

Change through Education among Scheduled Castes and Emerging Problems : A Sociological Study

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Scheduled castes have been deprived the equal opportunities to get education in caste-based Indian society as a result of problem of untouchability and caste discrimination. Education plays not only important role in uplifting the socio-economic level of the Scheduled Castes but also, it awards them an opportunity to face the problems in better way compared to the illiterate segment of the depressed section of the society. This paper analyzes some features of social change associated with the advance of education among the Scheduled Castes and emerging problems. It has been shown that without education we can't think of a civilized modern society when no body suffers on the account of untouchability, poverty, awareness and caste indiscrimination.

[**Keywords** : Scheduled Castes, Change, Education, Untouchability, Caste indiscrimination]

1. Introduction

Scheduled Castes are a marginalized and segregated group in Indian society. They are still economically poor and backward, social

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segregated and politically suppressed section of society in India. Education is considered a key instrument for the over all development of the any social group in society. M. S. A. Rao (1972 : 131-132) considered that education is major determinate and contributing factor in socialization of the younger generation which influences their values, attitudes and norms of behaviour accepted in the society to which they belong as passing of the forms of knowledge, skills of occupational and other techniques. Therefore education is important for improvement of skills, knowledge, attitudes, values, confidence motivation, social change as well as development of Scheduled Castes. Durkheim and Parsons have also considered that education is a major factor for social change. (Bottomore, 1970). A number of sociologists accepted that education is an important factor for overall development in the society. Number of people who belong to Scheduled Castes are getting education but all people who are getting education are not getting better academic achievements and job opportunities in the society. There are numerous of problems for the overall development of Scheduled Castes because they come largely from rural background, lower social status, poor economic condition, politically and mentally suppressed. Poverty is the basic problem for the development of Scheduled Castes. Keeping in mind all such factors about Scheduled Castes and changes that are taking place, it is called for to take stock of the extent and degree of education and their problems. C. Parvathamma (1984 : 191-211). Considers that education has not reached the bulk of Scheduled Castes staying in villages because of poverty, ignorance and lack of knowledge about existing facilities, absence of compulsory education in primary and secondary levels and the traditional apathy for education, on account of social and environmental conditional and occupational handicaps.

G. Shah (2000 : 30) the term 'Scheduled Castes' is primarily an administrative category, used in the Constitution of India. They are castes identified by the President of India, under Article 431, and put under a schedule. The term was used for the first time by the British Government in the Government of India Act, 1935. Before, this some of these classes were labeled a 'depressed classes', the term was used for the first time in the beginning of this century. Sociologically speaking, the castes which suffered the stigma of untouchability and were considered *ati-sudaras* or *varna*, i.e. beyond the pale of Hindu Caste structure are now generally known as Scheduled Castes. How

ever, all ex-untouchables do not find place in the 'Schedule' and all castes under the scheduled did not experience equal degree of 'untouchability' in the near distant past.

Jaiswal (2002 : 129-136) says that those people belonging to the last varna namely the Sudra and Avarna include many caste groups which have suffered social, economic and political inequality since the ages. Particularly those people who were outside the Varna system were known as Avarna or Sudra (Now Scheduled Castes), they were external in the sense that they were required to stay outside the village settlement. The concept of pollution was attached to them and they were treated as untouchable castes. These untouchable castes in India were officially defined as depressed castes in 1932. Gandhi named them Harijans where Hari means God, Jan means people and thus Harijan means people of God. The expression Scheduled Castes was first coined by the Simmon Commission and embodied in the Government of India. Act, of 1935 while the castes were listed systematically in the 1931 census of India. The term Scheduled Castes was applied to these castes for the first time in the Government of India Act, 1935. Until then they were know as untouchables depressed classes, or exterior castes. Then the Government of India published a list of Scheduled Castes under the Government of India (SC) order, 1936.

