

# **SOCIAL EXCLUSION AND ELEMENTARY EDUCATION: A STUDY OF SCHEDULED CASTE CHILDREN OF SHRAWASTI DISTRICT**

**Thesis**

**SUBMITTED TO THE  
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY  
LUCKNOW**

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**2018**

# DEDICATION

*This research work is dedicated to my parents*

*Mrs. Prem Sundari*

*&*

*Mr. Ram Sajeevan*

*never attended a formal education but always inspired me  
to achieve higher education.*

## DECLARATION

I hereby declare that, this research work entitled "**Social Exclusion and Elementary Education: A Study of Scheduled Caste Children of Shrawasti District**" is completed under the supervision of **Prof. Bibhuti Bhushan Malik**, Department of Sociology, Babasaheb Bhimrao Ambedkar University, Lucknow. This is my original work and has not been previously submitted in part or full the award of any other degree or diploma to this or any other University.

Date: 09/02/2018.



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## CERTIFICATE

This is to certify that the thesis "**Social Exclusion and Elementary Education: A Study of Scheduled Caste Children of Shrawasti District**" submitted by Mr. **Siddharth Kumar** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other university.

This thesis submitted to Babasaheb Bhimrao Ambedkar University Lucknow satisfies all the requirements as stipulated in the *Doctor of Philosophy (Ph. D.) regulations -1999 as amended in 2008/2010/2013* and it is fit for submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

Date: 9/2/2018

  
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*Mistakes and errors occur in human activities and work. Therefore, I would like to apologize in my business.*

Date:

(Siddharth Kumar)

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## **ABBREVIATIONS**

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BEO	:	Block Education Officer
BRC	:	Block Resource Center
CBO	:	Community Based Organisation
CRC	:	Cluster Resource Centre
DEO	:	District Education Officer
DFID	:	Department for International Development
DISE	:	District Information System for Education
DoR	:	Drop out Rate
DPEP	:	District Primary Education Programme
DRC	:	District Report Cards.
EMIS	:	Education Management Information System
Enr	:	Enrolment
EWS	:	Economically Weaker Sections
FGDs	:	Focus Group Discussions
GDP	:	Gross Domestic Product
GER	:	Gross Enrolment Ratio
Govt.	:	Government
MDM	:	Mid Day Meal
MHRD	:	Ministry of Human Resource Development
MOE	:	Ministry of Education
NCF	:	National Curriculum Framework
NCPCR	:	National Commission for Protection of Child Rights
NER	:	Net Enrolment Ratio
NGO	:	Non-Governmental Organization
No.	:	Number
NPC	:	National Planning Commission
NUEPA	:	National University of Educational Planning and Administration
OBC	:	Other Backward Class
PS	:	Primary Schools
UPS	:	Upper Primary Schools
PRA	:	Participatory Rural Appraisal

PRI	:	Panchayati Raj Institution
PTR	:	Pupil-Teacher Ratio
Pvt.	:	Private
RTE	:	Right to Education
SC	:	Scheduled Caste
SHG	:	Self Help Group
SMC	:	School Management Committee
SPSS	:	Statistical Packages for Social Sciences
SSA	:	Sarva Siksha Abhiyan
TLM	:	Teaching Learning Material
UNDP	:	United Nation Development Programme
UNICEF	:	United Nations Children's Fund
VDCs	:	Village Development Committees
VEC	:	Village Education Committee

# **Chapter One**

## *Introduction*

# CHAPTER-1

## INTRODUCTION

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### **Introduction**

In contemporary India, knowledge and skills play a crucial role which is broadly driven out from formal education which is considered to be a significant tool of development, both social and economic (Wankhede 2013:182). Education is instrumental to define and mapping out aims and objectives of an individual. It has also the potential of creating awareness about difficulties and that may hinder the path of development of an individual. Such awareness in a better way helped the deprived groups to go in search for alternative solutions to their problems for improving their situation and move upwards themselves in cultural and social hierarchy. As if, it reduces social inequalities, income distribution and enhances political assertion too. Therefore, it is necessary and imperative to get education to everyone. With this regard, the government of India (GoI) introduced educational agenda. In this context, Kumar (2006) writes that the educational agenda incorporates the idea of national unity and integration with a strong attempt to merge the distinctiveness of a varied social structure, region, ethnicity etc. into the whole nation within the framework of modernity (ibid: 20). Education is perceived as a right and not a privilege since the backwardness or humiliation of any group is not due to inherent failings in it, but mainly the lack of opportunities and of being subject for a long period by others.

A significant twist in the history of education took place when the Education Commission was setup, also popular as Kothari Commission (1964-66). The Kothari Commission proposed for a common school system based neighbourhood schooling. Subsequently, a resolution on National Policy of Education (NPE) was passed in 1968 with reaffirmation of common school system (Kumar 2006:22). NPE (1986) restated the issues of equality of educational opportunity, and free and compulsory education for all children up to 14 years which was clearly mentioned in the Constitution of India. NPE (1986) also laid emphasis on the improvement of teachers' status by increasing remuneration and enrichment of other service conditions along with teacher education, the development of regional languages and their use as media of education;

equalisation of opportunities for education through a common school system; with prominence on the education of girls, Schedule Caste/Schedule Tribe (SC/ST) children along with physically and mentally challenged children. This policy was introduced with base of Directive Principles of the Indian Constitution (Sharma and Ramachandran 2009:4). Though, NPE (1986) had prioritised science and technology in their scheme of education but the need of the hour was equality of the opportunity in the education system. The very NPE included non-formal education (NFE) and legitimated it parallel, a layer below the formal school, as part of a policy document in a major way for the first time. The essential characteristics of NFE are organizational flexibility, relevance of curriculum, diversity in learning activities to relate them to learners' needs, and decentralization of management. The NPE (1986) in fact began a significant trend of proposing new methods of increasing enrolment without trying to delve into the reasons why children from particular sections of the population remained outside schools. Now, we see how NFE is flourishing and is being used by the State to shed its responsibility of providing equitable and quality education to all children up to the age of 14 years (Sadgopal 2006:98).

Therefore, the changes in NPE (1986) were demanded and after six years the policy gets revised. In revised NPE of (1992) there was a clear-cut indication that equal access to educational opportunities was also on the state's agenda of education such as, universal access and enrolment, universal retention of children up-to 14 years of age and significant improvement in the quality of education to enable all children to achieve essential levels of learning (Kumar 2006:22, Jha et. al 2008: 54).

Elementary education is the crucial stage of education which provides an individual pathway to develop livelihood, occupation and social mobility. In 1990s, the matter of making the right to free and compulsory education a fundamental right and universal and to implement it through legal procedures became one of the major issues in the debate of elementary education. In 2000, the then government decided to merge all elementary educational projects into an umbrella programme called Sarva Siksha Abhiyan (SSA). In 2002 the fundamental right to education was passed by the Indian Parliament as the 86<sup>th</sup> Amendment guarantees free and compulsory education as a fundamental right to all children in the age group of 6-14 years (Kumar 2006:37 and Jha. et. al. 2008:24). The education policy took a radical shift from the very word

education to literacy. Although, in 1988 the National Literacy Mission was started, during post 1990s the huge domination of the literacy paradigm was to ‘educate’ through short term mechanisms (Kumar 2006:32). It was also the liberalisation of the economy during 1990s and Jomtein Conference in 1990 which created international pressure to make elementary education universal increased (Sharma and Ramachandran 2009:6 and Dhagamwar 2006:58). In 1990s, at the Jomtein Conference in Thailand, organised by UNESCO, UNICEF, UNDP, and the World Bank, 157 governments including India agreed to the World Declaration on Education for All (EFA) that signalled their commitment to achieve EFA by 2000. EFA was laid out as comprising universal access to education services “of quality”, equity with regard to removing disparities “in access to learning opportunities” for certain groups, such as girls, women, “the underserved” and disabled; and learning acquisition and outcome in “useful knowledge, reasoning ability, skills and values”. The acquisition of learning in a range of different settings was not acknowledged, but emphasis was placed on primary education for children of appropriate age. By 2000, the goals set in 1990 had not yet been realised. Therefore, the further meeting at the World Education Forum in Dakar in 2000 led to governments and NGOs from 164 countries agreeing to a program of Action to implement the Jomtein Declaration. At the Millennium summit of the UN, two Millennium Development Goals (MDGs) were set in education; gender equity in education by 2005 and education for all (EFA) by 2015 (Unterhalter and Brighouse 2007:67-68). In order to achieve this goal (free education for all) almost all the major states had mandated primary schooling.

The real reason for the Right to Education (RTE) Act was to hide the massive failure of successive governments to keep the promises made in the Constitution. The right to education was already enshrined in Article 45 of Part IV of the Constitution as a Directive Principle of State Policy. Much against the wishes of Babasaheb Ambedkar the Constituent Assembly had denied it a place in Part III as a Fundamental Right. However, except for its lack of justice ability, this was the only Article among the Directive Principles that had a specific time frame of 10 years for its fulfilment from the commencement of the Constitution. Successive governments have been guilty of failing to keep this promise. The wake-up call came in 1993 with the Supreme Court judgment in the case of Unnikrishnan vs State of Andhra Pradesh. In this almost revolutionary interpretation, the Court stated that Article 45 in Part IV of the

Constitution must be read in "harmonious construction" with Article 21 (Right to Life) in Part III since the Right to Life is meaningless if it is without access to knowledge. Thus, the Supreme Court in 1993 accorded the status of Fundamental Right to "free and compulsory education" for all children up to 14 years of age (including the children below six years). The delivery of this verdict forced the then Congress government of the time to figure out ways and means of putting it into practice. Finally, in December 2002, the 86th amendment to the Constitution was passed with the Bharatiya Janata Party-led National Democratic Alliance government inserting a new Article 21A. It took another eight years after the 86th amendment and 17 years from the passing of the Unnikrishnan judgment before the RTE Act was passed (Teltumbde 2012: 10).

The 86th Amendment to the Constitution, the Right to Education (RTE) Act 2009 received presidential assent on 26 August 2009, taking forward the agenda of free and universal elementary education. It incorporates the idea that "every child of the age of six to 14 years shall have a right to free and compulsory education in a neighbourhood school till completion of elementary education" (Jha and Parvati 2010:20-21). Though, RTE Act 2009 was introduced to make the atmosphere to avail education to all in equitable manner. However, Ramachandran writes that provisioning is not the whole thing which ensures education it also need financial sums as well as academic resources to create good quality schools accessible to all children. She also writes that it is the poor and marginalised who will bear the brunt of this neglect since these are the children who are mostly enrolled in government schools (Ramachandran 2009:155) Though, the state's agenda was made to provide free and compulsory education to all but why it is not achieved yet? Is it only the total magnitude of financial resources provided by the government for education continued to be far below the often repeated level of six percent of nation income in the 1990s and even later as argued by Jha. et.al (2008). Here, can we think of inequality or social exclusion?

Therefore, by taking clue from Sharma and Ramachandran, Jha, et. al., and Kumar also placing the gaze on Indian social structure, it is apparently visible that social order of the Indian society is based on caste and religion division with many other interlocking social axis like rural-urban, regional etc. By using the term "all", social

stratification was sought to be discounted as a determinant of educational status and elementary education access. Sheshadri (2015) writes in this context that the education system cannot be seen in isolation from the social context (ibid:8). So, caste differences too affect educational status of the people as well as affect the provisioning of education. However, those who have studied education system whether it is elementary or higher have continued their focus to class structure and subsumed caste within class. Against this backdrop, caste scholars brought new dimensions on education system. For instance, Jha and Jhingran (2005) writes that education demands a long term commitment and it is not an easy choice for poor (Scheduled Caste) families living in constant insecurity to send their children to school uninterruptedly for several years (ibid:16). They are mostly enrolled in government schools where they face unequal educational opportunities as well as poor quality education as a result of the discriminatory social practices of caste system in government schools (Jha and Jhingran 2005:18 and Shah et.al 2012:47). Similarly, Wankhede (2013), Kumar (2006) and Nambissan (1996) write that inequity in education reflects sharply the structural inequalities of social system and its structure which clearly indicates that the overall participation of scheduled caste has lagged behind significantly in comparison to others.

If caste inequality persists, it has debilitating effects on Scheduled Caste as whole, in such a scenario then SC children are far more vulnerable because they face multiple interlocking forms of violence. As phrased by Jodhka (2017) in modern India, with the expansion of democracy and rapidly changing economic orders and educational systems, the idea of caste should have lost its appeal and value. But it has not. On the contrary, the public presence of caste today is, in many ways far more pronounced than it was five or six decades back when the when the stranglehold of traditional social order was much stronger (ibid:10). Similarly, Nagla (2014) writes in more form that Caste could be regarded as the single most structural element of the Indian society whose dynamic processes in the form of discrimination tend to be overwhelming; each caste is placed at a position in the hierarchy of caste. One cannot change one's caste status though the position of caste may undergo some changes over a period of time. Each caste is an exclusive cultural group and has distinctly marked boundaries in relation to other castes. In India, exclusion revolves around the

societal interrelations and institutions that discriminate, isolate and deprive Scheduled Castes on the basis their identities (ibid:45).

For instance, the literacy rate for SCs in 2011 was similarly below the national average, at 66.1 per cent. In 2012–13, the drop in enrolment of SC children from the primary (classes I–V) to upper primary (classes V–VII) level was 54.4 per cent, compared to an overall dropout rate of 51.8 per cent. Accompanying such trends of lower participation in school education among SC children are lower educational achievements. Dropout from the elementary schools really create hurdle in the development (social and economic) of Scheduled Caste children, reasons could be vary according to individual's circumstances and the region also but mainly due to discrimination among children subsumed by lack of economic resources. Scheduled Caste children face triple burdens of being first generation learner, caste discrimination/socially discriminated against or can say excluded, and economically backward.

This study is located in the context of other researches which shows disrupted elementary schooling is the most important factor of further educational disadvantages among Scheduled Caste children. Conceptualisation of elementary education system in India that exists among studies is limited by a dichotomy that frames the issue of elementary education system either in terms of insufficient funding, relational asymmetry in terms of poor quality of education and poor attitudes of parents in sending their children to schools also class analysis. However, there are few studies by Nambissan (2013), Sharma and Ramachandran (2009), Jha.et. al. (2008) and Kumar (2006) which have moved beyond the paradigm of political economy and economist perspective and have critically looked at education system by integrating a plural perspective. In line with them this study seeks to explore the issue of caste and thus attempts to narrate scheduled caste children different experience which on one hand is critical of public education system that homogenises children by underscoring their diverse needs. On the other hand, it incorporates some of the critical questions – provision of resources – raised by politico-economy scholars.

### **Statement of the Problem**

Caste plays a crucial role in one's life to achieve basic amenities for the purpose of their livelihood. In that sense it is possible to say that education cannot be placed at far from the institution of caste. The history of caste is prevalent many sociological

works. In line with this, Dirks (2001) argues that caste was widely recognized by the colonial regime 'as a local form civil society, which was responsible for India political weakness and symptom of overdevelopment of its religious preoccupations. He further claims that by 1885 there was general recognition that caste was the foundational fact of Indian society, fundamental both to idea of Hinduism and to the Indian subcontinent (ibid:10). Similarly Dumont (1980) writes that the core element of the caste system is hierarchy based on the concept of purity and pollution (ibid:92). In the context caste Srinivas (1976) writes that mobility is possible in caste (ibid:175), elsewhere he also writes that it was difficult an "untouchable" caste to resort to group mobility through the concept of *Sanskritization* (the process by which a "low" Hindu caste or other group changes its customs, rituals, ideology and way of life in the direction of a high and frequently "twice born" caste).

The position of Scheduled Caste communities as 'untouchables' in the caste structure was the most important factor that historically led to their exclusion from knowledge and education in traditional Hindu society. Instead of various Constitutional provisions, policies and programmes and Act educational status of SCs tend to be low. It is so because the prevalent exclusion in the society with regard to identity. As Thorat and Newman (2007) write that exclusion in Indian society revolves around the institutions that discriminate, isolate, shame and deprive subordinate groups through its ascribed nature on the basis of identities like caste, religion and gender (4121). Similarly, Kumar (2014) writes that Indian society, along with most of the aforesaid factors, exclusion exists on the basis of caste as well. He also writes that scheduled castes are also deprived of every right to free interaction, occupation and education (ibid:62).

This study is based in Uttar Pradesh, which has a huge number of Scheduled Caste population. It constitutes 21.1 percent of the total state's population (Census of India 2001). Shrawasti is the district has also a significant population (16.94 percent) of Scheduled Caste (District Census Handbook Shrawasti 2011:15). The overall literacy rate of Shrawasti district is 46.74 percent (males - 57.16 percent and females - 34.78 percent), which is lowest in the state. However, average literacy rate of Uttar Pradesh is 67.7 percent respectively. In case of Scheduled Caste literacy in Shrawasti it is 40.9 percent, whereas the total SC literacy in the state is 60.9 percent. The lowest literacy rate in the district as compared to the state level necessitated to conduct research in

the Shrawasti district. This study attempts to analyse the status of Scheduled Caste children in government schools, in terms of accessibility, participation and sort of relationship amongst peer groups and with teaching staffs also, through the perspective of social exclusion broadly derived from Thorat's ideas of social exclusion. The study is based on the descriptive research design, which is used to understand social exclusion and the educational status of Scheduled Caste children, access to government school infrastructure, and participation in the everyday school life in Shrawasti district of Uttar Pradesh. Therefore, it is also significant to outline the causes and factors, which are the basis of discrimination and social exclusion that occur not only in provisioning of elementary education but throughout the education process with scheduled caste children. Thus, it is obvious to understand the connection between caste and social exclusion influencing one's education.

### **Objectives of the Study**

1. To analyse and understand the socio-economic background of Scheduled Caste children and their educational status.
2. To find-out the access to school facilities by Scheduled Caste children.
3. To explore participation of Scheduled Caste children in various kinds of activities in the schools.
4. To understand the kind of relation Schedule Caste children have with teacher and peer groups.
5. To identify the provisions of Right to Education Act– 2009 and its implementation for inclusive kind of elementary education for Scheduled Caste children.

### **Research Methodology and Sampling**

This research is descriptive in nature as it used to understand the process of Social exclusion faced by Scheduled Caste children in elementary schools in Shrawasti. Through this study, an attempt has been done to find out the reasons behind the discrimination among Scheduled Caste children in government schools. The information has been collected through both primary and secondary method of data collection. Primary sources used are: (a) Interview Scheduled, (b) Observation and (c)

Case studies. The secondary sources included various journals, Census of India reports, Yearly socio-economic report of the district, books and scholarly articles regarding social exclusion in elementary education etc.

### **Selection of District and Block**

The district Shrawasti is one of the new districts of Uttar Pradesh, carved out from the district Bahraich in 1997. Shrawasti district is the one of the backward district situated in the north-eastern region of Uttar Pradesh, near the West Rapti River. Shrawasti is selected by Ministry of Panchayati Raj for the backward region grant fund programme in 2009. The district has mainly five developmental blocks such as, Jamunaha, Hariharpur Rani, Sirsiya, Gilaula and Ekona. The district is rural dominant as, it has 96.64 percent of rural household (District Census Handbook Shrawasti 2011: 15). The Hariharpur Rani block has lowest literacy rate 42.16 among four other blocks, which is lowest in comparison to overall Shrawasti (46.74 percent) literacy rate. The process of selection of the block is on the basis literacy rate. However, there was no proper heading indicating literacy rate accordingly blocks. The overall literacy rate of the total blocks (district) provides an insight to go further. The block wise literacy rate is generated manually by dividing total number of literate (above 6 years of age) with total population of the block.

### **Selection of Village**

This study was conducted in fifteen village sites of Hariharpur Rani Block of Shrawasti district. These villages have been selected on the basis a large number Scheduled Caste population followed by upper castes (Brahmins) and Other Backward Castes (OBCs). The study has been conducted in the village premises out of the school boundaries since the children shall unable to freely express their views and interact in schools during school hours.

