

CHAPTER I

INTRODUCTION

The Republic of India has accepted the principle of equality to all citizens and enshrined it in her Constitution. All efforts are being made to minimise the prevailing discriminations in the Indian Society. One of the planks is the amelioration of the Scheduled Castes, the ex-untouchables of India, who for centuries remained in agony and poverty due to the painful legacy.

The scheduled castes, whom Gandhiji called Harijans out of sympathy for their poor lot, number about 82.5 million people, forming 15 percent of the population, according to the Census 71. They are recognised as the weaker sections because of the dual handicap of social disabilities arising out of the stigma of untouchability, educational and economic backwardness. There are about 600 castes recognised as scheduled castes, and therefore, the scheduled castes are not a community as sometimes misunderstood by the nomenclature, they are a configuration of communities. The bulk of them are agriculturists and in agriculture too, the majority of their people toil as landless

labour on the farms while only some are marginal farmers. As their income from agricultural pursuits is quite meagre, many of them have to try their luck at the old traditional low yielding occupations, such as leather work, flaying dead cattle, scavenging, weaving, ^edying, bamboo craft, fishery, wild herbs and fruit gathering and like that. These occupations, being in the unorganised sector require more labour, full day work and the total employment of the family with low returns. Their social status is considered low because of the involvement in disagreeable unclean work. In view of such a state of affairs, it is being endeavoured to pay special attention to their economic and educational development over the last thirty years. There has still been a greater emphasis on educational development through planned schemes since it is regarded as an input for economic development and also a resource for inner strength in the communities to learn to face new challenges by themselves.

Their story for the last thirty years is the story of partial success. Their general backwardness continues to perpetuate in comparison to the pace of progress achieved by the general population. Along with this, the myth and legend for their social backwardness is carried though it is malicious and vicious. This has created the syndrome of suffering in them. A brief overview of the evolution of the

social stigma in the Indian Society will be helpful in formulating the problem.

The Indus valley civilization is too ancient to have its history in chronology. It could be somewhere around 3000 B.C. The society was not ridden of any caste or class system. The system of inheritance in parental occupations was not even conceived. All types of work could be done by each and everybody according to their individual's potentialities. Every member of the family was at liberty to adopt any profession he liked without any reservation. Born of the same parents one son used to tend the cattle and till the soil; the second son having perhaps mercantile bias, carried on trade and commerce; the third one being of an enterprising nature, defended his hearth and homes against aggressors and maintained peace and order in the country; and again the fourth son, gifted with intellectual and spiritual dispositions, pursued the priestly profession (M.H.A., 1975). To start with, the system in vedic times worked well, because there was no discrimination on the basis of occupations. No man was considered too high and not too low as described in the Rig Veda. Every member of the Community ate and drank with others as envisaged in the Atharva Veda. The community was bound by a feeling of brotherhood and the earth was treated as the mother to all.

In due course of time, with the increase in the population and growth of civilization, the concept of qualities (gunas) and action (karma) were injected into the social system. Further migrations, invasions and cross cultural influences on the Indian Society brought in different racial stocks together. This led to colour difference (Varma Bheda). Rigveda Sahanhita points to the division of the society into two categories.

वि जानि हयायनि ये च दस्यवः

(Rigveda 1/51/8).

The aryaans as the civilized lot and the Dasus as the savage.

This was perhaps the first stratification based on discrimination leading to social superiority - inferiority because the criterion now shifted to colour of the skin rather than talent or potential. It had its implications in relationship between blood and social status. This can, therefore, be treated as the seed of stratification known as the caste system.

The dichotomous classification of society into Aryans and Dasus was envisaged because of the frequent mixing up of their bloods as a consequence of inter-social marriages. The colour as a criterion was replaced by action

(Kama). Consequently a three order division, poet-priests (brahmins), warriors and soldiers (Kshatriyas) and Vaishyas (common people) emerged.

With the passage of time, four distinct classes, namely, the brahmins, the kshatriyas, the vai shyas and the shudras emerged as the social strata. Their social roles were defined in the Yajurveda sanhita :

ब्रह्मणे ब्राह्मणं क्षत्राय राजन्यं सकदुभ्यो वैश्यं तपसे शूद्रम्

(Yajurveda 30/5).

The brahmins devoted themselves to learning, and acquiring wisdom and following the liberal arts and sciences, the kshatriyas devoted themselves to the theory and practice of war and to whom the executive government of the people was entrusted. The vai shyas took to trade and other professions and the shudras were to serve and help the other of the other three categories.

Gradually, hierarchy in these categories developed. The reference to it appears in the 'purushasukta', of the 'Rig Veda'.

यतः पुरुषं व्यदुधः कति वा व्यकल्पयत्
मुखं किमस्य कौ बाहु कौ उरु पादा उच्येत,
ब्राह्मणोदस्य मुखा मासीद् बाहु राजन्यः कृतः,
उरु तदस्थ यद्वैश्यः पादभ्यां शूद्रोदयात्

(ऋग्वेद 10/90-11-12 य० जु० 13/10-11)

i. e. when they made Man (Human Society), how did they divide it ? What was its mouth, what its arms, what things and what feet ? The Brahmin (in the body politic) was like the head, kshatriyas was like arms, a vaishya was like thighs and a shudra was considered as feet. Instead of its social division on the horizontal lines, the grouping was made vertically with the higher strata assuming a higher position in the body politic. But it appears that there was again an attempt to decide the placement of an individual on the continuum in relation to his talent rather than birth. The Shankar Dig Vidya contains a reference to this fact:

जन्मना जायते शूद्रः संस्कारे द्विज उच्यते ।
वेदे पाठी भवेद् विप्रः बहम् जानाति ब्राह्मण ॥

By birth all are shudras, by action man becomes dvija (twice born), by reading the vedas one becomes vipra and by gaining the knowledge one becomes brahamana.

