CHAPTER 1

INTRODUCTION
experience the satisfaction of occupying a high social status; no one will suffer the indignity of being relegated to a position which commands little respect. No longer will high status evoke deference and admiration or envy and resentment from those in less worthy positions. Wealth will be distributed equally amongst the population. The rich and poor, haves and have-not will be a thing of the past. Words such as privilege and poverty will either change their meaning or disappear from the vocabulary. In an egalitarian society, the phrase ‘power to the people’ will become a reality. No longer will some have power over others. Positions of authority and the obedience they command will disappear. Exploitation and oppression will be concepts of history which have no place in the description of contemporary social reality. Men will be equal both in the sight of God and in the eyes of their fellow men.

In India, inequalities have to be studied along the following lines:

1. Caste
2. Tribe
3. Gender
4. Educational attainment
5. Income
6. Occupation
7. Rural- Urban residence
8. Regional imbalances
9. Linguistic differences
10. Inequalities of opportunity on the basis of religion.

According to the ancient Hindu scriptures, there are four varnas. The Bhagavad Gita says varnas are decided based on Guna and Karma. Manusmriti and some other shastras mention four varnas: the Brahmans (teachers, scholars and priests), the Kshatriyas (kings and warriors), the Vaishyas (traders), and Sudras (agriculturists, service providers and some artisan groups). Offspring of different varnas belong to different jatis. Another group excluded from the main society was called parjanya or Antyaja. This group of former “untouchables” (now called dalits) was considered either the lower section of shudras or outside the caste system altogether. Passages from scriptures such as Manusmriti indicate that the varna system was originally non-hereditary division of labour based on the work or occupation an individual engaged in.
The castes did not constitute a rigid description of the occupation or the social status of a group. Since the British society was divided by class, the British attempted to equate the Indian caste system to the class system. They saw caste as an indicator of occupation, social standing, and intellectual ability. Intentionally or unintentionally, the caste system became more rigid during the British Raj, when the British started to enumerate castes during the ten year census and codified the system under their rule. The Dalits or the people outside the Varna system had the lowest social status. The Dalits, earlier referred to as “untouchables” by some, worked in what were seen as unhealthy, unpleasant or polluting jobs. In the past, the Dalits suffered from social segregation and restrictions in addition to extreme poverty. They were not allowed temple worship with others, nor water from the same sources. Persons of higher castes would not interact with them. If somehow a member of a higher caste came into physical or social contact with an untouchable, the member of the higher caste was defiled, and had to bath thoroughly to purge themselves of the impurity. The social discrimination developed even among the Dalits. Upper sub-castes among Dalits like dhobi, nai etc. would not interact with lower-order Bhangis, described as "outcastes even among outcastes". Sociologists have commented on the historical advantages offered by a rigid social structure such as the caste system and its lack of usefulness in the modern world. Historically, the caste system offered several advantages to the population of the Indian subcontinent. While Caste is nowadays seen by instances that render it anachronistic. In its original form the caste system served as an important instrument of order in a society in which mutual consent rather than compulsion ruled; where the ritual rights as well as the economic obligations of members of one caste or sub-caste were strictly circumscribed in relation to those of any other caste or sub-caste; where one was born into one's caste and retained one's station in society for life; where merit was inherited, where equality existed within the caste, but inter-caste relations were unequal and hierarchical. A well-defined system of mutual interdependence through a division of labour created security within a community. In addition, the division of labour on the basis of ethnicity allowed immigrants and foreigners to quickly integrate into their own caste niches. The caste system played an influential role in shaping economic activities. The caste system functioned much like medieval European guilds, ensuring the division of labour, providing for the training of apprentices and, in some cases, allowing manufacturers to achieve narrow specialization. For instance, in certain regions, producing each variety of cloth was
the speciality of a particular sub-caste. Also, philosophers argue that the majority of people would be comfortable in stratified endogamous groups and have been so in ancient times. Membership in a particular caste, with its associated narrative, history and genealogy would instill in its members a sense of group accomplishment and cultural pride. Such sentiments are routinely expressed by the Marathas, for instance.

There have been challenges to the caste system from the time of Buddha. Many Bhakti period saints rejected the caste discriminations and accepted all castes, including untouchables, into their fold. During the British Raj, this sentiment gathered steam and many Hindu reform movements such as Brahma Samaj and Arya Samaj renounced caste-based discrimination.

The inclusion of so-called untouchables into the mainstream was argued for by many social reformers. Mahatma Gandhi called them "Harijans" (children of God) although that term is now considered patronizing and the term Dalit ("downtrodden") is the more commonly used. Gandhi's contribution toward the emancipation of the untouchables is still debated, especially in the commentary of his contemporary Dr. B.R. Ambedkar, an untouchable himself, who frequently saw Gandhi's activities as detrimental to the cause of upliftment of his people. The practice of untouchability was formally outlawed by the Constitution of India in 1950, and has declined significantly since then. K. R. Narayanan, who became the President of India in 1997 and K. G. Balakrishnan (Former Chief Justice of India) have belonged to castes formerly considered untouchable.

Though inter-caste marriages are now relatively common in India, many Indians consider caste a major criterion for matrimonial choices. Almost all Indian matrimonial websites and matrimonial columns in Indian newspapers contain caste-based categories and it is common to see matrimonial advertisements openly stating the caste as a criterion of choice. In rural areas and small towns, the caste system is still very rigid. The total elimination of caste system seems distant, if ever possible, due to caste politics. The Government of India has officially documented castes and subcastes, primarily to determine those deserving reservation (positive discrimination in education and jobs) through the census. The Indian reservation system, though limited in scope, relies entirely on quotas. The Government lists consist of Scheduled Castes, Scheduled Tribes and Other Backward Classes:

**Scheduled castes** (SC): Scheduled castes generally consist of former "untouchables" (the term "Dalit" is now preferred). Present population is 16% of total population of
India i.e. over 160 million. For example, the Delhi state has 49 castes listed as SC. While the total number of castes listed as scheduled is about 870, all of them are not uniformly distributed among the states/union territories. Andhra Pradesh has 60 the largest number while Jammu and Kashmir has the smallest number 13.

**Scheduled tribes (ST):** Scheduled tribes generally consist of tribal groups. Present population is 7% of total population of India i.e. around 70 million.

**Other Backward Classes (OBC):** The Mandal Commission covered more than 3000 castes under OBC Category and stated that OBC’s form around 52% of the Indian population. However, the National Sample Survey puts the figure at 32%. There is substantial debate over the exact number of OBC’s in India. It is generally estimated to be sizable, but many believe that it is lower than the figures quoted by either the Mandal Commission or the National Sample Survey. However reservation for them is restricted to 27 so that as directed by the Supreme Court total reservation does not exceed 50%.

In some parts of India, the Christians are stratified by sect, location, and the castes of their predecessors, usually this refers only to the Catholic churches, not the Protestant, and could be in reference to nasrani who were bestowed caste-like status. Presently in India, more than 70% of Christians are Dalits, but the higher caste Christians (30% by estimates) control 90% of the Catholic churches administrative job. Out of the 156 Catholic bishops, only 6 are from lower castes. Many Dalit Catholics have spoken out against discrimination against them by the Catholic Church. The Muslims too have sections of washermen, tailors, smiths, and other backward castes. It is notable that the world-famous Mukhtaran Bibi, who stood up for women, especially the backward-caste women of Pakistan. In modern India there have been brutal clashes amongst Muslims belonging to rival castes. Among Muslims, those who are referred to as Ashrafs are presumed to have a superior status derived from their foreign Arab ancestry, while the Ajlafs are assumed to be converts from Hinduism, and have a lower status. In addition, there is also the Arzal caste among Muslims, who were regarded by anti-caste activists like Babasaheb Ambedkar as the equivalent of untouchables. In the Bengal region of India, some Muslims also stratify their society according to 'Quoms'. While some scholars have asserted that the Muslim Castes are not as acute in their discrimination as that among Hindus.

