CHAPTER I
INTRODUCTION
CHAPTER -1

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The term ‘education’ is believed to be derived from a word ‘educare’ which refers to the bringing up of the children both, physically and mentally. However, the word has also been used in many different ways. It is used as a process by which culture is transmitted from one generation to another one. Through education, society transmits to its new members, the expected ways of behaviour. T.Lynn Smith (1947:423), defines education, “as a process whereby the socially approved part of the cultural heritage is transmitted from one generation to the following one and whereby newly acquired knowledge is diffused among the members of the society.”

Education plays a vital role in all the spheres of a human life. It helps in developing physical, mental, intellectual and mental capabilities of a human being. Education has the potential to shape the personality in accordance with the societal values structure reflected in the knowledge content. It equips and trains a person to perform his role adequately in specific as well as in varied situations. Role of education is also in shaping man's life in modern times. Education is not only the means of acquiring the appropriate skills for getting access to modern occupation, it is also essential for expanding the stock of one's knowledge about the world and imparting necessary skills in using this knowledge for appropriately inter-acting with one's environment. In this sense, education opens the way for participation in various activities of the society.
Halsey (1962), observed that in the modern societies, education has more to do with the changing knowledge than with conserving it and more concerned with diffusing culture to wider social circles or to other societies than with preserving and transmitting the particular culture of particular group. “Education creates not only specific skills but also attitudes which may be more important in forsetting economic development than the specific skills created directly or indirectly by the educational process” Libenstein (1965).

Mahatma Gandhi has also rightly observed that, “By education, I mean all round drawing out of best in child and man, body, mind and spirit.” By this, he gives a complete meaning of education which covers all the aspects of a man and child. He emphasizes the whole development of mental, physical and spiritual aspect of the individual.

In Western countries, such as Britain and U.S.A., the education system has acted as a major channel of individual mobility and Andre Betellie (1969), believes that it is having a similar effect in India. W.E. Hocking (quouted by A.K.C.Ottaway; 1953), has also put it beautifully when he states that, “the education’s purpose is to communicate the type and provide for growth beyond the type.”

Education for a man is just like light in a dark room. Its significance for mankind has been constantly increasing. In fact, it is a true measure of progress. There is a saying in Sanskrit that ‘Vidya Bihin Pashu’ meaning that without education a man is just like an animal and how true it is. Further, it is also considered a sine qua non of attaining a better socio-economic status in
the society. It adds dignity, grace and prestige to one's social personality. It
directly influences one's attitudes, opinions and behaviour pattern. It is also
considered as a powerful media of reducing prejudices and discrimination in
societies torn by communal and social conflicts. It is also considered as an
important level of generating both horizontal and vertical social mobility.
Education is the key to social progress and development. It constitutes the
major factor in social status and social mobility. Education enables the
members of society to play new roles enjoined by industrialization. Inability
to play new roles would perpetuate the traditional occupational structure and
consequently the status quo.

Education, as far as it is concerned from the individual and societal
point of view, it is closely related to several factors, such as: Firstly, it is one
of the most important symbols of status and prestige in the society. Both in the
developed and under-developed societies, education was and still remains to
be the presence of a few privileged belonging to well- to-do families, and it is
linked with high status (Halsey, 1961:458). Secondly, in the modern times,
education is one of the major basis of socio-economic progress of the society
and the individual, “being so focussed with occupation that it may be seen as
part of the economic foundation of society” (Burton, 1962:48). Thirdly,
education is regarded as a major instrument of social change and
modernization and is considered “the key that unlocks the door to
modernization.” (Harbinson and Myres, 1964 : 181). It is only through
education that people can be brought out from their traditional ethos to adapt
to modern values of achievement orientation rather than ascriptive one's.
Forthly, education is a gateway for entry of the individual to the social class
of specialists, intellectuals and technocrats who occupy privileged positions in the modern society and are associated with special rights and privileges. Education and occupational system are so inter-linked that entry to occupation is conditional by performance under educational system (Gore, 1968:79). Finally, education is also a main source for seeking effective and unsolved political participation as it facilitates understanding of the political value and milieu in which they live. In a pluralistic society like India's, it can serve as a major means to seek political stability and crystallization of democracy and equalitarian values with added significance. The believe that, “A set of good schools civilizes a whole neighbourhood” is being increasingly recognized (Glass, 1961:395).

In modern education, the main aim is to develop the rational capacities of children over the entire period of their formal schooling. Through education, a teacher can develop the capacities of critical thinking and independence of thought and action so that their thoughts and actions cannot be governed by other people. Education in this context can be regarded as influencing both thought and behaviour of individual.

Max Weber (1946), develops the barrier for a typology of education, He classifies education into three categories. In the first category, an attempt is made to call forth and test inherent traits of individuals with an aim to unfold and realize them. These are generally characteristics of chrismatically sanctioned instructions and status groups. The second category comprises rote learning and moral exhortation, drill and impured habituation. It attempts to stereotype the individual in living with traditional routine and is characteristics of traditional societies. Third one constitute an attempt to
transmit to the individual certain traits with objective of training him for
special skills. It provokes individual to think and act independently. Such an
approach characterizes the educational spheres of rational bureaucratic
organisation. In present time, the third type of category of Max Weber's
classification is prevalent type of educational system.

Education is an important factor which affects the cognitive elements
in an individual's personality. The process of education helps in the
inculcation of some new thought patterns and also in the re-shaping of the old
one's. So, it can be said that an educated person tends to have lesser
traditional attitudes as compared to an uneducated person. When the
traditional attitude of educated person's start changing in order to give place to
the modern attitudes, the individual is faced with the problems of maintaining
or balance in his changing attitudes. Education is the only process by which
people are being motivated and aspire for further achievement in life. If a
person wants to secure a higher status position in the modern society then he
should be in the possession of institutionally defined qualification which he
can get only through education. So, education becomes the most important
part of a human's life considering its importance in the allround development.

The sociological writings in the context of education and change reveal
that education promotes social development. Role of education in the allround
development of a community, economically, socially or culturally hardly
needs to be emphasized. Education is being increasingly regarded as an
important instrument of social change (Usha Rao, N.J., 1981). In the same
vein, Sachchidanand (1974:167), argues that with the growth of education,
different kind of mobility comes into view.
Husen (1979), has rightly observed that formal education plays an important role in distributing status and power and preparing for occupational roles. According to Singhi (1979), education is one of the most important factor for the formation of attitudes and there by shaping the personality, as well status mobility. Ramaswamy (1968), is of the view that, “investment of a dollar or rupee on education will regularly bring greater increase in the national income than investment on any other purpose.”

Nirupma Prakash (1989), states that from individual points of view, education is an important symbol of status and prestige and provides basic skills for entering to higher professions. Being so, education is one of the most important techno-economic foundation of the society today. It is a powerful media through which different individuals and groups can seek mobility in terms of status and power position. Being an important agent of modernization and social change, education provides necessary skills and knowledge to cope with the demands of technological age as well for passing away from 'ascriptive status' to 'achieved status'.

In the modern society, education and specially the higher education means much more than knowledge for knowledge sake (Goyal, 1973-74:7). In a working paper, Shukla (1968), discussed the role of education in social change and economic development. The importance of formal education is greater, according to him, in these processes of development where there is less deliberate and forcible attempts to change the existing property relation and is less where considerable and forcible change in property relation is attempted. He also relates formal education to elite formation. Formal education is a major producer of upward social and economic mobility among
the poor (Paulston, 1977; Black, 1966; Adams and Farrell, 1967). In all the societies of the world, education as an instrument of socialization is considered as powerful catalytic agent of social change (Sachchidanand, 1977; Kamat, 1981).

Indian National Policy on Education (1986), also says that, “Education is very much essential as well fundamental for our all round development, material and spiritual”. Education is not only essential for an individual but also for the whole society since it is a social process which brings drastic changes in society. It brings changes in the social, economic, political and cultural systems as well as many other systems of the society.

In the under-developed world, the introduction of the educational institution has been relatively new phenomenon. Unlike the Western World, where spread of education was a consequence of industrial revolution, in the third world, education has largely been a force for development. In the former case, education followed social change and in the latter case, it has become an initiator of change (Soni, B.D; 1968).