Such a social practice might have continued for a long time since there are several references to mobility across the social strata. In the Aitaraya brahamana (11-3-19), it is described that Kevasha Aitusha was a shudra and the son of a low woman but was greatly respected for his literary attainments and admitted to the class of the Rishis (sages). The Chandoyapanished mentions Jabola had no family name but came to be called as sahyathma due to his learnings.

Valmiki, the author of Ramayana, was also a Shudra by birth but earned the eminence of a rishi. Shankaracharya supports this view when he maintains that neither through colour nor through ancestors can the spirit worthy of a brahmin be generated.

With the growing complexity of the Indian society, there must have arisen a need for the division of labour into many more areas. Consequent degeneration of the society in any epoch might have brought in rigidities in vertical social mobility and fixed heredity as the basis of social placement. Watters account of 'Yuan Chwang's Travels in India' during the ancient period describes the prevalences of heredity as a basis of social stratification and also the presence of caste system in the country. Shama analysing the principal factors interplaying in the social life in Northern India between the period 600 A.D. to 1000 A.D. has identified the factors leading to the heredity based social stratification. The factors refer to the purity of blood in a society where the contacts between Aryan and Non-Aryan races were becoming frequent; intermarriages between castes and there was a social disapproval of the progeny in cases where the social ethics was ignored; there was an influx of foreign tribes and they attempted for absorption in the native culture; and number of occupations was on the increase.

The above developments had simultaneous growth of occupations all through. From animal grazers to land cultivators, traders, warriors, and priests meant passing through nomadism to permanent settlements and a purposive social mobility. In this process the number of occupations was multiplied. The general class of shudras was perceived as that of labourers engaged in unskilled, and unclean occupations. There is an account of these occupations in Sikandapurana. It contains that in all there were eighteen major occupations followed by Shudras. These were further distributed at three levels known as Uttana (the good ones), Adhana (the lower ones) and Antayjas (the last ones). In the last category of Antayjas were seven popular occupations practised by leather workers, washermen, sailors and fishermen, rope and basket makers, weavers and dyers, scavengers, and forest dwellers (fruit gatherers). In fact these occupations have been the original occupations out of which the different traditional pursuits of scheduled castes have grown. These occupations carried the stigma of uncleanliness and therefore, led to untouchability to their practitioners.

The story of the origin of the scheduled castes remains untold without a mention of their suffering lot. The scheduled castes were forced to live a sub-human life till recently. They were debarred from drawing water from public

wells, disallowed to stay in public inns, disallowed from temple entry, denied educational facilities and deprived of a square meal. The imposition of disabilities in all these matters was considered as observance of ceremonial purity under the religious sanctions. The discriminations were prescribed in the various scriptures notably in the Dhamsutras. A foremost instruction was that the food touched by scheduled castes is defiled and unfit for eating. It was prescribed that if a scheduled caste tries to immitate or equalise himself to a higher caste, he should be flogged. The dhamshutras also provided restriction on economic front. It was laid down that if the servant gives up his work, he should be given physical punishment and if the herdsman abandoned tending cattle, he should be punished. There are references to the imposition of compulsory service. The laws of inheritence provided inferior position to the issues of shudras. The position had deteriorated to an extent that during the medieval period, some of the scheduled castes were required to strike a piece of wood as a warning of their approach while entering a city so that people might not be polluted by contact or even by their shadows. The socio-economic and political discrimination reduced these people to non-entities. They lived in seclation, seritude, and naked poverty.

Ritualistic as the Hindu society has all along been, ceremonies and festivities go with events and occasions. Admitting a child in the school was considered as an event in life and an important occasion in the life of the family. The scheduled castes were deprived of education since they were debarred from observance of rituals and ceremonies. They were not allowed to perform the upanayana ceremony, viz., 'initiating into education'. The only course open to them was to assist their parents in hereditary occupations. This resulted into a feature that most of the traditional scheduled caste occupations became family occupations and unless all members joined hands, the economic activity could not be pursued. Their life became an amalgam of negations resulting in illiteracy, ignorance, poverty, and a psychic syndrome of inferiority. What they needed was social action by the higher caste groups leading to their recognition as equals.