It is generally believed that Gautama Buddha and Mahavira, the founders of Buddhism and Jainism respectively, were perhaps against any kind of caste structure.
Many bhakti period saints such as Nanak, Kabir, Caitanya, Dnyaneshwar, Eknath, Ramananda, Ramanuja and Tukaram rejected all caste-based discrimination and accepted disciples from all the castes. Many Hindu reformers such as Swami Vivekananda and Sathya Sai Baba believe that there is no place for the caste system in Hinduism. The 15th century saint Ramananda also accepted all castes, including untouchables, into his fold. Nandanar, a low-caste Hindu cleric, also rejected casteism and accepted Dalits. Some other movements in Hinduism have also welcomed lower-castes into their fold, the earliest being the Bhakti movements of the medieval period.

Early Dalit politics involved many Hindu reform movements which arose primarily as a reaction to the advent of Christian Missionaries in India and their attempts to mass-convert Dalits to Christianity under the allure of escaping the caste system. In the 19th Century, the Brahmo Samaj under Raja Ram Mohan Roy, actively campaigned against untouchability and Casteism. The Arya Samaj founded by Swami Dayanand also renounced discrimination against Dalits. Sri Ramakrishna Paramahamsa founded the Ramakrishna Mission that participated in the emancipation of Dalits. Upper caste Hindus, such as Mannathu Padmanabhan also participated in movements to abolish Untouchability against Dalits, opening his family temple for Dalits to worship. Narayana Guru, a pious Hindu and an authority on the Vedas, also criticized casteism and campaigned for the rights of lower-caste Hindus within the context of Hinduism.

The first "upper-caste" temple to openly welcome Dalits into their fold was the Laxminarayan Temple in Wardha in the year 1928 (the move was spearheaded by reformer Jamnalal Bajaj). Also, the Satnami movement was founded by Guru Ghasidas, a Dalit himself. The caste system has also been criticized by many Indian social reformers. Some reformers, such as Jyotirao Phule and Iyothee Thass argued that the lower caste people were the original inhabitants of India, and were conquered in the ancient past by "Brahman invaders." Mahatma Gandhi coined the term "Harijan", a euphemistic word for untouchable, literally meaning Sons of God. B. R. Ambedkar, born in Hindu Dalit community, was a heavy critic of the caste system. He pioneered the Dalit Buddhist movement in India, and asked his followers to leave Hinduism, and convert to Buddhism. India's first Prime Minister, Jawaharlal Nehru, based on his own relationship with Dalit reformer Ambedkar, also spread information about the dire need to eradicate untouchability for the benefit of the Dalit community.

Another example was the Temple Entry Proclamation issued by the last Maharaja of Travancore in the Indian state of Kerala in the year 1936. The Maharaja proclaimed
that "outcastes should not be denied the consolations and the solace of the Hindu faith". Even today, the Sri Padmanabhaswamy temple that first welcomed Dalits in the state of Kerala is revered by the Dalit Hindu community. E.V.R.Periyar's vigorous and spirited role in the Vaikom Satyagraha (1924-25, Kerala) contributed in no mean measure for the triumph of that first historic social struggle in the history of modern India. This paved the way for the "untouchables" to use public roads without any inhibition and for other prospective egalitarian social measures.

Although India's national constitution in force since 1950 sought to abolish cast discrimination and the practice of untouchability, the caste system remains deeply entrenched in Hindu culture and is still widespread throughout southern Asia, especially in rural India. In what has been called India's "hidden apartheid", entire villages in many Indian states remain completely segregated by caste. Representing about 16 percent of India's population or some 160 million people the widely scatter Dalits endure near complete social isolation, humiliation, and discrimination based exclusively on their birth status. Even a Dalit's shadow is believed to pollute the upper classes. They may not cross the line dividing their part of the village from that occupied by higher castes, drink water from public wells, or visit the same temples as the higher castes. Dalit children are still often made to sit in the back of classrooms.

Complex identities of race, culture, language, religion, caste and tribe comprise the Indian subcontinent. All these became bases of identity crisis and all pervading mistrust and isolation in the mind set of the people. As a consequence, social inequalities got firmly implanted in the soil of India.

To establish an egalitarian society education is considered an important determinant of social position of an individual. It is so because education is thought to be the basis for selection to an occupational position. Thus, it can be a channel through which it is possible to move one occupational position to the next higher one or from a lower income level to higher one.

These all-pervading and deep-rooted social inequalities in Indian Society led the founding fathers of Indian Constitution to take solemn pledge with a view to transforming the society into an egalitarian society. Since it is possible only through a democratic polity to fulfil the dream of establishing an egalitarian society, the Indian people constituted independent India into a Democratic Republic with a socialistic pattern of society.
The goals such a society have been envisaged in the Preamble to the Constitution, which reads as:

We, the People of India having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure all its citizens:

Justice social, economic and political;

Liberty of thought, expression, belief, faith and worship

Equality of status and opportunity; and to promote among them all;

Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;

In our Constituent Assembly this twenty-sixth day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.

The adoption of the four-fold ideal of Justice, Liberty, Equality and Fraternity in our Constitution has been incorporated for the elimination of social inequalities, economic disparities and political disadvantages. These ideals were needed to purge us of various disparities and a division on the basis of some artificially created social hierarchy. These are also intended to strengthen unity in diversity that distinguishes the Indian social system.

Having realized that education, in broad sense, tends to generate vertical social mobility by assisting young people to climb up social scale by preparing them for higher status occupations than their parents by increasing their earning power and by giving them more to the general knowledge of the past and present which characterize marks middle class people, the founding fathers of the constitution made wide ranging provisions for educational opportunities. They also provided for special measures to provide educational opportunities to the various weaker sections of the society.

The constitution of India came into force on 26th January 1950. As it embodies our hopes and aspirations, it is but natural that education should find its place in this great document. A number of important provisions which have a direct or indirect bearing on education have been included in the constitution. The philosophy which should govern all our institutions is indicated in the preamble to the constitutions.

An important administrative issue dealt within the Constitution refers to the division of educational responsibility between the Government of India the Government of States. Under Article 246, the Schedule 7 lists the functions of the States and the Union. The division of functions between the union and the state governments with regard to education is as follows.
LIST – I

LIST OF UNION FUNCTIONS

Entry 63. The institutions known at the commencement of this Constitution as the Benaras Hindu University, the Aligarh Muslim University and the Delhi University, and any other institution of national importance.

Entry 64. Institutions for Scientific or Technical Education financed by the Government of India wholly or in part and declared by Parliament by law to be institutions of national importance.

Entry 65. Union agencies and institutions for,
   a) Professional, vocational or technical training, including the training of police officers; or
   b) The promotion of special studies or research; or
   c) Scientific or technical assistance in the investigation or detection of crime.

Entry 66. Co-ordination and determination of standards in institutions for higher education or research and scientific and technical institutions.

LIST – II

LIST OF STATE FUNCTIONS

Entry 32. Education including Universities, subject to the provisions of entries 63, 64, 65 and 66 of List I and entry 25 of List III.

LIST – III

LIST OF CONCURRENT FUNCTIONS

Entry 25. Vocational and technical training of labour.

According to J.P.Naik and Syed Nurullah, in order to achieve national goals envisaged in the Preamble to the Constitution, the Nation decided to adopt the three major programmes (Naik and Nurullah 1971):

1. Democracy as a way of life;
2. Socialistic pattern of society; and
3. Industrialization based upon modern science and technology.

In order to ensure the success of the three programmes (mentioned above) to achieve the national objectives envisaged in the Preamble to the Constitution, the founding fathers of the Constitution incorporated the following articles, with regard to
education, as education was considered one of the essential inputs in the process of modernization of the Indian tradition and also as an instrument of social engineering. The provisions of the following Articles of the Constitution provide direction to these programmes.