After selecting fifteen villages a list of Scheduled Caste government school going children in the age group 6-14 years is prepared for each villages. Thereafter 20 children are selected systematically from each village including their parents along with school functionaries such as teachers, cooks at school midday meals, School Management Committee (SMC) members.

These interviews have been conducted through a list of questions (open and closed ended).

## **Chapter Scheme**

This study is divided into six chapters. Chapter one portrays the background of the study; it includes the conceptual framework of the study, and discusses the methodological framework of the study.

Second chapter deals with the analysis of existing literature on social exclusion and elementary education with regard to caste discrimination. This chapter maps the scope/space of social exclusion offers for politics of availing education in the line of anti-caste struggle. This chapter further discusses Social Exclusion in the European and Indian context with a special reference to Uttar Pradesh and the study area. This chapter also examines how social exclusion takes place in elementary education and its impact on educational and social conditions of Scheduled Caste children in India.

Third chapter traces the socio-economic and educational background of Shrawasti district of Uttar Pradesh, in order to highlight the educational status of the Scheduled Caste household. This chapter is organised into three sections where the first section provides a snapshot of demographic, economic and administrative order. Second section focuses on educational status of Uttar Pradesh and third section particularly deals with socio-economic condition of Scheduled Caste in Shrawasti.

Chapter four delineates the process of social exclusion on Scheduled Caste children in elementary education in schools of Shrawasti, Uttar Pradesh. The chapter is based three sections: issues of “Access” to infrastructural facilities in school, “Participation” in the school day to day activities and the “relations” of Scheduled Caste children with their teachers and peer group. This chapter also brings the difference of subjectivity by Scheduled Caste children in relation to availing elementary education. This chapter basically highlights the level of discrimination/social exclusion in accessing education and participation faced by scheduled caste children in different spheres of elementary schools.

Chapter five discusses the introduction of Right to Education Act and educational status of Scheduled Caste children. It explores the backdrops of implementation of RTE Act (2009) and Schedule Caste children’s educational status in Shrawasti district.

Chapter six summarises and discusses the main arguments of the study to ultimately produce related suggestions.

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**Chapter Two**  
*Social Exclusion and  
Elementary Education*

## CHAPTER-2

### SOCIAL EXCLUSION AND ELEMENTARY EDUCATION

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#### **Introduction**

This chapter discusses Social Exclusion in the European and in Indian context with a special reference to Uttar Pradesh and the study area. In European context the concept was adopted by policy makers to solve the conflicting national problems like poverty, beggary, unemployment etc. It was also a helpful policy concept for integration of various philosophical conceptions like equality, justice and emancipation on the primary purpose of the welfare state into a single European social model. This chapter also examines how social exclusion takes place in elementary education and its impact on educational and social conditions of Scheduled Caste children in India.

#### **Social Exclusion and its origin**

Social Exclusion is a term that is frequently used by policy makers in European Union countries. The idea of social exclusion is derived from French social and economic policy debates on the central importance of solidarity, integration, and inclusion as a guiding principal for their social security system. The outbursts use of term 'exclusion' in academics has come to hold a significant place in a political discourse of all governments in the European Union and in the European Commission itself. The term was emerged in Europe to address the large scale unemployment that provoked criticisms of welfare systems for failing to prevent poverty and for hindering economic development. The term social exclusion was first used by Rene Lenoir in 1974, in his book *Les Exclus: Un Francais sur dix*, as a means of referring to people who had been failed by existing state and social network such as the poor, disabled poor, suicidal people, abused children, drug addicts etc. He cited various categories of people who constituted about 10 percent of the French population (De Haan 1998: 25, Silver 1994: 532).

The term gained popularity in France during 1980s, the period of economic crisis and restructuring, the crisis of the welfare state, and various social and political crisis. The

term exclusion was used to refer to various types of social disadvantage, related to the new social problems that cause unemployment, ghettoisation and fundamental changes in family life. Old welfare state provisions of France were incapable of dealing with these problems, and new social policies were developed. The popularity of the new term was partly the result of unpopularity of the (British) concept of 'poverty' in France. This was discredited because of its association with Christian charity, the ancient regime, and utilitarian liberalism. The French Republicans have rejected both liberal individualism and socialism in favour of the idea of 'solidarity', and the welfare state was justified as a means of furthering social integration. Correspondingly, Social Exclusion was defined as a rupture of the social fabric, and attributed to a failure of the state.

The concept has since gained popularity in other countries also. The former French president of the European Commission, Jacques Delors, promoted this concept in the beginning of 1990s and he recommended changing the terminology in the anti-poverty programmes. While 'poverty' was a central concern in the first programme and in the third programme this had become 'Social Exclusion'. The main thrust on the concept of Social Exclusion in the region of its origin has been for poverty alleviation. With multi-dimensional approach towards addressing unemployment, low income, poor jobs, homelessness, poor health, low qualifications and leaving school early, gender inequalities, discrimination and racism, handicaps, old age, divorce, drug abuse and alcoholism and to be living in a deprived socio-economic area. The International Labour Organisation (ILO) played a major role in popularizing the said concept. The concept of social exclusion basically refers to the 'process through which individual or group are wholly or partially excluded from the mainstream/full participation in the society in which they live.' It is opposite of social integration.

### **European Context of Exclusion**

The history of European Union policy initiative on social exclusion is inextricably entwined with European Union anti-poverty policies. Council of Europe adopted entwined European Union antipoverty policies in 1961. In 1961, the council of Europe adopted a social charter which provided a European dimension to the provisions in the United Nations. The concept of Social Exclusion primarily used, it

focuses to various forms of deprivation, for instance the deprivation of employment, income and power. Secondly, it highlights the process and mechanisms, the actors and institutions that causes deprivation. As Silver (2007) writes that, 'Social Exclusion is usually defined as a dynamic process of progressive multidimensional rupturing of the 'social bond' at the individual and collective level. By social bond she refers to social relations, institutions, imagined identities of belonging constituting social cohesion, integration, or solidarity (ibid:1).' Whereas, Byrne (1999) defines social exclusion as a necessary and inherent characteristic of unequal post-industrial capitalism founded around a flexible labour market (ibid:128). Similarly, Kabeer (2000) "Economic conceptualisation of injustice deals with the exploitation, marginalisation (exclusion from the means of livelihood or confinement to poorly paid, undesirable forms of work) and deprivation (being denied an adequate standard of living), and the cultural form of injustice streaming from social patterns of representation, interpretation and communication. Many time there is no clear cut difference between the economic and cultural forms of disadvantage as they tend to be interrelated and overlap each other (ibid 2000:86). For example gender, ethnicity and caste are some structural elements which structures where the economic disadvantages intersect with cultural disadvantages.

In simpler words, Social Exclusion prohibits full participation in the normatively prescribed activities in a society and it refrain access to information, resources. Sociability, recognition and identity, demolishes self-respect and reducing capabilities to achieve personal goals. It could be also understood as the opposite of social integration, of being included. In order to understand the meaning of Social Exclusion Silver identifies three dominant paradigms: Solidarity, Specialization and Monopoly, inflecting different theoretical perspectives (Littlewood and Herkommer 2017:4).

The First paradigm, the solidarity ;, in this paradigm "social" order is conceived as external, moral and normative, rather than grounded in individual, group, class or class interests. Integration is attained by assimilation into the dominant culture or in more contemporary contexts, the mutual adaptation of dominant and minority cultures to each other. Exclusion on the other hand is 'inherent in the solidarity of nation, race, ethnicity, locality, and other cultural or primordial ties that delimit boundaries between groups. Secondly, the specialization paradigm is a social order made-up of

‘networks of voluntary exchanges between competing individuals with their own interests and motivation’ and the consequent separation of social sphere. ‘Specialised social structures are comprised of separate, competing, but not necessarily unequal sphere, which leads to exchange inter-dependence between them. Social groups are voluntary constituted by their members, and shifting alliances between them reflects their various interests and wishes’. Exclusion as consequence ‘results from an inadequate separation of social spheres, from the application of rules in appropriate to a given sphere or from barriers to free movement and exchange between spheres’. Due to the separation of social spheres, there is a multiplicity of causes and forms of social exclusion, related fundamentally to individual choice and initiative, or the lack of them. In terms of economic strategy, emphasis is placed on the acquisition of skills and on work incentives and disincentives. Lastly, the Monopoly paradigm- rests on a very set of axioms, with the social order being essentially coercive and imposed downwards through a set hierarchical power relations. According to this paradigm ‘exclusion arises from the interplay of class, status and political power and serves the interests of the included’ social entities delimited by class, status and political power enjoy a monopoly of scarce resources which gives them a shared interests and which they seek to preserve through processes of social closure, whereby others are kept out against their will.

This emphasis on paradigms is helpful in stressing that social exclusion is (or should be) a theoretical concept, a lens through which people look at reality, and not reality itself. For conceptualisation of social exclusion, Silver (1994), proposed three paradigms each grounded in a different conception of integration and citizenship. Though, these manifestations of the phenomenon of exclusion have led to new social policy approaches in France.

Moreover, the concept of social exclusion has two most important central characteristics. Firstly, Social Exclusion is an inherently dynamic process through which individuals or groups are wholly or partially excluded from full participation from the society within which they live. Secondly, it is a multidimensional concept in terms of exclusion from livelihood, earnings, property, education and the welfare state etc. But the concept focuses on the multidimensionality of the deprivation, on the fact that people are often deprived of different things at the same time. It refers to

exclusion (deprivation) in the economic and social aspect. But the economic dimensions need not refer only to monetary poverty or insufficient income rather exclusion from land, credit, food and other consumption goods along with labour market. So, the perspective easily incorporates regional, gender, ethnic/cultural variation and usually takes notice of the cultural settings (Silver 2007:2). It implies a focus on the social relations and the process that cause deprivation. The most important thing is exclusion happens at each levels of society and it is something that is done by some people to other (Byrne 1999: 1). Social exclusion has not only been understood as only a result or consequence of the societal changes in the Europe moreover, it is a process at all.

### **Understanding Social Exclusion and Poverty in Europe**

In this section, there is an attempt to understand the relationship between Social Exclusion and poverty in Europe. In spite of commonalities the concept of Social Exclusion is usually contrast to the concept of Poverty. In some dimensions it encompasses but transcends poverty. In the evolution of the concept of European Union, the conceptualisation of the social exclusion grew out of the ‘third Poverty Programme’. To elaborate this, in Britain, poverty has been a central concept at least since the Poor Law. Since Hume and Smith, and in reaction to mercantilist thought in which poverty was seen as necessary for national development, economic growth has been seen as the remedy for poverty. An individualistic approach has been central: the market consists of free individuals entering voluntarily into contracts, and poverty is therefore an individual problem. The concept of ‘basic needs’, deriving from Rowntree’s work is based on an individualistic theoretical approach to society. Basic needs are defined as a minimum consumption basket, which can include water and healthcare, and the poor as those who cannot afford this. The approach is different from the eighteenth century economists’ concern in that it is welfare-ist, but it is similar in that it focuses on the individual and on individual utility.

As in the basic needs approach, the analytical focus of poverty assessments in developing countries using absolute poverty lines is at the individual or household level. This is clearly distinct from a French social exclusion approach, with its focus on society, and the individual’s ties to society. Lack of basic necessities is the focal point of analysis, rather than the processes that lead to exclusion from access. Poverty

analyses do not only count the poor, but study the 'correlates' of poverty: characteristics such as education, labour market status, gender and location, that are correlated with poverty status. This brings closer to a notion of social exclusion, though an essential difference remains in terms of the central unit of analysis.

The notion of 'relative deprivation' is more closely related to a concept of social exclusion, and it is often noted that rising inequality in various countries has contributed to the popularity of the notion of social exclusion. Townsend emphasises the concept of relative deprivation, in which the poverty line is set not as an absolute minimum but is dependent on the country's wealth. This is now common in European poverty debates, where the poverty line is set at a level of, for example, half of the average national income. Notions of vulnerability are closer to the concept of social exclusion. A concept of vulnerability focuses on the variety of dimensions of deprivation, and is clearly a more relational approach to deprivation than the focus on measurement of income or consumption poverty (De Haan 1998: 36).

### **Amartya Sen's capability approach to exclusion:**

The concept of the Social Exclusion would be partial until Amartya Sen's contribution towards it is being incorporated. Sen made a consensus over the conceptualisation of Social Exclusion in terms of capability and thus relational roots of deprivation. It is clear that Social Exclusion has conceptual connections with well-established notions in the literature on poverty and deprivation. The Capability perspective on poverty is inescapably multidimensional, since there are distinct capabilities and effectuation that we have reason to value. As Sen (2000) writes that of being excluded from social relations can lead to other deprivations as well, thus further limiting our living opportunities (ibid:5). For instance, being excluded from the opportunity to be employed or to receive credit may lead to economic impoverishment that may, in turn, lead to other deprivations (such as undernourishment or homelessness).

Sen (2000) propagated the idea that social exclusion can, thus, be constitutively a part of capability deprivation as well as instrumentally a cause of diverse capability failures. The case for seeing social exclusion as an approach to poverty is easy enough to establish within the general perspective of poverty as capability failure (ibid:5).

The idea of social exclusion lies in emphasizing the role of relational features in the deprivation of capability and thus in the experience of poverty. Many types of exclusionary issues have been integral parts of the development literature for a long time. The issues covered have included deprivations of constitutive importance (whether or not placed in the framework of capability failure), but also instrumentally crucial deprivations. With relational deprivations that are not constitutively significant, it is necessary to see whether any process that can be helpfully called “exclusion” is playing a significant part in causally generating other deprivations that may be ultimately important. This leads to a typology of causation that can be sensibly and fruitfully used to supplement the analysis of traditionally recognized deprivations (Sen 2000:8)

He further writes that the relational nature of these capabilities links the two concepts—capability failure and social exclusion. The constitutive social exclusion is being excluded from social/community life whereas instrumental social exclusion is denial of access through causal linkages. As Sen (2000) writes that social exclusion can be constitutively a part of capability deprivation as well as instrumentally a cause of diverse capability failure (ibid:5). Another potentially useful distinction of social exclusion made by Sen (2000) is that between active and passive exclusion. An active exclusion can bring about other exclusionary consequences that were not part of the plan of exclusion but nevertheless are results of the directly aimed exclusion, even though they may not have been clearly anticipated (or not at all foreseen). Secondly, when, however, the deprivation comes about through social processes in which there is no deliberate attempt to exclude, the exclusion can be seen as a passive kind. (ibid:14). In terms of capability deprivation it is the mainstream processes and institutions that are responsible for it.

Finally, As De Haan (1998) writes that the mapping of various dimensions of social exclusion is important, but the understanding of the social relations that determine deprivation requires an understanding of the processes that include some groups and exclude others. These processes are as much of an economic and political as cultural nature, requiring the interpretation of material and of the formal aspects of deprivation as much as of identity and ideology (ibid:37). Bhalla and Lapeyre (2004) write that the concept of social exclusion may be superior to that of poverty in two manners.

Firstly, it focuses on the multidimensional (not only economic) character of deprivation and can thus provide an insight into the cumulative factors that keep people deprived. Secondly, the concept enables the analysis of deprivation as a result of dynamic causal factor. Therefore, he states that social exclusion is a new approach through which one can analyse the social issues (ibid:16). The language of social exclusion recognises marginalising, silencing, rejecting, isolating, segregating and disenfranchising as the machinery of exclusion and its processes of operation (Taket et.al 2009:1). Indeed, the idea of social exclusion has various meanings in the contemporary world.

### **Social Exclusion and School Education in Europe**

As social exclusion in terms of evolution, characteristics and issues has been discussed earlier, so, school education with regard to exclusion shall be discussed in this section. European society is highly graded one, in terms of economy, race and gender etc. So it is also obvious that there is also sort of social exclusion is prevalent in that. As Klasen (1998) writes that education is one of the most important factors which affect the development of children. It has great intrinsic significance as access to education is an important right (see Article 28 of the Convention), and being educated is an important and very valuable capability. In addition, getting educated is an important participatory process for children and equal access for all to this process allows participation in, and respect by society. In fact, many of the early calls for mass education in the 18th and 19th centuries viewed the inclusionary nature of the education process, and the fostering of citizenship through education as more important than the skills one may acquire through education (ibid: 9).

He also writes that, conversely, education can be a source of exclusion for children and thus carry with it the intrinsic problems this involves. This is particularly the case if, for some children, it fails to meet the standard called for in the Convention of the Rights of Children of ‘development of the child’s personality, talents, and mental and physical abilities to their fullest potential.’ It can also be exclusionary if the process of education fails to promote equal participation and access. In addition, educational policies can (instrumentally) promote (or fail to stem) social exclusion as adults. This can happen through educational policies that promote social exclusion among children which then translates to social exclusion as adults, or policies that are not necessarily

exclusionary but fail to prepare some disadvantaged children adequately to be well-integrated in the economic and social life of adult society. Social exclusion among children is, in a first instance, linked to social exclusion and economic opportunities among the family or household the children grow up in. There is a large literature now on the intergenerational transmission of poverty, and much of the literature on an 'underclass' links poverty and exclusion among children to the economic and social situation of parents (e.g. Wilson 1987; Hills 1998, Machin 1998; Mincy 1994).

The United Nations Development Programmes (UNDP) has attempted to conceptualise the concept of social exclusion across the developed and developing world. This concept is multidimensional and is useful in understanding disadvantage perpetuated through various systematic attributes which historically exist in the Indian society.

### **Social Exclusion in Indian Context**

Social exclusion in India is deeply embedded in the caste structure which orients relationship between different communities and recreates institutions that reproduce exclusion, discrimination, isolation, and deprivation among specific groups on the basis of their caste status.

Historically, Scheduled Caste has been deprived and marginalized community, facing many forms of exclusion. They were considered as untouchables because of their low status in society and they were isolated and marginalized in myriad ways. The term Scheduled Caste is primarily an administrative term rather than a sociological term. Under Article 431 of the Constitution of India a large number of so called untouchable castes were identified and categorized as Scheduled Castes as they were mentioned in a schedule or list prepared by the British in the British Government of India Act of 1935. Prior to this categorization Scheduled caste were categorized as depressed classes. However, there are several terms like exterior caste, lower caste, outcaste, depressed class, *Harijan*, *Dalit*, and ex-untouchable have been evoked by the so called upper caste people, administrators and social reformers. Sociologically, exclusion and deprivation of scheduled caste is mainly associated with the institution of Caste and the attached stigma of untouchability.

Thorat and Sabharwal (2010) and Loius (2003) point out that In India, exclusion revolves around the societal inter-relations and institutions that exclude, discriminate, isolate and deprive some groups on the basis of their group identity like caste, ethnicity and religion (ibid:7-163). For Thorat, the concept of social exclusion is essentially a group concept. In case of “group exclusion”, all persons belonging to a particular socio-cultural group are excluded based on their group identity and not necessarily due to their individual attributes. Exclusion of an “individual” is fundamentally different from that of exclusion of a “social group”. Individuals (both from excluded and non-excluded group) often get excluded from access to economic and social opportunities for various reasons specific to them (and not merely because of their group social/ cultural identity). The group characteristics of exclusion are based on social and cultural identity, irrespective of individual attributes. Thorat and Sabharwal (2010) have proposed applications of caste based social exclusion in one’s life or as they say group: (i) caste based social exclusion and (ii) untouchability based social exclusion, and the forms of untouchability based social exclusion.