The religious reformers in India had never appreciated the discrimination to the scheduled castes. We have examples of Gautam, Nanak, Kabir and others. In the nineteenth century, religion and social reform emerged as a socio-religious reform movement and again we had greatmen like Swami Dayanand, Swami Vivekanand, Keshavchander Sen and others pleading for reform in the society. Three greatmen, Mahatma Joti Rao Phooley, Mohan Das Karanchand Gandhi and

Dr. B. R. Ambedkar, realised that education could be instrumental to elevate the socio-economic conditions and thereby improve the political status of the people belonging to scheduled castes. Phoolley started with opening of separate schools and subsidising educational costs; Ambedkar had faith in higher education and social education as the redeeming factors for these poor lots; and Gandhi campaigned for the removal of untouchability and pleaded for meting an equal treatment to them. Their efforts generated reform movements as much as that the equality in social, political and economic aspects became the major demands in the manifestoes of the national movement for India's Independence. Independence having been achieved, cardinal articles were embodied in the constitution of India. These are now being pursued to achieve the goal of equality. One of the strategies to cause accelerated progress is the acceptance of special schemes for helping the scheduled castes. There have been a great emphasis on educational schemes since it is contemplated that education would be instrumental in their modernisation and conscientization. The contention that education is a potent means of bringing social and economic development in their communities is supported by a number of studies. Naik (1972) reports that the education of the untouchables is positively related to their attitude towards abolishing untouchability. The higher the level of education, the more favourable is the attitude.

Sachchidananda, 1974, Premi, 1972 ; Malik, 1971 ; 1979; and Gangrade 1974) supported the view that Education is a means to bridge the gap between the scheduled castes and non-scheduled castes.

Considering the significance of education for the socio-economic regeneration of the suffering lot of scheduled castes, the authors of the Constitution made some special provisions. Art. 46 of the Constitution of India envisages that ' The State shall promote with special care the educational and economic interest of the weaker sections of the people and, in particular, of the scheduled castes, and the scheduled tribes and shall protect them from social injustice and all forms of exploitation'. ' In addition, there are other provisions, interalia, for representation in Parliament (Art. 330) and the State Legislation (Art. 332), representation in the Central and State services (Art. 335), abolition of practice of untouchability (Art. 17), throwing open of Hindu religious institutions, admission into educational institutions (Art. 29, 25), banning of traffic in human beings, and beggars, and similar forms of forced labour, appointment of a special officer to investigate all matters relating to safeguards provided to the scheduled castes and scheduled tribes (Art. 338). Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth, but special provision for scheduled castes

and scheduled tribes (Art. 15), protection of certain rights regarding freedom of speech etc. (Art. 19), prohibition of traffic in human beings and forced labour (Art. 23), legislation to give effect to the provisions relating to Fundamental Rights (Art. 35), State to secure a social order for the promotion of welfare of people (Art. 38), equal justice and free legal aid (Art. 39), other provisions as to Ministers (Art. 164), administration of Scheduled Areas and Tribal areas (Art. 224), functions of Public Service Commissions (Art. 320(4)), control of the union over the administration of scheduled areas and the welfare of Scheduled Tribes (Art. 339), appointment of a Commission to investigate the conditions of Backward Classes (Art. 340), list of scheduled castes (Art. 341) and special provision with respect to the states of Nagaland, Assam, and Manipur (Art. 371 A, 371 B and 371 C) etc.

For implementation of the constitutional safeguards the government has set up several governmental and non-governmental agencies. Commissions have been appointed, special offices have been established, special schemes have been launched both at the central and state levels. The Planning Commission in the National Five Year Plans has been proposing schemes for the development of the weaker sections including the Scheduled Castes and the Tribal population. In the case of scheduled castes, special efforts are being made to narrow down the wide disparities that exist between their

socio-economic and educational conditions with those of the general population by providing certain extra facilities and special schemes for reducing the cost of education, providing assistance for studies and guidance for better educational and occupational opportunities.

Out of Rupees 30.00 Crores, 79.00 Crores, 114.00 Crores and 142.00 Crores for backward classes during First, Second, Third and Fourth Plan respectively, only Rupees 7.08 Crores, 28.35 Crores, 39.53 Crores and 69.50 Crores could be spent by the government for the welfare of scheduled castes. In the Fifth Five Year Plan, an outlay of Rupees 255 Crores was allotted for the welfare of backward classes including scheduled castes. During the Five Year Plan periods, there have been consistent increase in the expenditure on the welfare of backward classes including scheduled castes.

Schemes launched by the government for promoting education among scheduled castes are :

1. Ancilliary Services : The government provides books or book grants, mid-day meals, uniforms and educational equipments to the students belonging to scheduled castes. These facilities differ from state to state depending upon the financial resources of the State governments.