Various social reformers as also the British government stressed upon spread of education among the weaker section of society in the early part of nineteenth century. Their efforts resulted in many schools being established in Dalit area. Jyotiba Phuyale and Dr. B. R. Ambedkar in the initial stage of Dalit movement realized this and worked towards creating facilities for advancement of Dalit education. G. Shah (2002 : 52-55) observed that the effects of education among the Scheduled Castes linked to student-parent relationship have been diverse in nature due to prevalent difference of attitude and value. From the angle of the family education in the younger generation makes a larger gap in the knowledge of the parents and the children. This gap is widening due to the conflict between tradition and modernity as the young education ones from very radical attitude against the prescribed caste norms while the older generations of the Scheduled Castes are still bearing the backlog of traditions in terms of purity and pollution, superiority and inferiority. This would mean greater problems of adjustment among

the uneducated parents and their educated children but this gap may be less conflicting for the third generation of the Scheduled Castes.

S. Patwardhan (1973 : 80-84) Finds that the Scheduled Castes gave more importance to occupation than education. In childhood itself they began to practice work on field and earn money, hence their lack of interest in schooling.

L. P. Vidyarthi and N. Mishra (1977 : 105-109) have observed that the benefits to be derived from education are realized by the Scheduled Castes also, because those who are educated are engaged in some service or gainful occupation and leading comfortable lives. Despite their good feeling about education they are however forced not to educate their children. Though the government provided free education and also stipends to Scheduled Castes pupils, yet due to their generally wretched economic condition they cannot set their children to school. They are facing a number of problems and all problems are concentrated in their poverty.

Many such social researchers, and scientists highlight that the Scheduled Castes population is achieving education and education plays an important role in getting higher status. So education can play important role in the overall social development of Scheduled Castes. The Indian constitution and thereby national government and state government provide special educational opportunities for them.

2. Constitutional Safeguards/Provisions for Scheduled Castes

The Constitution of India prescribes protection and safeguards for Scheduled Castes either especially or by the way of insisting on their rights as citizens with the object of promoting their educational and economic interests and removing social disabilities. (Paswan and P. Jaideva, 2002)

The main safeguards are :

In the Form of Fundamental Rights :

- » **Article 15** : Prohibition of discrimination on grounds of **religion, race, caste.**
- » **Article 15 (2)** : Removal of any disability, liability, restriction or condition with regard to (a) access to shops, public restaurants, hostels and places of public entertainment.

- » **Article 15 (2)(b)** : The use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of state funds or dedicated to the use of the general public.
- » **Article 15 (4)** : Nothing in article (15) or in clause (2) of article 29 shall prevent the state from making any special provision for the advancement or any socially or educationally backward classes or for the Scheduled Castes & Scheduled Tribes.
- » **Article 17** : Abolition of untouchability and forbidding its practice in any form and making it any offence punishable by law.
- » **Article 23** : Prohibition of traffic in human beings and beggar or forced labour.
- » **Article 25 (2)** : Providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindu.
- » **Article 29** : The constitution provides that no citizen shall be denied admission to any educational institutions maintained by the state or receiving aid, out of the state funds or grounds only on religion, race caste, language or only of them.

In Form of Directive Principles of State Policy :

- » **Article 38** : **State to secure a social order for the promotion of the welfare of the people.**
- » **Article 46** : Promotion of educational and economic interests of SC, STs and other weaker sections and their protection from social injustice and all form of exploitations.

Other Constitutional Provisions :

- » **Article 330** : Reservation of seats for Scheduled Castes & Scheduled Tribe in the house of the people.
- » **Article 332** : Reservation of Scheduled Castes Scheduled Tribes in the Legislative Assemblies of the states.
- » **Article 334** : Reservation of seats and special representation to cease after thirty years.
- » **Article 335** : Claims of Scheduled Castes & Scheduled Tribes etc.
- » **Article 341 (1)** : The president (in consultation with the Governor in case of states) may by public notification specify

castes, races or tribes or parts of or groups within castes races or tribes as Scheduled Castes in relation to that state.

Parliament may by, law include in or exclude from the list of Scheduled Castes specified in a notification issued under clause (1) any caste, race or tribe or part of or group within any caste, race or tribe, but save as a for said a notification issued under the said clause shall not be varied by any subsequent notification.

3. Objectives of the Study

The main objectives of this study are as follows :

1. To find out the impact of education on social life patterns of Scheduled Castes.
2. To investigate various socio-economic and other problems they face in getting education.