The concept of Social exclusion in India has multiple dimensions: a structural feature, a dynamic process and a normative institutional practice (Judge 2014:1). These three dimensions may or may not function simultaneously, but it could be distinguished in a separate empirical situation. The structural feature deals with the structures of society as caste, ethnicity and gender etc. In India caste could be replace race as the structural feature of exclusion since caste is something that cannot be change, it could be understand as immutable characteristic of individuals. Social Exclusion as a structural element encompasses narrow boundaries of structures which are understood in certain exclusive terms by using a single criterion on which inequality is constructed. Verma (2011) writes that social exclusion offers a perspective to analyse various aspects of inequality existed in the different sorts of societies (ibid:93). The other one is dynamic process-since it is a multidimensional process includes economic (poverty, low class situation), social (caste, gender and spatial boundaries) and political (power and dominance) aspects of society. The last one is normative practice which literally means it is recurrent. In other words most of the linguistic expressions used to signify exclusion such as discrimination, denial, exploitation, deprivation etc. are normative practices under the umbrella of social exclusion. Indeed, in Indian context social

exclusion is entrenched into caste system so it is imperative to understand social exclusion in terms of caste system.

### **Caste and Social Exclusion**

In India, 'caste' work as crucial element in the process of social exclusion in any individual or groups' life. Thus, it is necessary to understand that how caste has been understood in the broader context of sociology. As, B. R. Ambedkar (1987) has argued that philosophy of Hinduism denies justice to the people of different caste. Justice means liberty, equality, and fraternity. To illustrate this he emphasises that in the *Hindu Varna* system; equality liberty and fraternity is totally absent however, it is based on rank and gradation in which castes are placed in vertical series one above the others where the *Dalits* are placed at lowest. This system of rank gradation enunciating the principal of inequality so it reveals that Hinduism does not recognise equality (ibid:3-94). As Ambedkar argued and Kumar (2014) quotes that Hindu social order follows the sacred text which have made favourable laws according to their social status in which the lower caste or historically untouchables/ Scheduled Caste remained perpetually excluded in every sphere of life (ibid:63). According to Dumont (1980), Caste represents the institutionalization of hierarchical values. In his holistic conception of caste, hierarchy is expressed in an Indian cultural code of relative purity and impurity, in a continuously graded status order whose extremes are the Brahmin at the top the most pure of men and the Untouchables at the bottom the least pure of men. The Brahmin lives in the centre of the village and is a 'god on earth', while the Untouchable lives outside the village and is apparently excluded from religious life. The murder of a Brahmin is as heinous a crime as the murder of a cow, while the Untouchable is a scavenger and the eater of dead cows (ibid:92-93). Omvedt (2016) writes that "Caste is the cruellest exclusion" and religious scriptures has promoted social exclusion because it is entrenched in the concept of caste. The inequality in the society is authorized by the Brahmanic theory said by the Hindu society. The *Brahmins* are at the top of the hierarchy and *Shudras* at the lowest in the *jati* system. Omvedt also writes that caste is the main stream of social exclusion in the South Asian sub continent, whether it's Hindu, Muslim, Sikhs or the Christians.

Caste oppression and discrimination have been problems for India and Indians for a long period in spite of various efforts to diminish it. Thorat (2005) has pointed out

that in India the concept of social exclusion in the literature of social science is depicted on the two dimensions that are upon the “societal institutions” and their “outcome” the meaning and manifestation on the basis of Caste and Ethnicity. For him, “Social Exclusion is the denial of equal opportunities imposed by certain groups of society upon others which led to inability of an individual to participate in the basic political, economic and social functioning of the society” (ibid:1-2). Similarly, Sen (2000, 2004) drew “exclusion is the one route to capability failure and poverty, what may be called unfavourable inclusion it can also be considerable danger. Indeed, many problems of deprivation rose from unfavourable terms of inclusion and adverse participation rather what can be sensibly seen primarily as a case of exclusion as such. For example, when there are reasons to complain about exploitative conditions of exploitation or of deeply unequal terms of social participation, the immediate focus is not on exclusion at all, but on the unfavourable nature of inclusion involved (ibid:23-24, 28).” Similarly, as Kabeer (2000) writes in the context of social exclusion in India-caste system in many ways exemplifies the model of social exclusion. Division between different caste groups have evolved over time into increasingly entrenched and closed hierarchies based on rules of marriage endogamy, occupational restrictions, limited social interaction and segregated residential patterns (ibid:7). Thus, these relevant literatures professed that caste is profoundly leads to social exclusion in Indian context. Malik (2015) writes that in the civil and cultural affairs formerly untouchables now known as SCs could face discrimination and exclusion in the use of public institutional services such as education and health (ibid:81).

### **Caste, Citizenship and Rights**

In the context of citizenship and rights Kymlicka and Norman (2000) incorporates both the positions: “Citizenship is not just a certain status, defined by a set of rights and responsibilities, but also as an identity. It is thus, an expression of one’s membership in a political community.” It has become clear, however, that many groups, such as *Dalits* communities all feel excluded from the ‘common culture’ despite possessing the common rights of citizenship. Thus, political inequality operating through these structures limits the possibility of actors engaging actively in the public sphere, for accessing their rights.

In Indian context, we can see that India's democratic institutions were thoroughly built over long years of the national movement for independence, with a far sighted vision and a modern, secular world view, an attempt was made to build structures that would balance each other and provide justice to all citizens, within this world-view were constituted not only the legislature, executive and judiciary, but also various autonomous commissions and tribunals and media institutions. In addition, scope was provided for the functioning of citizens and civil society groups and democratic people's movements. For over three decades these institutions survived as a framework within which working people could struggle for a better life. Emergence of communal, neo-liberal, and free market forces have intensify these trends. The rising tide of fundamentalist forces all over the world contributed significantly to the attrition of democratic traditions in the name of freedom and society. Fears are manipulated to subdue societies into obedience and conformity. The ideals of liberty and social, political equality are being undermined. There are number of unexplored areas of concern of the people's or what we can exactly called them citizens of a political community; i.e. victims of communal atrocities, women, lower castes and other marginalised sections. "When any of the citizenship rights and entitlements is inhibited, withheld, violated, people become marginalised and this lack citizenship rights and entitlements and inability to articulate the demands for it produce exclusionary forms of citizenship (ibid: 25)."

This exclusion leads to hindrance in accessing basic rights and entitlements, so any discussion on citizenship identities and rights should go beyond policy analyses to citizens themselves. This process excludes them socially, it leads to social exclusion which provides space for domination, discrimination and deprivation; those who benefit from this social formation do not want to change the structure. This social system becomes very resistant to change and transformation. Interestingly, it is not only those who discriminate against people considered 'inferior, incapable, less meritorious and lower' that resist change. Even those who are victims of discrimination are not in a position to mobilize and organize them to alter the existing social system. It is not as if any groups want to remain in the dehumanizing social order and, therefore, do not initiate change; they fear being subjected to repression if they resist exclusion and discrimination. This situation can be seen where it gives birth to domination, discrimination and lack of accessing the resources and another

fact is adjusting with present situation of anyone. The ideas about citizenship has adherence to some notion of *justice*. It is also associated with the idea of citizenship. Closely bound up with the demands for justice by many disempowered groups is a demand for recognition of the intrinsic worth of all human beings but also recognition of and respect for their differences. It is people's ability to exercise some degree of control over their lives. Where rights are seen to promote the capacity for self determination, the struggle for rights is expressed in ways that reflect particular experience of being denied self determination. "The appearance of the idea of social exclusion in the France of the 1970s is related to developments of the state as well as to its incipient crisis".

Robert Castel argued that French society, as most European societies, resolved the issue of "the social question" by passing 'from tutelage to contract' between the Middle Ages and the nineteenth century, and 'from contract to statute' in the twentieth century. This took place within the context of societies still pursuing full employment in which salary relationships were the foundation of the expansion of social citizenship.

As a Definition, Social Exclusion reflects the multiple and overlapping nature of the population with social identity as the central axis to their exclusion. Various scholars have described the process of social exclusion in different dimensions. Duffy (1995) defined it as, inability to participate effectively in economic, social, and cultural life and in some characteristics, alienation and distances from mainstream society. The social identity of these type of groups are the reason for the discrimination for these people and the discrimination is imparted to them by certain dominating group of the society by denying their rightful ownership.

Room (1995) talked about social exclusion as the denial or non-realisation of rights of citizenship, it is very much similar to the Capability approach developed by Amartya Sen, which calls for efforts to ensure that people have equal access to basic capabilities such as the ability to be healthy, well-fed, housed, integrated into the community and public life and enjoy social basis of self respect.

The Capability approach and the right based approach is unique in its approach and the most relevant one as it emphasizes that the inability to participate in and practiced by the mainstream society is a violation of a basic right that should be open to all citizens (all residents), “the rights –language considerably strengthens the case for society to ensure that it enables participation and integration of all its members”, it does not demand uniformity of outcomes but instead calls equal freedom for all to enjoy all aspects of citizenship. For example, participation in mainstream society may be seriously constrained for people like *Dalits* community and their children as it could for people who are otherwise deprived by birth or background, (Caste in Indian Society). Thus, calling for equal capabilities (or the ability to exercise civil and social citizenship rights) may necessitate extra efforts but differentials in nature by society to provide equal capabilities to such people.

There are two defining characteristics of exclusion are particularly relevant, namely the deprivation caused through exclusion (or denial of equal opportunities) in multiple spheres showing its multidimensionality. Hence, social exclusion can lead to deprivation in multiple spheres of life including education, health, housing facility and employment etc. Second feature is that, it is embedded in the societal relations and societal institutions the processes through which individuals or groups are wholly or partially excluded from full participation in the society in which they live. Hence, in this study the researcher tend to analyse, that how caste and occupation as phenomenon creates Social Exclusion.

### **Indian Education and Social Exclusion**

Unlike, other sectors in India such as employment, health facilities and politics etc. education sector is not escaped from practices of social exclusion. Walzer (1983) suggested that every human society must educate its children, its new and future members. Education, according to Walzer (1983), is a program for social survival. And so it is always relative to the society for which it is designed. The purpose of education, according to him, is to reproduce in each generation the type of characters that will sustain the constitution of society. In any civilized society, it could be argued that social cohesion will be better sustained by proving equal opportunity and allowing every citizenry to equally obtain, similar education, through an approach of inclusiveness. Education should be supportive of learners’ live so they can achieve

their social capitals. The concept of social capital (Bourdieu 1986) highlights the value of social relations and the role of cooperation amongst people in a given society as they cooperatively share collective, socio, political and economic burdens and benefits which will translate into progress and development of the society. The term 'social capital' is frequently used by different social scientists and scholars in different ways.

It is a wide term, and that is why it can be defined accentuating different aspects depending on the perspective. It is the fruit of social relations, which consists of the expectative burdens and benefits derived from the equal treatment and cooperation between individuals and groups in a society. It arguably follows that education must appeal from school to society, and from conception of educational justice to a conception of social justice (Walzer, 1983).

It is needed to maintain an egalitarian society, as globalization brings learners with different physical, cultural and family backgrounds together. Also, since education also serves as an egalitarian business, Walzer (1983) rightly suggested that "when schools are exclusive, it is because they have been captured by the social elites, not because they are schools". It may be good to begin to see educational equality as a form of welfare provision, where all children, conceived as future citizens, have the same needs to know, and where the ideas of membership is not allowed to hang on their caste, religion, creed, poverty, physical or mental ability but on their being human beings, who are interested in education.

This will sort out a one-sided and unequal balance of educational settings because of the dividing lines between inclusive and exclusive education settings, thereby, using exclusion to reinforce inequality from schools to society.

In India, the principle of affirmative action was the type of policy that was adopted since its independence, to increase the representation of women and ethnic or racial minorities in areas of employment, education, and property ownership, from which they had been historically and socially excluded. This has also influences an affirmative action to inclusive education/schooling through other principles, like, the human right, social justice, equality and democratic perspectives. When the law of a country discriminates against a certain group of people in its territory, the implication

is to create in the minds of the affected people a sense of devalued personality reducing them within the vicious circle. Such law makes some person of the underprivileged sections of the society to accept their devalued status as being legitimate. While others with the requisite phlegm press harder in an attempt to overcome their stigmatized life. Nevertheless in the absence of social and legislative equality, the extent to which the strongest person from such section of the society can overcome his/her devalued status largely depends on mere luck. Since Second World War, many nations enjoy the 'tag' of developed, developing and under-developed. The different theories of education that have been most common in the national development context can roughly be grouped into human capital theories and theories of consciousness-raising. The human capital theories attempt to prove that education (investment in human capital) will promote economic growth. This theory postulates the need for skilled technicians and professional experts in capitalist societies. Government agencies, private foundations, and international organizations such as the World Bank and the International Monetary Fund, were actively involved in the ideal of investing in human capital. There was a definite belief that investing in education and training, which was socialization to the capitalistic, technical society, would lead to economic growth and progress, especially in third world countries.

Neo-Weberian and neo-Marxist theories of education have focused on the negative aspects of education, such as the reproduction and reinforcement of inequality of social structures and systems and educational wastage, i.e., dropping out of school or repeating classes - the "loss" of attained knowledge and skills in general. The Weberians have focused on how different status groups in society compete for wealth, power, and prestige where education is an important element in this competition.

Education serves to reinforce the "status cultures" by defining "insiders" and "outsiders" of the dominant culture. The Marxists and others focus on the reproduction of inequality inherent in the educational system, and maintain that the educational system therefore is no more than one of the systems of domination of the ruling class. Thus, education is also an arena for political struggle. Class society is reproduced and reinforced on both the individual and collective level: class-based personality traits are reinforced as well as the whole culture and structure of the classes. Wider patterns of power, interests and control are reflected in the educational

system and underlie the values that are taught. The educational system is part of the class structure which reproduces and reinforces class consciousness and social inequality. There is a focus on the waste and dysfunction of education, the inefficiency of the educational systems, and the inequalities of opportunities and results. This critical theoretical approach has been applied to many of the colonial systems where the educational system was controlled and managed by the colonial power and where indigenous elite often was picked out to be educated. These elite were socialized into the colonial power's culture and consciousness and often internalized the colonial norms and values of domination. The Weberian and Marxist approaches also stress education as a very important socialization mechanism. They have focused on positive aspects of education, such as the teaching of class consciousness and the learning of cultural values and norms. The Marxist-inspired conscientization theory and program of Paulo Freire is one example. His theory and praxis is that learning how to read and write is part of learning how to "read" and interpret reality. He focuses on the inner aspects of education, how education is essential for the personal development of a human actor, for the ability to comprehend the structures and systems of action surrounding the actor. This theoretical approach also poses education as the key to escape a life situation of poverty and oppression. Previous research on education has, in line with these theories, primarily focused on the outcomes of education. For the human capital theorists especially, it was important to legitimate education as an essential part of national "development" and "progress."

### **Social Exclusion, Elementary Education and Scheduled Caste**

A child can be called as socially excluded if he /she unable to participate in development and recognized by society. Another way of approach to social exclusion of children is failure of recognizing the rights and capabilities that are necessary for the child to develop him/herself to be a productive member of the society. Hence, in both of the cases the child is prevented from integrating him/herself into the society.

“Berghman (1995) describes four different types of integration and participation, civic integration relating to the democratic and legal system (and for example the legal status and treatment of children in general and minority or children belonging to *Dalit* community in particular) economic integration mainly related to employment, social

related to the inclusion in the public safety net, and family and community, integration relating to networks or what some observers have recently termed social capital. Hence, when exclusion of a child is being studied within all these four areas of integration the output would differ. The primary and most basic guidelines formed taking consensus of all the world leaders in the world is the UNICEF convention on the rights of the child which has been signed and ratified by the majority countries in the world. It talks about the right of the children and exclusion and inclusion of it failure in meeting any of these rights deal with the ability of the child to interest with society on equal terms. Some of the articles from it is worth nothing and very much associated with the study.

Article: 2 “State parties shall respect and ensure the rights set forth in the present convention to each child within their jurisdiction without discrimination of any kind irrespective of the child’s of his or her parent’s or legal guardian’s race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, birth, property, disability, or other status.”

Article: 3 “In all actions concerning children the best interests of the child shall be a primary consideration.”

Article: 28 “States parties recognize the right of the child to education and on the basis of equal opportunity shall in, particular make primary education compulsory and available ,free to all, encourage the development of different forms of secondary education make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need; take measures to encourage regular attendance at schools and the reduction of drop-out rates.”

Article: 29 “States parties agree that the education of the child shall be directed to the development of the child’s personality, talents, and mental and physical abilities to their fullest potential; the preparation of the child for responsible life in a free society in the spirit of understanding peace, tolerance, equality of sexes and friendship among all peoples ethnic, national and religious groups and person of indigenous origin.

The rights or capabilities based approach used above in defining social exclusion says that if social exclusion is a violation of rights or capabilities it immediately implies

that a society that tolerates social exclusion has some internal problem as a result it has failed to grant basic rights or capabilities to its citizens in this case children belonging to *Dalit* community.

There are several reasons why the practice of social exclusion should be scrutinized. “According to Stephan Klasen, which has mentioned earlier also, the social exclusion among children may, as a result of their exclusion, suffer from deficiencies in other important capabilities such as the ability to be healthy, well educated, well housed, or well nourished.

### **Social Exclusion and Education**

It is often argued that the quality of education in public schools is inadequate compared to private schools. The poor quality of education, especially in rural areas, can be attributed to inadequate infrastructure, lack of accountability of teachers to local community (teachers’ salaries are controlled by the state), and inadequate work conditions of teachers (teachers are often compelled to teach more than one grade at a time).” Of all Indian children, Dalit children suffer the most. For example, school attendance in 1998–1999 was 65.7% for Scheduled Caste children age 7 to 17, compared to 81.3% for high caste children (Dowling and Chin-Fang 2009: 65). Furthermore, the completion rate of five years of schooling for Scheduled Caste from 2002-2004 was 34%, compared to 44% for higher castes.” The perspective within which the educational concerns of Dalit community should be addressed must be one of social justice as Dalit community have suffered from social discrimination and have traditionally been denied access to learning. “A framework of social justice is important in that it goes beyond aggregate concerns of equality in the context of access, participation, and outcomes in education to one which emphasizes qualitative concerns of what educational experiences mean for identity and self-worth as well as for future life chances. It also draws attention to the commitments that educational systems make to the more vulnerable groups and how this bears out in concrete terms”.

Education is one of the most important factors impacting the development of children. The significance of education in a child’s life is immeasurable. The significance of education lead the UNO to declare the access to education is an

important and very valuable capability. The educated children are the forbears of nation; hence children irrespective of their caste, creed, and birth should be given equal chance to get educated.

“Education can be a source for children when it (education) fails to develop personality, talents and mental and physical abilities of some group of children to their fullest potential. It can also be exclusionary if the process of education fails to promote equal participation and access. Although not necessarily exclusionary in nature the educational policies can promote social exclusion when its fails to prepare some disadvantaged children adequately in getting well integrated in the economic and social life of adult society”.

Mohandas K. Gandhi defined that injustice, violence and oppression manifest from human heart and that education can play an effective role in developing a wholesome human personality capable of resisting war, violence, injustice and oppression and building a social order wherein man can live in peace and harmony with others. Since education is a potential instrument of man-making and social engineering, he concentrated on an education that could draw out the best in the child body, mind and spirit for developing a peace loving human personality. Gandhian philosophy is, indeed, rich in its educational and social values. It can transform the destiny of man and is capable of establishing an alternative social order if it is practiced sincerely and honestly in its true perspective.

Gandhi’s educational philosophy, which evolved during his lifetime in the form of Gandhian School of Educational Thought, has not received adequate attention in policy formulations during last five decades. Globally, it is being realized that his views were dynamic and futuristic in nature. Fully understanding inadequacies of our over-dependence on the alien model of education and the needs of the weakest, the poorest and the neglected, he evolved an indigenous strategy to provide equality of opportunity and success to each and every individual of this category. However, in reality we find that it is the intermixing of the theories which finds expression in Social justice and exclusion. There is a need to revisiting the roots for specific perspective.