The Third Five Year Plan Document (1961-62), for instance, sums up the attitude stating clearly that education is, “the most important single factor in achieving rapid economic development and technological progress and in creating a social order founded on the values of freedom, social justice and equal opportunity.” Echoing the same view, with perhaps greater emphasis, the report of the Education Commission (1964-66), says that for a change on scale, “there is one instrument and one instrument only, that can be called: Education.”
BACKGROUND OF SCHEDULED CASTES IN INDIA

For more than two thousand years or so, our traditional Indian society has been stratified into many rungs. Caste system in India was one of the main social organisation which was a form of social stratification and was decided by birth. It was a hierarchical ranked society which had a rigid religious sanction behind it. According to the traditional theory of *Varna*, the whole society was divided into four categories: Brahmin, Kshatriya, Vaish and Sudra. To belong to a particular caste, an individual had to be born in it. To give divine sanctions to the caste system, a myth was fabricated according to the traditional theory of *'Chaturvarna'* those who sprang from the mouth of Brahma (the Creator), were called Brahmins, from the arms were Kshatriyas, Vaishyas from thighs and those who sprang from the feet of the Creator were called Sudras. As the Sudras were supposed to have sprung from the lowest part of the body of the Creator, they were relegated to the lowest position in the *Varna* hierarchy.

A member of a particular caste was allotted a particular type of job. First came the Brahmins, who, due to their educational background, were always at the top and were made priests and teachers. Due to their education only they even perpetuated their dominance through a variety of religious rules and values, over the other castes. Then came the Kshatriyas, who were allotted the role of soldiers due to their physical strength and power. They even became rulers on the basis of their power. Vaishyas were made only to look after the business due to their mental power. At last came the Sudras, who were made to serve all these three castes. Even below the Sudras were Untouchables who were made to perform the menial and unclean occupations,
such as: scavenging of dry latrines, cleaning spoils, stitching shoes, removing dead carcasses, flaying dead cattle etc. Their social status was considered below standard due to the unclean occupations which they were bound to perform.

One of the well known Indian authority on the subject of caste stratification, G.S. Ghurye (1961), describes the caste system by drawing attention to its six features:

a) Segmental division of society.
b) Hierarchy of groups.
c) Restriction on feeding and social intercourse.
d) Civil and religious disabilities and privileges of different section.
e) Lack of unrestricted choice of occupation.
f) Restriction on marriage.

The Hindu society during the course of time, devised almost foolproof mechanism, social, economic, political and religious which made it impossible for the Untouchables to free themselves from the shackles, which kept them in almost permanent bondage for the centuries. Basham, A.L.in his book (The Wonder that was India, 1954, reprinted in 1982), writes, “He (the Sudra) was to wait on the three classes. He was to eat the remnants of his master's food, wear his cast-off clothing and use his old furniture. Even when he had a little opportunity of becoming wealthy, he might not do so for a Sudra, who makes money is distressing to the Brahmans. He had very few rights and little value was set on his life in law. A Brahmin killing a Sudra performed the same
penance as for killing a cat or dog. The Sudra was not allowed to hear or repeat the Vedas. A land where Sudras were numerous would suffer great misery ....” (page 145).

The traditional Hindu caste system which places the untouchables at the bottom of the caste pyramid is one of the most obvious institution of inequality. It is accepted by social scientists of ancient India that the fourfold division of Indian Society was functional grouping rather than closed endogamous birth descent formation, i.e., the original Varnas were not Jatis or castes, for there is evidence that the people could and did change their Varna identity. Further more, marriages between different Varnas also took place and were allowed in those times (Basham, 1975, Ghurye, 1961).

The fixity of caste membership came about later, possibly with the development and acceptance of the Hindu belief of purity and pollution. It is generally known that the present caste system constitute a status hierarchy with Brahmins at the top and the Sudras at the base. For centuries, these castes have been one of the world's most downtrodden and oppressed castes. They lived in hamlets segregated from other villagers, were not allowed to use the sources of water, were not allowed to share the food with upper castes, were forced to do forced labour, were denied access to temples, were denied from education, were forbidden to wear good clothes and were basically landless and poorest of the poor. They were stereotyped as ignorant, hereditary incompetent and morally inferior and impure. Consequently, their socio-economic condition was the worst in the society.
On account of their low social and ritual status, these castes had been subjected to a variety of disabilities under the traditional system. They suffered from social injustice and exploitation so as to prevent them from rising above the social status fixed for them. They were denied entry into several occupations, which were relatively cleaner or well paid and the field of its activities was restricted to somewhat unclean and menial jobs which yielded low incomes. Extreme forms of discrimination existed in the state of Kerala. There was not only touch pollution but also distance pollution. Their womenfolk were obliged not to cover their breasts (Isaacs, 1965; 27-28).

Prabhu (1955), mentions that untouchability refers to denying every human status to a group of human beings. Indeed, this group is not even allowed the consideration which may be shown to creatures like animals. While discussing the low position of these Depressed Classes, Blunt (1969), says that, “At all the times the Brahmins priesthood has endeavoured to keep them segregated, not only from the Hindu society but from the Hindu Religion and Hindu Ceremonies. They must carry on all the ceremonies without using Mantras and no Brahmin would carry out any domestic ceremony for them.”

Dr. B.R. Ambedkar, an eminent Scheduled Caste scholar who was very much against the caste systems, experienced humiliations throughout his life. The evidence for this is provided by Prof. Kamble (1979), in his book, “Rise and Awakening of Depressed Classes in India.”

For thousand years, the Untouchables were victims of injustice and were heartlessly exploited and prevented from rising above the social status fixed for them. Any attempt on the part of any Untouchable to improve his position or to behave in a manner prescribed by the Hindu society, attracted
severe punishment of inhuman nature. Discussing further on the plight of Untouchables, Ramashray Roy and Singh, V.B.(1987), observed that, "Condemned to the status of social refuse, denied the opportunities of socio-economic status advancement and exploited for the benefit of upper castes, the Untouchables suffer from a double disadvantage. Untouchability reduces them to the status of social refuse which in turn, deprives them of economic and other opportunities to escape from the oppressive social order."

In the words of Dr. B. R. Ambedkar- "In slavery, the master at any rate had the responsibility to feed, clothe and house the slave and keep him in 'good condition' lest the market value of the slave should decrease, lest in the system of Untouchability, the Hindus take a responsibility for the maintenance of Untouchables. As an economic system, it permits exploitation without obligation."

More pitiable condition of untouchables has been observed by Census of India, Cochin (1991), in the untouchable castes in Kerala that while talking with Higher castes, the untouchable had to:-

a) Keep a distance ranging from 30 to 64 feet according to the caste hierarchy of a person to whom he was talking.

b) Bend his body.

c) Address higher castes by sir, lord or parents etc.

d) Cover his mouth by hand.

e) Address himself as slave, his children as calves, his house as hut, his paddy as chaff and his rice preparation as dirty guvel.
In short, their (Untouchable's) social, economic, educational, political and religious conditions were most wretched and deplorable. These strata of Hindu society, on account of their low status, from all the angles, had been subjected to a variety of disabilities under the traditional system. Even now, despite legal provisions pertaining to their security, they continue to face persecution at the hands of upper castes almost everywhere in the country. Everyday, newspapers carry news attack on them. When they protest, their houses are burnt, their goods looted and often their womenfolk are molested and raped by upper castes. The most horrifying part is that the police consisting high caste Hindus join hands with the landlords to teach the Harijans a lesson for doing to defy the Thakur landlord. (Indian Express, dated 25th Jan, 1987).

The changes in the lives of Untouchable were brought about by the Missionaries, who took keen interest during the period of 1920. The lower castes people started converting themselves to Christianity (Mishra, B.B., 1961). At the later stage, the social movement led by Jyoti Rao Phule, Narayna Guru and Anti-Brahminical Movement in South gave the opportunities to lower castes to come forward (Patwardhan, S; 1973-74). Lastly, it was their main leader, Dr. B.R. Ambedkar who changed the whole scenario.

It was in 1921, that the Census authorities first time made use of the term “Depressed Classes” in their Census operation. The term continued to be vague and undefined. The Director of the Census of India for 1921, he himself observed in this regard that, “It has been usual in recent years to speak of certain sections of the community as the 'Depressed Classes'. So far as I am
aware, the term has no final definition, nor is it certain exactly whom it covers.” Evidently, the leaders of the Depressed Classes, awoke to their interests, began to take measures to prevent the misuse of the term 'Depressed Classes'. Dr. B.R. Ambedkar, not only pointed out to the Indian Statutory Commission about the continued vagueness of the expression but also expressed his concern over it. In a supplementary memorandum submitted to the Round Table Conference, Dr. B.R. Ambedkar and R. Srinivasan asserted that, “the term 'Depressed Classes' must be defined to mean.”