4. Conceptual Framework

The concepts used in this study have been operationalized as under :

1. **Education** : Durkheim defined education as “The action exercised by the older generation upon those who are not yet ready for social life. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined” (Quoted by Bottomore, 19970 : 262).
2. **Scheduled Castes** : In 1935 the British passed The Government of India Act 1935, designed to give Indian provinces greater self-rule and set up a national federal structure. Reservation of seats for the Depressed Classes was incorporated into the act, which came into force in 1937. The Act brought the term ‘Scheduled Castes’ into use, and defined the group as including “such castes, races or tribes or parts of groups within castes, races or tribes, which appear to His Majesty in Council to correspond to the classes of persons formerly known as the ‘Depressed Classes’, as His Majesty in Council may prefer.” This discretionary definition was clarified in The Government of India (Scheduled Castes) Order, 1936 which contained a list, or Schedule, of castes throughout the British administered provinces.

The term Scheduled Castes is defined under Article-336 (clause-24) read with Article-341 of the constitution. The Article 366 states : "Scheduled Castes mean such castes, races or tribes or parts or groups with in such castes, races or tribes as are deemed under Article 341 to be Scheduled Castes for the purpose of this constitution". The definition of the term Scheduled Castes given under clause-24 of the Article-366 is not self-contained definition. It provides for the deeming clause as only such castes, races or tribes or part or a groups with in such castes, races of tribes as are deemed under Article-341 to be Scheduled Castes.

5. Theoretical Perspective

To observe historical and educational background of Scheduled Castes, historical approach has been used. To analyses the consequences or impact of education and social change among Scheduled Castes and Sub-Castes. Structural-functional approach appears has been helpful. Thus, the study has been make use of structural-functional approach to observe the background and impact of education and social change among Scheduled Castes of Sub-Castes in terms of educational, occupational, economic and social and educational problems aspects of Scheduled Castes. The rural urban continuum perspective has been also used in the study. All these aspects have been studied in a rural and in an urban (Town) area, thus the study have been making use of comparative approach as well.

6. The Methodology

The Wair village and Dankaur town are two different settings, from where a number of Scheduled Castes have shown social change among Scheduled Castes. Thus, at the first stage, some cases are identified who have shown educational, occupational, economic, social and educational problems: Specific intensive field work has been undertaken in two settings village and the urban (town) area, about 100 families . Empirical data have been collected with the help of specific research technique like observation, interview, personal records and secondary records. Secondary records have been consulted from the local, Block and District head quarters and other government's records. Quasi participant observation and case study methods have been used for the collection of first hand data.

7. An Overview of Literature

The meaning of education in common usage, that education is merely the delivery of knowledge, skills and information from teachers to students, is inadequate to capture what is really important about being and becoming educated.

Marshall Gordon (1998 : 182-183) says, that education is a philosophical as well as a sociological concept, denoting ideologies, crucial and pedagogical techniques of the inculcation and management of knowledge and the social reproduction of personalities and cultures. In practice, the sociology of education is mostly concerned with schooling: and especially the mass schooling systems of modern industrial societies, including the expansion of higher further, adult and continuing education. School organization pedagogy has drawn upon at least four competing education philosophies elitist are platonian, open are encyclopedic; vocational; and civic (as exemplified by American pragmatist education for democracy and the polytechnic school system of Marxist state socialism) Sociologists argue that the power structure and need of individual societies determine which of these is emphasized.

N. K. Singhi (1979 : 20-85) considers that education is an important indicator of social status. Education influences the process of social change amongst Scheduled Castes and Scheduled Tribes people. Social change in the context of Scheduled Castes and Scheduled Tribes categories imply creating conditions through such appropriate means where by these people do not continue to remain derived neither due to their status-ascription nor due to any institutionalized disabilities.

Purbi Nandi finds that education exerts a strong effect on fertility that is the rate of fertility performance increase with the rise in the level of education. The study suggested that illiteracy or very little education helps to raise the level of fertility. Therefore, investment towards mass primary education does not appear beneficial. Hence, investment towards mass higher education may, in the long run help to reduce fertility (Quoted by Makhan Jha, (1997 : 65-78).

Uma Ramaswamy (1969 : 1153-1158) finds that the Scheduled Castes have left behind their traditional occupations, whether it be scavenging, Leather work, agriculture labour, their entry into salaried occupations, particularly government service, and their

exploitation of educational opportunities. The Scheduled Castes continue over while mainly in their traditional occupations in rural areas. Even in the urban areas only a fraction of the posts in the administration which are reserved for them are actually filled. Similarly, they are still steeped in illiteracy and only a small proportion of the population of school going age actually attends school completion of formal education even up to the secondary level in negligible.