**Article 14** guarantees to all, equality before law and equal protection of laws within the territory of India.

**Article 15**, prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth or any of them. Vide the 93rd Amendment 2005 this article was amended to provide reservation in admission for SC's, ST's and backward classes in private unaided educational institutions. **15(3)**, contains an enabling provision for the state to make affirmative discrimination in favour of women. **15(4)**, empowers the state to make any special provision for the advancement of any socially and educationally backward classes of citizens or for scheduled castes and scheduled tribes. This provision has enabled the state to reserve seats for scheduled castes and scheduled tribes in educational institutions including Technical, Engineering and Medical colleges and in scientific and specialised courses and now this reservations has been extended to other backward communities (OBC) also. Through the fundamental Rights and Directive principles of state policy, the constitution of India guarantees certain rights and privileges to women.

**Article 16** provides for equality of opportunity in the matters of public employment.

**Article 17**, abolishes untouchability and declares its practice as a cognizable offense.

**Article 19**, guarantees freedom of speech, freedom to assemble peacefully without arms, to form associations or unions, to move through the territory of India, to reside and settle in any part of the territory of India, to practice any profession and to carry on any occupation or trade or business.

**Article 21**, guarantees that no person shall be deprived of his life or personal liberty except according to procedure established by law.

**Article 23**, prohibits traffic in human beings and forced labour.

**Article 24**, prohibits employing children below the age of 14 in any hazardous employment.

**Article 25**, provides for freedom of conscience and free profession, practice and propagation of religion. It says that all persons are equally entitled to freedom of conscience and the right to freely profess, practice and propagate religion. The state is
empowered by law to regulate or restrict any economic financial, political or other secular activity which may be associated with religious practice.

Article 28, provides for freedom from attending religious instruction. No religious instruction shall be provided in any educational institution wholly maintained out of state funds. However, this provision shall not apply to an educational institution administered by the state but established under any endowment or trust, requiring imparting of religious instruction in such institution.

Article 29, guarantees that “any section of the citizens residing in the territory of India or any part thereof, having a distinct language, script or culture of its own shall have the right to conserve the same” and it further declares that “no citizen shall be denied admission into any educational institutions maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them.”

Article 30, declares that “all minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice” and adds that “the state shall not discriminate in granting aid to educational institution on the ground that it is under the management of a minority, whether based on religion or language.”

Article 38, provides to promote the social welfare of the people by securing a social order permeated by justice, social, economic, political and to minimize inequalities in income, status facilities and opportunities.

Article 39(a), further mentions that the state shall direct its policy towards securing to all citizens’ men and women, equally, the right to a means of livelihood. Article 39(e), ensures equal pay for equal work. Finally, renunciation of practices derogatory to the dignity of women is imposed by the constitution as a fundamental duty of every citizen.

Article 41, provides for right to work, right to education and right to public assistance in case of unemployment, old age, sickness and disablement etc. Article 46, provides for promotion of the educational and economic interests of SC’s ST’s and other weaker sections of the society and their protection them from social injustice and exploitation.

Vide the 86th Constitutional (Amendment) Act 2002 Elementary Education has been made a fundamental Right under Article 21 A which reads:
**Article 21(A), Right to Education:** "The state shall provide free and compulsory education to all children of the age of 6-14 years in such manner as the State may determine by law".

The said Amendment also substituted the content of the Article 45 which now reads as: **Article 45, Provision for Early Childhood Care and Education to all children below the age of six years:** "the state shall endeavor to provide Early Childhood Care and Education for children until they complete the age of six years".

To make the fundamental right to education under Article 21A effective under the same Amendment Act one more fundamental duty was added to the list of fundamental duties under Article 51A (k) which reads as follows:

**Article 51A (k),** "Who is a parent or a guardian, to provide opportunities for education to his child or ward, as the case may be, between the age of six and 14 years."

**Article 338, National Commission for Scheduled Castes:** "There shall be commission for the Scheduled Castes to be known as the National Commission for the Scheduled Castes with duties to investigate and monitor all matters relating to the safeguards provided for the Scheduled Castes under the Constitution including the matters related to individual cases. This commission also advises the Planning Commission, the Central and the State Governments on the protection, welfare, development and advancement of the Scheduled Castes". **Article 338(A),** National Commission for Scheduled Tribes. There shall be a National Commission for the Scheduled Tribes known as the National Commission for Scheduled Tribes with duties to investigate and monitor all matters relating to the safe guards provided for the Scheduled Tribes under the constitution including the matters related to individual cases. This commission also advices the Planning Commission, the State and the Central Governments on the protection welfare, development and advancement of the Scheduled Tribes. **Article 339,** Provides for the appointment of a commission on the administration of scheduled castes, and the welfare of the scheduled tribes, before the end of ten years from the commencement of the Constitution.”

**Article 340,** Provides for the appointment of a commission to investigate into the conditions of the backward classes and report their findings to the President together with their recommendations if any.”

**Article 341,** Indian Constitution declares that the President of India “may with respect to any State or Union Territory, where it is a state after consultation with the
Governor thereof, by public notification specify the castes, races or tribes or parts of, or groups within castes, races or tribes which shall for the purpose of this constitution be deemed to be scheduled castes in relation to that state or Union Territory as the case may be.”

**Article 343**, declares that Hindi in Devnagri Script (with the international form of Indian numerals) would be the official language of the union. In order to make this transition gradual and acceptable to all shades of opinion, however, it was provided that English shall continue to be used, until 1965, for all official purposes of the Union for which it was being used immediately before the commencement of the constitution. Hindi is to be first used in addition to English and later on it will replace English gradually in accordance with such programme as the Parliament may decide.

**Article 350–A**, endeavors “to provide adequate facilities for instruction in the mother tongue at the primary state of education to children belonging to linguistic minority groups”.

**Article 350-B**, Provides for the appointment of a special officer for linguistic minorities who shall be responsible to the President and who shall investigate into all matters relating to the safeguards provided for linguistic minorities under the Constitution.

*(Note: Articles 14 to 35 are all Fundamental rights and Articles 36 to 51 are Directive Principles of State Policy)*

Having conceived education as a mechanism of social engineering efforts are on to give effect to these provisions of the Constitution so that the facilities of education are extended to include the hither to deprived sections of the society. Besides providing training in the skills required for jobs in the modern industrial occupational structure it is expected to bring about an attitudinal change by fostering the development of critical faculties. Having realized the significance of education in the socio-economic-cultural transformation of the Nation, the government of India, after independence constituted several committees and commissions to suggest measures to reform the educational system, so that it becomes an instrument of national development and therefore to make education accessible to all sections of the Indian society irrespective of differences in terms of religion, caste, language, gender, or class, so that every individual citizen has an equal opportunity for self-development in terms of physical, cultural and economic dimensions and also an equal opportunity to contribute his / her best to the overall development of the Nation as a whole. Provisions were also made
to equalize opportunities of education beyond the compulsory school stage and as a result there has been a vigorous expansion of facilities for secondary and tertiary levels of education of both technical and liberal arts type. Various schemes for expansion and up-gradation of facilities based on the recommendations of the various commissions and committees were launched. Notable among the commissions and committees for such educational reforms are:

1. University Education Commission, 1948-49
3. National Committee on Women's Education, 1958-59 (Durgabai Deshmukh Committee)
4. Debar Commission of 1960-61
5. Committee for Differentiation of Curricula for Boys and Girls, 1961 Hansa Mehta Committee
6. Committee to look into the Causes for lack of Public support particularly in Rural Areas for Girl’s education and to Enlist Public Co operation, 1963 (Bhaktavatsalam Committee)
7. The Indian Education Commission, 1964 – 66 (Kothari Commission)
8. Committee on the Status of Women, 1971-74
10. NPE Review Committee: Towards an Enlightened and Humane Society, 1990 (Acharya Ramamurthy Committee)

After independence the first action of a great significance to be taken by the Government of India in the field of education was the appointment of the University Education Commission (1948-49) under the Chairmanship of Dr. S. Radhakrishnan, the report of the Commission is a document of great importance as it has guided the development of University Education in India since independence. The Commission was appointed by the Government of India to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country. Following are the major recommendation given by this commission,

1.Aims of Education:
   i) To teach that life has a meaning.
   ii) To awaken the innate ability to live the life of soul by developing wisdom.
iii) To acquaint with the social philosophy that should govern all our institutions, educational as well as economic and political.

iv) To train for democracy.

v) To train for self development.

vi) To develop certain values like fearlessness of mind, strength of conscience and integrity of purpose.

vii) To acquaint with cultural heritage for its regeneration.

viii) To enable to know that education is a lifelong process.

ix) To develop understanding of the present as well as of the past.

x) To impart vocational and professional training.

