

CHAPTER-I**I N T R O D U C T I O N**

- 1) SIGNIFICANCE OF THE EDUCATION
- 2) LEGAL PROVISIONS FOR EDUCATION
- 3) EDUCATION AND CASTE
- 4) THE CONCEPT OF CASTES AND SCRIPTURAL ALLUSIONS AS OBSTRUCTIONS
- 5) THE TERM SCHEDULED CASTES
- 6) THE CASTES INCLUDED IN GOVERNMENT SCHEDULE
- 7) SIGNIFICANCE OF THE EDUCATION FOR THE SCHEDULED CASTES
- 8) PRESENT STUDY PROBLEM
- 9) HYPOTHESIS
- 10) OBJECTIVES
- 11) METHODOLOGY ADOPTED
- 12) TOOLS -TECHNIQUE
- 13) SOURCES UTILIZED
- 14) LIMITATIONS

REFERENCES.

CHAPTER-I

I N T R O D U C T I O N

I.1 SIGNIFICANCE OF THE EDUCATION :

The right to education is universal. No person can be deprived of from this right and this is the universally acknowledged truth.

Education is very important to all because, "It is the complete development of individuality of the child so that she can make the original contribution to human life according to the best of his capacities."¹

The above quotation explains that education is such spirit that can revive human beings. That can also motivate human beings and can shape both, the society and the individual.

Child takes birth as a helpless creature. This helplessness proves to be a blessing for him. It is not a curse. Child learns according to his nature. Learning is the tendency.

From this view point it can be said that it is the birth right of the child to receive proper education. So Pestalozzi says that education is our birth right. Education

is the necessity. So society is bound to make provision for imparting the education.

The smooth working of society is impossible without proper education. The fulfilment of the social and individual needs are possible only through education.

Man lives in society. Society has its own needs, traditions and customs. The existence of the society depends on these traditions and men's social feelings. Society wants each of its members to perform his duties towards it. For this, society arranges proper education so that knowledge of duties may be imparted to its members. Society also wants to safeguard its cultural values, traditions and customs. It wants to safeguard its qualities and characteristics for future. For this purpose, it wants to give proper training to its up coming youths.

By education, man forms a proper attitude towards life. Education shows us some ways. These ways help us in solving the problems of life. Men make their lives successful by proper education and training.

So Vidya i.e. the knowledge is appreciated in Sanskrit literature. One of the verses throws light on the education and says that education sharpens the intelligent, it makes speech truthful, it increases fame it keeps us away from sins, it delights and spurs our

names in all directions. It is like a Kalpavriksha (a divine tree).

Man is the father of civilization. He is also the architect of the culture. The progress of civilization and culture depends upon man. Man tries to march towards on the path of culture and civilization. The unique contribution of education lies in making life progressive, cultured and civilized.

I.2 LEGAL PROVISIONS FOR EDUCATION :

However, no person can bring about his own educational development. He should have help from the state and laws provided by the code. And with this intention the framers of Indian Constitution have made necessary provisions in the Constitution of India. They are as follows :

"The state shall endeavour to provide within the period of ten years, from the commencement on this Constitution, for free and compulsory education to all until they complete the age of fourteen years."²

Before the execution and commencement of the Constitution very rare downtroddens could seize the

educational opportunities. They were prohibited to do so. The social circumstances are/were not favourable to them. Hence, to eradicate this barrier, the directive principle says, in regard with the admission as under :

"No citizen can be denied admission into any educational institutions maintained by the state or receiving aid out of the state funds on grounds of any religion, race, caste and language or any of them."³

The above articles explain that the educational institutions in federal states are bound to impart education to all. These institutions will be assisted by the state. Similarly no barriers and interceptions will repulse the process of education on the grounds of caste, creed, race, religion and any other kind of discrimination.

Therefore, it is clear that all the citizens must receive education according to their needs. Otherwise the destined goal of education development can never be achieved.

I.3 EDUCATION AND CASTE :

Education has nothing to do with the caste and caste has nothing to do with education. The scope of education is pervasive. The people from every caste are entitled to enjoy the right of education.