A. R. Kamat (1981 : 1270-1283) considers that some features of social change associated with the advancement of education among the Scheduled Castes and Scheduled Tribes during the post-independence period. These changes are taking place in their three constituent's changes within the segment of SC/ST; changes in the wider caste Hindu Society, and changes in the inter-relations between caste Hindu society and SC/ST segment. The discussion of inter-relation between the Scheduled Castes and caste Hindu society touches mainly upon the problem of untouchability and caste discrimination while in the case of SC/ST, the problem of transition from isolation and backwardness to assimilation into and greater interaction with the rest of Indian society to touch upon.

N. J. Usha Rao (1983 : 164-179) observes that the role of education as a catalyst or agent of social change has been well recognized education is said to determine the level of aspirations technology, productivity efficiency etc. Which constitute some of the basic factors in the process of development? The role of education in the all round of a community, economically, socially or culturally hardly needs to be emphasized. Education is beginning increasingly regards as an important instrument of social change.

Sachchidananda (1976 : 135-210) observes that urbanization, because of improved economic, social and political position, decreased influence of caste disabilities and together with the new government policies which provided to be as an effective force the change in their style of life.

8. Change through Education and Problems among Scheduled Castes

Empirical evidence collected for this study has been presented in following sub-heads :

8-1 Change in Social Life Patterns

Education is considered as the most influential agent of change in social life and social relations with high caste. This has been observed in social life patterns. Education is also considered to key of economic growth and economic development. It has also become a prestigious issue among the high caste families compared with low caste society.

In this area, we find out the change in social life patterns in terms of - voting behaviour, choice of mate selection, commensality with caste, intercaste marriage, awareness about educational facilities, reservation of post, knowledge of policies and Constitutional provisions and impact of educational as well as reservation policy.

Voting Behaviour : After declaring adult Franchise, voting behaviour is an important that can determine their participation in politics. After independent this particular caste taking participation more and more in politics. It has also been found they are voting on the name of caste and religion, which is not going to be fruitful for the well being of state and nation.

Table-1 : Voting Behaviour of the Scheduled Castes Respondents

S. No.	S.Cs/ Sub-Caste	Voting Behaviour			No. of Respo.
		Independent Decision	With Discussion	No Interest	
1.	Jatav	20	05	02	27
2.	Dhobi	09	13	03	25
3.	Valmiki	06	16	04	26
4.	Kori	03	14	5	22
Total		38	48	14	100

The above table shows that 38% of the respondents, who take independent decision in their voting behaviour, among them 20% are Jatav Caste, 9% are Dhobi Caste, 6% are Valmiki Caste and 3% belong to the Kori Caste.

Among 48% of the respondents give vote with after discussion 5% belong to the Jatav Caste, 13% belong to the Dhobi Caste, 16% belong to the Valmiki Caste and 14% belong to the Kori Caste. 14% of the respondents do not take interests in voting behaviour, among

them 2% belong to the Jatav Caste, 3% belong to the Dhobi Caste, 4% belong to the Valmiki Caste and 5% belong to the Kori Caste.

Thus, the facts show that the largest segment (20%) of the Jatav Caste respondents who take independent decision in voting behaviour and vary small (2%) of the Jatav Caste respondents who do not take interests in voting behaviour.

Mate Selection : Mate Selection is an important variable that can measure the freedom of a person that can reflect their martial life. If a male is unmarried he felt himself more free to do something more productive while if he is married, more responsible for the society.

Table-2 : Mate Selection of the Scheduled Caste Respondents

S. No.	Scheduled Caste/ Sub-Caste	Mate Selection			No. of Respo.
		Independent Decision	Joint Consultation	Completely Depend on Parents	
1.	Jatav	08	12	07	27
2.	Dhobi	01	04	20	25
3.	Valmiki	00	02	24	26
4.	Kori	00	00	22	22
Total		09	18	73	100

The above table shows that 9% of the respondents took or will take their decision on freely in selection of their mate who are, among them 8% belong to the Jatav Caste, 1% belongs to the Dhobi Caste and no one belongs to the Valmiki Caste as well as in Kori Caste. 18% of the respondents took or will take their decision with consult of their other family member in mate selection, among them 12% belong to the Jatav Caste, 4% belong to the Dhobi Caste, 2% belong to the Valmiki Caste and no one belongs to the Kori Caste.