2. Professional Education:

i) Agriculture: The study of agriculture in primary, secondary and higher education be given high priority in national economic planning. So far as is feasible, agricultural education be given a rural setting.

ii) Commerce: A commerce student should be given opportunities for practical work in three or four different kinds of firms.

iii) Education: The courses to be remodelled and more time given to school practice and more weight given to practice in assessing the students’ performances.

iv) Engineering and Technology: The number of engineering schools of different grades be increased particularly for training of grades 5 and 4. In establishment new engineering colleges or institutes there should be fresh, critical inquiry as to the types of engineering service needed in India.

v) Law: A three year degree course to be offered in special legal subjects. Students pursuing degree courses in law shall not be permitted to carry other degree course simultaneously except in a few instances where advanced students have proved their interest and are studying related subjects in law and some other fields.

vi) Medicine: The maximum number of admission to a medical college be 100, provided the staff and equipment for that number are available.

3. Women’s Education:

i) Women students in general should be helped to see their normal place in a normal society, both as citizens and as women, and to prepare for it, College programmes should be so designed that it will be possible for them to do so.

ii) Standards of courtesy and social responsibility should be emphasizes on the part of men in mixed colleges.
4. Rural Universities:

Special attention to be paid to the development of higher education in rural areas. On attaining independence, the government of India, on the recommendations of Kher Committee decided not to wait for 40 years (a recommendation made by Sargent Committee) and to complete the process of universal primary or elementary education in ten years as education was conceived as a mechanism of social engineering and because of this conception there was a demand for it from leaders in all walks of life and from all sections of the Indian society and polity. Thus the constituent Assembly while adopting the Constitution accepted the provision of providing free and compulsory education to all children in the age group six to fourteen years in a period of ten years from the date of adoption of the Constitution. The Committee under the chairmanship of B.G. Kher examined the ways and means of raising the necessary funds required to meet the costs of this gigantic task. These ways included the recommendation of sharing the costs among local bodies, state governments and the central government. It also recommended encouragement of non-government voluntary effort in Education particularly at the elementary level.

Another Committee under the chairmanship of B.G Kher was appointed in 1951 to recommend the relationship between local bodies and the state governments in the control of administration of Primary education. The major recommendations of this Committee are: involvement of local bodies in running the Primary education. Depending upon the level of local bodies the powers could be devolved. For example, village education committees would involve in determining the school hours, duration and timing of vacation and raise some funds locally, the municipalities could have Primary education cells with power of supervision, raising of taxes for primary education. They could also have budgetary allocation for it. It also recommended the organization of District School Boards to oversee the funding of the primary schools. For allocation of funds the Committee felt that besides the state government, the union government should provide grants to states for primary education. The municipalities and village panchayats be empowered to levy educational cess. The most significant recommendation was that not less than sixty percent of the fund allocate for education should be spent on primary education. Even the private and voluntary effort should be encouraged by providing grants to privately managed primary schools.
The involvement of the people through local bodies would help organize the school activities in consonance with the local conditions and create a system of public accountability which would reduce non-enrolment, wastage and stagnation.

The Secondary Education Commission 1952-53, popularly known as Mudaliar Commission which emphasized the importance of Secondary Education for national progress and recommended measures for its expansion and improvement of its quality.

Keeping in view, the needs of democratic India, as envisaged in the constitution, Secondary Education Commission formulated four aims of education:

i) Development of Democratic Citizenship:
According to this commission Secondary Education is the end of formal education for the majority of the citizens. Therefore it must assume the responsibility of providing that type of Education which enable the students develop qualities which are of great importance for them to bear the responsibilities of the Democratic citizenship. The Commission, therefore trust the development of many qualities- intellectual, social and moral through secondary education.

ii) Improvement of Vocational Efficiency:
The Commission suggested that the second important aim of education system should be to increase the productive or technical and vocational efficiency of our students. Students must acquire a yearning for perfection and learn to take pride in doing everything as thoroughly as they can. Side by side there is need to provide technical skill and efficiency at all stages of education so as to provide trained and efficient personnel to work out schemes of industrial and technological advancement.

iii) Development of Personality
The third main function of secondary education is to release the sources of creative energy in the students so that they may be able to appreciate their cultural heritage, to cultivate rich interest which they can pursue in their leisure and so contribute, in later life, to the development of this heritage. In the past, our schools have left whole areas of the pupils’ personality untouched and their emotional life, their social impulses, their constructive talents, their artistic tastes untapped.

iv) Education for Leadership:
The Commission opined that education must train our students for discharging their duties efficiently. They must be trained, in the art of leading and following others. It must train persons to assume the responsibility of leadership in the Social, Political,
Industrial or Cultural fields at least in their own small groups of community or locality.

This commission also suggested a new organisational pattern of secondary education to fulfill the aim of education.

1. After 4 or 5 years of primary education, a middle school should be of 3 years and a higher secondary stage which should cover a period of four years.

2. To increase the technical and vocational efficiency of students, multipurpose schools and technical schools were thought necessary and this commission also suggested that an arrangement be made to make it obligatory for the industry to afford apprenticeship training for the students. Although the Commission did not suggest the immediate abolition of so called “Public School” but it emphasized that the pattern of education given in them be brought in to reasonable conformity into general pattern of national education.

3. The commission also suggested the abolition of the distinction made between the education of boys and girls, however they recommended special facilities for a study of Home science to be made available to all girls’ schools and co-education schools.

4. The commission suggested the curriculum for middle school include Language, Social Studies, General Science, Mathematics, Arts and Music, Craft and Physical Education, at the high school and higher secondary stage diversified study courses are suggested. These courses are Humanities, Sciences, Technical Subjects, Commercial Subjects, fine arts and Home Science. Language, General Science, Social Studies, Elementary Mathematics and Craft were recommended as core subjects common to all students.

Smt. Durgabai Deshmukh Committee (1957-59) on education of girls recommended the constitution of National Commission on Education of girls and women and every state to establish state councils for the purpose. This Committee also recommended that the planning commission set up a permanent machinery to investigate into the requirements of women and make their findings available to the government and the public. Among the other special recommendations it recommended that concession in kind (not in cash) should be given to all girls from low-income families and that government should formulate a scheme for awarding prizes to the villages which show the largest proportional enrolment and average attendance of girls.
The Debar Commission of 1960-61:

For finding out the condition and problems of the scheduled caste and tribal people, the government appointed a commission under the chairmanship of Debar in 1960-61. Following are the measures taken by the commission for an egalitarian society.

i) The children of scheduled and tribal people should be trained in some handicraft for practical skills.

ii) The teachers appointed to teach scheduled caste and tribal children should be special allowances and residential facilities.

iii) Children schools for scheduled caste and tribal should be given food, clothing, books and stationeries free.

iv) Teachers to be appointed for teaching scheduled caste and tribal children should be trained in training colleges established in their area in order that during the training period they may get acquainted with the style of the scheduled caste and scheduled tribes’ people.

v) Teachers appointed to teach scheduled caste and scheduled tribe children should be fully conversant with their culture.

vi) Primary education for scheduled and tribal children should be given their mother tongue. Suitable books be published for this purpose in mother tongue.