In this regard, the Prime Minister in his letter dated 29th Dec, 1931 issued special instructions to C.H. Lothin, the Chairman of the Committee. Hence, the questionnaire of the Indian Franchise Committee was so formed as to elicit—“what communities would you include as belonging to Depressed Classes, would you include Classes other than Untouchables, if so, which?” The questionnaire was widely circulated. The information gathered from the replies as also from the oral evidence was not much different from the earlier statements.

In 1933, there was a misconception-Mahatma Gandhi coined a new term 'Harijan' meaning 'children of God' for these communities. At the first instance, it was not used by Gandhi on his own. It was suggested by one of the Untouchable correspondent, Mr. Gandhi said in the 'question box' of an issue of a paper that,“Harijan, it is not a name of my coining, some years ago, several Untouchable correspondents complained that I used 'Asprishya' in the passage of 'Navjivan'. I then invited them to suggest me a better name for them.” This was not taken kindly by the members of Depressed Class, especially the educated ones. Some people regarded it as 'a term of abuse
meaning a person whose father was unknown' (Isaacs, Harold ; 1965). Dr. Ambedkar, whose followers resulted the term 'Harijan' on being challenged to suggest a better term and suggested they might be called as 'Hari-Bhakta' instead of 'Harijan' (D. Keer, 1962 : 301-302).

The Harijans were later 'Scheduled' under the 'Government of India Act, 1935'. They were enlisted on the basis of special disabilities suffered by them (Mrs. Radhakrishnan, 1971). The Statutory list of Scheduled Castes are notified in pursuance of 'Article 341' of the Constitution of India. The relevant articles as amended are extracted below:

Article 341 (i) - The President of India may, with respect to any State or U.T. and where it is a state, after consultation with the Governor thereof by public notification, specify the castes, races or tribes or parts of or groups within Caste, races or tribes which shall for the purposes of this Constitution be deemed to be Scheduled Caste in relation to that State or U.T. as the case may be.

Article 341 (ii) - The President of India may by law, include or exclude the list of Scheduled Castes specified in a notification issue under clause (i), any caste, race or tribe or part of a group within any caste race or tribe but same as aforesaid, a notification issued under the said clauses shall not be varied by any subsequent notification.

The list of Scheduled Castes was thus notified for the first time under the Constitution (Scheduled Castes) order, 1950. Thereafter, these lists were modified or amended or supplemented from time to time.
Though the Scheduled Castes form a significant part of Indian Social Structure still they remain backward, economically socially and educationally. The various reasons for their backwardness by Das (1972), can be summed up as follow:

1. They occupy the lowest position in the Indian Social Structure and caste hierarchy.
2. Lack of general educational development among the major sections of these communities.
3. Inadequate representation in Government services.
4. Inadequate representation in trade and commerce.
5. Suffering from social as well physical isolation.

EDUCATION AND ITS IMPORTANCE IN THE CONTEXT OF SCHEDULED CASTES

The importance of ‘formal education’ for upward mobility is widely known and its significance for the Scheduled Castes is more relevant because historically speaking, they have not monopolized any set of economically profitable and socially valued skills. They had no access to property, political power and they were at the bottom of the Indian Society.

Education is the most important element in the development of any community. The role of education as an investment in human resources has been increasingly recognised in all the countries. For the allround development of Indian Society, the importance of educational development of general masses and particularly of Scheduled Castes and Scheduled Tribes is
well known. Education has special significance for weaker sections of the society which are facing a new situation in the developmental process to adjust themselves properly to the changing circumstances. For them, education is an input not only for their economic development but also for promoting in them self-confidence and inner strength to face the new challenges.

Education is likely to play an important role in the advancement of Scheduled Castes as it is likely that through education the other two disabilities such as social and economic may also be resolved. In the context of Scheduled Castes, who were hitherto largely illiterate and ignorant, education has a most significant role to play. The economic distress in which the Scheduled Castes community had to live and the stigma attached to their polluting occupation can be overcome only through education. Education also provides them the necessary skills, training and aptitude to gain better economic opportunities. Education is the most important instrument for development of personality. But in a caste-ridden and hierarchical society like India's, access to educational opportunities is unequal and unjust. The so-called higher castes with greater economic power had the sole monopoly in the field of education during pre-Independence period and the weaker sections were denied educational facilities. In the same context, many authors have expressed their views, i.e.,

Parvathamma and Satyanarayna (1984), say that, “Traditional bulk of Indian society could not have an access to knowledge or formal education since all the education was couched in religious books and the Brahmins were only the repositories of the knowledge. Due to their superior group, Brahmins
enjoyed all the facilities and advantages. There was no social justice done with the inferior groups.” The weaker sections of the society mainly the Untouchables were not given any type of education on the religious grounds. “There were hardly any efforts to provide them with the minimum and basic education till the middle of the 19th Century” (Ranjna Kumari and Radhakrishnan, S.; 1989).

Goyal (1981), has gone upto the extent that, “The men who generated wealth were penniless, who constructed palaces were not allowed to live anywhere, who cleaned the hygienic living were defiled and those who created art were denied education.” As early in 1914, Pigget Committee on Education also reported that, “In this democratic period, their social and economic backwardness is due much more to the lack of education then to the deep rooted prejudices of the people.” Chauhan (1967), also has observed that the spread of education among the Scheduled Castes may have consequences of creating social classes among them on lines parallel to those existing in Higher Societies.

Usha Rao (1981), pointed out that, “While educational levels among the general population itself are not very high in India as compared to the more advanced countries in the West, progress in education among the Scheduled Castes has lagged very much behind the other sections of the society. The various social disabilities and handicaps, from which they have been suffering from time immemorial, has resulted in wide disparity in the levels of education among the general population and the Scheduled Castes.”
Malik (1979), talks about the three indicators to operationalise the socio-economic stratification. Out of these three indicators, the author mainly stresses only on education, that how education is co-related to socio-economic status. The author has sought to access the social consequences of social mobility among the Scheduled Castes, using these three indicators of socio-economic status. Further, she has asserted that among the three indicators, education is relatively an important co-relate of socio-economic status. Education is a pre-requisite for their mobility through both, occupation and income. Educational requirements are pre-requisite for entry into higher prestige jobs and into higher income categories. Thus, education can be considered as one of the most important factor for increasing the status of Scheduled Castes. The spread of education among them is likely to help them in two ways. First, it will increase their awareness of their positions and rights and secondly, it will help in getting jobs and subsequently improving their status.

Olive Banks (1954), in her book, “Sociology of Education” emphasizes on the role of education for the Scheduled Castes. She says that, “Education, whether formal or informal, is particularly required for the Scheduled Castes for various reasons. Education also provides social mobility”. Education reduces social distance observed in the relationship between the Scheduled Castes and Caste Hindus. Alexander, K.C.(1968). Bertrand Russel's general remarks on the importance of education for human development are quite relevant from the point of view of Scheduled Castes.

Prof. Pimpley (1985), analyzed three main strategies in the status improvement of Scheduled Castes in Indian society. These are, “The legal
abolition of Untouchability, Reservation Policies and the spread of education.” The rationale for this is two fold: The first is quite pragmatic, it is argued that education will help the Scheduled Castes to obtain better jobs. This is undoubtedly possible but not through government jobs alone, as it will not affect a majority of them. The second aspect is more fundamental, the education here is seen as a major agent of social change. It is supposed to provide them with an increased consciousness, which in turn will motivate them to do better in their lives.

The efforts to educate the Scheduled Castes may be viewed as part of a two way process to improve their status. Laws against Untouchability and discrimination by higher castes and reservation of admission in educational institutions and in employment are, between them, expected to clear the ground for the equality of Scheduled Castes. Education is expected to equip them to occupy the ground then cleared. In short, education has been viewed as mechanism through which members of Scheduled Castes are to be equipped to obtain occupational and economic mobility in order to establish their equal status.