In early days, society finds hardly favoured situation in the field of education of the downtroddens. Internal unity was disintegrated. Because an Indian society was the heap of the sand. In India, particular caste was entitled to receive education. So it would be better to think over the facts that education implies.

In the words of Skinner Langitt, "Education as a social institution must not be confined with education in its mere fundamental and inclusive meaning. Education in this latter sense is no more to be identified with church. A person is being educated in some direction and to some extent slight by each of his experiences and by every life situation. It is a shared responsibility since all agencies public and private determine to any extent the form and character of the situation to which individuals are exposed and to which they respond, have a share in the total outcome."⁴

The poors, the rich, the black, the white have the right to receive education. So Pestalozzi says that education is natural harmonious and progressive development of man's innate powers.

Adams also says that, "Education is conscious and deliberate process in which one personality acts upon another in order to modify the development of other by

the communication, manipulation and knowledge."⁵ In the words of Leste F. Ward "Education means the universal distribution of extent knowledge."⁶

The above lines make it clear that education is the thoughtful process by which the individuals are shaped. Education is broad in its true sense. Hence it is to be used to the maximum good of maximum mass.

Such types of principles were never taken into consideration in an Indian society. There are many reasons behind this. One of them is the rigid caste system.

I.4 THE CONCEPT OF CASTE AND SCRIPTURAL ALLUSIONS AS INTERCEPTIONS ;

Dr. Ambedkar traced the origin of castes. He wrote, "Both theoretically and practically, the nature of caste is enormous. Practically it is an institution."⁷

Mr. Nesfield defined it as, "A class of community disowns any connection with any other class and can neither inter marry nor inter dine nor drink with any person or their own community."⁸

These definitions evince that castes are like multistoried building. There is no interaction among them. Homogeniety is not there. Emotional integrity does not come across there.

Castes are related to 'Chaturvarnya'. The lower castes were condemned by 'Savarnas'. This Chaturvarnya did not allow these downtroddens to come-up. The reasons are as follows :

The researcher gives some convincing proofs. These proofs reveal that correlation hardly finds among the castes.

In early days these lower castes people were known as 'Shudras' 'untouchables', 'Avarnas', or 'Chandals'. Their individual and social life was pitiable. Because there were many obstructions in their 'social' life. These obstructions were created by Shastras and rulers. The social status of Shudras had lagged behind. They were leading filthy and pitiable life. The Shastras depict this horrible picture and put forth the coherent facts. The Sutras and Verses say that -

- a) a wicked Shudra race is manifestly burial ground. It means the value of Shudra is penniless.
- b) One may know that, envy speaking, untruth speaking, back biting are the characteristics of Shudras.
- c) Shudra is the servant of all (and cannot be anything).

This type of teaching was followed by the rulers and the Shudras were treated in accordance with these lines. The word of the Shashtra was the word of the God. And due to espousing of this teaching the Shudras remained uncivilized and uneducated.

The researcher wants to turn to other aspect of the degeneracy of Shudras. The researcher adopts certain proofs. These proofs explain how Shudras were kept aloof from the education and social benefits.

- "a) If a Shudra and a Brahmin woman look at each other the Shudra shall be severely punished.
- b) If a Brahmin student and a Shudra woman look at each other, he should immediately stop the recitation of Vedas. If a Shudra listens intentionally to (recitation) of Vedas, his ears should be filled with motten tin. If he recites Vedas, his tongue should be cut off. One may not give advise to a Shudra. One may not teach him law. One may not enjoin upon him the religious observances.
- c) Shudra was to take the last place in the social order.

- d) He is impure so no sacred act should be done within his sight and hearing.
- e) Shudra is not be respected in the same way as the other classes are respected.
- f) Shudra must not be advised any knowledge and it is sin and crime to give him education."⁹

The rulers and the orthodox people thought that these rules are made by God. No change is to be made in them. These rules will maintain equilibrium in the society. And so these rules/laws were entailed to the Shudras. Shudras were treated in the worst manner. So there finds inequality and irrelevancy in the progress of Shudra. Due to these inhuman dogmas Shudras lagged behind.