73% of the respondents completely depend on parents decision of mate selection, among them 7% belong to the Jatav Caste, 20% belong to the Dhobi Caste, 24% belong to the Valmiki Caste and 22% belong to the Kori Caste.

Thus, the facts show that the largest segment (24%) of the Valmiki Caste respondents took or will take their decision about

mate selection completely depend on parents and very small number (1%) of the Dhobi Caste respondent takes independent decision in mate selection.

Commensality : We have used commensality referring to interaction of the Scheduled Castes with other caste specifically with high caste on the social and auspicious festivals.

Tables-3 : Commensality of the Scheduled Castes Respondents in Social and Auspicious Festivals

S. No.	S.Cs/ Sub-Caste	Commensality in terms of Economic Level			No. of Respo.
		With Higher Castes	With Equal Castes	With Lower Castes	
1.	Jatav	10	15	02	27
2.	Dhobi	02	21	02	25
3.	Valmiki	00	26	00	26
4.	Kori	00	21	01	22
Total		12	83	05	100

The above table shows that 12% of the respondents have Commensality in festival and social auspicious with high caste, among them 10% belong to the Jatav Caste and 2% belong to the Dhobi Caste and no one belongs to the Valmiki Caste as well as in Kori Caste. 83% of the respondents have Commensality with equal caste, among them 15% belong to the Jatav Caste 21% belong to the Dhobi Caste, 26% belong to the Valmiki Caste and 21% belong to the Kori Caste.

Only 5% of the respondents have Commensality with lower caste, among them 2% belong to the Jatav Caste, 2% belong to Dhobi, 1% belongs to the Kori Caste and no one to belongs to the Valmiki Caste.

Thus, the facts show that largest number (26%) of the Valmiki Caste respondents have commensality with equal Caste and very small (1%) of the Kori Caste respondent has commensality with lower Caste and no one of the respondent has commensality with high castes in Valmiki Caste as well as in Kori Caste.

Intercaste Marriage : Inter-caste Marriage is most significant variable that can improve their social relation with another castes. Now the scene has been changed that the high caste family are going to join with Schedule Caste to take the right of reservation so that they may take jobs in government sector.

Table-4 : Preferences of the Scheduled Castes Respondents on Intercaste Marriage

S. No.	S.Cs/ Sub-Caste	Intercaste Marriage		No. of Respo.
		Yes	No	
1.	Jatav	5	21	27
2.	Dhobi	01	24	25
3.	Valmiki	00	26	26
4.	Kori	00	22	22
Total		06	94	100

The above table shows that 6% of the respondents prefer to intercaste marriage, among them 5% belong to the Jatav Caste, 1% belongs to the Dhobi Caste and no one belongs to the Valmiki Caste as well as in Kori Caste.

Among 94% of the respondents who do not prefer intercaste marriage, 21% belong to the Jatav Caste, 24% belong to the Dhobi Caste, 26% belong to the Valmiki Caste and 22% belong to the Kori Caste.

Thus, the facts show that the largest segment (26%) of the Valmiki respondents do not prefer intercaste marriage and very small section (11%) of the Dhobi Caste respondent have prefer intercaste marriage.

Educational Facilities : Government has provided reservation in educational facilities for Scheduled Castes in terms of scholarship and fee concessions, reservation of seats in schools/colleges/professional courses, free education and dress, educational material, meals at various levels, remedial coaching etc. leading to increasing number of Scheduled Castes in educational institutions. This has also subsequently led to an increasing literacy rate among them. However, it depends on the knowledge and awareness about these facilities and actually availing them.

Table-6 : reservation in educational facilities for Scheduled Castes

S. No.	S.Cs/ Sub-Caste	Knowledge of Educational Facilities		No. of Respo.
		Yes	No	
1.	Jatav	15	12	27
2.	Dhobi	08	17	25
3.	Valmiki	04	22	26
4.	Kori	03	19	22
Total		30	70	100

The above table shows that 30% of the respondents have knowledge about four educational facilities, among them 15% belong to the Jatav Caste, 8% belong to the Dhobi Caste, 4% belong to the Valmiki Caste and 3% belong to the Kori Caste.