It is also found that when importance of education as the means of upward mobility is grasped by the Scheduled Castes, then it is seen that there is a conscious effort on their own part to get their children educated (Patwardhan, 1974 : 80). The Commission for Scheduled Castes and Tribes (1962-63), also observed that, “The spread of education among weaker sections of society is an essential pre-requisite to their allround development and to ensure their benefits of various safeguards provided under the Constitution.”
In the words of Nirupma, Prakash (1989), members of Scheduled Caste communities belonging to high as well as low occupational status hold a very positive view towards the role of education in enhancing the prestige of their community members and perceive education as an important factor in bringing about upliftment of Scheduled Castes community. Thus, there is weakening of caste values and class distinction as far as perceiving the role of education as an instrument in bringing about upliftment of Scheduled Castes is concerned.

The Scheduled Castes are still exploited by the dominant castes in various rural sectors of our country. Such a situation has only helped the Scheduled Castes community to educate their children and help them to gain economic and social emancipation from members of higher castes. Most of the Scheduled Castes belonging to lower status jobs have realised that attainments of education can change the plight of their community members.

However, more systematic and far reaching changes took place in the lives of Scheduled Castes only after the Independence. Various Constitutional safeguards and guarantees were provided to them to protect and promote their interest. As Bose (1969-70), says that, “The aim of our Constitution set before the people of India, was protection of weaker sections from social injustice and all other forms of Exploitations.” He further points out that, “If one part of the country is made free from social injustice then whole of the nation is to be made free.”

There exists a wide disparity in the levels of education among Scheduled Castes and the general population due to the various distribution
and handicaps from which the members of Scheduled Castes have been suffering from time immemorial. The real social revolution in the removal of social inequalities started in the shape of special provisions for the education of Scheduled Castes. The Indian Government has initiated many provisions in the field of education so as to enable the members of these castes to enhance their status and to bring about social mobility.

CONSTITUTIONAL SAFEGUARDS FOR THE SCHEDULED CASTES

The Constitution prescribes protection and safeguards for the Scheduled Castes either by specially or by way of general rights of citizens with the object of promoting their educational and economic interests and of removing certain social disabilities the Scheduled Castes were subjected to. Considering their historical backwardness, the Government of India made many provisions and provided them with many facilities for their status improvement. Constitutional amendments were made from time to time for them. The following are some of the measures:-

1. The removal of any disability, liability, restrictions or condition with regards to access to shops, public restaurants, hotels and places of public entertainment, the use of wells, tanks, roads and places of public resorts maintained wholly or partly out of State funds or dedicated for the use of general public (Article 15).

2. The abolition of Untouchability and the forbidding of its practice in any form (Article 17).
3. The throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus (Article 25).

4. Forbidding or any denial of admission to Educational Institutions maintained by State or receiving any aid out of State funds (Article 29).

5. The State shall promote with special care the educational and economic interest of weaker sections of the society and in particularly of Scheduled Castes and Scheduled Tribes and also protect them from social injustice and all other forms of exploitation (Article 46).

6. Obligation of State to consider their claims in making of appointments to the public services and make reservations for them in case of inadequate representation (Articles 16 and 335).

7. The setting up of advisory Councils and separate departments in the States and the appointments of a special officer at the Centre to promote their welfare and safeguards their interests (Articles 164 and 338 and Fifth Section).

For implementation of the above mentioned Constitutional safeguards, the Central Government has set up many governmental and non-governmental agencies. In the case of Scheduled Castes, efforts are being made to narrow down the wide disparities which exists between them and other higher castes in their socio-economic and educational conditions by providing them with extra facilities and special schemes for reducing the cost of education.
A number of sociologists consider education as the key factor of social mobility and most suitable strategy for social change. It brings social change in the area of value, transmission and attitudes. Educational development is an important element in the socio-economic development of the Scheduled Castes. It brings equality to them in relation to other (Bertrand, 1955; Chitnis, 1972; D'souza, 1980, Kamat, 1981-82; Malik 1979; Mukherjee, 1980; Rao, 1981; Patwardhan, 1968; Sharma, 1967; Lal, 1984; Pimpley, 1980).

To evaluate the various programmes and schemes initiated by the Central as well as the State governments, for the betterment of Scheduled Castes, on behalf of the Constitutional provisions, many empirical studies have been conducted in different parts of the country by many authors to suggest the growing link between education and the status improvement of Scheduled Caste communities. Some of the author's views are based on the argument that education has played a significant role in the status improvement of these communities or in other words it can be assumed that these authors found in their studies that the incentives provided by the State governments had been very useful and it has improved the socio-economic status of the Scheduled Castes. On the other hand, there are authors who feel that education has not been able to play the expected role in improving the socio-economic status of Scheduled Castes.
Considering both the views of the authors, here is a brief description of the findings of the authors whose studies reveal a positive role played by the education.

In a study, “Impact of Education on the Scheduled Castes Youth” in the State of Bihar and Madhya Pradesh, conducted by Ranjna Kumari and Radhakrishnan, S-in 1989, the authors found that education has a great impact on Scheduled Castes Youth, it has brought about significant changes in the outlook and aspiration of the students.

A study conducted by Khan (1980), in the state of Karnataka, reveals that the progress of education among the respondents is impressive. They have improved their status after receiving education. Position of Scheduled Caste communities has changed very much after Independence due to various measures undertaken by the Government.

Singh, Soran (1987), conducted a study in the changing socio-economic conditions of Scheduled Castes with special reference to District Jaunpur in eastern Uttar Pradesh. The author found in his study that there is an upward movement among the respondents in the field of educational attainments. Students availed all the facilities and have improved their conditions up to a good extent.

Kuppuswamy, B. (1975), in his study, “Social Changes in India” dealt with changes in the position of Scheduled Caste communities which have taken in the country. The author found in his study that there had been a great change in the position of Scheduled Castes with the spread of education.
among them and with the consciousness of their rights according to the Constitution of India.

R, Shanta Kumari (1976), conducted a study in the state of Kerala (Trinvendrum). On the basis of finding of her study, there was a definite improvement in the educational progress of the Scheduled Castes after the introduction of special educational concessions to them since Independence.

The study of S.K. Lal and Umed Raj Nahar (1978), conducted in the state of Rajasthan, indicates a positive role played by the facilities and the programmes provided to them as seen through their educational achievements and utilization.

B.R. Chauhan, Narayna and Singh (1975), conducted a study in the state of Uttar Pradesh and found that the scholarship and other incentives provided to the students of Scheduled Castes for their educational upliftment by the State Government are very much useful for them.

Kamble (1979), in his study describes that the governmental policies and Constitutional safeguards provided to the weaker sections of the society have increased their level of consciousness. The author suggests that, if the Constitution of the country provides some more facilities to the Depressed Classes, they can have a lot of chances to develop themselves.

Prof. Nandu Ram (1989), holds the view that Scheduled Castes improved their status both in the caste and class hierarchy in the light of several provisions of reservation in education and other fields. However, he notes that the nature and level of social mobility is more on the class dimension and there is a lag in the magnitude of change in their caste system.
“A long way to go” a report on a survey conducted on the students of Scheduled Castes in the fifteen states of India by Suma Chitnis (1981), reveals that the Scheduled Castes have advanced a great deal but still they have a long way to go. The policies and the programmes launched by the respective state Governments have benefited them greatly.

Mohinder Singh, 1947; Aiyyappan, 1955; Chintamani Laxmana, 1968; Gangrade and Sanon 1967, found in their studies that with the spread of education, their standard of speech, dress and personal hygiene have improved. The linguistic mannerism associated with lower castes have tended to disappear. The habit of reading newspaper have become well established among the Scheduled Castes.

A study, “The Veil of Social Change in India” conducted by Subramaniam (1967) and Nath (1965), reveal that education in some cases at least, has widened the horizons of the younger generations and kindled in them a desire for greater social mobility and status rise through new roles.

Bhatnagar (1990), studied the Jatavs of Dehradun City to measure the inter-generational mobility by comparing the educational and occupational background. The author has pointed out that there was a clear evidence of intergenerational educational mobility. Majority of them have achieved higher level of education in contrast to their fathers and grandfathers.

Showeb (1986), in his study found that the education and reserve quota system have enabled the Scheduled Castes people to rise higher up in the socio-economic status. In other words, education has been able to improve their socio-economic status.
A study, “Educating Harijans” in the state of Haryana conducted by B.R. Goyal (1981), reveals that after the spread of education, there has been a lot of changes in the attitudes of Scheduled Castes. Education has improved their social status.

To find the improvement in the socio-economic status of Scheduled Castes, Suniela Malik (1979), observed in her study that by taking advantages of the new opportunities, these people have improved their socio-economic status along with the dimensions of education, occupation and income.