2. Exemption from Fees : In the case of scheduled castes, there is provisions for exemption of tuition and examination fees. It also varies from state to state.
 3. Pre-matric Scholarship : This scheme is for facilitating education at pre-matric stage. The rate of Pre-matric stipend varies from state to state, and is revised from time to time keeping in view the cost of living.
 4. Scholarships under the New 10 + 2 + 3 Pattern : The students are awarded scholarships in classes XI and XII on the basis of Public Examination held at the end of class X of the new pattern. The rates of maintenance are Rupees 70.00 and 80.00 for boys and girls residing in hostels respectively and Rupees 40.00 and Rupees 50.00 for boys and girls studying as day-scholars respectively.
 5. Post-matric Scholarships : These scholarships are given to pursue post-matric studies. One unique feature of the scheme is that all eligible scheduled caste students are awarded scholarships and their number is not limited by the availability of funds. A means test is prescribed according to which only those scheduled caste students who came from families with monthly income exceeding Rs. 750.00 are denied these scholarships.
 6. Merit Scholarship : Out of the total number of 200 merit scholarships awarded annually, 7.5 percent are reserved for scheduled castes.
 7. Industrial Training Institutes : These impart training in various trades; seats are reserved for scheduled castes and stipends are also provided to them by the government to continue the training.
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8. Admission in Educational and Technical Institutions :
Fifteen percent seats are reserved in all technical institutions for these people and a minimum qualifying standard is prescribed for admission.
9. Indian Institutes of Technology : Fifteen percent seats are reserved for students belonging to scheduled castes in the various under-graduate courses in these institutions.
10. Hostels : The Government has provided funds for the construction of hostels for boys and girls belonging to scheduled castes.
11. Reservation seats in Medical Colleges : In all the 90 Medical Colleges, from 5 percent to 20 percent seats are reserved for the students belonging to scheduled castes.
12. Coaching and Allied Schemes : The government has set up centres for imparting training to the scheduled castes students so as to prepare them for admission to various courses and also for appearing at the competitive examinations. The above educational schemes are considered to be essential for the improvement of social, occupational and economic status of these people. This statement is also supported by the earlier studies (Aggarwal, 1976; Gangrade, 1974; Pimpley, 1974; Chitnis, 1976; Shanthakumari, 1976).

With the efforts of the Government and of various agencies, there is notable progress in the education of scheduled castes. During the years 1961 and 1971, the literacy

rate among the scheduled caste males and females (inclusive of age group 0 - 4 years) were, 17.0 percent for males and 3.3 percent for females, and 22.4 percent for males and 6.4 percent for females respectively. There has been increase in the literacy rate for both the males and females. In case of females, the increase is 3.1 percent in 1971 over 1961 and in the case of males it is 5.4 percent in 1971 over 1961. In 1961 and 1971 the overall literacy rate of scheduled castes was 10.27 and 14.67 percent respectively, thus gaining an increase of 4.4 percent in 1971 over 1961.

It will be desirable to look at the situation in respect of enrolment trends. In classes I to V, the enrolment percentage rose from 31.63 percent in 1960-61 to 40.09 percent in 1970-71 and thus showed an increase of 8.46 percent, giving annual average increase of 0.8 percent during the decade. In 1978-79 the percentage of enrolment in classes I - V was 79.9 percent which is 39.81 percent higher than the enrolment in 1971, giving an annual average increase of 4.9 percent during the period. The increase rate during this period is at least five times than in the preceding decade (M. E. S. 1980).

For the middle classes VI to VIII, the enrolment percentage to the total population in the age group (11-14)

rose from 22.48 percent in 1960-61 to 32.2 percent in 1970-71 but subsequently fell to 26 percent in 1978-79. After showing a growth in the enrolment during the decade 1961-71, there was regression during the next decade. This may be due to high rate of drop outs or stagnation.

At the secondary / higher secondary stage (IX, X, XI) the percentage of enrolment to the total population of the scheduled castes in the age-group 14 to 17 was 15.44 percent in 1960-61 and 27.05 percent in 1970-71. The increase in the enrolment at secondary and higher secondary stage is about 100 percent. But in the next decade it showed the same trend of regression as in the case of middle stage. At the secondary stage, the enrolment increase rate is not that consistent. This may be due to drop outs. It can also be due to late start by the scheduled castes. The trend provides a mixed bag. There was growth of enrolment of scheduled castes in the first planned decade while it showed signs of not only stagnation but regression as well during the subsequent decade at the middle and secondary level.

A comparative picture of the education of scheduled castes and that of the general population reveals that there is a yawning gap between literacy rates of scheduled castes and general castes. The differences are further aggravated in respect of the female population. The

literacy rate among scheduled castes was 10.27 percent in 1961 against 28.3 percent among general castes. The corresponding figures are 14.67 percent and 34.5 percent respectively for 1971. A number of studies have also pointed out this gap (Singh, 1974; Desai, 1974; Maurya, 1976; and Goyal, 1974;).

It will be desirable to look at the enrolment of scheduled castes in comparison with enrolment trends in the general population. There is also wide disparity in the enrolment ratio. In classes I to V the enrolment percentages among scheduled castes and general castes were 31.63 percent and 39.54 percent in 1960-61, 40.09 percent and 46.66 percent in 1970-71 and 79.9 percent and 84.5 percent in 1978-79. The figures are self-revealing - as the gap is so conspicuous. The same trend is discernible at the middle stage as well. At the middle stage the enrolment percentages among scheduled castes and general castes, were 22.48 percent and 38.87 percent in 1960-61; 32.2 percent and 52.63 percent in 1970-71; and 26.5 percent and 38.0 percent in 1978-79. The trend continues at the secondary stage as well whereas at higher secondary stage the enrolment percentages among the scheduled castes and the general population were 15.04 percent and 32.67 percent in 1960-61. In 1970-71, the percentage of enrolment among scheduled castes and general population were

27.05 percent and 50.46 percent, respectively. Thus, the percentages of enrolment in the general population was 22.61 more than that of scheduled castes.

In short, it can be said that some progress has been made in the education of scheduled castes during the post independence era, but the progress pales into insignificance when compared to the education of the general population. It will be worthwhile to have a closer look at a micro level for further analysis. The Union Territory of Delhi is the hub of political and social activities and educational facilities are available here with comparative ease. It was, therefore, selected for micro study. The population of scheduled caste was 6.36 millions forming 15.6 percent of the total population of Delhi, according to the Census of 1971.