So it can be said for certain that the educational regression and repulsion of downtroddens is owing to the caste system and ancient rigid laws made against these Shudras.

1.5 THE TERM SCHEDULED CASTES :

N.D. Kambale has tried to give the meaning and its implication. According to him, "The last Verna that is the Shudra and Avarnas includes many castes and groups which have been suffered owing to social, economical and

political inequalities since the time immemorial. The attribute of pollution was attached to them and they were treated as untouchables."¹⁰

The allusion makes it clear that the castes were originated from the suffered Shudras that was the last Varna.

In 1931, when the census of India was taken and completed, these lower castes were defined as, 'Depressed Classes or Castes'. Depressed in the sense of socially, economically, politically and religiously oppressed.

The expression 'Scheduled Castes' was coined in by Simon Commission and it was embodied in the Government of India Act, 1935.¹¹

He further writes, "under the new constitution of India, the President of India notified the Scheduled Castes in the order called (Constitution - Scheduled Caste Order 1950) and the constitution (Scheduled Castes State Order 1951)."¹²

1.6 THE CASTES INCLUDED IN GOVERNMENT SCHEDULE :

As in the other states, the scheduled castes in Maharashtra have been defined as , such castes, races or tribes as are deemed under article 341 to be Scheduled

Castes as for the purpose of this constitution. In this regard the article 341 (1) is as follows :

The President may with respect to any State or (Union Territory) and where it is State after consultation with the Governor thereof by public notification specify the castes, races or tribes which shall for the purpose of the constitution be deemed to be the Scheduled Castes in relation to that State (or Union Territory) as the case may be.

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

The Parliament schedule was first declared in August, 1950. It was notified and amended in 1956. In 1960, after reorganization of the State of Maharashtra, the schedule listing scheduled castes for Maharashtra was constituted. Out of the relevant portion of the schedule earlier declared for the State of Bombay, Madhya Pradesh and Hyderabad.¹³

Under Clause (1) of article 341 of the constitution, the President may with respect to any State and where it is a State specified to Part-A or Part-B of the first schedule,

after consultation with the Governor or 'Rajpramukh' thereof by public notification, specify the castes, races or tribes which shall for the purpose of constitution be deemed to be Scheduled Castes in relation to that State.¹⁴

These people are called 'Depressed Classes' people because socially, economically and politically they are backward. But the term 'Backward Class' has not been defined in the Constitution of India. It is, however, clear from Article 346 and also from Clause (4) from Article (15) of the Constitution of India that the 'Backward Class' referred to in the Constitution are such classes of people in the country as are socially and educationally backward.

The President has since issued the list specifying the Scheduled Castes and Scheduled Tribes.

- 1) The Constitution (Scheduled Caste) Order 1950.
- 2) The Constitution (Scheduled Castes) Part-C States) Order 1951.
- 3) Similarly, part two of the Constitution (Scheduled Castes) Orders 1950 and 1951 reads as follows :

"Part 2 subjects to the provisions of this order the castes or parts of, or groups within castes or tribes specified in the parts

of the schedule to this order shall, in relation to the States to which these parts respectively related, be deemed to be the Scheduled Castes, so far regards numbers thereof resident in the localities specified in relation to them respectively in these parts of the schedule."¹⁵

I.7 SIGNIFICANCE OF THE EDUCATION FOR THE SCHEDULED CASTES :

The Government has convinced that collective progress of the nation is expected to keep pace with the modern world. Hence the weaker sections of the societies and downtroddens need proper help for their amelioration or uplift. 'Development'¹⁶ of every citizen means the development of the nation. Government desires to reach at the goal. Government is trying her level best by giving opportunities to all those who are depressed, downtroddens and weakers.

Before independence, the educational progress of Scheduled Castes was very poor. Because these people were deprived of from the educational opportunities. Due to social, political and religious barriers these Scheduled Castes were aloof from these privileges. So the social reformers like Mahatma Phule, V.R. Shinde, Karmaveer

Bhaurao Patil, Dr. Ambedkar and others have attempted a lot to improve educational situation of these Scheduled Castes.