Sachchidanand and Gopala Iyer (1969), revealed in their study that the measures for education and employment have made the lower castes aware of their rights and privileges.

In a study, “The Depressed classes” conducted by Mohinder Singh (1947), it was indicated that the education accompanied by economic improvement through job reservation is resulting in the creation of middle class among the Scheduled Castes whose habits, attitudes, social practices and social standards are tending to be approximately close to those of high caste Hindus.

Sunanda Patwardhan (1973) and Sachchidanand (1968), speak of widening gulf between the educated and uneducated Scheduled Castes. The educated Scheduled Castes, those who were able to break through the ritual restrictions and who were dissatisfied with 'ascribed' roles have been able to take achievement oriented roles and to become individualistic and this all has happened due to the education only.
The process of Sanskritisation and westernisation on one hand and positive measures at upliftment of the socially deprived castes on the other, have both resulted in breaking caste rigidity and achieving social mobility, though to a limited extent (Srinivas, 1967: 552-560).

Abbasayulu (1979), in his study found that if someone desires to be among the elite in the Scheduled Castes, he must possess education. If he has education, automatically, the Constitutional provisions would enable him to get the position.

Sunanda, Patwardhan (1972), brings to the light a fact that various groups of Harijans show a different degree of development and differential capacity to utilize the welfare schemes. There is a differential rate of change and degree of mobility though all belong to the same socio-economic strata.

A.R. Kamat (1981), in a paper discusses some features of social change associated with the advancement of education among the Scheduled Castes and Scheduled Tribes during the post-Independence period. The author found that the educational incentives and other privileges of the post-Independence period led to the considerable educational advancement among the Scheduled Castes.

In a paper by S, Jetley (1969), it was found that education has enabled the Koiris (a Scheduled Caste group) whose traditional occupation was growing of fruits and vegetables to diversify their employment. The improvement seems in the secular rank of the Koiris because of their higher education.
Aggarwal and Ashraf (1976), conducted a study in the state of Haryana on special privileges provided to the Scheduled Castes. The authors noticed that despite difficulties, the special privileges have been beneficial for the Scheduled Castes. The scholarships, reserved jobs and reserved seats in educational institutions have stimulated interest in education.

Singh (1976), worked on the occupational mobility among the Scheduled Castes. The author points out that both internal and external forces are responsible for the mobility in traditional structure. The modern forces have accelerated the process of mobility and the author further asserts that if the Scheduled Castes lagged behind, the reason had been surely that they were deprived of the educational, social and economic opportunities.

A study by Das and Sharma (1971), indicates that the specific provisions provided by the Constitution of India have accelerated the upliftment of Scheduled Castes and has brought them upto the level of general masses of people.

Chauhan (1967), has also observed in his study that the spread of education among the Scheduled Castes may have consequences of creating social classes among them on lines parallel to those existing in higher castes.

The study of Nirupma, Prakash (1989), reveals that education has very bright trend in the attitudes of respondents, they perceive education as an important factor in bringing about upliftment and in enhancing their prestige. Thus, there is weakening of caste values and class distinction as far as the role of education as an instrument in bringing about upliftment of Scheduled Castes is concerned.
A.K. Lai (1980), conducted a study on the Scheduled Castes in South India and revealed that educated Scheduled Castes have emerged as an important form of status group distinguished from the Scheduled Castes masses. These elite exerted effective influence upon the course of social change within their community. This has been possible because they keep themselves abreast with the various schemes launched by the Government for the upliftment of Scheduled Castes.

Sharma (1986), conducted a study on the Chamar Artisans of Ambala City in Haryana. The author found in his study that there are definite changes in educational, social and economic conditions of the Chamar Artisans due to industrialization and urbanization.

Now, a brief description is presented of the authors those who are of the view that education has not been able to play the expected role in the status improvement of Scheduled Castes. Some of them also observed in their studies that inspite of the intensive facilities and programmes launched by the Government for the educational upliftment of Scheduled Castes, still they have not come at par with other higher castes.

D'Souza (1979), in a case study of Punjab, found that it was only the relatively better off sections among the Scheduled Castes who were able to utilise the privileges provided in the field of education. His analysis showed that on one hand, the educational gap between the Scheduled Castes and non-Scheduled Castes was still very wide and on the other hand, the educational gap among the Scheduled Castes themselves was progressively widening.
The Committee of Members of Parliament on Education (1967), reported that, "Inspite of the increasing attention given since Independence to the education of weaker sections of the community, especially the Scheduled Castes, the gap between their level of educational development and the average for the society as a whole still continues to be very wide."

Studies reviewing the educational progress of the Scheduled Castes highlight two major deficiencies. First, the Scheduled Castes, lag very much behind the rest of the population in their educational achievement (Naik, 1971). Second, among the Scheduled Castes themselves, some groups have made far more rapid progress than some others (Chitnis, 1972 : 1675).

Dr. Chaurasia (1990), in his study quoted Dr. Dinesh Kumar and Deep Kishore Srivastva and the authors found that this category has not been benefitted fully by whatever the efforts made by the Government. The advantage is not going to the really needed poor people. The problem is not the scarcity of resources but the only problem is of the mismanagement of resources which we have.

Briggs (1920), has tried to present an accurate and fairly complete account of the Chamars of Utter Pradesh. In the field of education, most of them are most backward. He further states that their lack of advancement is due to the lack of educational facilities and their own low level of interest.

A study, "Scheduled Castes and Scheduled Tribes" by Dr. Chaurasia, B.P. (1990), deals with the dimension on their socio-economic background and the author found that in spite of the Constitutional safeguards
and guarantees, any marked improvement in the socio-economic condition of majority of these communities has not yet been achieved.

In a study conducted by Dr. Chandna, R.C. (1989), it was indicated that the Scheduled Castes population continues to be socially and economically the most backward sections of our society despite liberal Constitutional provisions.

In a study on the backwardness and welfare of Scheduled Castes and Scheduled Tribes in the state of Karnataka by Hanumantha Rayappa, and Mutharayappa (1986), the author found that the benefits of schemes are yet to reach to the lower strata among the Scheduled Castes. Therefore, disparities exists in utilization of these facilities by different castes.

G. Vishwanathan and Narsimha Reddy (1985), in their study found that the educational achievement of Scheduled Castes is not at par with other higher castes. The programmes started for their educational upliftment have not yielded the desired results. Further, the authors suggest that unless structural changes are brought about they will continue to remain educationally backward.

A study by Parvathamma and Satyanarayna (1984), reveals that inspite of the incentives provided to the Scheduled Castes, the number of students reaching to the institutions of higher studies is very less and the progress of education among them is no doubt very slow.

Mishra, U.C. (1990), conducted a study in Deoria district of Uttar Pradesh and found that education is the only better way to raise the status of masses from poverty line. Facilities are not beneficial for the poor
Scheduled Caste people because all the facilities are forcefully grabbed by the elite group.

Regarding the utilization of scholarship provided for the Scheduled Castes, Oommen (1977), found that the actual beneficiaries were not the poorest or the most deserving among the Scheduled Castes but were those who were already economically better off among them. He found that the scholarship for higher studies were grabbed by those somewhat affluent sections among the Scheduled Castes.

Usha Rao, N. J. (1981), conducted a study “Deprived Castes in India” a profile of the state Karnataka. The author found in her study that the facilities and the benefits provided by Central as well as the state Government does not reach to the actual needy students. These benefits are drained off exclusively by a few not so deserving families or groups within them. The poor Scheduled Castes are bound to remain educationally backward only.

K, Govinda Kutty (1975), in his study, “Contour of Change” has worked on the development of Harijans in the state of Kerala. The author comments that inspite of the measures taken for the educational and economic development of Harijans, they have been unable to improve their status themselves.

In a study, “Struggle for Status” conducted by Pimpley and Sharma (1985), it was found by the authors that despite the facilities provided and incentives offered, the spread of education among the Scheduled Castes has been very low.
Freeman (1979), in an autobiography of an old untouchable of the Bauri Caste living in the state of Orissa, found that despite more than two decades of governmental efforts to improve their economic and social position, remains desperately poor, semi-literate and illiterate, subject to brutal discrimination and economic exploitation and with no realistic prospects for improvement of their condition.

Borale and Galanter (1968-69), in their study brought out the fact that Constitutional and legal provisions have not made any significant contribution in raising the status of Scheduled Castes.