The concept of inclusive education needs to be understood and conceptualized as there is a utmost need of change in existing teaching methodologies in order to benefit all children including children with disabilities. Provisions for quality teaching and learning in the classroom is required to help all children learn together. This type of teaching should involve in allowing space and opportunity for each learner to proceed according to her/his abilities and pace. It also means using ‘active learning approaches’ where children learn together in groups through play, projects and various other activities. The formulation of a national policy on inclusive education is essential to establish the proper system in the country. ‘Planners need to realize that an inclusive education system benefits children from all groups in society, not just children with disabilities. Education policies addressing the needs of all marginalized groups in society are likely to be more successful. Creating policies for separate categories of children is time-consuming, expensive and divisive. However, concerted efforts are needed for putting policies into practice which can address the issue of inclusion. The involvement of both groups of children and young adults in policy formulation and practice is crucial. Hence it will be a longer process to change society’s mindset on inclusive education. The process that will produce a quality education system in the country with inclusiveness needs to be planned with care, sensitivity and empathy. Mere formulation of policy on inclusive education is not enough to guarantee the well-being and education of children with disabilities. For ‘*Dalit* students schooling may be frustrating and unrewarding experience when there will be no provision in mainstream schools to meet their learning needs. Provision of appropriate training of teachers, administrators, teacher support, teaching and learning aids meant for both groups of children will incur additional costs that are marginal and in some cases negligible compared to their positive impact on all round educational development children. It can be concluded that teachers have positive attitude towards inclusive education and believe that inclusive education is a good idea but because of lack of facilities and necessary inclusion of *Dalit* children, teachers face many problems in classroom. Very little efforts have been made to provide appropriate learning environment in an inclusive set up. In an inclusive set up, the education of *Dalit* children is treated as an integral part of general education, therefore, essential services are provided by general classroom teacher, but in real situation the data has revealed that most of the teachers in general education system are dependent on the resource teachers, support service, because the regular classroom

teachers have no training and are not competent enough in dealing with children in non-inclusive set up. Some teachers feel that inclusion can be possible if teachers received proper training and special facilities are made available in the school. Inclusive education seems to be a difficult system to be implemented in the school in its true spirit, but not impossible. If proper attention is given to this area by the government, teachers, parents of *Dalit* and non-*Dalit* students, because it the people's attitude towards these children changes if the schools take initiative to adopt a flexible curriculum, inclusion will not remain just an idea.

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**Chapter Three**  
*Socio-Economic and  
Educational Profile*

## CHAPTER-3

### SOCIO-ECONOMIC AND EDUCATIONAL PROFILE

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#### **Introduction**

The chapter aims to map the social, demographic and economic profile of research site, which also includes the overall profile of Uttar Pradesh. By doing so, it tries to particularly delineate the educational status of Uttar Pradesh. Caste dimension is highlighted through agrarian order as well as economic and educational differences in Uttar Pradesh. This chapter is organised into three sections, where the first section provides a snapshot of demographic, economic and administrative order. Second section focuses on educational status of Uttar Pradesh and third section particularly deals with socio-economic condition of Scheduled Caste in Shrawasti.

#### **Social and Demographic profile of Uttar Pradesh**

Before outlining the socio-economic and educational background of the state, a brief geographic, demographic, and administrative arrangement is provided. Uttar Pradesh, a state located in Northern India, is presented with the variety of geographical land and cultural diversities. It is often described as the “Hindi-speaking heartland” of India (UNDP Report 2007). Its boundaries are connected with Nepal on the North, Himachal Pradesh on the north-west, Haryana on the west, Rajasthan on the south-west, Madhya Pradesh on the south and south-west and Bihar on the east (UNDP Report 2007). After the creation of Uttaranchal (now renamed as Uttarakhand) as a separate state in November 2000 due to its socio-cultural and economic identity and being a backward region, had legitimate claims for a separate statehood (Singh 2011: 220). Hindi and Urdu are the main language of UP, however there are many other languages with diverse dialect i.e. *Awadhi*, *BrajBhasha*, *Bundeli*, *Kannauji* and *Khariboli*. The languages do vary with the geography of state. In the eastern region, Bhojpuri and Awadhi are spoken, while in the central region i.e. Lucknow, Urdu is used for communication as the local language (UNDP Report 2007).

In terms of its administration the state is divided into these strata for proper governance. The state is the land locked body comprising of eighteen (18) mandals

(zone), seventy-one (71) districts, three hundred twelve (312) sub-districts/tehsils, six hundred forty-eight (648) statutory towns, two hundred sixty-seven (267) census towns, and one lakh six thousand seven hundred and four villages after freezing administrative boundaries by the state government before Census 2011. The corresponding figures in 2001 were different because in 2001 the numbers of districts in Uttar Pradesh were seventy. In 2011 Census it was counted as seventy-one with the formation of one district as Kanshiram Nagar (Census of India 2011).

The demography of the state delineates its caste, ethnic and religion features. Uttar Pradesh is known to be the most populous state of India with its contribution of 16.16 percent (Census of India 2011) to the whole population even after the division of Uttar Pradesh in November 2000. According to Census 2011, Uttar Pradesh's total population is 199,581,477 (Census 2011) out of which 155,111,022 (77.72 percent) population lives in rural areas and its total urban population is 44,470,455 (22.28 percent). The population of Uttar Pradesh has registered a growth of 20.09 percent during the recent last decade (2001-11). In terms of rural and urban decadal growth, it is recorded as 17.81 percent and 28.75 percent respectively. The state has the largest share of rural population, i.e., 18.62 percent of the country's rural population for the decade (Census of India 2011). If the population of the state is seen on the basis of religion, then it is to be marked that Hindu comprises of 80.5 percent and Muslim of 18.5 percent. The remaining 0.9 percent of population belongs to other religious minorities like Sikhs, Buddhist, Jains and Christians.

The Hindu population comprises of 45 percent of Other Backward Castes, 13 percent of *Brahmins*, 7.6 percent of *Thakurs* and 21.15 (35,148,377) percent of Scheduled castes. Therefore, among all these sections the OBCs have the highest composition. The total rural population of the state is 87.7 percent. As Hinduism is the largest religion of the state (80.6 percent), the SCs who follow Hinduism account to 99.3 percent. The remaining SCs follow Buddhism –0.6 percent and Sikhism – 0.1 percent respectively (Census of India 2001).

In term of Scheduled Caste demographics, Uttar Pradesh constitute a total number of 66 Schedule Caste (SC) in which, *Chamar* (deals with skinning of dead animals and shoe making business) has the highest number accounting to 19,803,106 (56.3 percent) and *Pasi* (acknowledged as cultivator of trees) constitutes 5,597,002 (15.9

percent) as second highest category of the total *Dalit* population (Census of India 2001). Three other SCs in the descending order are *Dhobi* (washer man community), *Kori* (Hindu weaving community), and *Balmiki* (scavengers and sweeping community). *Gond* (traditional agriculturalist), *Dhanuk* (traditional bamboo basket makers) and *Khatik* (butcher or hunter community) constitute five percent of the total SC population (Singh 2004:432). Other than these there are nine more castes which belong to SCs viz. *Rawat*, *Baheliya* (hunting, game-keeping and bird catching group), *Kharwar* (cultivating and land holding community,) *Kol* (landless mostly dependent on forest for their livelihood) constitute total 4.5 percent to the whole SC population of the state (Census of India 2001). The remaining forty-nine castes of SCs along with the generic castes constitute the balance three percent to the state. As many as seventeen SCs some of which are *Gharami*, *Lalbegi* (sweeping community), *Bajgi* and *Khorot* are very small in numbers less than 1000.

Population distribution along the gender lines revealed a bleak feature. The total number of women in Uttar Pradesh is 94,985,062 (47.59 percent). The number of women per males is approximately far less than 2 percent. The sex ratio of Uttar Pradesh is 908 females per 1000 males which is less from all India sex ratio i.e. 940 females per thousand males. However, rural region shows a better picture than the urban region. The sex ratio of rural Uttar Pradesh is 914 females per 1000 males and whereas the sex ratio of urban Uttar Pradesh is 888 per 1000 males (Census of India Report 2011).

### **Economy and Caste in UP**

Uttar Pradesh is one of the India's most backward states. Land is the single most important resource of livelihood of the state which is deficient in mineral wealth (UNDP Report 2007). Uttar Pradesh is commonly divided into east, west and central Uttar Pradesh, and it is commonly accepted that the east-west divide represents two extremes regarding economic development, poverty and so on (Byres et.al. 1999:184). The eastern tract is flood prone with periodic occurrences of droughts and is underdeveloped. It is characterised by impeded drainage leading to water logging during the rainy season, affecting sowing and crop yield (Pant 2004:3463). As Dreze and Gazdar (1996) writes that eastern Uttar Pradesh has insignificant economic growth during last three decades (ibid:49).

Economic order reveals the existence and sustenance of caste and other forms of inequalities. The Uttar Pradesh's economy is totally dominated by agriculture (Dreze and Gazdar 1996:37), which represents at least 40 percent share of the state gross domestic product (GDP) and 75 percent of its employment. Being predominantly an agrarian economy, 58% of the land in the state is cultivable land, as compared to the figure of the whole country which is 45 percent (Chaturvedi et. al. 2011:170). The turning point of the state agrarian history first came with the *zamindari* abolition act under which the reforms of land revenue and property rights were done it was followed by India's independence. This reform abolished the role of intermediaries in the land revenue system, and led to a clearer definition of private property rights in land. The structure of ownership of land remained, more or less, the same since then (Dreze and Gazdar 1996:37).

Eastern Uttar Pradesh has been historically dominated by landlords whereas in the western Uttar Pradesh middle and large peasants are more predominant than anywhere else in the state. It is because the British reinforced these differences through their land tenure systems, and through the concentration of government agrarian investment in western parts of the state. Since independence, the high caste landlords of the east have kept this part of Uttar Pradesh in stage of 'semi-feudal' capitalism where not even a landlord-based agrarian system had much impact. The landlords here have by and large stuck to unproductive rent appropriation, cultural and ideological domination by the high caste landlords continues to prevail mostly in the east (Lerche 1998:30). The average size of land holdings in the state is less than one hectare. It was found that upper caste Hindus who are not traditionally agriculturalist own the bulk of land and the agricultural labourers normally belong to schedule castes (Shanker 1988:1515 and Lerche 1998:29).

Three categories of household may be identified in rural Uttar Pradesh based upon their position in relation to the four-fold Hindu *Varna* system. According to the 1931 Census of India, the last Census for which caste figures are available shows that upper castes (mainly *Brahmins* and *Thakurs*) constituted roughly 20 percent of the population of the Uttar Pradesh. Such as, they are the significant owners of land. The other category of households in Uttar Pradesh constitutes a division of "intermediate castes" including the *Jats*, together with upper sections of OBCs, such as *Yadavs*. These "intermediate castes" belonging to the Hindu frequently control access to

political and economic power in rural parts of Uttar Pradesh. The rest of Uttar Pradesh's population mainly comprises of Muslims, poor castes within the OBCs category, often called Most Backward Castes (MBCs) and Scheduled Caste, who are located outside the fourfold *Varna* caste hierarchy. Rural households of Uttar Pradesh among Muslims, Scheduled Caste and MBCs typically possess little or no agricultural land and work in exploitative, poorly paid and insecure conditions. This is especially true for Scheduled Caste, who have historically suffered from the stigma associated with being classed as "untouchable" (Jeffrey 2005: 2086, 2087 and Jeffrey et. al. 2008:1368).

Relationships between landowners and labourers have also changed with the increased education, economic power and political mobilization of members of lower classes and castes earlier it was only in the hands of upper castes. At the same time, in much of rural India there has been a large-scale relocation of land authority from land lords to the state. While the shift from landlord to state authority exist in terms of ideals of government planning, but still, dominant castes and descendants of landowners have not so much been replaced by state institutions as they have become mediators, pathways to institutions (Pinto 2008:7).

For instance, a prosperous, socially confident and politically influential set of rich *Jat* farmers emerged in North-Western Uttar Pradesh in the first four decades after independence; partly as a result of improvements in agricultural production. During 1990s they faced new threats to their power associated with the rise of lower castes. They addressed these threats by trying to influence the operations of local government and by investing in their children's education- strategies, which farmers imagined is-forms of waiting (Jeffrey 2012:2). Economic reform threatened the accumulation strategies of many sections of the heterogeneous middle class, who typically came from middle ranking castes. Economic reforms while, benefitting some sections of the lower middle classes, access to state subsidies, reduced the availability of government jobs and undermined state services such as educational and health facilities (Jeffrey 2012:7).

Rich farmers faced critical challenges to their power in 1980s-90s. Most notably the economic reforms threatened to undermine the availability of farming. Rich farmers also faced a growing threat from the rise of lower caste. Patterns of low caste political

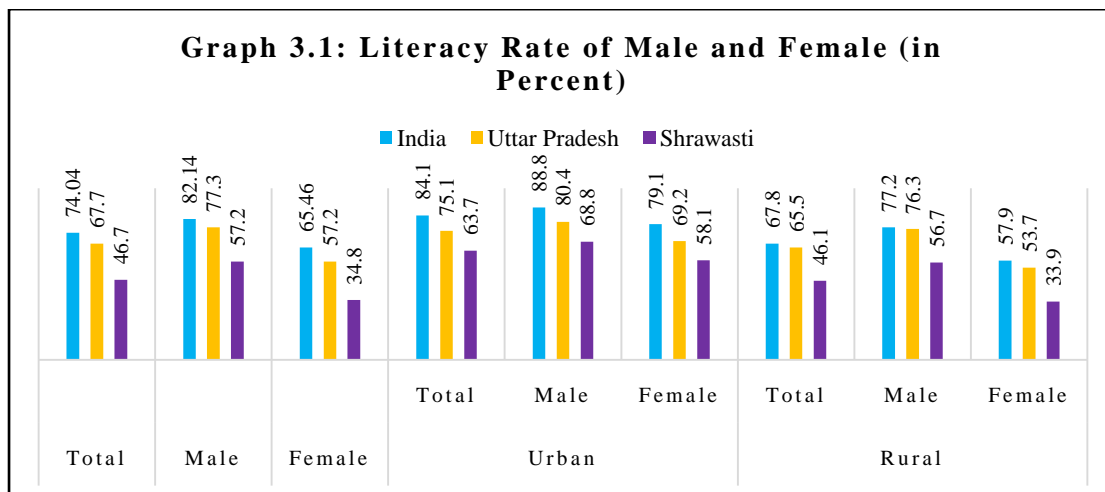
resistance vary regionally in India: in South India, there has been much longer history of mobilisation against upper castes than in many northern states. But during 1980s-90s, in disparate regions of India, there is a growing tension between rich farmers and sets of newly mobilized and increasingly confident lower caste political agents. This double threat from economic reforms and low castes-to the historical privileges of diverse middle-class fractions affected not only rich farmers, but also members of salaried lower middle class, who found their access to government employment curtailed, and merchants and small business people, whose capacity to extract rental income and subsidies from the local state was put in jeopardy (Jeffrey 2012:39).

Given the scenario of economic disparity based on caste, scholars argue that the state and central government must carry out a pro-active drive to protect and restore Scheduled Caste land, strengthen the SCs, ST Atrocity Act and its implementation. Land encroachment constitutes a continuum of violence against Scheduled Caste. As Scheduled Caste asserts their basic rights, it is the state responsibility to implement laws related to land and human rights. We need to stop looking the other way when we see the obvious injustice perpetuated (Meghwanshi and Shridharan 2015:11).

### **Elementary Education Profile in Shrawasti**

After, providing a brief picture of geographic, demographic, administrative and economic arrangements of the state it is imperative to discuss state's educational profile of the state. The total literacy rate of India registered as 74.04 percent, whereas Uttar Pradesh constitutes of 69.72 percent. Uttar Pradesh has the lowest literacy rate in the country along with Bihar, Madhya Pradesh and Rajasthan, which is also called as BIMARU states. Uttar Pradesh has enumerated 118.42 million literates in the last census survey. Among this 88.39 million (67.8 percent) are recorded from rural areas and from urban area it is 30.02 million (77.2 percent). Male literacy rate is 78.48 percent, which is comparatively higher than female literacy rate (55.61 percent) in rural areas. In urban areas, it shows a better snapshot for instance, the male literacy is 88.75 percent and female literacy is 71.68 percent (Census of India 2011). According to Census of India 2011, literacy rate of the population is defined as "the percentage of literates in the age-group of seven years and above. Literates are defined as a person aged 7 years and above who can both read and write with understanding in any language is taken as literate". A person who can only read but cannot write is not

literate. It is not necessary that to be considered as literate, a person should have received any formal education or passed any minimum educational standard.



### State's Initiatives for Elementary Education in Uttar Pradesh

The state has taken number of major initiatives in the area of primary/elementary education with the support of Central government over the years. These programmes have been discussed briefly to give better understanding of the structure of elementary education of Uttar Pradesh. Since most of the programmes are started up by central government has been taken into account by Uttar Pradesh.

#### District Primary Education Programme – 1994

The Centrally-Sponsored Scheme of the District Primary Education Programme (DPEP) was launched in 1994 as a major initiative to revitalize the primary education system and to achieve the objective of universalisation of primary education and Uttar Pradesh has successfully implemented it.

#### Mid-Day Meal Scheme

Mid-day Meal is implemented as a joint effort of the Government of India and the State Government of Uttar Pradesh. The Government of India implemented this scheme from 15 August, 1995. Under the scheme, students from government- and state aided Primary Schools, from classes 1-5, who had minimum 80 percent attendance, were provided 3 kg of wheat or rice per month. However, it was observed that the benefits of the scheme did not completely go to the students and the grains were distributed among their family members. Therefore, to make the scheme

student-focused, the Supreme Court, in 2004, directed to implement the Mid-day Meal programme in the form of ‘cooked meal’ in Primary Schools. Subsequently, keeping in view the success of the programme, mid-day meal scheme is also being implemented in the Middle schools in the educationally backward blocks since October, 2007. The programme has been further extended to cover all blocks and middle school in urban areas too. The present Mid-day Meal Programme covers all the primary and middle schools of the State. Mid-day meal must be prepared within the school premises with a minimum content of 300 calories and 8-12 grams of protein each day for a minimum of 200 days. By 2006, the MDM scheme was near universal in all states, following public mobilization efforts to encourage states to act. This is a centrally funded scheme in that the central government provides grains, funds, transportation and also pays food preparation costs, though the state government is responsible for providing the physical infrastructure for cooking the meals. The scheme provides lunch to 120 million children approximately in every school in India as well as Uttar Pradesh.

### **Sarva Siksha Abhiyan**

The Government of India (2000-1) started the programme called Sarva Siksha Abhiyan with a slogan “Sab Padhe Sab Badhe”. Indian Government programme aimed at the universalization of elementary education within a certain time period, as also mandated by the 86th amendment to the Constitution of India providing free and compulsory education to children of ages 6–14 years – as a fundamental right. The programme was pioneered by Atal Bihari Vajpayee, the then Prime Minister of India. Sarva Shiksha Abhiyan (SSA) is an effort to universalize elementary education by community-ownership of the school system.

It is in response to the demand for quality basic education all over the country. The SSA programme is also an attempt to provide an opportunity for improving human capabilities to all children, through provision of community-owned quality education in a Mission mode. The programme is looking to open new schools in those habitations which do not have schooling facilities and strengthen existing school infrastructure through provision of additional class rooms, toilets, drinking water, maintenance grant and school improvement grants. Existing schools with inadequate teacher strength are provided with additional teachers, while the capacity of existing

teachers is being strengthened by extensive training, grants for developing teaching-learning materials and strengthening of the academic support structure at a cluster, block and district level.

SSA provides interventions for out of school children, Research, Evaluation, Supervision and Monitoring, Management Cost, Learning Enhancement Programmes, Innovative activity for girls' education, early childhood care & education, interventions for children belonging to SC/ST, minority community, deprived children in urban areas and computer education specially for upper primary level. SSA seeks to provide quality elementary education including life skills. SSA has a special focus on girl's education and children with special needs. SSA also seeks to provide computer education to bridge the digital divide.

