Demographic and Infrastructure**

<table>
<thead>
<tr>
<th></th>
<th>Shrawasti</th>
<th>Uttar Pradesh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>11,17361</td>
<td>19,98,12,341</td>
</tr>
<tr>
<td>Male</td>
<td>5,93897</td>
<td>10,44,80,510</td>
</tr>
<tr>
<td>Female</td>
<td>5,23464</td>
<td>9,53,31,831</td>
</tr>
<tr>
<td>Population Growth in decade (2001-2011)</td>
<td>30.5</td>
<td>20.2</td>
</tr>
<tr>
<td>Percentage of total Population</td>
<td>0.7</td>
<td>16.16</td>
</tr>
<tr>
<td>Sex Ratio</td>
<td>881</td>
<td>912</td>
</tr>
<tr>
<td>Child Sex Ratio</td>
<td>928</td>
<td>902</td>
</tr>
<tr>
<td>Density/square kilometre</td>
<td>681</td>
<td>829</td>
</tr>
<tr>
<td>Area (Square kilometres)</td>
<td>1633</td>
<td>2,40,928</td>
</tr>
<tr>
<td>Literacy (in percent)</td>
<td>46.7</td>
<td>67.7</td>
</tr>
<tr>
<td>Male Literacy</td>
<td>57.2</td>
<td>77.3</td>
</tr>
<tr>
<td>Female Literacy</td>
<td>34.8</td>
<td>57.2</td>
</tr>
<tr>
<td>Child Proportion (0-6 Age)</td>
<td>18.9</td>
<td>15.4</td>
</tr>
<tr>
<td>Schedule Caste population</td>
<td>1,89,334</td>
<td>4,13,57,608</td>
</tr>
<tr>
<td>Scheduled Caste population (in Percent)</td>
<td>16.9</td>
<td>20.7</td>
</tr>
<tr>
<td>Literacy rate of Scheduled Caste (in Percent)</td>
<td>Total - 40.9</td>
<td>Total - 60.9</td>
</tr>
<tr>
<td></td>
<td>Male-50.3,Female-29.8</td>
<td>Male-71.8,Female-48.9</td>
</tr>
<tr>
<td>Scheduled Tribe population</td>
<td>5,534</td>
<td>1134273</td>
</tr>
<tr>
<td>Scheduled Tribe population (in Percent)</td>
<td>0.5</td>
<td>0.6</td>
</tr>
<tr>
<td>Literacy rate of Scheduled Tribe (in percent)</td>
<td>43.1</td>
<td>55.7</td>
</tr>
<tr>
<td></td>
<td>Male-53.4,Female-32.2</td>
<td>Male-67.1,Female-43.7</td>
</tr>
<tr>
<td>Total number of Educational Institutions (Government 2015-16)</td>
<td>888</td>
<td>113947</td>
</tr>
<tr>
<td></td>
<td>Primary schools 396</td>
<td>Primary schools 46431</td>
</tr>
<tr>
<td></td>
<td>Upper Primary</td>
<td>Upper Primary</td>
</tr>
</tbody>
</table>

*Source: District Census Handbook of Shrawasti 2011. udise.in/reports*
As Census of India 2011, shows that density of Shrawasti district is 681 persons per square kilometre. Out of the total population of Shrawasti in 2011, 3.5 percent people lives in urban sites of district whereas a huge number of population 96.5 percent live in rural settings. In total, 38,649 people lives in urban areas in which, males are 20,216 and females are 18,433. The overall sex ratio of the district is 881 per 1000 males, whereas the state’s overall sex ratio is comparatively high that is 912 per 1000 males.

This picture shows a pathetic picture of sex ratio in the district (District Census Handbook Shrawasti 2011). As per Census of India 2011, the literacy rate of Shrawasti is 46.7 percent with very sharp gender inequalities in literacy rates (male and female literacy are 57.2 and 34.8 percent, respectively). Whereas the literacy rate in Uttar Pradesh is 67.7 percent. This figure is lower than the national average that is 74.04 percent. In that male literacy is significantly higher 77.30 percent while female literacy is much lower at 57.2 percent indicating significant gender differentials in education. Similarly, overall literacy rate in Uttar Pradesh in urban region is 75.14 percent and in rural area it stands at 65.46 percent.

**Hariharpur Rani Block**

After providing a broader picture of district’s social and demographic arrangements it is necessary to portray the selected block. This study has been conducted in one of the blocks of the Shrawasti district. The name of that block where the study has been conducted is Hariharpur Rani which is located on the northern part of the Shrawasti. It comes under Bhinga tehsil (district headquarter). Its border is connected internationally with Nepal in the North (source map of Shrawasti). In its north-east block Sirsia is situated and on western part Jamunaha and Ekona on the southern part. The Gilaula block lies on south west of the Hariharpur Rani block.