Pimpley (1976), found in his study that economically better off among the Scheduled Castes had been able to avail themselves of the educational opportunities more than the really improvised. The studies carried out by Sachchidanand (1974), Aggarwal (1976), Chitnis (1977), and Kirpal (1978), also came to the conclusion that there were few castes among the Scheduled Castes who showed much greater utilization of educational facilities than do others.

A study in the state of Assam on the Educational problems of Scheduled Castes by Dubey (1974), reveals that in spite of the facilities provided to them by the state Government, it has not been very fruitful. The designed goals of uplifting their socio-economic and educational position at par with other relatively advanced groups of Indian society, has not yet been achieved.

Naik (1965-66), conducted a study “Education of the Scheduled Castes” and found that there is still a striking gap in the educational
achievements of the Scheduled Castes and general population in literacy rate and enrollment.

Sachchidanand (1974), states that though Government had been taking keen interest in uplifting the status of Scheduled Castes, still there is a phenomenon which remained un-examined in the low educational achievement among the Scheduled Castes of India.

It was found in the study of Jacob, Aikara (1980), that in comparison with the non-Scheduled Caste students, the Scheduled Caste students were found to be inferior in almost every aspect, in socio-economic and academic background and in performance and progress in the studies.

Sham Lal (1984), conducted a study, “Change among the Bhangis” in the state of Rajasthan (Jodhpur). The study reveals that modern secular education is playing a central role among the Bhangis to improve their status but they are lagging behind in relation to modern education.

Again Dr. Chaurasia (1990), in his study quoted Dr. Hanuman Prasad and the author revealed that despite institutional measures and Government's anxiety for the socio-economic transformation of their lot, much remains to be done for the raising of their socio-economic status in modern society. Economically and educationally they are far behind.

Chaurasia (1990), in his study “Scheduled Castes and Scheduled Tribes in India” quoted P.N. Shukla and Shailendra Awasthi and the authors in their study in the Etawah district of Uttar Pradesh found that during the Independence period, tremendous efforts have been made to improve the socio-economic conditions of the Scheduled Caste population, nevertheless,
their condition are not so well as it ought to be due to the lacune in implementation of various schemes of upliftment on one hand, and moral degradation of the society on the other. Due to these two main hurdles they are lagging behind from the main stream of society.

A paper by R. Chandidas (1969), reveals that after two decades of special concessions to bring the Scheduled Castes at par with the general population they remain at the rear end of the development. Their depressed position is reflected in their economic and social mobility. Their rates of urbanisation and education are very low as compared to those of non-Scheduled Castes. Further, the author mentions specially about their educational achievements and states that the Scheduled Castes advancement in the field of education has been very low.

Finding of the study of Bhatt (1975), reveal that disparity in education between higher status castes and the lower status castes is still very high.

Leela Visaria (1974), in a paper found that inspite of the special programmes undertaken by the Indian Government for the upliftment of Harijans, the situation do not appear to have improved. The levels of literacy among Harijans at all levels or ages were considerably lower than among the non-Harijans in the corresponding age group.

Bose (1970), observed that Scheduled Castes occupy the lowest socio-economic position in the society. Though many voluntary organisation tried to bring light in their lives but rarely succeeded due to their poverty and illiteracy. Though some changes have taken place within the system by
offering new occupational opportunities, yet majority of the Scheduled Castes make their living by their traditional occupations and agriculture.

In an article, “Educational Progress in Rural West Bengal” by S.K Chaudhary in 1970, the author made an attempt to assess the educational progress among Backward Classes in rural West Bengal. The conclusions that emerges is that educational conditions of Scheduled Castes did not improve during the second and third Five Year Plan. It is revealed by the study that the social and economic status of so-called Backward Classes, i.e., Scheduled Castes and Scheduled Tribes has not improved much during this period.

The present study is conducted to fill up the research gap based on the earlier studies. The study is confined to the rural parts of District Kaithal of Haryana state.

According to the Bulletin (1994-95), published from the Directorate of Welfare of Scheduled Castes and Backward Classes, the population of Haryana state is 1,64,64 lacs (Census, 1991). Out of which, 32.51 lac persons belong to the Scheduled Caste Community. This means the Scheduled Castes constitute 19.75 percent of the total population in the state. Within the state, the highest percentage of Scheduled Castes is in the district of Sirsa (26.95 percent) and the lowest in the district of Gurgaon (13.59 percent). There is a marginable difference in the literacy rates of general population and the Scheduled Castes population. During the Census 1991, 55.85 percent people were literate among the general population as compared to 30.59 percent among Scheduled Castes. The literacy among males in the general population was 69.10 percent as compared to 41.05 percent amongst
the Scheduled Castes. The females literacy was 40.47 percent in general population as compared to 18.86 percent amongst the Scheduled Castes.

As far as the literacy in the different districts of Haryana is concerned, the percentage of literate among all the persons of Scheduled Castes was highest in Rewari (43.87 percent) and the lowest in the district of Sirsa (18.42 percent). The literacy percentage of females was highest in the district of Ambala (34.5 percent) and the lowest in the district of Kaithal (10.5 percent).

The Indian National Policy on Education (1986), reveals that the Haryana Government gave top priority to the Universalisation of Primary Education during the 7th Five Year Plan. The main thrust was to attain universal enrollment and retention of drop-outs and also in improving the quality of education of this level. Efforts are also made to ensure that free and compulsory education to children upto 14 years of age is provided for universalisation of educational facilities upto Primary Level and there is hardly any habitation with a population more than 300 within a radius of 1 Kilometer without these facilities, it is proposed to achieve this target by the end of 8th Five Year Plan (1992-97). The universalisation of Middle Level education is also to be done by the end of 2000 as per guidelines of the working group on education in the Planning Commission.

The State government has been implementing a number of schemes with a view to raising the socio-economic and educational standards of the Scheduled Castes. There are 37 Scheduled Castes recognised by the
state government for the purpose of giving special privileges. These are the following schemes:

1. Award for the scholarship and re-imbursement of tuition fee.
2. Grant for the purchase of stationary articles from 6th to 12th classes.
3. Special coaching classes for the students studying Maths, Science and English.
5. Merit scholarship for girl students.
6. Book bank for students studying in Medical or Engineering Colleges.
7. Interest free loan for the purchase of Text Books for higher classes.
8. Free uniform for girl students only.
9. Scholarship/opportunity cost to Scheduled Caste students studying in 6th to 8th classes.
11. Grant of financial assistance to voluntary agencies for running hostels.
12. Award of Pre-Matric scholarship to children of those parents who are engaged in unclean occupation i.e. scavenging of dry latrines, tanning and flaying etc.
OBJECTIVES OF THE STUDY

Realising the role of education as an important agent of social change, the Indian government has made many provisions to educationally uplift the Scheduled Castes. However, such a scheme can be successful only if the members of Scheduled Caste communities realize the significance, irrespective of their socio-economic status of attaining education for their upliftment.

In the present study, the basic thrust is to understand the educational status of Scheduled Castes in rural Haryana. The Scheduled Castes in Haryana share many of the common features with the other Scheduled Castes in rest of the country. In this sense, they are historical part of the same Indian social system which perpetuated the caste system within the larger Indian social set up. The Scheduled Castes in Haryana were also in the same hierarchical caste system, where the concept of purity and pollution were deeply permeated.

The present study tends to explore some of the dimension of changes in the educational field of the Scheduled Castes in rural Haryana. The study is confined to the rural parts of District Kaithal in Haryana.

The analysis of change in the Scheduled Castes of Haryana is examined in the present study based both, on primary and secondary data.

The specific objectives of the present study are as follow:

1. The major objective of the present study is to assess the relationship between education and the status improvement of the members of Scheduled Caste communities.
2. To study the impact of various schemes and programmes provided by the Government for the educational improvement of Scheduled Castes in the state.

3. To understand the attitudes and awareness of Scheduled Castes members towards the policies and programmes and the manner of implementation of state government.

4. To understand the attitudes of Scheduled Castes towards educating their children.

SPECIFIC ISSUES FOR THE STUDY

1. What role has been played by education in the status improvement of Scheduled Castes members in the rural parts of Haryana state?

2. What are the Governmental schemes and programmes which have played a vital role in their status improvement?

3. What are those main factors which affect the attitudes of Scheduled Castes members in acceptance of Governmental programmes and schemes related to their educational improvement?