In Delhi, Union Territory, Rs. 1.72 lakhs, Rs. 15.6 lakhs, Rs. 16.97 lakhs, Rs. 8.61 lakhs and Rs. 118.71 lakhs, was the expenditure incurred during First, Second, Third, Annual Plan for 1967-69, and Fourth Five Year Plans for the welfare of scheduled castes. In the Fifth Five Year Plan, an outlay of Rs. 300.00 lakhs was allotted for the welfare of scheduled castes. During the Plan Periods, there have been consistent increase in the expenditure on the welfare of scheduled castes (Delhi Administration, 1976).

As regards their educational position, the literacy among scheduled castes was 20.86 percent in 1961 which rose to 28.15 percent in 1971. In the case of males and females the corresponding figures for these two points of time are 32.15 percent and 6.80 in 1961; and 39.22 percent and

14.32 percent in 1971 respectively. Thus, there is an increase in the rate of literacy during the period.

In classes I to V, the percentage of enrolment in the age group 6 - 11 years was 34.41 percent in 1960-61 which increased to 60.57 percent in 1970-71. The increase was 26.16 percent during the decade showing an annual increase rate of 2.6 percent. The enrolment increased to 85.9 percent in 1978-79 over 1970-71. The average increase during this period comes to 10.7 percent showing the same annual growth rate as in the preceding decade. At the middle stage, the enrolment ratio of the (scheduled castes) 11 - 14 years students in 1960-61 was 19.43 percent which regressed to 17.74 percent in 1970-71 but in 1978-79 it again increased to 26.5 percent. At the secondary stage the corresponding figures 1961 and 1971 are 35.98 percent and 31.86 percent, respectively. The regression in the enrolment at middle and secondary stage might be due to dropouts.

The comparative picture of education among the scheduled castes and general population in the Union Territory of Delhi is further revealing. The literacy rate in the two groups was 20.86 percent and 62.1 percent in 1961 and 28.15 percent and 65.1 percent in 1971 respectively. The yawning gap is conspicuous. Taking the school stage, the enrolment ratio in the scheduled castes increased from 34.41 percent in 1961 to 60.57 percent in 1971 and 79.9 percent in 1978-79;

while the corresponding figures for the general castes are 47.44 percent, 64.42 percent and 84.5 percent respectively in classes I - V. At the middle stage the enrolment ratio for scheduled castes was 19.43 percent in 1961 and 17.74 percent in 1971 and 26.5 percent in 1978-79 while the corresponding figures for the general population are 38.10, 12.05 and 38.0 percent respectively. At secondary stage the enrolment ratio for scheduled caste is 35.9 percent in 1961 and 31.86 percent in 1971, while the corresponding figures for the general population are 133.71 percent and 132.83 percent respectively.

The gap in the education of scheduled castes and general castes is glaring except at the primary level. The gap widens with the increasing level of education. This may be due to dropouts and stagnation among the scheduled caste students. May be that the current educational schemes are not too effective to hold the students in the school ensuring reasonable level of scholastic pursuit. Evidently the situation in regard to the gap in the education of scheduled caste students and other students is not much different from the gap at the national level.

What can be the reason for the gap indicated above? Probably, a closer look at the performance of the union territory of Delhi in terms of the planned outlay and the

actual expenditure for the welfare of scheduled castes including their education, may throw some light on the problem.

A sum of Rs. 37.00 lakhs, ^{Rs.} 24.95 lakhs, ^{Rs.} 44.4 lakhs and 68.5 lakhs respectively was provided in plan outlays for the year 1974-75, 1976-77, 1977-78 and 1979-80 for scheduled caste welfare schemes. The corresponding actual expenditure figures are Rs. 21.30 lakhs, Rs. 16.91 lakhs, Rs. 28.11 lakhs and Rs. 42.49 lakhs, respectively. This shows a gap between the two. The short falls in the expenditure implies non-utilisation of funds due to inadequate implementation of the schemes. The gap between plan outlays and actual expenditure raises several questions. What can be the possible reasons for this gap? Are the reasons in the designing of the schemes or in the implementation machinery? Has it something to do with scheduled castes themselves? Are they aware of the schemes for their welfare particularly the educational schemes? If not, why? If yes, are they utilising these facilities properly? If they are not utilising the facilities properly, is there something wrong with the schemes themselves? Are they precluded by some other causes? What can be done to improve the functional effectiveness of the schemes? These questions need reasonable answers. Some empirical investigations have been

conducted to seek answers to the questions posed above. Sachchidananda (1974) suggested that welfare schemes for the scheduled castes should be periodically evaluated. Lal (1974) suggested to study the condition of the scheduled caste groups which are not able to use facilities provided by the government. The difficulties in availing the schemes were required to be stated. Gangrade, 1974; Parvathamma, 1974; Pimpley, 1974; Naik, 1971 also conducted empirical investigations on various aspects of educational schemes for scheduled castes.

Obviously it is desirable to study the awareness of the scheduled castes about the educational schemes, the utilisation of the schemes, the difficulties faced by them in utilising the schemes and the steps they consider essential for effective utilisation of the schemes. The present study is an attempt in this direction and purports to respond to this strongly felt need.