The Indian Education Commission 1964-66, popularly known as Kothari Commission after its Chairman Prof. D.S Kothari, concerned itself to bring about an educational revolution within the country as it believed that “The destiny of India is being shaped in her classrooms”. The three major programmes the Commissions thought could bring about this revolution were:

1. Internal transformation so as to relate it to the life, needs and aspirations of the nation;

2. Qualitative improvement so that the standards achieved are adequate, keep continually rising and, at least in a few sectors, become internationally comparable; and

3. Expansion of educational facilities broadly on the basis of manpower needs and with an accent on equalization of educational opportunities.

One of the major recommendations of this commission was that of establishing a common school system to make education not only an instrument of National Development but also one of national and emotional integration.
It would also help in the establishment of an egalitarian society. This school is one:

1. Which will be open to all children irrespective of caste, creed, community, religion, economic status or social status;
2. Where access to good education will depended, not on wealth or class, but on talent;
3. Which will maintain adequate standard in all schools and provide at least a reasonable proportion of quality institutions; 4. In which no tuition fee will no charged; and
5. Which would meet the needs of the average parent so that he would not ordinarily feel the need to send his children to expensive school outside the system.

The National Policy on Education 1968, based on the recommendations of the Indian Education Commission 1964-66, laid special emphasis on equalization of Educational Opportunities and recommended:

1. Strenuous efforts should be made to equalize educational opportunity
2. Regional imbalances in the provision of educational facilities should be corrected and good educational facilities should be provided in rural and other backward areas.
3. To promote social cohesion and national integration the common school system, as recommended by the Education Commission, should be adopted.
4. Efforts should be made to improve the standard of education in general schools.
5. All special schools like public schools should be required to admit students on the basis of merit and also to provide a prescribed proportion of free studentships to prevent segregation of social classes.
6. The education of girls should receive emphasis not only on grounds of social justice, but also because it accelerates social transformation.
7. More intensive efforts should be made to develop education among the backward classes and especially among the tribal people.
8. Educational facilities for the physically and mentally handicapped children should be expanded and attempts should be made to develop integrated programmes enabling the handicapped children to study in regular schools.

The National Policy of Education 1986 emphasizes the inclusion of the hitherto excluded sections (SC, ST, OBC's) into the main stream of national life and also empowers these sections especially the women.
Ramamurti Review Committee (1990)

This Ramamurti Review Committee formed under the chairmanship of Sarvodaya leader Prof. Ram Murti. Some of the important report of this reports are
1. Early Childhood Care Education,
2. Removing the disparities in education among the SCs and STs, women, the educationally backward minorities and the handicapped with appropriate budgeting for the same.
3. Empowering the women through education of all on equality of sexes.
4. Right to Education, etc.

REVISED NATIONAL POLICY ON EDUCATION (1992)

Presenting the revised National Policy on Education in both Houses of Parliament on May 7, 1992, the Human Resource Development Minister Arjun Singh stated that the policy formulated in 1986 had stood the test of time but the development during the last few years, had necessitated certain alternations. It may be recalled that the NPE, 1986 had stipulated, “The implementation and parameters of the New Policy must be reviewed every five years.” The implementation was reviewed by two communities- Ram Murti Committee 1990 and the Janardan Committee 1991-1992. Accordingly the NPE, 1986 was revised in 1992.

The first five year plan (1951-56) took note of the Constitutional provisions of Universal elementary education on the one hand and on the other hand, of the recommendations of the University Education Commission (1948-49). It therefore, emphasised the expansion of elementary education and reforms in higher education.

Another very important problem is the serious overcrowding in most of the colleges, which makes individual attention, so necessary at this stage, simply impossible. We must develop and apply selective tests on a large scale so that nobody is allowed to go up for higher education who is not fit to profit by it.

The second five year plan (1956-61) laid great stress on the basic education. The Assessment Committee on Basic Education (1956) becomes the basis. In the field of secondary education, the plan programmes were planned on the recommendations of the secondary education commission (1952-53).

The third five year plan (1961-66) laid stress on reduction of wastage and stagnation in primary education. For the secondary stage a educational and vocational guidance
scheme programmes have to be extended to reach as many schools and pupils as possible. A scheme of science talent search is to be introduced with a view to identifying promising talent at the secondary stage and providing opportunities for its development. In addition to the provision in the plan for expansion of facilities for higher education, proposals for evening colleges, correspondence courses and the award of external degrees were under consideration.

In the fourth five year plan (1969-74) states that, in regard to the age group 11-14, the problem was much more difficult as a majority of the parents in rural areas withdraw their children from schools. A major task in the field of post-elementary education is to provide a large variety of vocational courses for children who do not intend to continue their general education beyond elementary stage. During this plan, the main emphasis was on consolidation and improvement of higher education through the strengthening of staff and library and laboratory facilities.

The fifth five year plan (1975-79) gives more priority to elementary education, especially in the backward areas. For the improvement of higher education facilities through evening colleges, correspondence courses and private study was expanded. Postgraduate education and research continued to be strengthened through the development of centres of advanced study, science service centres, common computer facilities and regional instrumentation workshops.

The sixth five year plan (1980-85) perceived education, broadly as a seamless continuum of lifelong learning and essential for human resource development. The emphasis in the development of education was on the optimum utilisation of existing facilities, qualitative improvement of system and making available the educational services to the socially deprived sections of the society.

The seventh five year plan (1985-90). The development of education during this period was marked by the formulation of the National Policy on Education (1986) and the Programme of Action (1986). The seventh plan provided for the reorientation of the education system so as to prepare the country to meet the challenges of the 21st century. Launching of Operation Blackboard for the improvement of elementary education and opening of Navodaya Vidyalaya at the secondary stage of education in the rural areas were the two important characteristics of the programmes. Vocationalisation of education especially at the senior secondary stage was another thrust area.
The eighth five year plan (1992-97) emphasised the main objectives of this plan are to achieve the targets of universalisation of the elementary education and eradication of illiteracy among the 15-35 age group.

The ninth five year plan (1997-2002) also stresses on access and equity, and gives importance to expansion and development of university and higher education in the country, development of physical infrastructure of the institutions and gives importance to increase the women participation in the higher education.

According to the tenth five year plan 2002-2007, only six percent of the estimated population in the 18-23 age groups is enrolled in the University system. Attempts should be made to ensure that the socially, economically and geographically disadvantaged sections are able to access higher education. To encourage greater number of women to pursue higher studies, the number of counseling/ study centre, hostels will be increased during the tenth plan. Similar steps will be taken for scheduled caste/ scheduled tribe students and minorities. Besides, the activities of distance/open universities will be supported to increase access for the northeastern and other backward areas of the country.

The eleventh five year plan (2007-12) emphasis on reduction in drop-out rate at the elementary level from 52.5% in 2003-04 to 20% by 2011-12, Developing minimum standard of attainment in elementary schools to ensure quality of education, Increasing literacy rate for persons 7 years or more to 85% by 2011-12, Reducing gender gap in literacy to 10% points by 2011-12 and Increasing the percentage of persons going for higher education from 10% to 15% by 2011-12.

All these committees and commissions have made recommendations to make education in India relevant to her social, cultural, economic, political and spiritual needs. They also made recommendations as to how equality of opportunity in education can be ensured. During the last six decades of independence a lot of positive change towards implementation of the principles of equality of opportunity in education and employment has taken place through the operation of the constitutional provisions and the implementation of the recommendations of the committees and commissions on Education referred to above. Through the implementation of the recommendations of the committees and commissions vigorous developments have taken place since independence.

As far as the provision of schooling facilities are concerned the same have been provided within a walking distance of all children up to the standard V and for 60% of
the children up to standard VIII. But even then the children in the eligible age groups do not attend them. The number of secondary and higher secondary schools and colleges has multiplied.