Among 70% of the respondents have no knowledge about the educational facilities, 12% belong to the Jatav Caste, 17% belong to the Dhobi Caste, 22% belong to the Valmiki Caste and 19% belong to the Kori Caste.

Thus, the facts show that the largest segment (22%) of the Valmiki Caste respondents have no knowledge about educational facilities and very small number (3%) of the Kori Caste respondents have knowledge about educational facilities.

Reservation in Government Service : Mostly Scheduled Castes people were from poor family background. So the educated people always aspire for better jobs through education for a better future. The present day job reservations have generated a new hope and better opportunities to acquire education in order to rise up. But it has also been observed that facilities are going to be in non productive directions. These lower caste assume that it is their fundamental right to take assets from the government and enjoy it for their personal life.

The above table shows that 62% of the respondents have knowledge about three facilities and reservation in Government service like reservation of seat, age relaxation, percentage relaxation, among them 21% belong to the Jatav Caste, 15% belong to the Dhobi Caste, 14% belong to the Valmiki Caste and 12% belong to the Kori Caste. 38% of the respondents have no knowledge about the facilities

Table-7 : Knowledge of Scheduled Castes Respondents about Reservation in Government Jobs, Reservation of Seats, Age Relaxation, Percentage Relaxation

S. No.	S.Cs/ Sub-Caste	Knowledge about Reservation		No. of Respo.
		Yes	No	
1.	Jatav	21	06	27
2.	Dhobi	15	10	25
3.	Valmiki	14	12	26
4.	Kori	12	10	22
Total		62	38	100

and reservation in Government service, among them 6% belong to the Jatav Caste, 10% belong to Dhobi, 12% belong to Valmiki and 10% belong to the Kori Caste.

Thus, the facts show that the largest segment (21%) of the Jatav Caste respondents have knowledge about facilities and reservation in Govt. Service and small number (6%) of the Jatav Caste respondents have no knowledge of reservation in Govt. Service.

Reservation Policies and Constitutional Provisions : The essential character of development of the Scheduled Castes, democratic politics and the state perspective on the problem of deprivation and social justice as well as policies and programmes, undertaken specifically to uplift them. It is also observed that the academic of Scheduled Caste is very poor and it has partiality with high Caste families.

The following table depicts data on the Knowledge of Scheduled Castes Respondents about the constitutional provisions such as Untouchability Act, Protective Discrimination, Civil Right Act, socio-economic and educational upliftment of Scheduled Castes :

The above table shows that 45% of the respondents have knowledge about four Constitutional provisions, among them 18% belong to the Jatav Caste, 11% belong to the Dhobi Caste, 6% belong to the Valmiki Caste and 10% belong to the Kori Caste.

Table-8 : Knowledge of Scheduled Castes Respondents about the Constitutional Provisions

S. No.	S.Cs/ Sub-Caste	Knowledge about Constitutional Provisions		No. of Respo.
		Yes	No	
1.	Jatav	18	09	27
2.	Dhobi	11	14	25
3.	Valmiki	06	20	26
4.	Kori	10	12	22
Total		45	55	100

55% of the respondents have no knowledge about the Constitutional provisions among them 9% belong to the Jatav Caste, 14% belong to the Dhobi Caste, 20% belong to the Valmiki Caste and 12% belong to the Kori Caste.

Thus, the facts show that the largest number (20%) of the Valmiki Caste respondents have no knowledge about Constitutional provisions as protective discrimination untouchability act, upliftment of Scheduled Castes social, economic educational and civil right act. And the lowest (6%) of the Valmiki Caste respondents have knowledge about Constitutional provisions.

Impact of Educational and Reservation Policy : The Constitutional safeguards have been provided to protect and to promote their interests, numerous schemes and programmes are being implemented to bring about desired changes in their social, economic and educational conditions.