**Demography of Hariharpur Rani block**

This block comprised of 78 revenue villages (District Census Handbook Shrawasti 2011) among which 15 villages has been undertaken for this study according convenience moreover, time constrain. The population of these 15 villages are composition of various castes. It inculcates 300 hundred government school going children from 178 households of the Scheduled Caste community of the age of 6-14
years. Among them the total numbers boys and girls respondents were 176 and 124 respectively (see Table 3.2).

<table>
<thead>
<tr>
<th>Table 3.2: Demography of Harigharpur Rani block</th>
<th>Unit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>198480</td>
</tr>
<tr>
<td>Male</td>
<td>106476</td>
</tr>
<tr>
<td>Female</td>
<td>92004</td>
</tr>
<tr>
<td>Total habitated Village</td>
<td>78</td>
</tr>
<tr>
<td>Percentage of total Population (in Percent)</td>
<td>17.76</td>
</tr>
<tr>
<td>Sex Ratio</td>
<td>864</td>
</tr>
<tr>
<td>Child Sex Ratio</td>
<td>932</td>
</tr>
<tr>
<td>Sex ratio of Scheduled Caste</td>
<td>849</td>
</tr>
<tr>
<td>Area (Square kilometres)</td>
<td>1633</td>
</tr>
<tr>
<td>Literacy (in Percent)</td>
<td>42.17</td>
</tr>
<tr>
<td>Male Literacy</td>
<td>52.22</td>
</tr>
<tr>
<td>Female Literacy</td>
<td>30.32</td>
</tr>
<tr>
<td>Total Number Educational Institutions (Government 2015-16)</td>
<td>157 Primary Schools 60 Upper Primary Schools</td>
</tr>
<tr>
<td>Schedule Caste population</td>
<td>24328</td>
</tr>
<tr>
<td>Percentage of total Scheduled Caste population in block (in Percent)</td>
<td>12.26</td>
</tr>
<tr>
<td>Literacy rate of Scheduled Caste (in Percent)</td>
<td>40.9</td>
</tr>
<tr>
<td>Scheduled Tribe population</td>
<td>16</td>
</tr>
<tr>
<td>Total Scheduled Tribe population (in Percent)</td>
<td>0.01</td>
</tr>
<tr>
<td>Literacy rate of Scheduled Tribe (in Percent)</td>
<td>43.04</td>
</tr>
</tbody>
</table>

Source: District Census Handbook of Shrawasti 2011

This section will provide an overall picture of the socio-economic profile of the villages in Shrawasti through data in terms of nature of family, composition of family members, sex of head of the family, parents’ educational status and occupational status, households and resources etc.
Nature of Family

Education of a child depends upon the educational and economical status of their family. Mostly, in rural areas in India people still live together in joint families. The family is a unique institution in that it is at one and the same time both a private and the visibly public institution (Patel 2005:15). There are mainly two types of families are recognised in India such as nuclear and joint family.

Graph 3.2 shows that more than half of the household 57 percent families reside as joint or complex family structure and remaining of the households, which is 43 percent resides in nuclear family structure in Shrawasti. As it is also known that villages are in transition but here in Shrawasti according to data it shows that villages still prefer to have attributes of joint family. There might be various factors behind it, among them few could be narrated here in relation to that as if the most instrumental factor is economic one. For instance, if they have more persons in their family they would be able to earn more. The urge to earn more is also one of the factors of growing population in villages. In joint family structure, number of family members is mostly high.

Number of Family Members

Here it could be also considered as these families are sort of extended families whereas in nuclear family, numbers of the family members are comparatively less. For consideration, it varies from four to six persons in small households. The data reveals that strength of family members also effect the educational levels of these children because most of the family members are engaged in the process of earning money.

Graph 3.3 shows that number of members in a household varies from five to eleven whereas the average of the family members in the household is eight. However,
average size of household of Shrawasti is 5.9 (District Census Handbook Shrawasti, 2011), whereas scheduled caste family has seven to eight members. 36.3 percent has eight family members and 33 percent family has seven family members in their homes.