The following statistics give a glimpse of the progress

TABLE 1 SEX-WISE LITERACY RATE 1951 – 2011

<table>
<thead>
<tr>
<th>YEAR</th>
<th>% LITERATE</th>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1951</td>
<td>18.33</td>
<td>27.16</td>
<td>8.86</td>
</tr>
<tr>
<td>1961</td>
<td>28.31</td>
<td>40.46</td>
<td>15.34</td>
</tr>
<tr>
<td>1971</td>
<td>34.45</td>
<td>45.95</td>
<td>21.97</td>
</tr>
<tr>
<td>1981</td>
<td>43.56 (41.42)</td>
<td>56.38 (53.45)</td>
<td>29.76 (28.46)</td>
</tr>
<tr>
<td>1991</td>
<td>52.21</td>
<td>64.13</td>
<td>39.29</td>
</tr>
<tr>
<td>2001</td>
<td>65.38</td>
<td>75.85</td>
<td>54.16</td>
</tr>
<tr>
<td>2011</td>
<td>74.04</td>
<td>82.14</td>
<td>65.46</td>
</tr>
</tbody>
</table>


Notes:
1. Literacy rate for 1951, 1961 and 1971 related to population aged five years and above. The rates for the years 1981 and 1991 relate to the population aged seven years and above. The literacy rates for population aged five years and above in 1981 have been shown in brackets.
2. The 1981 rates exclude Assam where the 1981 census could not be conducted. The 1991 census rates exclude Jammu and Kashmir where the 1991 census was not conducted.

The literacy rates have gone up considerably from 18.33% in 1951 to 65.38% in 2001 and 74.04% in 2011. For men it has increased from 27.16% to 75.85% in 2001 and 82.14% in 2011. The table also shows that literacy among women has increased proportionately with men. However, though the progress has been phenomenal, increasing from 18.33% in 1951 to 65.38% in 2001 and 74.04% in 2011, the light of education has not touched the people of all regions, communities, castes, social classes etc., equally.

Compulsory Elementary Education:
In accordance with the constitutional commitment to ensure free and compulsory education for all children up to the age of 14 years, provision of universal elementary education has been a salient feature of national policy since independence. The
resolve has been spelt out emphatically in the National policy of Education (NPE 1986), IWC and the programme of Action (POA) 1992. A number of schemes and programmes were launched in pursuance of the emphasis embodied in the NPE and the POA. These included the scheme of operation Blackboard (OB); Non-Formal Education (NFE); Teacher Education (TE); Mahila Samakhya (MS). State Specific Basic Education projects like the Andhra Pradesh Primary Education Project (APPEP), Bihar Education Project (BEP), Lok Jumbish (LJP) in Rajasthan, Education for all project in Utter Pradesh; Shiksha Karmi Project (SKP) in Rajasthan, National programme of Nutritional support to Primary Education (MDM), District primary Education programme (DPEP).

**SARVA SHIKSHA ABHIYAN (SSA):**

The Sarva Shiksha Abhiyan is a historic stride towards achieving the long cherished goal of Universalisation of Elementary Education (UEE) through a time bound integrated approach in partnership with state. SSA, which promises to change the face of the elementary education sector of the country, aims to provide useful and quality elementary education to all children in the 6-14 age group by 2010. The SSA is an effort to recognize the need for improving the performance of the school system and to provide community owned quality elementary education in mission mode. It also envisages bridging of gender and social gaps. All children in school, Education Guarantee Centre, Alternate school, ‘to school’ camp by 2003, All children complete five years of primary schooling by 2007; All children complete eight years of schooling by 2010. Focus on elementary education of satisfactory quality with emphasis on education for life, Bridge all gender and social category gaps at primary stage by 2007 and at elementary education level by 2010, universal retention by 2010.

**Provision for Equability of Educational Opportunity under the First to Eleven Five Year Plans:** After independence India introduce five year plan with view to development of the country in various fields. In this plan education also found an important place. In order to eradicate illiteracy following action were taken under different five year plan.

**The First Five Year Plan and Education:** For eradicating or illiteracy following are the main points.

i) To convert primary education into basic education in to basic education.

ii) To encourage women education in rural areas.
iii) To spread literacy.
iv) To provide education facilities in urban and rural areas

The expenditure of rupees 8702.80 lac for primary education.

**Second Five Year Plan:** In second five year plan emphasized in basic education, social and cultural education and for these purpose. The expenditure were 89 crores rupees.

**Third Five Year Plan:** In the third year plan primary education and literacy drive were to be especially encouraged. The objective of this plan was to make primary education compulsory for children between six to eleven years of age. In the second plan only 24 percent of primary schools were to be converted into basic ones and only 60 percent were to be given primary education. In the schools were to be number both in urban and rural areas. Schemes were formulated by meeting this target.

**Fourth Five Year Plan:** For the fourth plan government provide 398.52 crores rupees for primary education and it was planned to make primary education available to all the children between 11 to 14 years of age in the country by 1981. It was estimated that by 1970-71 at least 93.1 percent of children within the age group 6 to 11 years and 47.7 percent of children between the age group of 11 to 14 years would receive education 81.5 percent of girls between 6 to 11 years of age and 29.6 percent between 11 to 14 years of age would receive education.

**Fifth Five Year Plan:** During this plan all the state in the country had made primary education compulsory for children between 6 to 11 years of age.

**Sixth Five Year Plan:** Under this compulsory primary education for children between 6 to 14 years of age will be enforced throughout the country. It was decided that about half of total amount sanction for education as a whole would be spent of spreading compulsory primary education.

Adult education will be encouraged with a greater spread for the age group 15 to 35 years of age.

**Seventh Five Year Plan:** In this plan special attention on education was paid on the backward classes. Remedial education was also plan for students from this group of population. Special coaching programmes were also arranged for these people.

It was decided to meet the target of free universal education for children between 6 to 14 years of age. Special attention was to be paid on education of girls and education of children from poorer and weaker section of the society.
Eight Five Year Plan: To eradicate of illiteracy, eight five year plan clarifying the following aims.

Primary education: In order to encourage nursery education, some pre-primary classes will be added to some selected primary schools. Financial assistance will be given to some voluntary organizations. Some factories and cooperative societies will be encouraged to run primary education. Special attention will be paid primary education of girls. Programmes of adult education within age of 15 to 35 also given importance.

Ninth Five Year Plan:

Elementary Education and literacy: The role of education in facilitating social and economic progress is well recognized. It opens up opportunities leading to both individual and group entitlements. Education, in its broadest sense of development of youth, is the most crucial input for empowering people with skills and knowledge and giving them access to productive employment in future. Improvement in education is not only expected to enhance efficiency but also argument the overall quality of life. The eleventh plan places the highest priority on education as a central instrument for achieving rapid and inclusive growth. It presents a comprehensive strategy for strengthening the education sector covering all segments of the education pyramid. Elementary education, that is, class i-viii consisting of primary (i-v) and upper primary (vi-viii) is the foundation of the pyramid in the education system and has received a major push in the Tenth Plan through the Sarva Shiksha Abhiyan (SSA). The demands of rapidly changing technology and the growth of knowledge economy, a mere eight years of elementary education would be grossly inadequate for our young children to acquire necessary skills to compete in the job market. Therefore, a Mission for secondary Education is essential to consolidate the gains of SSA and to move forward in establishing a knowledge society.

Elementary Education in the Tenth Five Year Plan:
The Tenth plan laid emphasis on Universalization of Elementary Education (UEE) guided by five parameters: i) Universal Access, ii) Universal Enrolment iii) Universal Retention iv) Universal Achievement and v) Equity

The major schemes of elementary education sector during the Tenth Plan included SSA, District primary education programme (DPEP), National Programme of Nutritional Support to primary education, Commonly known as Mid-Day-Meal
Scheme (MDMS), Teacher Education Scheme, and Kasturba Gandhi Balika Vidyalaya Scheme (KGBVS). The schemes of Lok Jumbish and Shiksha Karmi were completed but DPEP will extend up to November 2008. KGBV has now been subsumed within SSA.