Table-9 : Impact of these Reservation Policies on Scheduled Castes Respondents

S. No.	S.Cs/ Sub-Caste	Impact of Reservation Policy			No. of Respo.
		Better	Less Impact	No Change	
1.	Jatav	19	05	03	27
2.	Dhobi	12	08	05	25
3.	Valmiki	04	06	16	26
4.	Kori	02	07	13	22
Total		37	26	37	100

Table-9 shows that 37% of the respondents says that through these educational and reservation policy the Scheduled Castes' social, economic and educational, condition are better in comparison to past time, among them 19% belong to the Jatav Caste, 12% belong to the Dhobi Caste, 4% belong to the Valmiki Caste and 2% belong to the Kori Caste. 26% of the respondents say that there is less impact on these facilities, among them 5% belong to the Jatav Caste, 8% belong to the Dhobi Caste, 6% belong to the Valmiki Caste and 7% belong to the Kori Caste.

Among 37% of the respondents say that no impact of these facilities, 3% belong to the Jatav Caste, 5% belong to the Dhobi Caste, 16% belong to the Valmiki Caste and 13% belong to the Kori Caste.

Thus, the facts show that the largest segment (19%) of the respondents who belong to the Jatav Caste say that through these educational and reservation policies have made their conditions better in society with comparison to past time and small section (2%) of the Kori Caste respondents say that better impact on their life due to these facilities.

The findings on social life patterns of Scheduled Castes shows the following results :

1. The largest number of the respondents (20 out of 27) belong to the Jatav Caste who take independent decision in voting behaviour and very small number (2 out of 27) belong to the Jatav Caste who do not take interests in voting behaviour.
2. The majority of the respondents (24 out of 26) who belong to the Valmiki Caste took or will take their decision about mate selection completely depend on parents and only one respondent who belongs to the Dhobi Caste takes independent decision in mate selection.
3. The largest number (26 out of 26) in the Valmiki Caste respondents have commensality with equal Caste and very small number (1 out of 25) of the Kori Caste respondent has commensality with lower caste and no one of the respondents has commensality with high caste in Valmikies as well as Kori Caste.
4. The Majority of the respondents (26 out of 26) who belong to the Valmiki Caste do not prefer intercaste marriage and very small only one of the Dhobi Caste respondent has preferred intercaste marriage.

5. The largest numbers (22 out of 26) of the Valmiki Caste respondents have no knowledge about educational facilities and small number (3 out of 22) of the Kori Caste have knowledge about the educational facilities.
6. The Majority (21 out of 27) of the Jatav Caste respondents have knowledge of reservation in Govt. service and small number (6 out of 27) of the Jatav Caste have no knowledge of reservation in Govt. service.
7. The largest numbers (20 out of 26) of the Valmiki Caste respondents have no knowledge about Constitutional provisions and small number (6 out of 26) of the Valmiki Caste have knowledge about Constitutional provisions.
8. The Majority (19 out of 27) of the Jatav Caste respondents feel that through educational facilities and reservation policies have made their conditions better in society with comparison to past time and very small number (2 out of 22) of the Kori Caste respondents say better impact on their life due to the educational facilities and reservation policy.

Comparison of social life patterns in two Settings shows the following facts :

1. In the both areas, the Jatav Caste shown independent decision in voting behaviour in comparison to other Scheduled Castes.
2. In both areas the Valmiki Caste take their decision about mate selection completely dependence on parents' decision, and other Scheduled Castes have shown independent decision in mate selection specially in Jatavs.
3. In both areas, Valmiki Caste has commensality with equal caste while other Scheduled Castes have shown that they have commensality with high caste.
4. In Both areas, the Valmiki Caste do not prefer intercaste marriage, but other peoples have shown preference to intercaste marriage particular in Jatav Caste.
5. In the both areas, the Valmiki Caste has no knowledge about the educational facilities and other Scheduled Castes have shown they have knowledge about the educational facilities maximum in Jatavas.
6. In both areas, the Jatav Caste has more knowledge of reservation in Govt. Service and other people's of Scheduled Castes have some knowledge of reservation in Govt. Service.

7. In Wair village, the Valmiki Caste has no knowledge about the Constitutional provisions while in Dankaur town the Jatav as have knowledge about the Constitutional provision and other people have shown that they have some knowledge about the Constitutional provisions.
8. In both areas, the Jatav Caste has feel that educational facilities and reservation policy made better conditions in society in comparison to the past time while some other Scheduled Castes feel better impact on their life.