Gender of the Family Head

Indian Society is mainly dominated by male members, where all the decisions are taken by male members in the households. Graph 3.4 shows that only six household or it could be said that only two percent women were head of their families and in majority 98 percent households had male person as head of family. According to data these two percent families, who had female member as head of the family are either widow or separated. The above line replicates that female member as head of family are only in those households where adult males were not present. It shows a huge prevalence of patriarchal influence in the households. Patriarchal influence does not allow males or females to act free from biasness. Patriarchy refers to female oppression through society by the male members. But, it is also a fact that women are the perpetuators of the patriarchy too. The fact that elementary schooling of a child is certainly determined by his/her parents on the basis of their socio-economic status.
While writing about gender of the head of the family, one thing that triggers whether the gender of the head of the family influences a child’s education? In response to that, the data explicates that gender of the head of the family does not decide a child’s education rather their socio-economic and educational status of the parents. Here one point is noticeable that in Shrawasti most of the families pay more attention towards boys’ education instead on girls’ education.

Excerpts from an interview with a boy from class six in Manka Chowk village in Hariharpur Rani block that, “Hamaar papa kahat hai humse ki roz school java karo par hamka school jaawe ka man nahi karat par school na jao to papa marat hai. Aur didi 8 ma padhti hai to unka nahi kehat school jaaye karo roz, unka kehat hai aaj ghare ruk jao kaam bahut hai.”

(My father asks me to go to school regularly but if I do not go he beats me. Simultaneously my sister who studies in class VIIIth does not go to school regularly and my father does not scold her. Instead he asks her to stay back at home arguing that there is so much work pending in the house.)

**Educational Status of Parent’s**

Educational status of parents affects the education of their ward too, India is a paternal society, where father or male member is consider as parent of a child. Many children are excluded from the education since their parents are not aware of the benefits of education as well as they are first generation learners as their parents are illiterate.

![Graph 4.6: Educational Status of Parent's (in Percent)]
According to Graph 3.5, 41.7 percent parents of the total interviewed parents of children in 178 households were uneducated, they have been never enrolled in schools and those who were literate were mostly had completed primary education. Similarly, 24.7 percent parents had completed primary education only and 17 percent parents had completed their upper primary schooling. Those who were passed high school are 11.3 percent, whilst 4.3 percent parents were completed their intermediate degree and only one percent or can say only three parents were graduated in the Shrawasti.

The factors which are responsible for their (parents) illiteracy are rooted in tradition and society. Traditionally Scheduled Castes have been denied property rights. The caste hierarchy, as a system of occupational and social assignment, has relegated Scheduled Caste to the periphery of the occupational realm. The Scheduled Case rural workforce in India is predominantly employed in the agriculture sector and its dependence on agriculture sector is more prominent than that of the non-Scheduled Caste population (Thorat 2009:48).

Parent’s Occupation

Graph 3.6, shows that 38 percent parents work as cultivator in agricultural land and 30 percent parents work as daily labour. According to the data there was a trend that after harvesting people migrates towards cities since they need money to complete their household amenities. Since Scheduled Caste community owns little area of cultivating land so they only produce that much amount of grain which is sufficient for their families only for a period of time. Many times, they face scarcity of food grains. Another source from where they get grains is the government ration shop which costs less from other places but for that also they need a substantial amount of money. Around 22.7 percent parents (who are mainly male members) have been migrated from the village to the city i.e. Lucknow, Delhi and Gujarat in search of work for a fixed period of time such as one year to as many as they want. Out of
total 6.3 percent parents work in dominating person’s field or house (who are mostly upper castes having sizeable amount of cultivating land) within their village or outside or in nearby villages. Only 1.3 percent runs their own small business for their livelihood such as selling ground nuts in huts etc. Mostly Scheduled Castes were engaged in marginal works such as wage labourers in the farm and the rural non-farm sectors. It was more apparent that the workforce of this social group faced a two-fold discrimination—first, it has limited access to agricultural land and other capital assets; second, limited access to income generation and livelihood opportunities further relegated it to the periphery, thereby leaving it with no option but to engage in manual wage labour.

**Parent’s Education and Monthly Family Income**

The total family income is effected by the income earned by head of the family and other members of the family, especially father’s income, but it is also found that income of a person depends upon the educational and social status too. The caste based occupation had been prominent in India since long but now the nature of indulging into an occupation has been shifted. Moreover, their statuses have not been upgraded in the society because they are mostly engaged in group D and C (peon, clerks etc.) kind of job or in unorganised sectors as helpers (Thorat and Newman 2007:4122).

The statuses of the Schedule castes have not been changed truly yet after the six decades of independence. So, people from marginal communities in rural areas lies on the lower strata of the kind of works they are engaged in such as labourers on the construction site or in other’s field. In globalised era, occupation depends on the qualification of the person because nowadays societies are highly division based society which demands specialisation in the stream. It is imperative to discuss parent’s and their monthly family income in the research site.