Statement of the Problem

The specific problem can be stated as : 'A Study of the Scheduled Castes' Awareness about ^{the} Schemes for Their Educational Progress'. The problem involves identification of specific schemes for promoting their education in selected location, study of awareness of scheduled caste heads of family and students of the schemes for their educational progress.

Three key terms, namely Scheduled castes, Awareness and Educational Schemes have been used in the statement of the problem. Scheduled Castes, are the castes specified within a state or a union territory through public notification by the President of India from time to time in consultation with the Governor or the Lieutenant Governor concerned. 'Awareness' has been operationally defined as such information about schemes as would enable the pupils and the heads of family to know that they can be benefitted by the schemes towards their education. Here, the Head of family has been defined as the family member responsible for managing family affairs and taking decisions. The head may be father, mother or the guardian of the students. The heads of family have been preferred to parents because the decisions including regarding education of the children are not always taken by the parents in this section of the society. The decision instead are taken by the heads of family. Educational Schemes are the specific schemes formulated and being implemented for the benefit of scheduled castes in the location selected for the present study.

- Awareness can be studied both as independent as well as dependent variable. It is studied as dependent variable in relation to the antecedents which form the independent variable. Awareness can also be studied as independent

variable against the consequent variable which then form dependent variable. This can be operationalised diagrammatically as below :

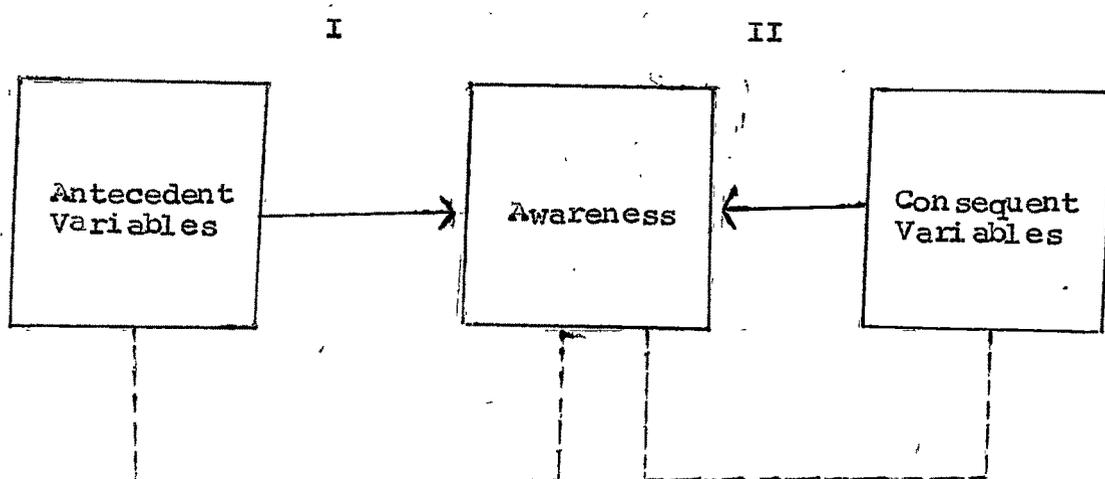


Diagram 1.1 : Awareness - Its Antecedent and Consequence

The arrows in the diagram show the direction of relationship of the variables and clarify the status of (independent - dependent) variables. Awareness depends on antecedent variables and consequent variables are dependent on awareness. So, in the present study awareness acts as both dependent as well as independent variable. The specific antecedent and consequent variables covered in the present study are as follows :

I Antecedent Variables :

- i) Sex of the respondents
- ii) Location areas
- iii) Caste
- iv) Economic level
- v) Educational level
- vi) Occupational level

II Consequent Variables :

- i) Utilisation of Schemes
- ii) Attending children
- iii) Dropout rate
- iv) Non-attending children
- v) Out-of school children (Dropout and Non-attending combined)

The antecedences and consequences covered in the study provide guideline for the formulations of objectives and hypothesis of the study.

Objectives

The specific objectives of the study can be stated as under :

1. To identify the educational schemes aimed at facilitating education of the children belonging to scheduled castes.
2. To study the awareness of students and heads of family regarding the educational schemes aimed at facilitating education of the children belonging to scheduled castes.
3. To study the sources of awareness about the educational schemes aimed at facilitating education of the children belonging to scheduled castes.
4. To study the antecedent variables of the awareness level of the Heads of the family regarding the educational schemes aimed at facilitating education of the children belonging to scheduled castes.
5. To study the relationship between awareness of Heads of the family about educational schemes and their utilisation by children, belonging to scheduled castes.
6. To study the relationship between awareness of Heads of the family about educational schemes and rate of dropout among children belonging to scheduled castes.
7. To study the relationship between awareness of scheduled caste heads of the family about educational schemes and the number of attending children.
8. To study the relationship between awareness of heads of the family belonging to scheduled castes about educational schemes and the number of out of school children.

9. To study the relationship between awareness of heads of family belonging to scheduled castes about educational schemes and the number of non-attending children.
10. To study the problems faced by the scheduled castes in the utilisation of educational facilities for facilitating the education of their children.
11. To identify the directions for procedural modifications with a view to facilitating utilisation of the educational schemes by their children belonging to scheduled castes with particular reference to conditions of eligibility, value of scholarships, selection of candidates, duration and renewal of awards, mode of payment, mode of publicity and submitting application.