4. The most important issue of the study is to know whether the schemes/programmes of the state Government has actually been implemented at the grass root level or not?

5. The last, but not least issue of the study is to ascertain, if the schemes/programmes are being implemented practically and properly then have the Scheduled Castes members been actually benefited or not?
METHODOLOGY

This section of the study deals with the description of procedure regarding the collection of data for the present study.

RESEARCH DESIGN

A design of enquiry is an insurance against failure in research, and a descriptive research necessitates a proper conceptualisation of problem, location of phenomenon and the presentation of the procedures (Hymen : 1960 : 92-173).

The present study is a descriptive study, based on the analysis of educated and uneducated people of the rural areas. It is descriptive in the sense that it deals with formal education and its role in the status improvement of Scheduled Castes.

TECHNIQUE

Interview scheduled is the most suitable technique for data collection since the nature of the study requires the sample population to represent people from different socio-economic strata comprising illiterate to highly educated one. Interview schedule provides great scope for the investigator to read subliminical clues of respondents besides their replies to questions.
Therefore, an interview schedule was prepared which included questions pertaining to the various aspects of the study, such as; personal characteristics of respondents, family composition, etc. The respondents were interviewed at their place of work and also at their usual place of residence. At the time of interview, questions were translated in their local dialect for the respondents who were not able to answer the questions in English language.

AREA OF STUDY

The research area for the present study has been selected the rural area of district Kaithal of Haryana state. Total population of Scheduled Castes in Kaithal district is comparatively more than the population of Scheduled Castes in other districts of the state. The district of Kaithal is selected for the research for many reasons, such as:

The very first reason for its selection is that this district is one of the most economically, educationally and socially backward districts of Haryana (see Appendix).

Second reason for its selection is that no substantial study exclusively on the role of formal education in the status improvement of Scheduled Castes has been attempted so far in this area.

The third and the last reason for the selection of district Kaithal is that the researcher himself being a resident of that particular place, it is very advantageous since he can effectively communicate with the respondents in their spoken dialect. So, it is very easy for the researcher to gather information from the people of that area.
## VITAL STATISTICS OF DISTRICT KAITHAL*

<table>
<thead>
<tr>
<th>POPULATION</th>
<th>STATE</th>
<th>DISTRICT</th>
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<tbody>
<tr>
<td>TOTAL</td>
<td>P</td>
<td>16463648</td>
</tr>
<tr>
<td></td>
<td>M</td>
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<td></td>
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<td>2170140</td>
</tr>
<tr>
<td></td>
<td>F</td>
<td>1884604</td>
</tr>
</tbody>
</table>

- Decennial Population: 27.41% 20.78%
- Growth Rate (1981-91):
- Area (Sq.Kms) Provisional: 44,212.00 2,799.00
- Density of Population: 372 293 (Per Sq. Km.)
- Sex Ratio (Number of Females per 1000 Males): 865 852
- Literacy Ratio (Excluding Children in the age Group 0-6): P 55.85 42.49 M 69.10 54.71 F 40.47 28.07
- Percentage of Urban Population to Total Population: 24.63 14.70

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<thead>
<tr>
<th></th>
<th>STATE</th>
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<tbody>
<tr>
<td>Percentage of Scheduled Castes</td>
<td>P 19.75</td>
<td>21.44</td>
</tr>
<tr>
<td>Population to Total Population</td>
<td>M 19.80</td>
<td>21.60</td>
</tr>
<tr>
<td></td>
<td>F 19.68</td>
<td>21.26</td>
</tr>
<tr>
<td>Literacy Rate of Scheduled Castes</td>
<td>P 30.79</td>
<td>19.99</td>
</tr>
<tr>
<td>(Excluding Children in the age group 0-6)</td>
<td>M 41.05</td>
<td>27.95</td>
</tr>
<tr>
<td></td>
<td>F 18.86</td>
<td>10.50</td>
</tr>
<tr>
<td>Percentage to Total Population:</td>
<td>P 28.66</td>
<td>28.70</td>
</tr>
<tr>
<td>(1) Main Workers</td>
<td>M 48.26</td>
<td>50.20</td>
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<tr>
<td></td>
<td>F 6.01</td>
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</tr>
<tr>
<td>(ii) Marginal Workers</td>
<td>P 2.34</td>
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<tr>
<td></td>
<td>M 0.25</td>
<td>0.23</td>
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<tr>
<td></td>
<td>F 4.75</td>
<td>4.96</td>
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<tr>
<td>(iii) Non-Workers</td>
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<tr>
<td></td>
<td>M 51.49</td>
<td>49.57</td>
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<tr>
<td></td>
<td>F 89.24</td>
<td>91.56</td>
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**BREAK-UP OF MAIN WORKERS**

Percentage Among Main Workers

(i) Agricultural Labourers

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td></td>
<td>M 18.35</td>
<td>24.27</td>
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<td>F 25.04</td>
<td>36.45</td>
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(ii) Agricultural Cultivators

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(iii) Livestock, Forestry, Fishing, Hunting and Plantation

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(iv) Mining and Quarrying

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<tr>
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<tr>
<td>(v) (a) Manufacturing, Processing, Servicing and Repairs in Household Industry</td>
<td>STATE</td>
<td>DISTRICT</td>
</tr>
<tr>
<td>---------------------------------------------------------------------------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>P</td>
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<td>F</td>
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<table>
<thead>
<tr>
<th>(v) (b) Manufacturing, Processing, Servicing and Repairs in other than Household Industry</th>
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<th>DISTRICT</th>
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<td>F</td>
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<td>M</td>
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<th>(viii) Transport, Storage and Communication</th>
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<td>M</td>
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<table>
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<th>(ix) Other Services</th>
<th>STATE</th>
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<td>P</td>
<td>16.10</td>
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<tr>
<td>M</td>
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<td>F</td>
<td>19.25</td>
<td>16.70</td>
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**BRIEF HISTORY OF DISTRICT KAITHAL**

The history of the area in which the present Kaithal district lies can be traced back to ancient Aryan Past of the five traditional divisions of India, the region comprising Kaithal district lay mostly in Madhyadesha. From time immemorial this region has been regarded as extremely sacred. This area, which according to the Mahabharta was divided into a number of *vanas* or

forests had urban settlements like Kaithal, Rajound and Panipat. Kaithal is said to have been founded by the mythical hero Yudhishtra, its Sanskrit name being 'Kapishthala' the abode of monkeys. The region in which the present district of Kaithal lies formed part of Magadhan empire in the Bactrian Greeks invaded and occupied the Punjab in the 2nd Century B.C. In the first two Centuries of Christian era, the tract was included in ancient mound about 18 kilometers from Kaithal. In the 3rd Century, Vaudheyas, an ancient Indo Iranian clan, ruled over the region between Satluj and the Yamuna. In the first half of the 4th Century, the region was annexed by the Gupta monarchs. The empire was shattered by the attack of the Huns in about 510 A.D. and probably during this period and up to the end of 6th century there was no settled rule in this part. During 7th century, Buddhism was on the decline and Hinduism played a considerable role in raising Thanesar to a foremost position in North India.

In the middle of 9th Century, Tomara Rajputs, descending from Raja Jaula, established themselves as rulers of this region. The Tomaras came into conflict with the Chahamanas of Sakambhari but continued to rule the Haryana country till the middle of the 12th Century, when they were overthrown by the Chahamana Vigraharaaja IV, also known as Visala, Deva.

In A.D. 1190-91, Muhmammed Gauri invaded India but was defeated by Prithviraj Chauhan. In order to average himself of the defeat, the Sultan again attacked India in 1192 and defeated Prithviraj at Taraori. After the second battle of Taraori in 1192, the Karnal area (including the present Kaithal district) was more or less firmly attached to Delhi till the close of 14th Century.
During the reign of Muhammad Bin Tughluq (A.D. 1325-1351) there occurred a severe famine in the Kaithal territory and surrounding areas.

Firoz Shah Tughluq (AD 1351-1388) for the welfare of his kingdom, had excavated five canals. In A.D. 1390 during the civil war which followed the death of Firuz Shah, Prince Humayun, grandson of Firoz Shah advanced from Samana and plundered the country upto the walls of Delhi.

Timur marched through the Karnal district (including the present district of Kaithal) on his way to Delhi. As described in his autobiography and also in the Zafar-nama, it is easy to trace his route through out, except between Munak (Akalgarh) and Kaithal. From Kaithal, Timur marched and passed through Assandh to Tughlakpur, probably Salwan. The whole of this region had become desolate as the inhabitants had fled to Delhi. Then he marched to Panipat, where, he reached on December 3, 1398.