8-2 Educational Problems of Scheduled Castes

Before independence Scheduled Castes suffered many type of problems in education. But after independence Constitutional provisions change their situation. Now a days this particular caste has awoken about their rights and they are employing them but still in some cases it has been observed they are still suffering from different kind of disease (untouchability, under employment, slavery and abusing language). In the particular caste it has been observed that the people are very poor. They have no land, no parental assets. They think to spend on education, is a worthless concept, if God has given two hand to them, the children should start earn properly as soon as possible. This study shows that as soon as the generations are being transferred from first to second and second to third, the level of thinking as well education has also changed.

In this area, we find out the socio-economic obstacles in getting education : financial, untouchability, institutional and awareness.

Educational Problems in First Generation : Before independence Scheduled Castes suffered many type of problems in education but after independence Constitutional provisions change their situation.

The following table show that problems of education in Sub-Castes of Scheduled Caste in first generation :

Table-10 : Problems in Ist Generation of Scheduled Castes Respondents

S.No.	Problems	Yes	No	Total
1.	Financial	98	2	100
2.	Untouchability	100	00	100
3.	Institutional	99	01	100
4.	Unawareness	100	00	100

Table-10 shows that 98% of the respondents had financial problem in first generation, all respondents felt one or the other problem related to the untouchability, almost all (99%) had the institutional problem and all the respondents had the problem of awareness due to which they could not get education.

Educational Problems in Second Generation : Before independence Scheduled Castes suffered many type of problems in education but after independence Constitutional provisions change their situation.

The following table show that problems of education in Sub-Castes of Scheduled Caste in second generation :

Table-11 : Problems in IInd Generation of Scheduled Castes Respondents

S.No.	Problems	Yes	No	Total
1.	Financial	91	09	100
2.	Untouchability	81	19	100
3.	Institutional	60	40	100
4.	Awareness	82	18	100

The above table shows that 91% of the respondents are related to the financial problem of Scheduled Castes in second generation, 81% respondents are related to the untouchability, 60% respondents are related to the institutional problem, 82% respondents are related to the awareness problem.

Educational Problems in Third Generation : Before independence Scheduled Castes suffered many type of problems in education but after independence Constitutional provisions change their situation.

The following table show that problems of education in Sub-Castes of Scheduled Caste in third generation :

Table-12 : Problems in IIIrd Generation of Scheduled Castes Respondents

S.No.	Problems	Yes	No	Total
1.	Financial	76	24	100
2.	Untouchability	65	35	100
3.	Institutional	20	80	100
4.	Awareness	49	51	100

The above table shows that 76% respondents are related to the financial problem in Scheduled Castes in third generation, 65% respondents are related to the untouchability, 20% respondents are related to the institutional problem, 49% respondents are related to the problem awareness of Scheduled Castes.

The findings on problems of Scheduled Castes in education show the following results :

1. In the first generation, majority of the respondents (100%) were related to the problem of untouchability as well as awareness and minority of respondents (98 out of 100) who were related to the financial problem in this generation.
2. The majority of the (91 out of 100) respondents are related to the financial problem in second generation and minority of respondents (60 out of 100) who are related to the institutional problem in this generation.
3. The majority of the respondents (76 out of 100) are related to the financial problem in third generation and minority of respondents (20 out of 100) are related to the problem of institutional in this generation.

Comparison of educational problems of Scheduled Castes in two setting shows the following facts :

1. In the both areas mostly Scheduled Castes faced the problems related to untouchability as well awareness in first generation.
2. In Both areas, the largest of the Scheduled Castes financial and untouchability problems in second generation.
3. In the both areas mostly Scheduled Castes faced the Financial Problem and awareness problems in third generation.

9. Conclusion

Education plays not only important role in uplifting the socio-economic level of the Scheduled Castes but also, it awards them an opportunity to face the problems in better way compared to the illiterate segment of the depressed section of the society. Only, education can enable them to resist the oppressive forces of the society, to secure the goal of living with dignity and prosperity. The state is promoting with special care the education and economic interests of the weaker sections of the people, and in particular of Scheduled Castes and shall protect them from social injustice and all

forms of exploitation. So we can say that without education we can't think of a civilized modern society when no body suffers on the account of untouchability, poverty, awareness and caste in-discrimination.

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