In India, before British period, very rare untouchables were found literate. But during the British period there were education revival in their lives. In Princely States the educational situation of Scheduled Cast was rather good. There was recent awakening.

Laws were made for the education of scheduled castes and weaker sections. Due to these laws and efforts of reformers, there took place educational development. Education was made free and compulsory, so the weaker sections rushed to seize the opportunities.

Due to social inequalities the education of scheduled castes was hardly expedited. So while explaining the significance of education of scheduled castes Sacchidanand says that due to the prevailed social status, old conceptual landmarks and staticness in Hindu society, there finds inequality in the education of society. He added again "now the days of olden geners are margining in past. Olden decayed thoughts are thrown away. The feeling of individuality and individual freedom is deeply rooted in every citizen. So every one of them (from (Scheduled Castes) to striving to come-up".¹⁷

One of the scholars Mumtaz Ali Khan says in this regard, "Predomination by religion and by rulers is becoming lame as the scheduled castes are endeavouring to be profited by educational provisions."¹⁸

T.P. Lele stresses the importance of education for scheduled castes and says, "The education of scheduled castes and scheduled tribes will be effective aspects in the society, which will be crowns to the Indian society. So Government strongly expected for delve deep into the root cause of degeneracy of the scheduled castes due to which the provided rights and recommended provisions for amelioration of scheduled castes would be fruitful and which will be sound cause to wipe out the stigma that is attached to Indian society."¹⁹

Propagation of education will eradicate discrimination in an Indian society. Due to discrimination the depressed classes are weakening. Educational provisions will ameliorate the weaker sections. So education of these weaker sections is of importance. This will result in establishing equilibrium in the society.

1.8 PRESENT STUDY PROBLEM :

In every walk of life, the educational progress of scheduled caste is a point of controversy. At this juncture different opinions are put forth. Non-Scheduled

Castes think that the scheduled castes have been given ample opportunities and they have brought about enough progress. So the reservations, concessions and facilities should be taken away. According to them scheduled castes have flourished in the field of education. So the researcher wants to study the problem and the situation by entitling it as "The Educational Development of Scheduled Castes in Kolhapur City after Independence".

There is controvertial situation regarding the reservations of scheduled castes. The caste Hindus assert that only scheduled castes have been given more reservations on the basis of their economical background. Only scheduled castes are not weaker. There are other castes which are also weaker. They are also suffering from inequalities and disabilities. Many more fields are open to scheduled castes where non-scheduled castes cannot easily get admission. So this discrimination (?) is not good.

However, these non-scheduled castes people ignore certain facts. They do not know that these scheduled castes (untouchables) have been precluded for the last two and half thousand years. This repulsion is there in every activity.

After 1947, these scheduled castes have got such opportunities and facilities. And during the period of 34 years qualitative change can never be expected by these scheduled castes, because "Even today the touchables strictly prohibits untouchables in associating with any rites and functions and owing to this only Indian society is deprived of from matured social interaction."²⁰

And due to this propensity society is getting spoiled. In this regard N.Y. Dole's words are musable. He says, "When the attempts are being made in tracing the causes of isolation, we find that socio-economic pattern and equilibrium in society could engraft feelings of isolation in society."²¹

Government has given these reservations not only to scheduled castes but also to other castes. The worth considering matter is that, how many people among scheduled castes have seized the opportunities given by the constitutional provisions? Provisions are made to ameliorate each and every aspect of life. Here, the researcher will take into consideration the educational aspect only.

The available and published statistical information makes it clear that the curve of educational progress is ascending slowly. So to bring into light the perspective

of progressing curve of educational development, the attempts are to be made by the researcher by exhibiting proper data. The conclusions and outcomes will root out the prejudices in the minds of the so-called people. And this would be, no doubt, "fruitful to obliterate and sowing seeds of good thoughts, the scheduled castes and scheduled tribes can be ameliorated."²²

I.9 HYPOTHESIS :

To make sound the deserved problem and principles imbued in it, as well as to prove authentically the educational progress of scheduled castes after independence in Kolhapur City, the following hypothesis is formulated.

Today, it seems that there is educational progress among scheduled castes in India. The change in education is taking place rapidly. The educational development of scheduled castes in Kolhapur city is advancing. But is this educational development enough? Certainly not.