Eleventh Five Year Plan:
While each of these programmes and projects had a specific focus – operation Blackboard on improving physical infrastructure, DPEP on primary education, Shiksha Karmi project on teacher absenteeism and Lok Jumbish Project on girl’s education – SSA has been the single largest holistic programme addressing all aspects of elementary education covering over one million elementary schools and Education Guarantee centre (EGS)/ Alternate and innovative education (AIE) centres and about 20 crore children.

Eleventh Plan: Goals, Targets and Strategies in Elementary Education:
The constitution of India was amended in 2002 to make elementary education a justifiable fundamental right. However, 7.1 million children being out of school and over 50% dropping out at elementary level are matters of serious concern. SSA would, therefore, be reoriented to meet the challenges of equity, retention, and high-quality education. This would require a strong rights orientation within the programme. It is necessary to consider passing appropriate legislation for this purpose. SSA would be restructured into a National Mission for Quality Elementary Education to ensure minimum norms and standards for schools (both government and private). It would address access, quality and equity holistically through a system approach. The backlog for additional classrooms is about 6.87 lakh. Opening of about 20000 new primary schools and upgradation of about 70000 primary schools are required.

Right to Education Bill, 2005: Child’s Right to Free and Compulsory Education of Equitable Quality, According to this Bill
1) Every child who has attained the age of 6 years shall have the right to participate in full time elementary education and to complete it, and towards that end shall have the right, subject to the provisions of this act, to:
   a) Be admitted to a neighborhood school in accordance with the provisions of section 14.
   b) Be provided free and compulsory education in such school, in the manner provided in this act provided that a child who, due to her severe or profound disability, or disadvantage, or nature of occupation of her parents, cannot be provided elementary
education in a neighbourhood school, shall have the right to be provided education in an appropriate alternative environment as may be described.

2. A Non-enrolled child who is in the age group 7-9 years at the commencement of this act, shall, in addition to the right specified in sub clause i) have the right to be admitted to an age appropriate grade in a neighbourhood school within and year from the commencement of this act.

3. A non-enrolled child who is in the age group 9-14 years, at the commencement of this act, shall in addition to the right specified in sub clause

i) Have the right to be provided special programmes within the neighbourhood school to enable within three years from the commencement of this act, the age appropriate grade.

4. A child who, though enrolled, is not able to participate in elementary education, have in addition to the right specified in sub clause

i) Have the right to be provided with suitable conditions, as may be decided by the appropriate government, to enable her/his participation.

5. No child shall be held back in any grade or expelled from a school until she completes elementary education, except through an order of the school Management Committee (SMC).

RIGHT OF TRANSMISSION TILL COMPLETION OF ELEMENTARY EDUCATION

i) For every child studying in a school which provides education upto a level less than class viii, the Local Authority shall specify a school, subject to the provisions of section 14, where such child shall have right of admission for free education till she completes elementary education.

ii) Any child moving from one school to another, including outside the state shall, for the purposes of seeking admission to another school, be entitled to receive a transfer certificate issued by the Headmaster of the school in which she was last enrolled, provided that the absence of such a transfer certificate shall not constitute grounds for delaying or denying her admission to an appropriate grade in the new school, nor shall such child be subjected to any test whatever to determine whether she is to be admitted to the school.
GOVERNMENT OF INDIA: NATIONAL COMMISSION FOR MINORITY EDUCATIONAL INSTITUTIONS:

Guidelines for determination of Minority States; Recognition, Affiliation and related matters in respect of Minority Educational Institutions under the constitution of India.

Article 30(1) of the constitution of India gives linguistic and religious minorities a fundamental right to establish and administer educational institutions of their choice. These rights are protected by a prohibition against their violation. The prohibition is contained in Article 13 of the Constitution which declares that any law in breach of the fundamental rights would be void to the extent of such violation. The prohibition is contained in Article 13 of the constitution which declares that any law in breach of the fundamental rights would be void to the extent of such violation. It is well settled that Article 30(1) cannot be read in a narrow and pedantic sense and being a fundamental right, it should be given its widest amplitude. The width of Article 30(1) cannot be cut down by introducing in it considerations which are destructive to the substance of the right enshrined therein. The National Commission for Minority Educational Institutions Act (for short the Act) has been enacted to safeguard the educational rights of the minorities enshrined in Article 30(1) of the constitution.

Free Education of Single Girl child:

The well intended proposal drives home the brutal truth the girl child will survive if she costs less. It assumes that female feticide, distressing practice prevalent among certain sections of our society, can be prevented if girls who are the only child of their parents are provided with free education from classes' vi-xii in all CBSC schools. This decision will certainly make a difference to those sections of the society that have a positivity to send their children to schools and contribute to the check on population growth, which appears to be main target of the scheme. If this is the intended purpose, will it have the desired impact, as the poorest of the poor do not consider schooling of their may correct the skewed male-female sex ratio in the country, and the girls may no longer be viewed as a burden among certain sections of the society that indulge in female feticide. Even today, about 60% of the female population in the country is illiterate, with girls accounting for only 43.2% of the enrolment at the primary school stage and 39% it upper primary school.
RIGHT TO EDUCATION BILL 2009:

Under this bill children would get the fundamental right to free and compulsory education with the passage of a bill, hailed as historic, by parliament. The Right of children to free and compulsory bill, 2009, seeks to provide education to children aged between 6 to 14 years. The Bill, one of the flagship programmers in the 100 day agenda of the government, also remarks 25 percent seats to weaker sections in private schools. The bill is a ‘historic’ opportunity for providing better future to children of the country as there was never such landmark legislation in the last 62 years since independence. The Bill also seeks to do away with the practice of schools taking capitation fees before admission and subjecting the child or parents to any screening procedure. It would be up to the states to implement the policy of reservation in admissions. The government has taken a difficult task on hand as it could not have waited any longer.

Minority education institutions should also focus on giving education to those disadvantaged within the community.

Expressing dissatisfaction with the present system of examination, it is said at present the child has no choice but to take exams and the government was determined to end it.

The bill seeks to achieve ten broad objectives which include free and compulsory education, obligation on the part of state to provide education, nature of curriculum consistent with constitution, quality, focus on social responsibility and obligation of teachers and de-bureaucratization in admissions.

The bill also provides for building up of neighbourhood schools in three years by the states. The definition and location will be decided by the states.

Despite all these achievements the dream of an egalitarian society continues to be far from realization. We have still go a long way to realize the path of equalization of educational opportunity, the universalization of primary education, women empowerment through education, improvement of cultural environments of the marginalized and the oppressed population and solution of the problem of unemployment etc.

Wide spread inequality of educational opportunity remains despite the introduction of free and compulsory state education and so many other enabling provisions. Although opportunities for education upto school level have almost been equalized and the
nation is fast approaching cent percent enrolment in elementary education, opportunities for higher education especially of the professional and technical type continue to be highly unequal. The outcomes education viz. employment is also highly unequal. Thus the conception of education as a mechanism of social engineering (social and occupational mobility) remains largely unfulfilled despite the phenomenal progress of the nation has made in the economic and industrial development during the past three decades. Many children coming from working class and poor families and from scheduled castes and scheduled tribes face a number of obstacles and disadvantages to success in education, this means that they do not do as well as their ability should allow them to. Their chances of upward mobility are thus restricted. Those who hold positions of wealth and power can make sure that their children have the best available education, and thus often lead them to prestigious and lucrative jobs. Thus Education reflects the structural inequalities in the social system. Schools are not accessible to everyone and the education system brings about a division between elite and the masses and it serves to perpetuate the existing inequalities. In the light of what has been said above it is pertinent to examine how far the constitutional provisions have succeeded in equalization educational and occupational opportunities and how far the promise of a better standard of life for the oppressed sections has been fulfilled. It is also necessary to delineate the factors that affect educational and occupational attainments, more specifically the relationships between education, occupation and income. The present study is one such effort in this direction.