### **The National Programme for Education of Girls at Elementary Education**

The National Programme for Education of Girls at Elementary Level (NPEGEL) is a focused intervention of Government of India, to reach the “Hardest to Reach” girls, especially those not in school. Launched in July 2003, it is an important component of SSA, which provides additional support for enhancing girl’s education over and above the investments for girl’s education through normal SSA interventions.

The programme provides for development of a “model school” in every cluster with more intense community mobilization and supervision of girls enrolment in schools. Gender sensitisation of teachers, development of gender-sensitive learning materials, and provision of need-based incentives like escorts, stationery, workbooks and uniforms are some of the endeavours under the programme. The scheme is being implemented in Educationally Backward Blocks (EBBs), where the level of rural female literacy is less than the national average and the gender gap is above the national average; in blocks of districts, which are not covered under EBBs but are having at least 5% SC/ST population and where SC/ST female literacy is below 10%; and also in select urban slums.

### **Right to Education Act – 2009**

The Right of Children to Free and Compulsory Education Act or Right to Education (RTE), was passed by the Indian parliament on 4th August 2009, it describes the modalities of the provision of free and compulsory education for children between 6

and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right to every child, when the act came into enforce on 1 April 2010.

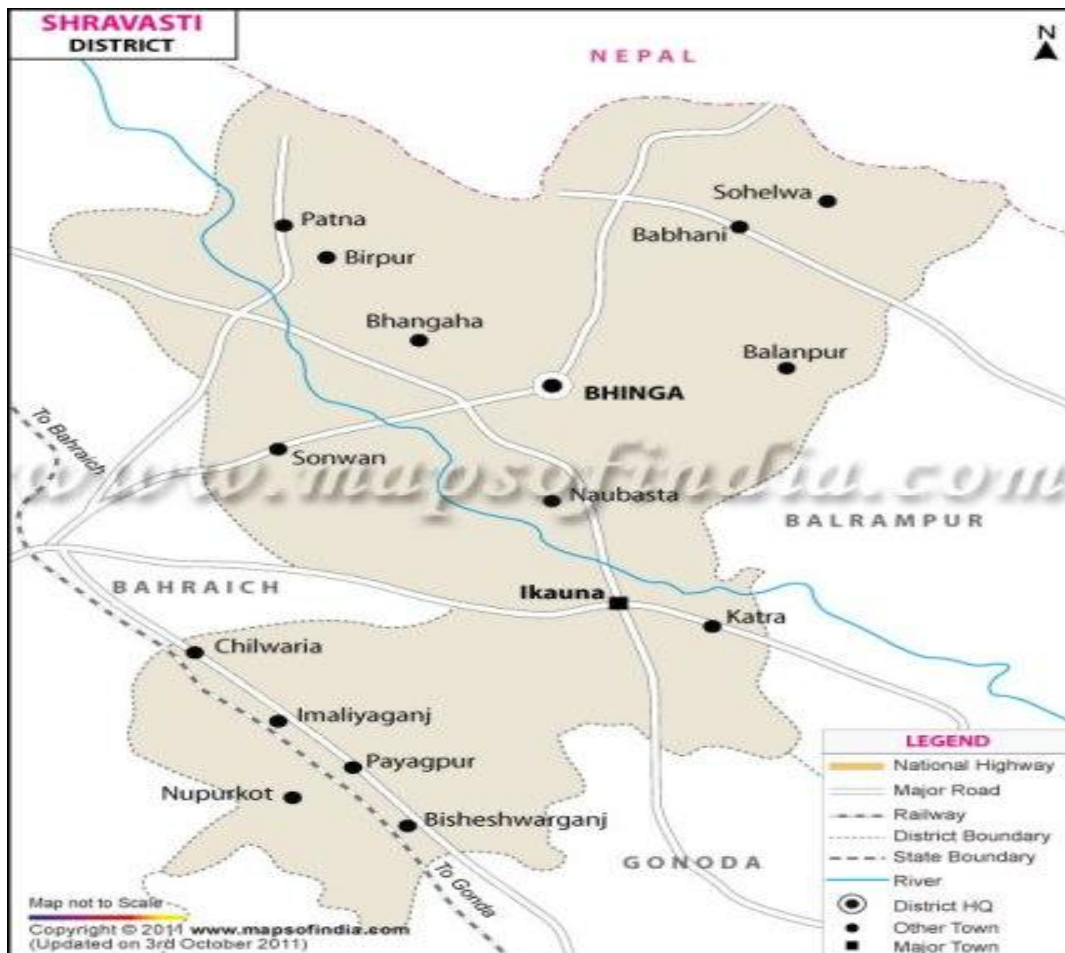
The RTE Act 2009 has marked a historic moment to the children of India. The most important aspect of this Act is to ensure that the teaching-learning process is free from stress and anxiety (Sec. 29 RTE Act 2009), with obvious implications for curricular reform. Testing and school grading systems need to be reviewed to motivate children to deepen and widen their learning. Teacher accountability systems would need to ensure that children are learning and that their right to learning in an environment that is free from stress and anxiety is not violated.

This Act serves as a building block to ensure that every child has his or her right (as an entitlement) to get a quality elementary education, and that the State, with the help of families and communities, fulfils this obligation. All the children between the ages of 6-14 shall have the right to free and compulsory elementary education at a neighbourhood government school. There is no direct or indirect cost (for school fees, uniforms, textbooks, mid-day meals, transportation) to be borne by the child or the parents to obtain elementary education. The government will provide schooling free-of-cost until a child's elementary education is fully completed.

These were the schemes proliferated by state government with assistance of central government. Over the period, schools and other physical infrastructures also the number of teachers have been increased. The state has adopted significant measures to grab children from socio-economically deprived groups into the education system. In spite of substantial progress in achieving 100 percent enrolments in the state through various programmes many children are not getting education due to existed inequalities in the system. Nevertheless, they are enrolled in government schools but one cannot say they are being educated at all. In other words, enrolment does not mean complete education. Education system not only shows gender differences but also caste inequality too.

The educational status of SCs and OBCs is much lower on elementary level than that of the upper castes in India among them particularly SCs (Mehrotra 2006:4263). The decadal growth in the percentage of SCs literacy rate is 20.1 percent during 1991-2001. Regardless of improvement, the literacy rate has been substantially lowered

than the national average (54.7 percent) accumulated for all SCs. Male literacy rate is 60.3 percent and female literacy rate is 30.5 percent in the Uttar Pradesh, which is very low as per national level i.e. 66.6 percent for girls and 41.9 percent for boys respectively (Census of India: 2001). The degrading status of elementary education/literacy among Scheduled Caste is a serious concern to lookup. As Srivastava (2006) writes in the context of Uttar Pradesh social group disparities in literacy still continue to be very large and education policy must attempt to overcome (ibid:57).



Source: District Census Handbook of Shrawasti 2011

### Social Structure of Shrawasti

Shrawasti district came into existence in May 1997 (District Census Handbook 2011:9). Shrawasti district comes under Devipatan division. It is a newly created district carved out from district Bahraich. Shrawasti shares its border with district Balrampur, Gonda and Bahraich. Shrawasti is located near River Rapti. Shrawasti is located at distant of 165 kilometres from the state capital Lucknow

**Historical Background of Shrawasti District**

While placing the gaze on its history, the founder of the city was king Shrawast the Suryavanshi king of Ayodhya, sixth descendant from Kakustha, and son of Yuvanasha. He is most likely to be identified with sage Shrawast. Who, according to some Buddhist sources gave his name to the city, as Shrawasti (District Census Handbook 2011:9). Shrawasti was the capital of the Kosala Kingdom during 6th century BC to 6th century AD. This prosperous trading centre was well known for its religious associations also. Sobhanath temple is believed to be the birthplace of the Tirthankara Sambhavanath in Jainism, making Shrawasti an important centre for Jains. It is also mentioned that a vast fort covered this city in which there were many temples having idols of Devkulikas (District Census Handbook 2011:9). As if, Uttar Pradesh is divided into four economic regions i.e. Western Region, Central Region, Eastern Region and Bundelkhand Region. Shrawasti comes in the eastern region. Shrawasti district has been considered as one of the most backward districts in the state (RDPR 2007). The overall work participation rate in the district is 41 percent. It ranks on 250 positions out of a total of 640 backward districts of India. It is one of the 34 districts in Uttar Pradesh currently receiving funds from the Backward Regions Grant Fund Programme.

The district has two Tehsils (Bhinga and Ekona), 5 developmental blocks (Jamunaha, Hariharpur Rani, Sirsiya, Gilaula and Ekona which subsumed 536 inhabited villages with 97 percent of the total population inhabited in the rural areas (District Census Handbook 2011:10). Shrawasti district covers 1,640 square kilometres of areas. Moreover, the density of population is 461, which is lower compared to the state's average of 690. There is no town in the district in which has more than 50,000 people live in it. Bhinga town is district's headquarter of Shrawasti and its total population is 23,780. The population of Shrawasti mainly speaks Hindi and Awadhi for communication.

**Demographic Structure**

In 2011, Shrawasti had total population of 1,117,361. The total number of male and female population is 5,93,897 and 5,23,464, respectively in the district. The district accounts for 0.71 percent of the whole Uttar Pradesh population. There was decrease of -5.02 percent in the population compared to population as per 2001. As if in the previous census of India 2001, Shrawasti District recorded increase of 27.21 percent to its population compared to 1991. According to Census of India 2011, the total population growth of Uttar Pradesh in this decade (2001-11) has increased 20.23

percent while there was a decadal increase of 30.5 percent in the population for Shrawasti. The proportion of scheduled caste population is 16.9 percent and the proportion of scheduled tribe is around 0.5 percent (see Table 3.1).

<b>Table 3.1: Demographic and Infrastructure</b>	<b>Shrawasti</b>	<b>Uttar Pradesh</b>
Total Population	11,17361	19,98,12,341
Male	5,93897	10,44,80,510
Female	5,23464	9,53,31,831
Population Growth in decade (2001-2011)	30.5	20.2
Percentage of total Population	0.7	16.16
Sex Ratio	881	912
Child Sex Ratio	928	902
Density/square kilometre	681	829
Area (Square kilometres)	1633	2,40,928
Literacy (in percent)	46.7	67.7
Male Literacy	57.2	77.3
Female Literacy	34.8	57.2
Child Proportion (0-6 Age)	18.9	15.4
Schedule Caste population	1,89,334	4,13,57,608
Scheduled Caste population (in Percent)	16.9	20.7
Literacy rate of Scheduled Caste (in Percent)	Total - 40.9 Male- 50.3,Female- 29.8	Total - 60.9 Male-71.8 Female-48.9
Scheduled Tribe population	5,534	1134273
Scheduled Tribe population (in Percent)	0.5	0.6
Literacy rate of Scheduled Tribe (in percent)	43.1 Male- 53.4Female-32.2	55.7 Male-67.1 Female-43.7
Total number of Educational Institutions (Government 2015-16)	888 Primary schools 396 Upper Primary	113947 Primary schools 46431 Upper Primary

Source: District Census Handbook of Shrawasti 2011. [udise.in/reports](http://udise.in/reports)

As Census of India 2011, shows that density of Shrawasti district is 681 persons per square kilometre. Out of the total population of Shrawasti in 2011, 3.5 percent people lives in urban sites of district whereas a huge number of population 96.5 percent live in rural settings. In total, 38,649 people lives in urban areas in which, males are 20,216 and females are 18,433. The overall sex ratio of the district is 881 per 1000 males, whereas the state's overall sex ratio is comparatively high that is 912 per 1000 males.

This picture shows a pathetic picture of sex ratio in the district (District Census Handbook Shrawasti 2011).As per Census of India 2011, the literacy rate of Shrawasti is 46.7 percent with very sharp gender inequalities in literacy rates (male and female literacy are 57.2 and 34.8 percent, respectively). Whereas the literacy rate in Uttar Pradesh is 67.7 percent. This figure is lower than the national average that is 74.04 percent. In that male literacy is significantly higher 77.30 percent while female literacy is much lower at 57.2 percent indicating significant gender differentials in education. Similarly, overall literacy rate in Uttar Pradesh in urban region is 75.14 percent and in rural area it stands at 65.46 percent.

### **Hariharpur Rani Block**

After providing a broader picture of district's social and demographic arrangements it is necessary to portray the selected block. This study has been conducted in one of the blocks of the Shrawasti district. The name of that block where the study has been conducted is Hariharpur Rani which is located on the northern part of the Shrawasti. It comes under Bhinga tehsil (district headquarter). Its border is connected internationally with Nepal in the North (source map of Shrawasti). In its north-east block Sirsia is situated and on western part Jamunaha and Ekona on the southern part. The Gilaula block lies on south west of the Hariharpur Rani block.

### **Demography of Hariharpur Rani block**

This block comprised of 78 revenue villages (District Census Handbook Shrawasti 2011) among which 15 villages has been undertaken for this study according convenience moreover, time constrain. The population of these 15 villages are composition of various castes. It inculcates 300 hundred government school going children from 178 households of the Scheduled Caste community of the age of 6-14

years. Among them the total numbers boys and girls respondents were 176 and 124 respectively (see Table 3.2).

<b>Table 3.2: Demography of Hariharpur Rani block</b>	<b>Unit</b>
Total Population	198480
Male	106476
Female	92004
Total habitated Village	78
Percentage of total Population (in Percent)	17.76
Sex Ratio	864
Child Sex Ratio	932
Sex ratio of Scheduled Caste	849
Area (Square kilometres)	1633
Literacy (in Percent)	42.17
Male Literacy	52.22
Female Literacy	30.32
Total Number Educational Institutions (Government 2015-16)	157 Primary Schools 60 Upper Primary Schools
Schedule Caste population	24328
Percentage of total Scheduled Caste population in block (in Percent)	12.26
Literacy rate of Scheduled Caste (in Percent)	40.9
Scheduled Tribe population	16
Total Scheduled Tribe population (in Percent)	0.01
Literacy rate of Scheduled Tribe (in Percent)	43.04

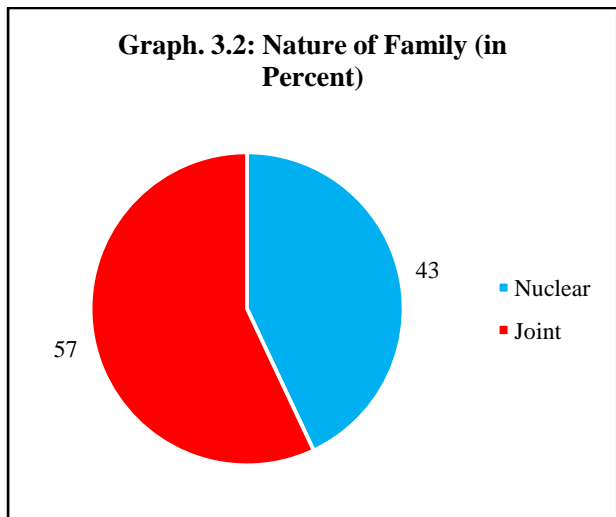
Source: District Census Handbook of Shrawasti 2011

This section will provide an overall picture of the socio-economic profile of the villages in Shrawasti through data in terms of nature of family, composition of family members, sex of head of the family, parents' educational status and occupational status, households and resources etc.

### Nature of Family

Education of a child depends upon the educational and economical status of their family. Mostly, in rural areas in India people still live together in joint families. The family is a unique institution in that it is at one and the same time both a private and the visibly public institution (Patel 2005:15). There are mainly two types of families are recognised in India such as nuclear and joint family.

Graph 3.2 shows that more than half of the household 57 percent families reside as joint or complex family structure and remaining of the households, which is 43 percent resides in nuclear family structure in Shrawasti. As it is also known that villages are in transition but here in Shrawasti according to data it shows that villages still prefer to have attributes of joint family. There might be various factors behind it, among them few could be



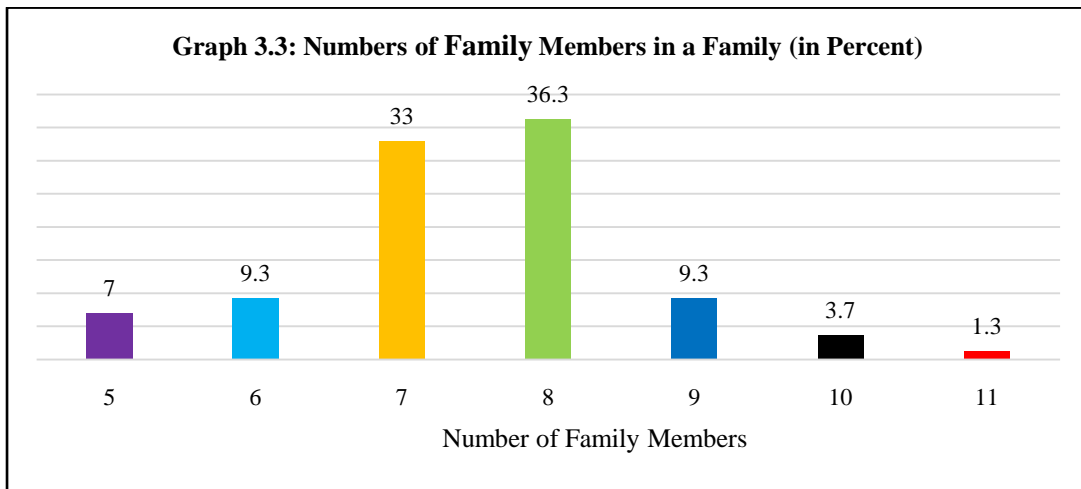
narrated here in relation to that as if the most instrumental factor is economic one. For instance, if they have more persons in their family they would be able to earn more. The urge to earn more is also one of the factors of growing population in villages. In joint family structure, number of family members is mostly high.

### Number of Family Members

Here it could be also considered as these families are sort of extended families whereas in nuclear family, numbers of the family members are comparatively less. For consideration, it varies from four to six persons in small households. The data reveals that strength of family members also effect the educational levels of these children because most of the family members are engaged in the process of earning money.

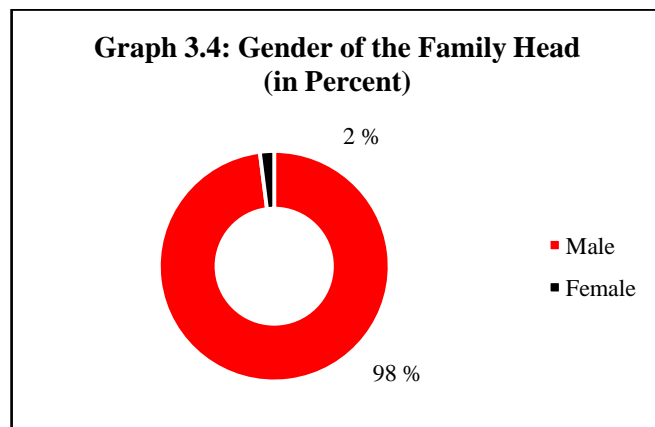
Graph 3.3 shows that number of members in a household varies from five to eleven whereas the average of the family members in the household is eight. However,

average size of household of Shrawasti is 5.9 (District Census Handbook Shrawasti, 2011), whereas scheduled caste family has seven to eight members. 36.3 percent has eight family members and 33 percent family has seven family members in their homes.



### Gender of the Family Head

Indian Society is mainly dominated by male members, where all the decisions are taken by male members in the households. Graph 3.4 shows that only six household or it could be said that only two percent women were head of their families and in majority 98 percent households had male person as head of family. According to data



these two percent families, who had female member as head of the family are either widow or separated. The above line replicates that female member as head of family are only in those households where adult males were not present. It shows a huge prevalence of patriarchal influence in the households. Patriarchal influence does not allow males or females to act free from biasness. Patriarchy refers to female oppression through society by the male members. But, it is also a fact that women are the perpetuators of the patriarchy too. The fact that elementary schooling of a child is certainly determined by his/her parents on the basis of their socio-economic status.