For 150 years from the time of Timur to that of Akbar, this tract witnessed important and decision making battles fought between ruling powers of Delhi and those coming from the North-West. For about two centuries the tract enjoyed peace under the Mughals. With the decline of Mughal empire the region witnessed the growth of Maratha power in North India and the rise of Sikhs in Punjab and consequently stability of peace in the area which was disturbed for about a century.

In 1709-10, Banda Bairagi, a disciple of Guru Gobind Singh laid the whole neighbourhood waste and especially the neighbourhood of Karnal, where he killed the Faujdar and massacred the inhabitants. He was repulsed by Bahadur Shah, about 19 kilometers North-East of Sadaura in December.
On the retirement of Ahmed Shah Durrani from the Punjab in 1762, the Sikhs appeared on the scene.

The uprising of 1857 clearly showed that the people in many areas of present Kaithal district rose to opposition to British authority. When the people refused to pay revenue and defied the British authority they were fined heavily. As a measure of punishment, development programmes were stopped to keep the area backward and to use it as a recruiting area for the British Army. During 19th Century, pace of development all the world over quickened and people were more awakened.

Similar effects were noticed in India also. The ordinary people became discontented with their lot. There was widespread famine in the country owing to the failure of the monsoon of 1918, and the prevalence of influenza and other epidemics had resulted in a very heavy mortality. Due to the massacre of 13th April, 1919 of Jalianwala Bagh, a meeting was held at Fatehpur (Pundri) on the 18th April, Hartal was observed at Kaithal. In 1920, Gandhiji, launched a non-violent, non-cooperation campaign in alliance with Khilafat leaders. The movement led to several arrests at Kaithal and Gagsina. In 1930, Civil Disobedience Movement was also launched. Volunteers from Gagsina and Salwan proceeded to Lahore to court arrest there. Many persons were arrested at Kaithal, Karnal, Shahbad, Panipat, Salwan and Urana Kalan. The movement continued unabated till May, 1934. Quit India Movement was started in 1942. There was quite unrest in the district. When political workers in urban areas had been arrested, workers started pouring in from rural areas. A batch of workers came from Gagsina to unfurl the national flag at Karnal.
After great hardships and sacrifices, the country celebrated the Independence Day on August 15, 1947. The migration of refugees from Pakistan (west Punjab) created problems of settlement and social readjustment.

Kaithal District was created wide Haryana Government notification No. S.O. 148/P.A. 17/1887/S.5/89, dated 16th October, 1989. The said notification alters the limits of area of Kurukshetra and Jind districts so as to form a new district to be called Kaithal, comprising Kaithal and Guhla sub divisions of Kurkshetra district, Kalayat sub-tehsil and six revenue estates of Jind district as mentioned in the notification with effect from the 1st day of November, 1989. At the time of formation of Haryana as a separate state on 1st November, 1966 most of the area of present Kaithal district was a part of Karnal district. Later on Karnal district was bifurcated into Karnal and Kurukshetra district in 1973 and most of the areas of present Kaithal district remained part of the Kurkushetra district. At the time of 1991 Census, Kaithal district was comprised of two tehsils namely Guhla and Kaithal. Guhla tehsil contained 113 villages and a town of Cheeka while Kaithal tehsil contained 175 villages and three towns of Kaithal, Kalayat and Pundri.

**SAMPLING**

A stratified random sampling technique was used for the selection of sample.

District Kaithal is divided into five sub blocks. From each block, a list of villages having population between 2500 to 5000, was drawn and from this
list, one village having maximum population of Scheduled Castes members was selected for the study purpose. The total population in the five villages constituted the universe for the study. From each village, random sample of 100 was drawn, out of which, 50 were the household respondents and another 50 were the student respondents. The household respondents were particularly selected on the basis where, at least one child from each household was attending the class from 6th to 10th. In case of more than one student studying between 6th to 10th class in a household, then only one student was chosen hierarchically on the basis of higher class in which he was studying. The students were kept in two categories, i.e., Middle and High class. Middle class category consisted the students of 6th, 7th and 8th classes and High class category consisted the students of 9th and 10th classes, respectively.

Efforts were made to give representation to the respondents belonging to the different socio-economic strata of the society. In addition to this, 10 teachers from the school of each village were also interviewed for substantiating the research work. Concerned officials related to this study will also be interviewed, on the demand of study. In case of lesser number of the respondents in each village, the people of adjoining villages will be interviewed and included in the sample for the study. Five villages, one from each sub-block selected for the study purpose are as follow:-
### TABLE 1.1

THE VILLAGES SELECTED FOR THE STUDY

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name of the Selected Village</th>
<th>Name of the Sub-Block</th>
<th>Total Prop. Of the Selected village including the Scheduled Castes</th>
<th>Population of Scheduled Castes</th>
<th>Total No. of literates in the village</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>BALBEHRA</td>
<td>Guhla CD Block</td>
<td>3829</td>
<td>620</td>
<td>495</td>
</tr>
<tr>
<td>2</td>
<td>PADLA</td>
<td>Kaithal CD Block</td>
<td>4400</td>
<td>930</td>
<td>774</td>
</tr>
<tr>
<td>3</td>
<td>TEONTHA</td>
<td>Pondri CD Block</td>
<td>4769</td>
<td>743</td>
<td>603</td>
</tr>
<tr>
<td>4</td>
<td>KOTRA</td>
<td>Rajound CD Block</td>
<td>3050</td>
<td>705</td>
<td>538</td>
</tr>
<tr>
<td>5</td>
<td>BADSIKRI</td>
<td>Kalayat CD Block</td>
<td>2655</td>
<td>732</td>
<td>589</td>
</tr>
</tbody>
</table>

**SOURCE:** District Primary Census Abstract, Census, 1991.

### SIGNIFICANCE OF THE STUDY

The present study assumes significance in the context of rapid socio-economic and educational changes that are taking place in the lives of Scheduled Castes. The phenomenon of this change in the Scheduled Castes was accelerated after the Indian Independence and especially after the launching of various schemes in the field of education. A number of sociological studies have been made all over the country to assess the impact of various educational schemes as a whole on the social structure of Scheduled Castes. But specific detailed studies on the impact of these schemes in the status improvement of Scheduled Castes are scarce. The present study attempts...
to analysis in a detailed fashion the various changes or the improvement in the status of Scheduled Castes which education has played.

The importance of the study is also in facilitating the 1/5th population of Haryana state in order to bring a change in their social and economic status and enable them to come forward and join in the mainstream of national development.

The importance of the process of educating Scheduled Castes needs hardly to be over-emphasized. Education has vital role to play in the lives of Scheduled Castes. It is only through education that people can be enlightened and consequently persuaded to abandon the old and accept the new ideas.

The significance of the present study, therefore lies in finding out the extent to which present educational system has been instrumental in bringing about the desired social changes and in what respect has it failed to penetrate the existing folkways and mores.

The study will also be significant from the point of view of future planners and sociologists to make the plans for the educational upliftment of 16.48 percent population of country which has been deprived and exploited for a very long time. Until unless the privileged sections of the society show any potential elements in their attitudes towards the under privileged, the problem will remain unsolved. The Scheduled Castes can only improve their status if the non-Scheduled Castes allow them to do so.

Sachchidanand (1977: 192), also shared this view when he wrote:

“Much depends on the change in the attitudes of the larger Hindu community. It has also been discovered that the so called middle range
backward castes offer a stiffer resistance to the rising status of the Harijans than the very high castes. It is the former who feel that their position is threatened by the growing power of the Scheduled Castes. They are also jealous of the benefits and advantages available to the Scheduled Castes under the Constitution."

In view of the above referred study it is imperative to assume that besides legislation, there is a need for the change in high caste people's attitude towards the Scheduled Castes since these studies pertained decades ago, can we say that people's attitude has now changed towards the Scheduled Castes. In the present study, an attempt is made to investigate the role played by formal education in the status improvement of Scheduled Castes.

The study is also significant from the view point of researches and scholars who will be benefitted by this study by utilizing the suggestions and conclusions.

Sociological significance of the study is to evaluate the various schemes and programmes launched by the state Government and also the manner of implementation. Therefore, finding out the gap between planning and implementation.

Lastly, this study will be an advancement in the literature of educational sociology.