Table 3.3 shows that more than eighty percent (83.3 percent) of Scheduled Caste families’ monthly income is less than 5000 rupees per month. These were the groups, who have small piece of land in their villages and they also work in other’s field in peak days of harvest. Whereas only 9.7 percent income was 5000 to 8000, these are those people who have migrated to cities in search of job. They work in nearby city areas as marginal workers in the factories or on construction sites or work as
attendant/helper in big shops. These groups are those who have passed metric. Only 7 percent family’s income is above 8000 rupees per month. This group belongs to those who have passed intermediate and graduation.

**Table 3.3: Parent’s education and Monthly Family Income**

<table>
<thead>
<tr>
<th>Father’s Education</th>
<th>Monthly Family Income (in Rupees)</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>below 3000</td>
<td>3001 - 5000</td>
</tr>
<tr>
<td>Uneducated</td>
<td>58 (19.3%)</td>
<td>55 (18.3%)</td>
</tr>
<tr>
<td>Primary</td>
<td>30 (10%)</td>
<td>38 (12.7%)</td>
</tr>
<tr>
<td>Upper Primary</td>
<td>10 (3.3%)</td>
<td>33 (11%)</td>
</tr>
<tr>
<td>High School</td>
<td>7 (2.3%)</td>
<td>13 (4.3%)</td>
</tr>
<tr>
<td>Intermediate</td>
<td>0 (0%)</td>
<td>6 (2%)</td>
</tr>
<tr>
<td>Graduation</td>
<td>0 (0%)</td>
<td>0 (0%)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>105 (35%)</strong></td>
<td><strong>145 (48.3%)</strong></td>
</tr>
</tbody>
</table>

The above picture shows that how educational attainment leads to earning higher economic rate. Thus, Scheduled castes need more attention in provisioning of education to them so that they could climb up in the social strata. Despite all the provisions with regard upward mobility of the Scheduled Caste the low level of education barred them to reap the benefits of reservations and other such provisions (Jha and Jhingran, 2005:121).

**Dwelling**

The social status of a person is also portrayed through his/ her living conditions; such as type of the house, location of the house, facilities available in the house. In general,
people build houses to provide shelter to them but the kind of house they build is
determined by their socio-economic status.

The durability of houses and
the kind of security they
provide to its residents
broadly depends on the type
and quality of material one
has used in building the
house. Graph 3.7 shows that
about 58 percent of the people
of the said community live in
Kachcha houses as people
do not have sufficient income to build pakka houses. Kachha houses are built of those
materials which have to be replaced often both walls and roofs such grass, bamboos,
unburnt bricks, mud and that etc (District Census Handbook Shrawasti 2011:i).
Hence, they do not have any other option instead of living under the kaccha house
since they lack of money.

Only 6.7 percent people live in pakka houses among them few have got financial
support under government schemes to build a room or two. Puchha houses (consist
walls and roofs mainly) are built with hard/permanent materials such as stones,
cement bricks concrete burnt bricks. Since it costs a huge amount of money to build
house which seemed rare to afford by a population of the village. Around one third of
the house hold that is 35.3 percent live in mixed house which was partially made of
permanent material and partially made of temporary materials which have to be
replaced frequently. It is a fact that they build these kind of houses in necessities such
as to save themselves, their cattles and grains from rain and other disasters. More than
half of the population that is 58 percent live in kaccha houses, which indicates the
levels of poverty amongst people in Shrawasti.

Locations of Houses

Scheduled Castes mainly live in rural areas. Scheduled Castes continue to live in
clusters physically segregated from other households in outskirts villages and located
distantly from higher caste population (Nambissan 2006:234). Scheduled Caste
habitation is deliberately earmarked in an undesired location or direction, to maintain a social distance from caste Hindus and their ‘sacred’ activities. This signifies a space-temporal and geographical social exclusion of Scheduled Caste people.

Mallick and Malik (2016) argued that upper caste Hindu believe that as winds do not normally blow from a southern direction, they will not get polluted nor will the shadow of a Dalit household reach them if lower caste habitations are located in southern areas. Possibly, the Hindu Vastu Shastra (ancient science of architecture) also justifies this direction as inauspicious location. So, the caste, religious practices and beliefs of dominant Hindus decide the location of Dalit habitations, hence they segregate, isolate and impose constrictions, in whatever manner they wish to, according to their own convenience (ibid:221).