1.2 OBJECTIVES OF THE STUDY

The study was undertaken with the following objectives in mind.

1. To find out the extent of vertical social mobility through three generations in terms of Educational and Occupational attainments and income of the population under study.
2. To find out the relation between various socio-economic background variables and an individual’s educational and occupational attainments and income.
1.3 RESEARCH QUESTIONS

Since the study is a social survey, no hypotheses are proposed to be tested; instead the study is addressed to seeking answers to the following research questions.

1. Does membership of a religious community affect a person's educational and occupational attainments and income?
2. Does a person's gender affect his/her educational and occupational attainments and income?
3. Does a person's Urban-Rural residence affect his/her educational and occupational attainment and income?
4. Does membership of any particular category affect a person's educational and occupational attainments and income?
5. Does parents' and grand parents' education affect a person's educational and occupational attainments and income?
6. Does parents' and grand parents' occupational status affect a person's educational and occupational attainments and income?
7. Does parents' and grand parents' income affect a person's educational and occupational attainments and income?
8. Does a person's educational attainment affect his/her occupational attainments?
9. Does a person's educational attainment affect his/her income?
10. Does a person's occupational attainment affect his/her income?

1.4 DELIMITATION

Considering the paucity of resources and time available to the investigator it was not possible to make the study covering a large geographical area. Besides this, an important social scientist, Miller (1960) has suggested that to understand the phenomenon of social mobility more comprehensively studies of smaller units of a nation should be made paying adequate attention to inflow/outflow data to understand the differences in social origin of members of different strata. Miller has also suggested that studies of particular populations like university students, elites (of different kinds) and other occupational groups be made. The study was therefore delimited to the Lakhimpur Assembly Constituency of Lakhimpur District, Assam and was accordingly titled as: "EDUCATION AND SOCIAL MOBILITY THROUGH THREE GENERATIONS: A STUDY OF LAKHIMPUR DISTRICT, ASSAM."
1.5 DEFINITION OF TERMS USED

Social Mobility: It is defined as the movement within the social hierarchy. It fairly indicates a change in socio-economic position or status. For the present study no composite index of socio-economic status has been compared but the differences in educational and occupational attainment and income are separately compared. In other words educational mobility, occupational mobility and income mobility are studied separately.

Horizontal Mobility: It is a movement from one position (educational and occupational attainment or income) to another when there is no difference between the ranks of the two positions.

Vertical Mobility: A change or alternation in position (educational and occupational attainment or income) either upward or downward is considered as indicative of vertical mobility.

Intragenerational Mobility or Career Mobility: It refers to the movement of individuals up and down the hierarchy in the course of their lifetimes or working careers. In the present study data on Career mobility has not been examined.

Intergenerational Mobility: It refers to Mobility across the generations i.e. parent’s generation to children’s generation i.e. a child’s position is compared to his/her father’s position. Thus intergeneration educational mobility refers to change of educational attainments between parents and children, intergenerational occupational mobility to change of occupational status between parents and children and intergenerational mobility to change of income between parents and children.

Structural Mobility: It is a movement in and out of occupational categories or changes in the number of people in those categories that result from changes in occupational structure itself or from the changes in the social structure.

Upward Mobility: Upward Mobility refers to social ascendance or upward movements of the individual or group in the status scale. It denotes the said movement from a lower social position or status to a higher social position or status. It reflected social improvement on onward march. Example, son of a successful industrialist may incur heavy loss and may eve become a pauper or a child of parents holding high occupational position may land in jobs with very low prestige.

Downward mobility: This type of mobility denotes “social descendence” or “social failure” on the part of individual or groups. It denotes the movement from a higher to
a lower social position or status. For example – Big businessman who has invested huge money in businessman may often incur heavy loss and even become pauper. (ii) people in high office might be demoted due to their corrupt practice.

Circulation Mobility: It refers to a movement that occurs as a result of the opening up of opportunities in the system to kinds of people who did not have such opportunities.

Absolute Mobility: Absolute Mobility means that living standards are increasing in absolute terms. You are better off than your parents, and your children will be better than off you. Structural changes, such as changes in occupational status rates, means that there is more room at the top, which leads to high absolute mobility rats. For example – suppose a person begins his working career with an income of 25 thousand monthly. If a decade later his income is 35 thousand (adjusting for inflation) he had experienced upward absolute income mobility.

Relative Mobility: Relative Mobility refers to the degree to which individuals move up or down compared to others in their cohort. In other words, relative mobility means that if your family is poor, you have a decent chance of moving up the relative income ladder. That is, the rank order of people in society is malleable, relative mobility relates to the openness or fluidity of society and is insensitive to the impact of structural changes. For example, suppose a person’s income increase from 25 thousand at the start of his working career to 35 thousand a decade later, but most people who began their work life around the same time experience a larger increase. The person has experience absolute upward mobility but downward relative mobility. Because relative mobility depends on one’s place in the distribution. It is a zero-sum phenomenon. In other words, if one person moves up in a relative terms, another by definition must have moved down. In contrast absolute mobility is not zero-sum.

Education: The term education, for the purpose of this study, is used to refer to formal education and shall imply education provided by the formal agencies like schools and colleges etc. However, functional literacy shall be treated as equivalent to primary education.

Illiterate: Not having gone to school nor being able to read and write any language.
Various levels of formal education are:

1. Primary level: Up to class V.
2. Middle school: Classes VI to VIII.
3. High School: Classes IX to X.
4. Higher secondary level: Classes XI to XII.
5. Graduation (liberal arts): B.A/B.Sc./B.Com degrees.
7. Post graduation: Masters Degrees in Liberal Arts and Professional courses.
8. Doctorate /Research: M. Phil. /Ph.D. and equivalent.

Occupation:

Occupation’s have been classified as under and arranged in the ascending order of prestige:

1. **Unskilled Workers**: includes casual labourers, construction labourers, cultivators, agriculture labour, Marginal peasants who live mainly through some form of unskilled labour have been included here, because the sample did not find many independent peasants.
2. **Skilled Workers**: Artisans like Tailors, Carpenters, Masons, Mechanics, Electricians, etc, are included in this category.
3. **Class IV employees**: Peons, bearers and equivalent.
4. **Village Level Worker**: Asha karmi, Anganwadi worker and etc.
5. **Village Level Administrator**: Village headman, Presiding officers of Panchayat and Equivalent.
6. **Small Business**: Shopkeepers/ Contractors, the few small independent farmers are also included here.
7. **Clerical or Equivalent Workers**: All non-gazetted employees in government and private offices and equivalent workers are included in this category.
8. **School Teachers**: Teachers of Primary, Secondary and Higher Secondary levels.
9. **Professional workers**: Doctors, Engineers, Agricultural Scientist, Journalist, Artist, Architects, College and University teachers etc.
10. **Administrators**: All gazetted officers other than professional workers and College/University teachers, MLA, MP’s etc.
Manual Occupations: Unskilled, Semiskilled, Skilled work, Village level work and Class IV employment are considered manual occupations, considering their common wages and social status.

Non-manual Occupations: Village level administration, Clerical/equivalent work, Small Business, School Teaching, Professional work and Civil Administration are non-manual occupations for the purpose of this study.

Income: Legitimized earnings of individuals are to be considered as income. For e.g., wages and salaries of the workers and earnings of the business groups or agricultural farmers.

ABBREVIATIONS USED IN THE REPORT
Gen: Stands for General Category,
SC: for Scheduled Caste;
OBC: for Other Backward Communities;
MOBC: Minorities and Other Backward classes
ST: for Scheduled Tribes;
In the tables:
P stands for persons;
M for male; and F for female.