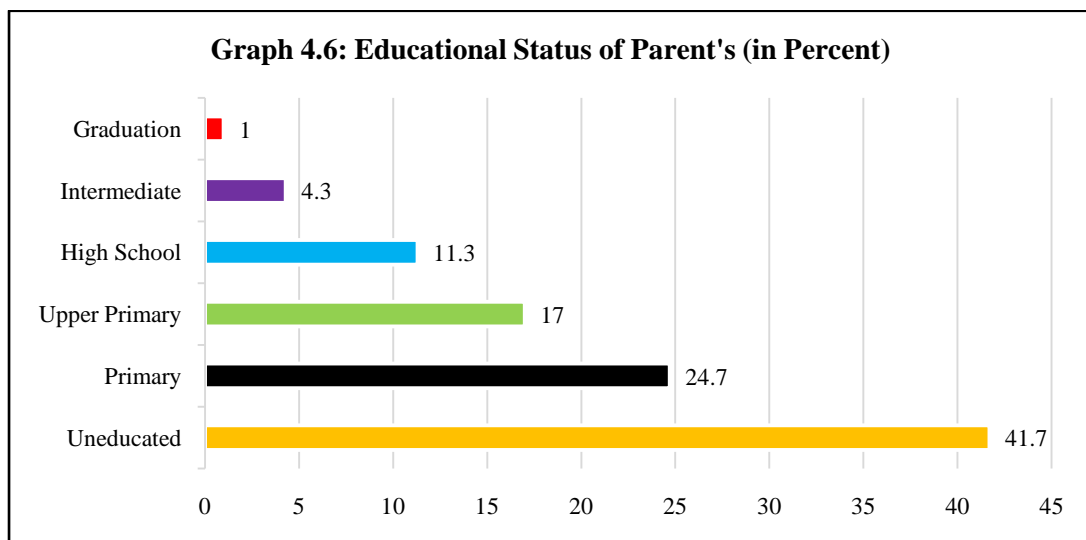
While writing about gender of the head of the family, one thing that triggers whether the gender of the head of the family influences a child's education? In response to that, the data explicates that gender of the head of the family does not decide a child's education rather their socio-economic and educational status of the parents. Here one point is noticeable that in Shrawasti most of the families pay more attention towards boys' education instead on girls' education.

Excerpts from an interview with a boy from class six in Manka Chowk village in Hariharpur Rani block that, *"Hamaar papa kahat hai humse ki roz school java karo par hamka school jaawe ka man nahi karat par school na jaao to papa marat hai. Aur didi 8 ma padhti hai to unka nahi kehat school jaaye karo roz, unka kehat hai aaj ghare ruk jao kaam bahut hai."*

(My father asks me to go to school regularly but if I do not go he beats me. Simultaneously my sister who studies in class VIII<sup>th</sup> does not go to school regularly and my father does not scold her. Instead he asks her to stay back at home arguing that there is so much work pending in the house.)

### Educational Status of Parent's

Educational status of parents affects the education of their ward too, India is a paternal society, where father or male member is consider as parent of a child. Many children are excluded from the education since their parents are not aware of the benefits of education as well as they are first generation learners as their parents are illiterate.

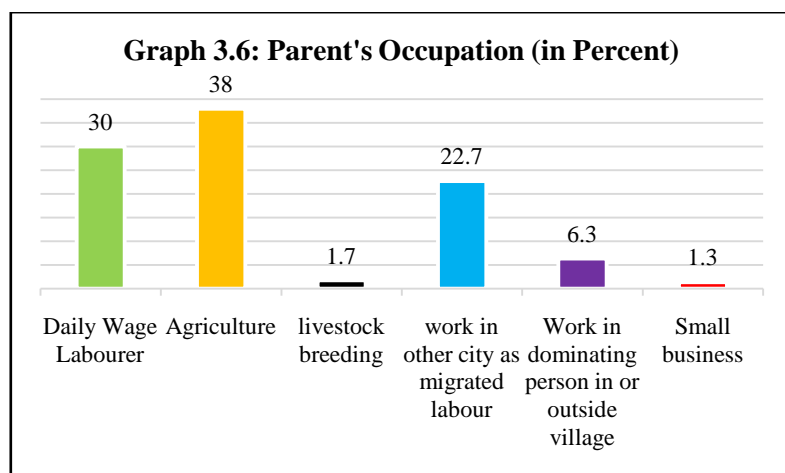


According to Graph 3.5, 41.7 percent parents of the total interviewed parents of children in 178 households were uneducated, they have been never enrolled in schools and those who were literate were mostly had completed primary education. Similarly, 24.7 percent parents had completed primary education only and 17 percent parents had completed their upper primary schooling. Those who were passed high school are 11.3 percent, whilst 4.3 percent parents were completed their intermediate degree and only one percent or can say only three parents were graduated in the Shrawasti.

The factors which are responsible for their (parents) illiteracy are rooted in tradition and society. Traditionally Scheduled Castes have been denied property rights. The caste hierarchy, as a system of occupational and social assignment, has relegated Scheduled Caste to the periphery of the occupational realm. The Scheduled Caste rural workforce in India is predominantly employed in the agriculture sector and its dependence on agriculture sector is more prominent than that of the non-Scheduled Caste population (Thorat 2009:48).

### Parent's Occupation

Graph 3.6, shows that 38 percent parents work as cultivator in agricultural land and 30 percent parents work as daily labourer. According to the data there was a trend that after harvesting people migrates towards cities since they need money to



complete their household amenities. Since Scheduled Caste community owns little area of cultivating land so they only produce that much amount of grain which is sufficient for their families only for a period of time. Many times, they face scarcity of food grains. Another source from where they get grains is the government ration shop which costs less from other places but for that also they need a substantial amount of money. Around 22.7 percent parents (who are mainly male members) have been migrated from the village to the city i.e. Lucknow, Delhi and Gujarat in search of work for a fixed period of time such as one year to as many as they want. Out of

total 6.3 percent parents work in dominating person's field or house (who are mostly upper castes having sizeable amount of cultivating land) within their village or outside or in nearby villages. Only 1.3 percent runs their own small business for their livelihood such as selling ground nuts in huts etc. Mostly Scheduled Castes were engaged in marginal works such as wage labourers in the farm and the rural non-farm sectors. It was more apparent that the workforce of this social group faced a two-fold discrimination—first, it has limited access to agricultural land and other capital assets; second, limited access to income generation and livelihood opportunities further relegated it to the periphery, thereby leaving it with no option but to engage in manual wage labour.

### **Parent's Education and Monthly Family Income**

The total family income is effected by the income earned by head of the family and other members of the family, especially father's income, but it is also found that income of a person depends upon the educational and social status too. The caste based occupation had been prominent in India since long but now the nature of indulging into an occupation has been shifted. Moreover, their statuses have not been upgraded in the society because they are mostly engaged in group D and C (peons, clerks etc.) kind of job or in unorganised sectors as helpers (Thorat and Newman 2007:4122).

The statuses of the Schedule castes have not been changed truly yet after the six decades of independence. So, people from marginal communities in rural areas lies on the lower strata of the kind of works they are engaged in such as labourers on the construction site or in other's field. In globalised era, occupation depends on the qualification of the person because nowadays societies are highly division based society which demands specialisation in the stream. It is imperative to discuss parent's and their monthly family income in the research site.

Table 3.3 shows that more than eighty percent (83.3 percent) of Scheduled Caste families' monthly income is less than 5000 rupees per month. These were the groups, who have small piece of land in their villages and they also work in other's field in peak days of harvest. Whereas only 9.7 percent income was 5000 to 8000, these are those people who have migrated to cities in search of job. They work in nearby city areas as marginal workers in the factories or on construction sites or work as

attendant/helper in big shops. These groups are those who have passed metric. Only 7 percent family's income is above 8000 rupees per month. This group belongs to those who have passed intermediate and graduation.

Father's Education	Monthly Family Income (in Rupees)				Total
	below 3000	3001 - 5000	5001 - 8000	above 8001	
Uneducated	58 (19.3%)	55 (18.3%)	6 (2%)	6 (2%)	125 (41.7%)
Primary	30 (10%)	38 (12.7%)	4 (1.3%)	2 (0.7%)	74 (24.7%)
Upper Primary	10 (3.3%)	33 (11%)	6 (2%)	2 (0.7%)	51 (17%)
High School	7 (2.3%)	13 (4.3%)	9 (3%)	5 (1.7%)	34 (11.3%)
Intermediate	0 (0%)	6 (2%)	4 (1.3%)	3 (1%)	13 (4.3%)
Graduation	0 (0%)	0 (0%)	0 (0%)	3 (1%)	3 (1%)
<b>Total</b>	<b>105</b> <b>(35%)</b>	<b>145</b> <b>(48.3%)</b>	<b>29</b> <b>(9.7%)</b>	<b>21</b> <b>(7%)</b>	<b>300</b> <b>(100%)</b>

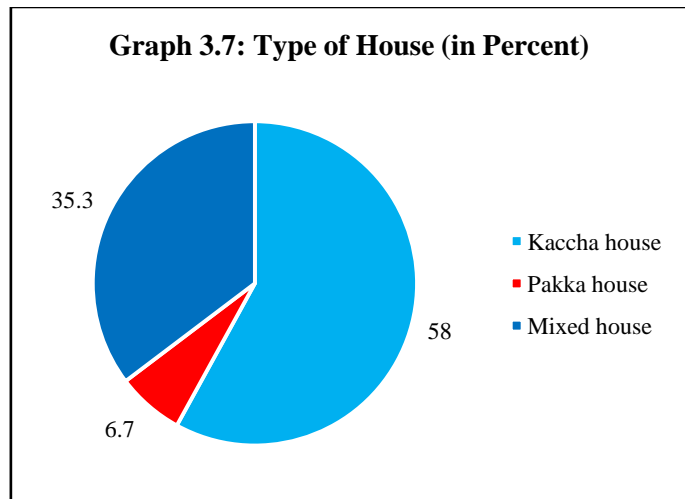
The above picture shows that how educational attainment leads to earning higher economic rate. Thus, Scheduled castes need more attention in provisioning of education to them so that they could climb up in the social strata. Despite all the provisions with regard upward mobility of the Scheduled Caste the low level of education barred them to reap the benefits of reservations and other such provisions (Jha and Jhingran, 2005:121).

### **Dwelling**

The social status of a person is also portrayed through his/ her living conditions; such as type of the house, location of the house, facilities available in the house. In general,

people build houses to provide shelter to them but the kind of house they build is determined by their socio-economic status.

The durability of houses and the kind of security they provide to its residents broadly depends on the type and quality of material one has used in building the house. Graph 3.7 shows that about 58 percent of the people of the said community live in *Kachcha* houses as people



do not have sufficient income to build *pakka* houses. *Kachha* houses are built of those materials which have to be replaced often both walls and roofs such grass, bamboos, unburnt bricks, mud and that etc (District Census Handbook Shrawasti 2011:i). Hence, they do not have any other option instead of living under the *kaccha* house since they lack of money.

Only 6.7 percent people live in *pakka* houses among them few have got financial support under government schemes to build a room or two. *Puchha* houses (consist walls and roofs mainly) are built with hard/permanent materials such as stones, cement bricks concrete burnt bricks. Since it costs a huge amount of money to build house which seemed rare to afford by a population of the village. Around one third of the house hold that is 35.3 percent live in mixed house which was partially made of permanent material and partially made of temporary materials which have to be replaced frequently. It is a fact that they build these kind of houses in necessities such as to save themselves, their cattles and grains from rain and other disasters. More than half of the population that is 58 percent live in *kaccha* houses, which indicates the levels of poverty amongst people in Shrawasti.

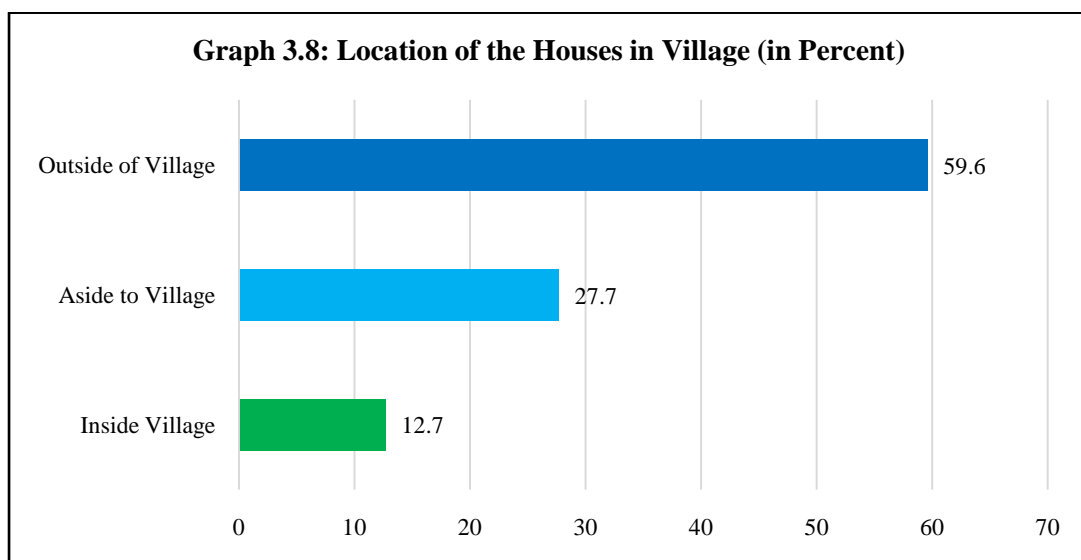
### Locations of Houses

Scheduled Castes mainly live in rural areas. Scheduled Castes continue to live in clusters physically segregated from other households in outskirts villages and located distantly from higher caste population (Nambissan 2006:234). Scheduled Caste

habitation is deliberately earmarked in an undesired location or direction, to maintain a social distance from caste Hindus and their 'sacred' activities. This signifies a space-temporal and geographical social exclusion of Scheduled Caste people.

Mallick and Malik (2016) argued that upper caste Hindu believe that as winds do not normally blow from a southern direction, they will not get polluted nor will the shadow of a *Dalit* household reach them if lower caste habitations are located in southern areas. Possibly, the Hindu *Vastu Shastra* (ancient science of architecture) also justifies this direction as inauspicious location. So, the caste, religious practices and beliefs of dominant Hindus decide the location of *Dalit* habitations, hence they segregate, isolate and impose constrictions, in whatever manner they wish to, according to their own convenience (ibid:221).

As it represented in the Graph 3.8 shows that only 12.7 percent Scheduled caste household are live inside the main village where other castes live such as Brahmins, Rajputs and Yadavas etc. whereas 27.7 percent live in aside of the main village – specially at the edge of village from where nobody lives other than of those castes. A large number of population which is 59.6 percent of scheduled caste community habitats on the outer boundaries of the main village. It is observed in the field that among Scheduled Caste community mainly few castes live on the toes of the villages. The irony is that one can easily trace someone's location by knowing their caste as identity in rural areas. Since these localities are named after their castes. Chamar, Pasi and Dom community habitations were mainly situated outside of the village because of their association with traditional work (menial work).



Although, caste based clusters are common for all caste groups in rural India, contrast to other cases where mixed housing is also common, SCs face complete segregation even today. These Scheduled Caste localities often happen to be the more complex localities in terms of access and facilities (Jha and Jhingran 200:125). This kind of segregation tends to corner all kinds benefits of governments schemes.

### **Infrastructure in the Household**

The kind of infrastructure is available in the house the life of the resident will be more easy and healthy as well. The basic infrastructure is being discussed here such as personal vehicle for transportation, source of cooking fuel, source of drinking water and sanitation. As mentioned in the above Graph 3.7, about 60 percent of scheduled caste families in Shrawasti live in *kaccha* houses, which show their ability to live in adverse conditions due to their low economic status. Most of them were very poor and resource less.

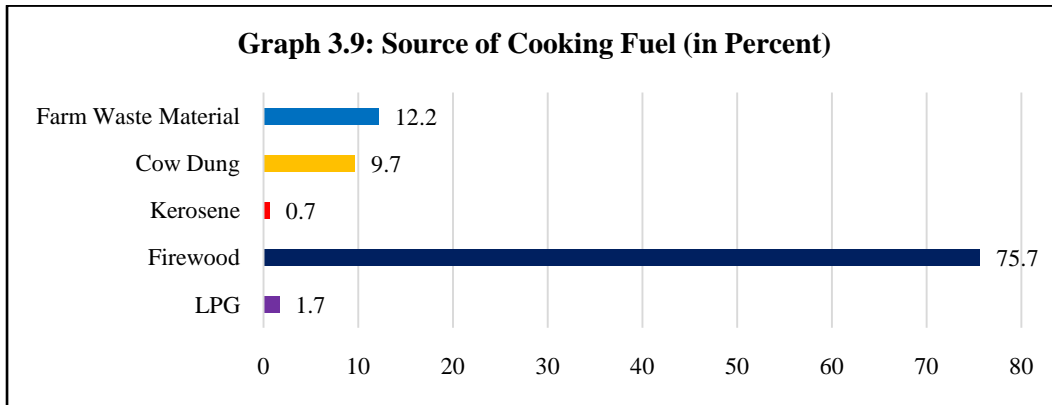
<b>Table 3.4: Personal Vehicle for Transportation</b>		
	Frequency	in Percent
<b>Cycle</b>	282	94
<b>Motorcycle</b>	18	6
<b>Total</b>	300	100

According to the Table 3.4, around 94 percent of people have cycle in their houses, whereas only 6 percent people who have little source of income owned motorcycles. Tractors and threshers are essential equipments of agricultural families but none of the family in the habitat owned any of them. One reason behind this was the small piece of land and another is that their low economic status. They assume that why to invest so much money on tractor and thresher when we can rent it for some time when it is needed.

### **Source of Cooking Fuel and Drinking Water**

Traditional source of cooking fuel (wooden fire and cow-dung cakes etc.) affects the quality of air and health also. It is one of the most important dimensions, as indoor air pollution together with the drudgery and lack of convenience associated with the use

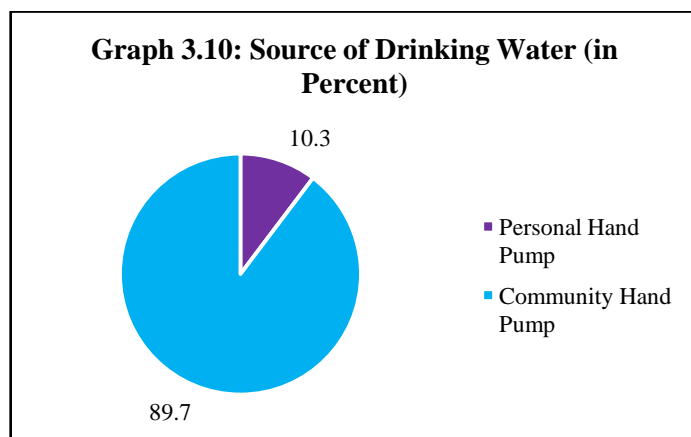
of traditional fuels. Graph 3.9, shows that 75.5 percent household use wood as source of cooking fuel and 12.3 percent use farm waste material to cook food, whereas 9.7 percent use cow-dung to cook food. Only 1.7 percent household uses LPG (Liquid Petroleum Gas) for cooking food in their houses.



This reflects that mostly Scheduled Caste household are depend upon the traditional source of cooking fuel like firewood, cow dung farm waste material which produce indoor air pollution which cause different type of health hazards in girls child and women's of their family who were bound to cook food in smoky environment which affects their health too (WHO Factsheet,2011).