Hypotheses

In order to realise the objectives of the study outline above, the following hypotheses were formulated :

- H₁ There is no significant difference in the awareness of educational schemes among urban, rural and semi-urban heads of family belonging to scheduled castes.
- H₂ There is no significant difference in the awareness of educational schemes among urban, rural and semi-urban students belonging to scheduled castes.
- H₃ There is no significant difference in the awareness of educational schemes among rural, urban and semi-urban male students belonging to scheduled caste.

- H₄ There is no significant difference in the awareness of educational schemes among rural, urban and semi-urban female students belonging to scheduled castes.
- H₅ There is no significant difference in the awareness of educational schemes between male and female students belonging to scheduled castes.
- H₆ Awareness of the heads of family about educational schemes and the caste within scheduled caste to which they belong are independent of each other.
- H₇ Awareness of students about educational schemes and the caste within scheduled castes to which they belong are independent of each other.
- H₈ Awareness of heads of family and students about schemes for their educational progress belonging to scheduled caste are not significantly related.
- H₉ There is no significant difference in the yearly income of the heads of family in rural, urban and semiurban areas.
- H₁₀ There is no significant difference in the per capita income of the families belonging to scheduled castes in rural, urban and semiurban areas.
- H₁₁ Awareness of heads of family about educational schemes and yearly income level of the heads of family are not significantly related.
- H₁₂ Awareness of parents about schemes and per capita income of the families belonging to scheduled castes are not significantly related.
- H₁₃ The educational level of the heads of family and locations they belong to are independent of each other.

- H₁₄ Awareness of heads of family about educational schemes and educational level of the heads of family belonging to scheduled castes are independent of each other.
- H₁₅ The occupational level of the scheduled castes heads of family and the locations areas are independent of each other.
- H₁₆ Awareness of heads of family about educational schemes and their occupational level are independent of each other.
- H₁₇ Awareness of heads of the family about educational schemes and the utilisation of educational schemes by their wards are independent of each other.
- H₁₈ Awareness of the heads of the family about educational schemes and their attending children are independent of each other.
- H₁₉ Awareness of heads of family about educational schemes and dropout rates of children are independent of each other.
- H₂₀ Awareness of the heads of family about educational schemes and nonattending rate of children are independent of each other.
- H₂₁ Awareness of heads of family about educational schemes and rate of out of school children are independent of each other.

Delimitation

The study deals with weaker sections of the society, namely scheduled castes. The literacy is painfully low in these castes. The data from these families were collected personally, so the area of operation was limited. Keeping

in mind the limitations of the time and resources, the investigator selected only five villages for the rural families, two urban localities for the urban families, and five urbanised villages from the semi-urban areas. The specifics are presented under the 'Sample' in chapter III.

Definition of Terms Used

Three key terms have been used in the statement of the problems which are given below :

Scheduled Castes : according to the constitution of India, means such castes, races or tribes as are deemed under article 341 to be scheduled castes.

The article 341 states 'The President (may with respect to any state or Union Territory) and where it is a state after consultation with the Governor, thereof, by public notifications specify the castes, races or tribes which shall for the purpose of this constitution be deemed to be scheduled castes in relation to the State (or Union Territory as the case may be).

After the Constitution came into force the list of scheduled castes were notified by the President in accordance with the provision of Art. 341 of the Constitution. The lists are contained in the schedule appended to the following orders, issued by the President :

- (i) The Constitution (Scheduled Castes Order 1950)
- (ii) The Constitution (Scheduled Castes) (Part C States) Order 1951.
- (iii) The Constitution (Jammu and Kashmir) Scheduled Castes Order 1956.
- (iv) The Constitution (Dadra and Nagar Haveli) Scheduled Castes Order 1962.
- (v) The Constitution (Pondicherry) Scheduled Castes Order 1964.
- (vi) The Constitutional (Goa, Daman and Diu) Scheduled Castes Order, 1968.

The scheduled castes have been identified based on such a constitutional order.

The list of scheduled castes in the Union territory of Delhi, are given in Appendix I.

Definition of Awareness : According to the Dictionary of Psychology Awareness is defined as : (i) the mere apprehension of an object, ideals, conceptual existence, or bodily condition, (ii) the experience by which an individual of items correspondence to external objects or to conditions with his own body. According to Encyclopedia of Psychology (1972), the concept was used in his experiment as 'Conscious attitude which could not be repeated into sensory or imagined contents.' The Dictionary of Education (1959) defines it as the state of being aware, consciousness of a situation or object.

According to the Comprehensive Dictionary of Psychological and Psychoanalytical Terms, the awareness means the state of being conscious of something, 'the act of taking account' of an object or state of affairs. The term implies neither attention nor an assessment of the qualities or nature of the objects. This can be simple awareness without specific discrimination or recognition of objective characteristics even though these characteristics must be deemed to have an effect. (English, H. B. 1962).