I.10 OBJECTIVES :

In the course of investigation, the following objectives will be allowed for :

- 1) To study the educational development of scheduled castes in Kolhapur city during the Post-independence period.

- 2) To undertake comparative study of scheduled castes and general development of pupils with respect of all educational level.
- 3) To study comparatively the percentage of literacy in Maharashtra, Kolhapur District and Kolhapur City.
- 4) To study whether the educational development of scheduled castes is in proper direction or not.
- 5) To trace the hindrances which endangered the educational uplift of scheduled castes.
- 6) To highlight the sources which are responsible in bringing about the educational amelioration of the scheduled castes.
- 7) To give recommendations.

I.11 METHODOLOGY ADOPTED :

The researcher has used here the survey method, because it goes beyond mere gathering and tabulation of the data. It involves interpretation, comparison, measurement, classification, evaluation and generalisation - all directed towards a proper understanding and solution of significant educational problems. The application of this method is must because ;

a) It gathers data from a relatively large number of cases. The data is gathered from so many castes which come under the title scheduled castes.

b) It is essentially cross sectional mostly of the what exists type.

c) It is concerned not with the characteristics of individuals but with generalized statistics of the whole population or a sample thereof. Here it is concerned with the educational development made by a group of scheduled castes.

d) It involves clearly defined problem and definite objectives. The problem is defined as educational development of scheduled castes. The progress is directional or rearward. The objectives are to find out whether the development is ascending order or not.

e) It provides information useful to the solution of local problems. The problem of educational development among scheduled castes in Kolhapur city area is expected to be solved totally. So this method will be useful in providing solutions.

f) Surveys may be quantitative or qualitative. At one level survey may consist of naming and defining constituent elements of various elements e.g. the data

gathered here is in quantitative form. It means the educational progress among scheduled castes is quantitative. It is not qualitative.

g) Description of method applied here is in verbal form instead of mathematical statistical information is explained in verbal form.

h) The great range of phenomena forming the subject of educational survey is classified as -

- 1) Social and statutory conditions related to the educational development of scheduled castes.
- ii) Effects of the social reformers and the movements.

It fits appropriately into the total research scheme or the stages in exploring a large field of investigation. The large field of investigation in the sense of educational development during three and half decade i.e. From 1947 to 1981.

i) It suggests the course of future development. Today it seems that the change in education of scheduled castes is not qualitative. So by applying this method, the causes will be brought into light which would designate the would be progress.

j) It contributes an advancement of knowledge because it affords penetrating insight into the nature of what one is dealing with e.g. by studying the time to time progress and regress in educational development of scheduled castes, one can differentiate the findings according to the changing time and obtain some picture of development.

I.12 TOOLS-TECHNIQUE :

Interview :

The individual type of interview is used here because it is believed that interviewee possesses the required information. This tool is used to know.

- i) Whether the scheduled castes were interested in taking education.
- ii) What facilities were available to them.
- iii) Whether the social situation was favourable to them.
- iv) Why does the educational development find among the scheduled castes.

Questionnaire :

Questionnaire was prepared to gain the effected data. Knowledgeable and not knowledgeable persons from scheduled castes were requested to fill up questionnaire.

I.13 SOURCES UTILISED :

The ancilliary data will be collected and utilized from consciously transmitted information.

1. Educational manuals
2. Educational journals
3. Educational statistics
4. Educational reviews and reports
5. Educational pamphlets and booklets
6. Census books
7. Theses and dissertations
8. Atticles
9. Bulletins
10. Year-books
11. Government reports
12. Abstracts (containing statistical data and figures).

I.14 LIMITATIONS :

The nature, scope and range of the present study is delimited. The field of study is only Kolhapur City. The educational development of scheduled castes and non-scheduled castes has been taken into account for comparative purpose.

The period from 1947 upto 1981 is considered as a study domain and it is divided into three phases or decades and the educational development of scheduled castes is studied.

The study is related to Kolhapur City area, however, general progress of Maharashtra, Kolhapur District is also taken into consideration for comparison.

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