### Source of Drinking Water

Water is considered as basic necessity of life but the fact that it is also not easily available for the common people. In case of Scheduled Castes Thorat, Jha and Jhingran (2005, 2009) argued that if a household has access to drinking water supplied from a tap or a hand pump/tube well situated



within or outside the premises, it is considered as having access to safe drinking water (ibid: 23,125). Similarly, Jha and Jhingran (2005), wrote that in many areas in the country Scheduled Castes have to walk longer in search of water. In this context Graph 3.10, shows that 89.7 percent population are depend upon community hand-

pump, which were mostly outside of their locality and most of the cases these hand pumps are far from the scheduled caste houses or locality. Only 10.3 percent household have personal handpump within the houses or house premises. Around 88.70 percent households use open fields for toilet whereas 11.30 percent has their own toilets in their courtyard.

### **Conclusion**

The chapter provides a social, economic and demographic arrangement of the State, District and lastly the selected block HariharPur Rani. It also gives a snapshot of the status of elementary education in Uttar Pradesh. In this chapter, it has also been discussed throughout that how the socio-economic status of one can determine the educational and economic attainment. We also get aware that how schedule caste population are at the margins or one can say excluded from the mainstream society due to the stigma of caste attached to them.

While we talk about the socio-economic background of Scheduled Caste Children and their educational status, Uttar Pradesh is one of most backward states in that particularly eastern UP has insignificant economic growth. In context of education in UP social group disparities in literacy continue to be very large. When it comes to the Shrawasti Scheduled Caste Children household's socio-economic status continue to be at par since 83% earn less than 5,000 per month. Therefore, how can we think of spending more on education rather to focus on their livelihood? Though, elementary education is free of cost but the kind of segregation they face in the school due to their caste and class can never be neglected.

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**Chapter Four**  
*Social Exclusion and  
Elementary Education: Access  
to Infrastructure and  
Participation*

## **CHAPTER-4**

### **SOCIAL EXCLUSION AND ELEMENTARY EDUCATION: ACCESS TO INFRASTRUCTURE AND PARTICIPATION**

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This chapter discusses the process of social exclusion on Scheduled Caste children in elementary education in schools of Shrawasti, Uttar Pradesh. The chapter is based on three sections i.e. (i) issues of “Access” to infrastructural facilities in school and (ii) “Participation” in the school day to day activities and (iii) the relations of Scheduled Caste children with their teachers and peer group followed by conclusion. Section one includes the themes related to issues of “access” in terms of; “access to class room and its impact on children’s learning”, “access to sit in front row”, “access to Mid-Day Meal”, “access to School Uniforms and Study Materials”, “access to Drinking Water”, “access to Toilet”, and “access to Gaming Materials and playground”. The second section is “participation” which shall be discussed through various themes in section two such as “occurrence of morning assembly in schools, participation of these children in daily prayer”, “who offers prayer in the morning assembly?”, “segregation in sitting arrangement”, “participation in extra-curricular activities”, “silence” “mid-day meal”, “children as sanitation worker”, “children-teacher relation”, “children-peer relation”. Third section explains about the relations of Scheduled Caste children with their teachers and peer group. This chapter basically highlights the level of discrimination/social exclusion in accessing education and in participation faced by scheduled caste children in different spheres of elementary schools.

Education has always been a tool invested with power and therefore, as representing the interests of the ruling class. By the virtue of representing ruling class ideas, it reproduces existing inequalities through symbols and cultural notion in order to preserve the status quo (Kumar 2006:303). So, the kind of inequalities were existed in the long past of India it is also being perpetrated in the 21<sup>th</sup> century, directly or indirectly as Social Exclusion. Education is considered as primary tool for the one’s development. It has been realized that without proper and equal educational opportunities for all, the achievement of economic as well as social development of India is not possible. Elementary Education sector is the most important sub-sector of

the education system, laying the foundations of the education edifice. Education for all was the basic thrust of the educational policies and priority has been given to the elementary education in the Constitution of India and which also inflected in educational planning.

In the recent years, the increasing role of the state in education has been escorted by debates of the 'public' and 'universal' good or can say rallying cry of "education for all" in which the institutions of the developmental state are considered as crucial for promoting 'modernity'. But to what extent are modern principles such as those of equality and equity enshrined in the Indian Constitution, which children are encountering everyday in schools? Do schools uphold them in the face of community based norms of hierarchy and difference?

In spite of hike in literacy levels of disadvantaged groups the Scheduled Caste and others are mostly educationally backward compared to others who belong to upper castes. The reasons for these consistence educational gaps and differences are still a heated topic but it mostly overlap with economic disadvantage, subsumed with caste. In terms of social exclusion whether it is related to education system or any other kind of basic services it is unworthy to state that economic deprivation is the sole factor in India where society is based on the principles of caste hierarchy. The goal of universal elementary education encompasses universal access and retention, bridging of gender and social category gaps, and improvement in the quality of education. Nonetheless, larger concerns remain on the nature and adequacy of current policy responses to the exclusion of children from the deprived groups such as Scheduled Castes, Scheduled Tribes, Girls and Muslims.

#### **Issues of Access in School**

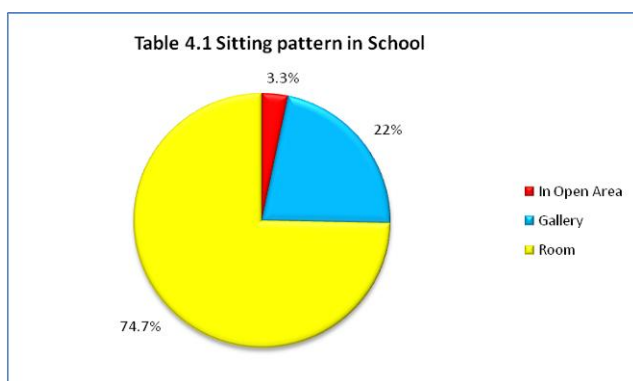
Govinda and Bandhopadhyay (2013) write that provision of Primary Schools in the villages/habitations that qualify for the opening of a formal school is fairly complete. However, children who live in small habitations with very small population groups continue to face difficulties in accessing schooling facilities within 1-3 kilometres (ibid:17). Similarly, the uneven physical access to school and its facilities in across states and habitations varied. The number of who enrolled in the schools also differ across gender and social groups, with SCs, STs and girls children lagging behind

however recent studies indicate that these groups have been catching up as far as enrolment at the primary levels at schools are concerned (Sharma and Ramachandran 2009:12). The increasing number of enrolment does not assure complete and quality education free from biases. The section issue of access is based on how access play a vital role in achieving complete and quality elementary education without being socially excluded or through inclusion.

**“Access” to class room (school) and its impact on children learning**

School as an institution in India provides education to children whether through paying money or free of cost. In this way school is most relevant in Indian context so as access to it. Access to school in terms of classroom determines the education of the child. Govinda and A school infrastructure mainly portrays as a set of interlinked structural components that provide an outline for support an entire base of development. Educationist also emphasize on the good infrastructure for education system. In that way it is natural that we need proper environment to study for instance, class teacher student ratio.

Since, the condition of the schools directly impacts the performance of the student.

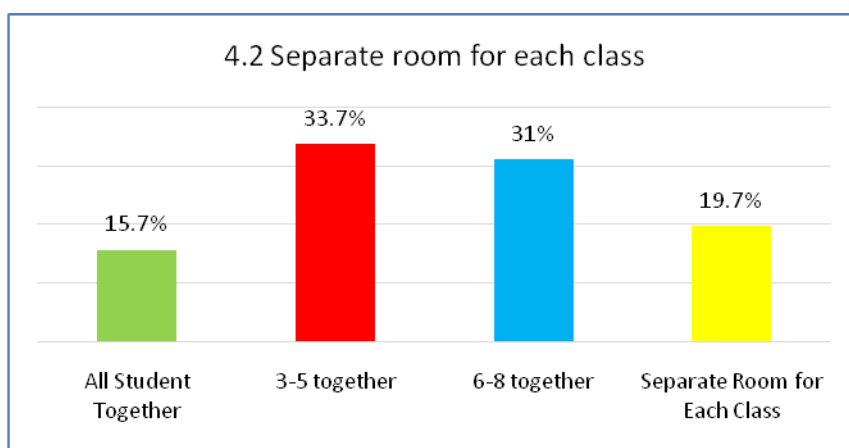


When it comes to reality, the field observation also expresses that maximum number government schools were not up-to mark of the government of India provisions. For instance, much number of schools were boundary less and if

there was any boundary it was also broken. When it comes to the existing reality of classroom it was found that in most of the schools there were less numbers of classrooms for primary section. For upper primary school, classrooms were available. It was observed that in case of classroom availability for primary schools there were only three or four classrooms (cemented building with broken floors and filthy walls) with ventilation facilities were found. In many cases there are only one room for the purpose of office of the school head which has facility of locking its doors.

In line with this, this section discusses about access by classroom to various students from different sections of the society. Graph 4.1 shows that out of the total respondent only 74.7 percent children sit in the classroom whereas, 22 percent sit in the gallery during school hour. Although, government of India with the help of state government ensures equal education for all, but in reality the atmosphere within school premises is totally different from the reports published by the government agencies. As the data inflects that the much number of children sit within the boundaries of classroom but the reason behind this is very different as it came out from various interviews. Through the interviews and observation it came out that children sit in the gallery since the unavailability of adequate number of school teacher in school.

It is reported that in primary schools, basically students sit in two groups, first and



second class of students sit separately and of class 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> sit together during school hour. Out of those 33 percent children of class

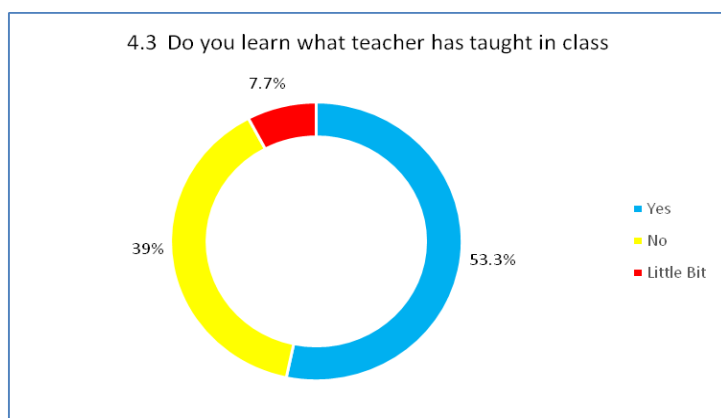
3-5 reported that they sit together in school. When they countered, “why they sit together?” The answer was that, “*due to the inadequate arrangements of teachers for different classes led them to sit together*”. And when the same question was asked to the school teachers, they replied that, “*Sir what can we do? I am the only person here. I have to teach everyone. So, I do in this way*”. This was the case where it was seen that only one or two teacher were appointed for the primary school teachings. In this context Ramachanchan and Srivastava (2009, 2006) argued that children from SC community if they live in rural habitations or in peripheral settlements in urban areas, have access to schools with only or two best teachers, a single classroom school, a multi-grade (where more than one class is taught by a single teacher (ibid:126-152). It was also observed that where the number teachers are little more there also these students sit together to learn. So, it can be said that this mismanagement affects the children’s learning in the classrooms of Shrawasti. In this context, Jha and Jhingran (2005) write that an adequate number of teachers is critical for creating the desired

learning environment and ensuring the required attention that every child deserves (ibid:67). While it has mentioned that every class has different syllabus. Here in reality a school teacher of a government school teaches all the children together in one class.

According to Elementary Education Report card 2014-15(DISE 2014-2015), on the national level, 11.1 percent of Primary and 12.1 percent of Upper primary schools are run by only a single teacher and it is found that in the field also. Only 19.7 percent children sit in separate classroom during learning sessions in school. Graph 4.2 shows that in upper primary school 31 percent children from (6<sup>th</sup> to 8<sup>th</sup> class) sit together in school hours because sometime teacher is absent and in this situation only single teacher have to teach all class student together, but children said that “most of the time head master does not teach us they only do official work, in this situation assistant teacher taught us together”.

#### **Access to knowledge in the Classroom**

The culture of the school and classroom practices, parents’ and teacher’s perception



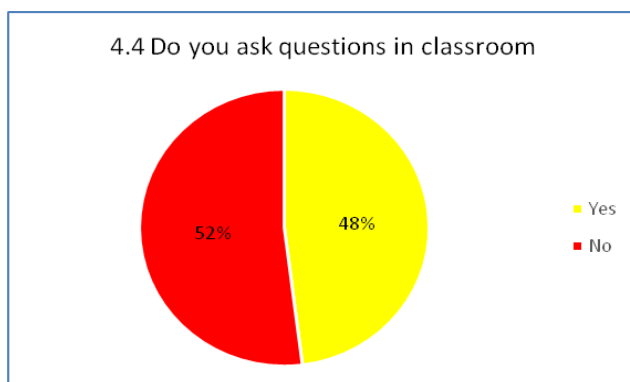
of and expectations from the students can have significant influences on how and what children learn. The sum of these factors can together influence our evolving definitions of quality and

our understanding of providing equitable learning conditions. As per Graph 4.3 result 39 percent of school going children replied that they do not understand what has been taught in class room. According to children it is reported that most of the time teachers do not teach them rather they only give them to writing lessons (*sulekh*). They give lessons to children to write and they make themselves busy in gossiping and at many times they are occupied with their mobile phones. There was no teacher-student discussion were observed during the research work in Shrawasti. Another reason came out from the interviews was that, teacher appoints an intelligent student in the

class for dictating lesson instead of teaching to the whole class by himself and the rest of the children follows him.

When researcher asked the children in terms of his affiliation “*who is this intelligent boy*”? Many children replied that, “*unchjaati k ladika*” (boy from higher caste). Then the researcher asked, “*From which particular caste in high castes that boy belongs to*”? Those children replied that, “*thakura, ahiranka*”. As per the interviews data it is clear that knowledgeable or intelligent child of a school or class is always belongs to upper caste or backward caste community. However, in the field it was found that how these *ahirs* mainly known as *Yadavas* have social image to suppress society. Since in the field observation it came out that the children from the scheduled caste community acknowledge them as *unnchjaati*. According to the researcher’s analysis the school teacher wanted to be freer instead of doing their duty. Here it becomes important to notice that how these school teachers in Shrawasti creates the feeling of difference as low among SCs children in schools. In this context, Nambissan (2003) writes that SC children perform poorly in schools. It is also because as Batra (2009) argued that students from under privileged families perhaps requires greater orientation and education to enable to adjust to the presence and educational efforts compared to privileged (upper caste) families (ibid:117). Similarly, Govinda and Badhopadhyay (2013) argued that poor quality of teaching-learning processes in many schools, leading to low levels of basic skill attainment, that is, reading, writing and arithmetic even after attending schools for a long period. Low levels of learning put children at risk of drop out as parents tend to withdraw their children for the said reason (ibid:43).

John Dewey (the political philosopher), emphasize on progressive education in which

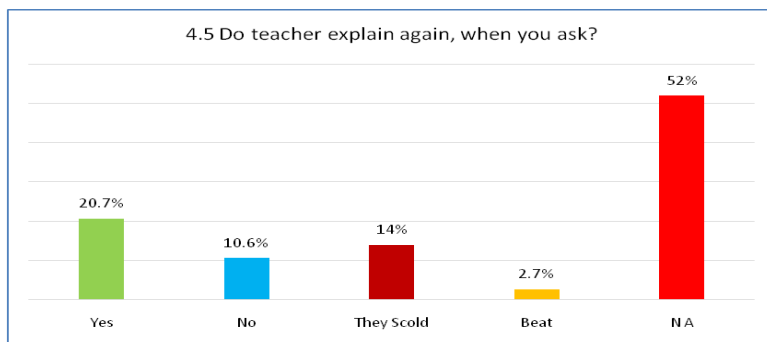


child is central point in education process. He proposed the idea of ‘learning by doing’ or ‘activity based learning’ (Thapan 2006:11). In the reality the scenario is somewhat different. Graph 4.4 shows that the percentage of those

children who ask question in the class room. In this scenario, 52 percent children said

that they do not ask question in classroom learning whereas 48 percent affirms that they ask question. When it comes to question, who ask questions in the class room. Many children replied that the high caste children ask questions to the school teachers. This data expresses that the scheduled caste children face differences in participating in class for instance, making class dialogic.

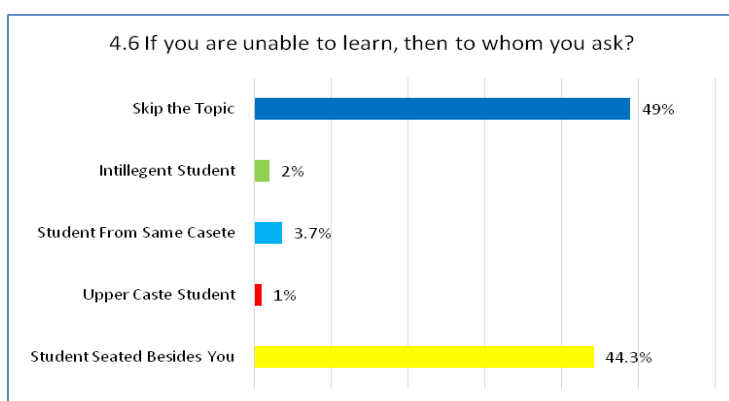
It is known from Graph 4.4 that 48 percent children ask questions in the classroom if



they have any query. When it came to the teacher’s response to that question according to Graph 4.5, it was found that only 1/5 children of the total

number of children who ask question get their answers back. Most of the teachers do not reply them despite that the teachers scold them and sometimes they beat them also by commenting them, “*why do not you concentrate when I teach in the class*”. These types of comments and beatings make those children fearful so they do not ask questions in the class and these incidents also demoralize them to participate actively in class.

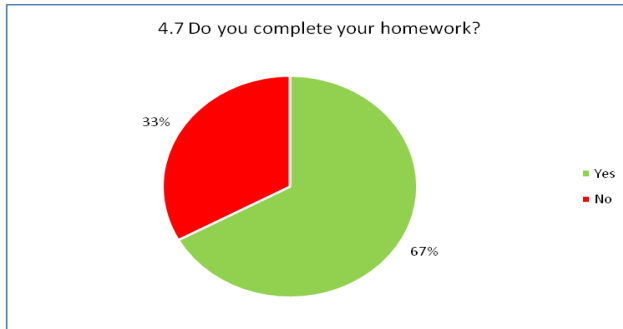
When it comes to the point that “*whom do you refer when you do not get answer*



*from the class teacher*”. Half of the respondents said that they leave the topic while rest of them ask to their peer group. These types of comments made them realize that they are not equal as others

in the class (Graph 4.6 for details). Since, they cannot easily understand taught lessons in the class may due to the difference of language. On the other hand, their educational and economic indeed social background does not permit them to be equivalent to other children in the class. The monologue in the classroom affects the ability of the future of the children.

Homework is an essential part in the process of learning in the schools. The point here

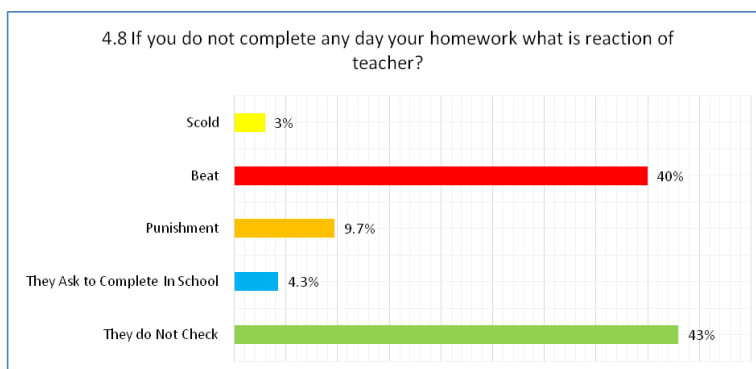


arises is that whether the school teacher gives homework to students? Most of the children did reply in affirmation. Then it poses a question that, do these students complete their homework?