According to Krathwohl(1964), awareness is the bottom rung of the affective domain. Awareness has been considered almost a cognitive behaviour. But unlike knowledge, the lowest level of the cognitive domain, we are not so much concerned with memory of or ability to recall an item or fact as we are that, given appropriate opportunity, the learner will merely be conscious of something that he takes into account a situation, phenomenon, object or state of affairs like knowledge it does not imply an assessment of the qualities or nature of the stimulus, but unlike knowledge it does not necessarily imply attention. There can be simple awareness without specific discrimination or recognition of the objective characteristics of the object, even though these characteristics must be deemed to have an effect. The individual may not be able to verbalise the aspects of the stimulus which cause the awareness.

According to Singh (1978), 'Awareness' means being conscious of something, the state of perceiving and taking account of event, occasion, experience or object'. Though awareness is classified in affective domain, it is almost a cognitive behaviour. But compared to knowledge, there is difference. In the case of awareness, we are not so much concerned with a memory or ability to recall an item or fact about which one is aware. Awareness is something self-reported. Shoemaker (1971) look upon awareness as the first stage in the process of innovation adoption and at this stage, the individual learns of the existence of the new idea but lacks information about it.

In view of the above definitions, the term awareness has been defined for the present study as 'Such information about schemes as would enable the pupils and the heads of family to know that they can be benefitted by the schemes, towards their education.'

Educational Schemes : Educational schemes are the specific schemes formulated and being implemented for the welfare of the scheduled castes by the government. The following schemes were covered under the present study.

1. Ancillary Services : Under this schemes, four facilities i.e. free supply of textbooks, uniform, remission of tuition fee and distribution of biscuits among children for attracting them towards school, are covered. Biscuits are

not supplied to every school, these are only distributed to such schools where scheduled caste students belonging to lower socio-economic strata study or to the schools situated in the new colonies developed for scheduled castes and other weaker sections of the society. Ancillary services are provided from class I and class IV only.

2. Cash grant / stipend to Scheduled Caste / Scheduled Tribes Students at Pre-matric Stage : The cash grant is admissible to students studying in classes Vth to XIth. The student must pass the annual examination and his/her conduct should be satisfactory. All eligible candidates are awarded the cash grant/stipend.

(a) Conditions of Eligibility : (i) To be eligible for grant / stipend, (i) student should belong to scheduled caste community as notified by Ministry of Education, Government of India. (ii) must be studying in recognised schools of the Union Territory of Delhi (iii) the income of the parents/guardians should not exceed Rs. 3600/- per annum.

(b) Rates of Cash Grant / Stipends :

Vth and VIth	:	Rs. 30/-	p. a.
VIIth and VIIIth	:	Rs. 40/-	p. a.
IXth and Xth	:	Rs. 50/-	p. a.
XIth	:	Rs. 60/-	p. a.

3. Post-Matric Scholarship : The object of the scheme is to provide financial assistance to the scheduled caste students studying at post-matriculation or post-secondary stage so as to enable them to complete their education. These scholarships are admissible for study in all recognised post-matriculation or post-secondary courses in recognised institutions. The candidate's parents/guardians should be permanently settled in Union Territory of Delhi. All the eligible Scheduled caste candidates are to be given scholarships subject to the application of Means Test prescribed in Regulation V (iii).

4. Bapa Ashram School : This Ashram school is located in the Kingsway Camp, Delhi. The aim of this school is to provide residential accommodation and congenial atmosphere to the scheduled caste children belonging to very poor economic strata among themselves and to provide opportunities for better future.

Conditions of Eligibility : (i) The student should belong to a recognised scheduled caste community. (ii) The student should be studying in the residential Bapa Ashram School. (iii) Income of the parent/guardian should not exceed Rs. 2400/- per annum. (iv) the student must reside in the hostel for a minimum of 10 months in a year. All those eligible are entitled to get this benefit.

5. Re-imbusement of Examination Fees : All scheduled castes students who are bonafide residents of the Union Territory of Delhi are exempted from the payment of examination fee in respect of examination conducted by the Central Board of Secondary Education (CBSE).

Rates : On the basis of claims submitted by the CBSE, the actual amount due in respect of scheduled caste students of the Union Territory of Delhi.

6. Vocational and Technical Scholarships : This envisages the grant of vocational and technical scholarships to those scheduled castes trainees, who are undergoing training in various Industrial Training Institutes run by the Directorate of Training and Technical Education / Harijan Sewak Sanaj etc. @ Rs. 20.00 and 45.00 per month respectively.

7. Meritorious Scholarships : The objective of this scheme is to give an impetus to the education of girls and boys belonging to scheduled castes by granting scholarships for their meritorious performance in their education. Under this scheme meritorious scholarships are granted to those scheduled castes boys and girls who are studying in the 9th, 10th and 11th classes in government / recognised aided schools and have secured 55 percent and above marks in their previous examination @ Rs. 20/- and Rs. 30/- per month respectively.

8. Pre-Examination Coaching Centres : The Centre has been sponsored by the Delhi Administration and it has to be run by the Harijan Welfare Board, Delhi, through a Managing Committee. The object of the scheme is to provide free coaching to candidates belonging to the scheduled castes, if they come up to the standard set for admission, and intend appearing at some competitive examination. The scheme proves helpful in improving their chances of success.

The preceding pages of this chapter have briefly dealt with the background and the statement of the problem as well as the objectives, hypotheses and delimitation of the study. In the succeeding pages, in the form of chapters, a review of the related literature, plan and procedure, analysis and interpretation of the data, problems and solutions; and summary and conclusions have been presented comprehensively.