As it represented in the Graph 3.8 shows that only 12.7 percent Scheduled caste household are live inside the main village where other castes live such as Brahmins, Rajputs and Yadavas etc. whereas 27.7 percent live in aside of the main village – specially at the edge of village from where nobody lives other than of those castes. A large number of population which is 59.6 percent of scheduled caste community habitats on the outer boundaries of the main village. It is observed in the field that among Scheduled Caste community mainly few castes live on the toes of the villages. The irony is that one can easily trace someone’s location by knowing their caste as identity in rural areas. Since these localities are named after their castes. Chamar, Pasi and Dom community habitations were mainly situated outside of the village because of their association with traditional work (menial work).
Although, caste based clusters are common for all caste groups in rural India, contrast to other cases where mixed housing is also common, SCs face complete segregation even today. These Scheduled Caste localities often happen to be the more complex localities in terms of access and facilities (Jha and Jhingran 200:125). This kind of segregation tends to corner all kinds benefits of governments schemes.

**Infrastructure in the Household**

The kind of infrastructure is available in the house the life of the resident will be more easy and healthy as well. The basic infrastructure is being discussed here such as personal vehicle for transportation, source of cooking fuel, source of drinking water and sanitation. As mentioned in the above Graph 3.7, about 60 percent of scheduled caste families in Shrawasti live in *kaccha* houses, which show their ability to live in adverse conditions due to their low economic status. Most of them were very poor and resource less.

<table>
<thead>
<tr>
<th>Table 3.4: Personal Vehicle for Transportation</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Frequency</strong></td>
</tr>
<tr>
<td>Cycle</td>
</tr>
<tr>
<td>Motorcycle</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>

According to the Table 3.4, around 94 percent of people have cycle in their houses, whereas only 6 percent people who have little source of income owned motorcycles. Tractors and threshers are essential equipments of agricultural families but none of the family in the habitat owned any of them. One reason behind this was the small piece of land and another is that their low economic status. They assume that why to invest so much money on tractor and thresher when we can rent it for some time when it is needed.

**Source of Cooking Fuel and Drinking Water**

Traditional source of cooking fuel (wooden fire and cow-dung cakes etc.) affects the quality of air and health also. It is one of the most important dimensions, as indoor air pollution together with the drudgery and lack of convenience associated with the use
of traditional fuels. Graph 3.9, shows that 75.5 percent household use wood as source of cooking fuel and 12.3 percent use farm waste material to cook food, whereas 9.7 percent use cow-dung to cook food. Only 1.7 percent household uses LPG (Liquid Petroleum Gas) for cooking food in their houses.

This reflects that mostly Scheduled Caste household are depend upon the traditional source of cooking fuel like firewood, cow dung farm waste material which produce indoor air pollution which cause different type of health hazards in girls child and women’s of their family who were bound to cook food in smoky environment which affects their health too (WHO Factsheet, 2011).

**Source of Drinking Water**

Water is considered as basic necessity of life but the fact that it is also not easily available for the common people. In case of Scheduled Castes Thorat, Jha and Jhingran (2005, 2009) argued that if a household has access to drinking water supplied from a tap or a hand pump/tube well situated within or outside the premises, it is considered as having access to safe drinking water (ibid: 23,125). Similarly, Jha and Jhingran (2005), wrote that in many areas in the country Scheduled Castes have to walk longer in search of water. In this context Graph 3.10, shows that 89.7 percent population are depend upon community hand-
pump, which were mostly outside of their locality and most of the cases these hand pumps are far from the scheduled caste houses or locality. Only 10.3 percent household have personal handpump within the houses or house premises. Around 88.70 percent households use open fields for toilet whereas 11.30 percent has their own toilets in their courtyard.

**Conclusion**

The chapter provides a social, economic and demographic arrangement of the State, District and lastly the selected block Hariharpur Rani. It also gives a snapshot of the status of elementary education in Uttar Pradesh. In this chapter, it has also been discussed throughout that how the socio-economic status of one can determine the educational and economic attainment. We also get aware that how schedule caste population are at the margins or one can say excluded from the mainstream society due to the stigma of caste attached to them.

While we talk about the socio-economic background of Scheduled Caste Children and their educational status, Uttar Pradesh is one of most backward states in that particularly eastern UP has insignificant economic growth. In context of education in UP social group disparities in literacy continue to be very large. When it comes to the Shrawasti Scheduled Caste Children household’s socio-economic status continue to be at par since 83% earn less than 5,000 per month. Therefore, how can we think of spending more on education rather to focus on their livelihood? Though, elementary education is free of cost but the kind of segregation they face in the school due to their caste and class can never be neglected.
Reference


Chapter 3

Socio-Economic and Educational Profile


District Census Handbook Srawasti 2011


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