According to interviews it was revealed that 67 percent children complete their daily work whereas 33 percent children do not complete their work (see Table 4.7). Those 60 percent children who complete their work said that they complete their work on time because if they do not make it complete on time they will get beaten up by the teacher. It was also observed that these children do not complete their homework regularly and when they make it complete it is almost wrong.

Since their parents are not literate enough to help them to complete their homework. Only 3 percent of respondents' parents were able to help their children in completing their homework. It was also observed that their parent's economic barriers make themselves busy into the earning. Other children who do not complete their homework said that nobody helps them in completing their homework. Second thing which came out through the discussion is that, the school teacher does not check the notebook of home work so they do not complete it. If the notebook of homework gets check in the class the students gets punishment in form of physical beatings. It was observed rarely that a few teachers encourage these children to complete their homework in the classroom if they were unable to complete their homework back in their houses.

The irregularity of the teachers of schools in the checking up of notebook of home



work, develops a tendency among children to not complete their homework. In this context, Jha and Jhingran (2005) write that school supervision

and support are, or at least should be crucial for monitoring and facilitation of school functioning (ibid:71). Children assume that it is better not to complete homework rather they feel comfortable in accepting corporeal punishments. It also shows that the interest towards learning is diminishing among children which make them day by day educationally backward. But the question arises here is that is it possible to complete the homework when the child has not learnt his/her lesson in the classroom? With regard to this, Nambissan (2003) argued that homework as a burden that SCs cannot cope with. As parents are usually non literate since they are unable to provide the academic inputs necessary to complete their homework satisfactorily. As a result children are constantly reprimanded in schools (ibid:130). It is clear that the established functionaries of the education system does not provide adequate environment to the classroom where a child can learn and grow upwardly. See Graph 4.8 for more detail. Government schools are characterized by poor quality of infrastructure, less than adequate number of teachers and lack of resources (Nambissan 2009).

#### **Access to Mid-Day Meal**

The structure of Mid Day Meal in schools has had a long history in India. In 1925, A Mid Day Meal Programme was introduced for disadvantaged children in Madras Municipal Corporation. Followed by this, by the mid 1980s three States viz. Gujarat, Kerala and Tamil Nadu and the Union Territory of Pondicherry had universalized cooked Mid Day Meal Programme with their own resources for children who enrolled in the primary stage. Mid Day Meal was also being provided to children in Tribal Areas for instance, some States like Madhya Pradesh and Orissa<sup>1</sup>. The programme commonly regarded as National Programme of Nutritional Support to Primary Education also known as Mid-Day Meal Programme, was launched as a centrally sponsored scheme on 15th August 1995. Its objective was to boost universalization of primary education and to improve the nutritional status of children by the food given to them in the school.

It is an incontrovertible fact that school meal programmes exert a positive influence on enrolment and attendance in schools (Lalita & Rekhi 2016)<sup>2</sup>. A hungry child is less likely to attend school regularly. Hunger drains them of their will and ability to learn. Chronic hunger can lead to malnutrition. Chronic hunger also delays or stops the

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<sup>1</sup>[http://mdm.nic.in/Files/Guidelines/10.FINAL\\_Guidelines\\_MDM\\_19\\_sept.pdf](http://mdm.nic.in/Files/Guidelines/10.FINAL_Guidelines_MDM_19_sept.pdf) accessed on 01.01.2017

<sup>2</sup>

physical and mental growth of children. Poor or insufficient nutrition over time means that children are too small for their age, and susceptible to diseases like measles or dysentery, which can kill malnourished children. Malnutrition adversely affects Universalization of Elementary Education. Even if a malnourished child does attend school, he/she finds it difficult to concentrate on and participate in the teaching-learning activities in school.

Apart from enhancing school attendance and child nutrition, mid day meals have an important social value and foster equality. As children learn to sit together and share a common meal, one can expect some erosion of caste prejudices and class inequality. Moreover, cultural traditions and social structures often mean that girls are much more affected by hunger than boys. Thus the mid day meal programme can also reduce the gender gap in education, since it enhances female school attendance. But in ground this programme is not implemented according to their objectives. Moreover, 37.7 percent children of government elementary schools do not get mid day meal regularly in schools. School with the help of *Gram Pradhan* (village headman) has to serve food to children, according to Mid –Day Meal weekly food plan (menu) as mentioned below.

**Table 4.1 Mid-day meal plan weekly food table (menu)**

Day	New menu	Type of cuisine
Monday	Bread and vegetable soybeans or lentils which use large and fresh seasonal fruit	Wheat bread and dal / soybean containing a large vegetable (use seasonal vegetables) and fresh seasonal fruit
Tuesday	Rice-dal	Namely rice and dal chana / TUR / other pulses
Wednesday	Tehri Tehri and milk (boiled hot milk)	Tehri Tehri mixed rice and seasonal vegetables and received 0 V-0/150/200 mm, respectively, for the 0 P 0 V 0 0 0 Lee was hot boiled milk
Thursday	Bread and lentil	Wheat bread and dal, (viz gram / TUR / other pulses)
Friday	Tehri Tehri which use large soybean	Rice and vegetables (potatoes, soybeans and seasonal vegetables available at the time)
Saturday	Vegetables with rice-soybean	Rice and soybean and spices and fresh vegetables

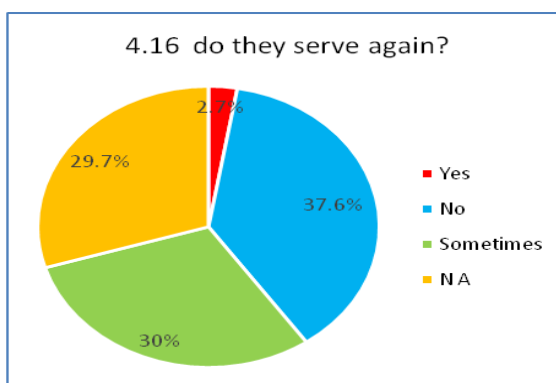
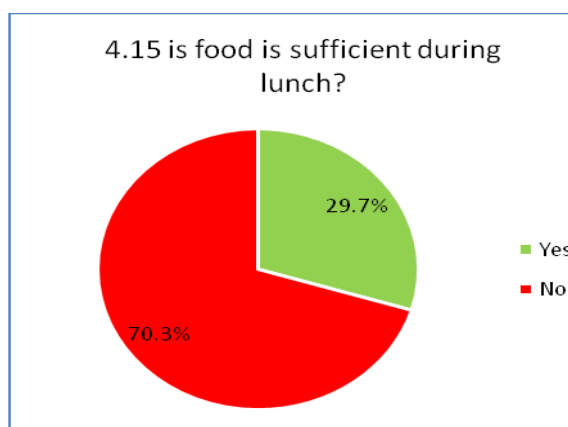
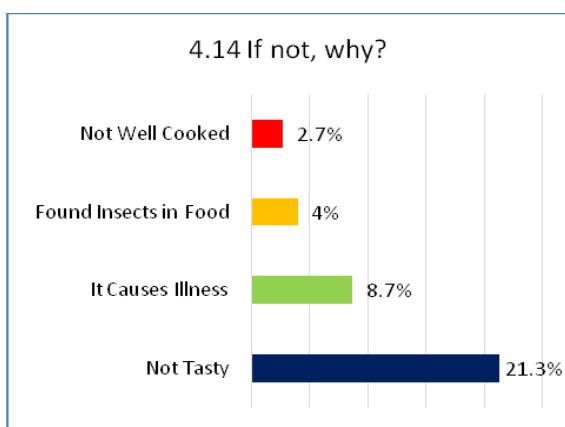
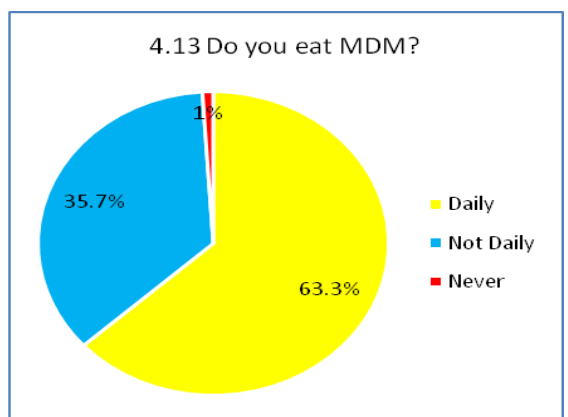
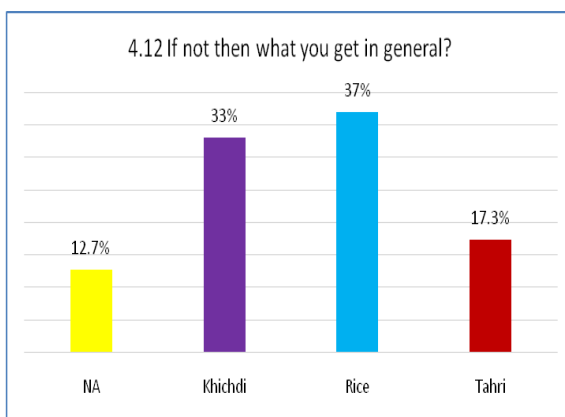
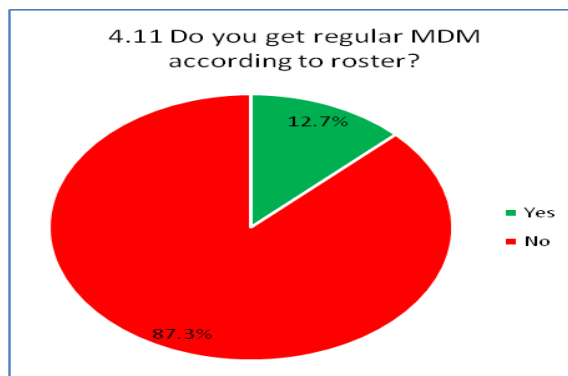
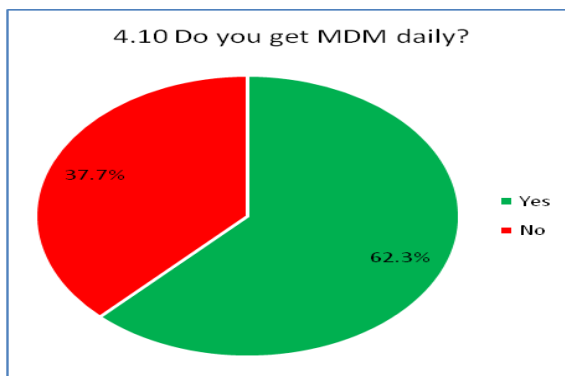
Source-<http://www.upmdm.org/> accessed on 01.01.2017

According to Central or State regulations, schools have to follow roster to provide cooked meal for children, but in reality children do not get meal according to roster decided by government. According to field data 87.3 percent (see Graph 4.11) of children do not get food according to roster. It was observed that Most of the times, in regular mid day meal they get '*Khichdi, Sabji- Chawal*', *Tahri*. They never get boiled milk in school as recently state government has promised to provide boiled milk on every Wednesdays. It shows that Scheduled caste children in schools get food in mid day meal.

Since, it was observed that the mid day meal is cooked in most of the schools. Nevertheless, in most schools, regular mid day was not regularly served by its authorities accordingly. And it was also observed that where there number of children in the early morning was less they do not serve cooked food in mid day. The school authority said that "who will cook for these less number of children they will go back to their home and come after having meal." According to a report published by (NUEPA) named '*District Elementary Education Report Card (2013-14)*' explicates that mid day meal is served in 94.2 government primary schools and 94.4 upper primary schools out of total. However the field data illustrates the different picture of this totality. Here the school authorities only perform activities only on papers not in reality.

Field data also informs that even if they rarely provide mid day meals to the children the quality of the food is worst. Since, it was observed that during mid day meal, a girl of age eleven thrown out cooked curry made up of *nutrila* (Soyabean) from her plate. When, the researcher asked her, "*Are not you hungry? Why did you dump your food?*" She did not reply anything. She silently moved on and suddenly a person who serves came and started saying that, "*this generation of children are very naughty. They do whatever they like to do.*" At the same time the school teacher came and said that, "*her plate might have some insects on it. Since, she belongs to poor family they surely not have materials to clean their plate and started laughing. Otherwise we cook our food carefully.*" Meanwhile in the school a filed site, the researcher heard the murmuring of other children saying that there were insects in the curry but do not speak it loudly.

**Chapter-4 Social Exclusion & Elementary Education: Access to Infrastructure & Participation**



70.3 percent children get insufficient food during lunch hour if they ask more sometime they get more food.

### **Access to School Dress and Study Material**

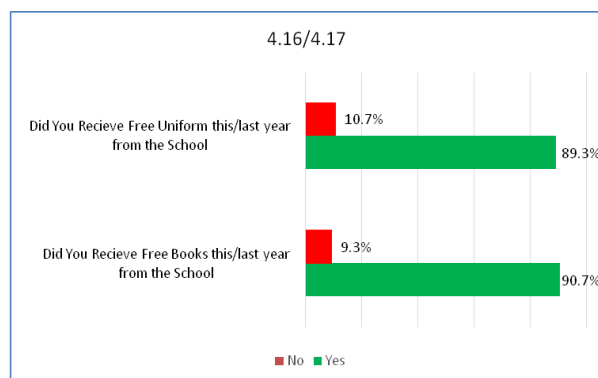
According to field observation it was noticed that the maximum numbers of children have access to free of cost school uniform and study material for instance books as if the state government ensures through its provisions. Nonetheless, the children and their families have different perceptions on the quality of school uniform though they get 2 pairs of school dress for their children. They complained with regard to school uniform that:

*“ye kapde jaada din chalet nahi hai. Bahut jaldi inki silai b tut jaati hai. Sarkar to bahut achha saaman deti par ye maastar saahab log hmare bachho ko kam paise wala kapda batatte hai. Aur bacha hua paisa aapas me kha lete hai”.*

These clothes does not last for long and its stitches starts loosening very soon. They give us very good things but these school teacher gives us low quality of school dresses. Doing this they save money and they keep the remaining money in their own pockets.

On the other hand, the school teacher says that, “these people are very poor so they wear their school dress all the time even after their school hours. They do not even wash it or might they wash it weekly said laughingly. They do not handle these school dresses carefully.

This dialectics between school teacher and the parent of the poor child shows that



how different is their world in materiality. One who has nothing or else has less, compared to other, thinks of gaining from the state as welfare programmes promised to, on the other hand, the other who has a source of earning thinks that these

people are greedy. However, he is responsible for obeying his duty rather he makes fun of others regarding their economic and social strata.

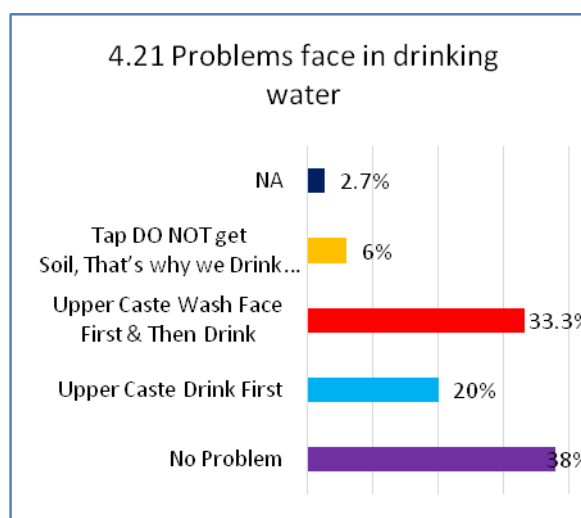
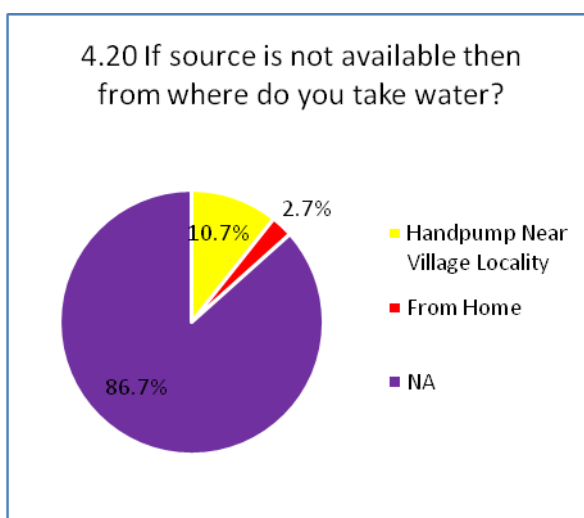
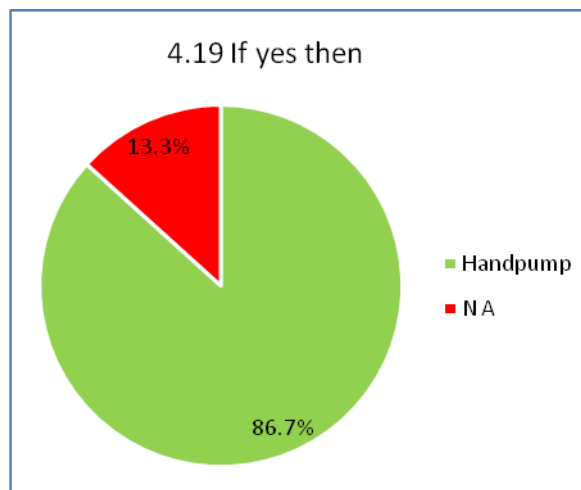
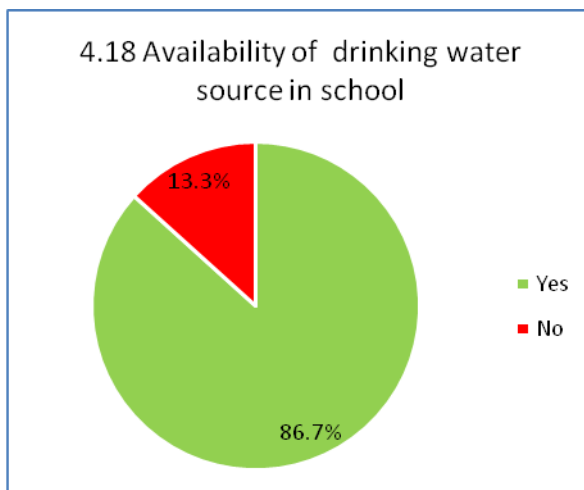
### **Access to Water**

Water is an important component in living organisms to survive. Human life cannot be imagined without water since it fulfills many purposes of human life such- for drinking, washing and bathing purposes etc. Thus it is necessary to have water facility in schools. Since schools have generally long hours (10:00 to 16:00) for study and according to humanistic behavior we need water to drink and for other purposes. Therefore, school is responsible to provide water facility through any of ways such as hand pump, supply water and bore well etc. However, the increasing pollution in the atmosphere bound us to focus more on providing safe drinking water in government schools.

It was observed in the field that hand pump (India mark) is the main source of drinking water in government schools rather purified water facilities. There is no facility of tap water or any vessel placed on the place of drinking. The area where hand pump was located was extremely broken and in some schools it was full of mud. During the fieldwork it was early winter (October) so it was not possible to observe whether these hand pumps work in peak summers (June) since this month is prone to drought. Though, it was discussed during the interview. According to Graph 4.18 /field data in two of the government run schools, children reported that “they do not have any source of water in their school premises.”

When it was asked that from where do you get water for drinking? The children said that “*they drink water from nearby hand pump in the village.*” It was also observed that rest of the schools have hand pump but found mostly in unhygienic conditions. Since the school infrastructure does not have proper drainage system to drain.

Graph 4.20 shows some children went to nearby hand pump to drink water, where no drinking facilities were available few children go to their homes for drinking water also. Unavailability of drinking water was a problem in the school; in fact, some children who were found to leave from the school premises to drink water who supposed come back did not return to school.

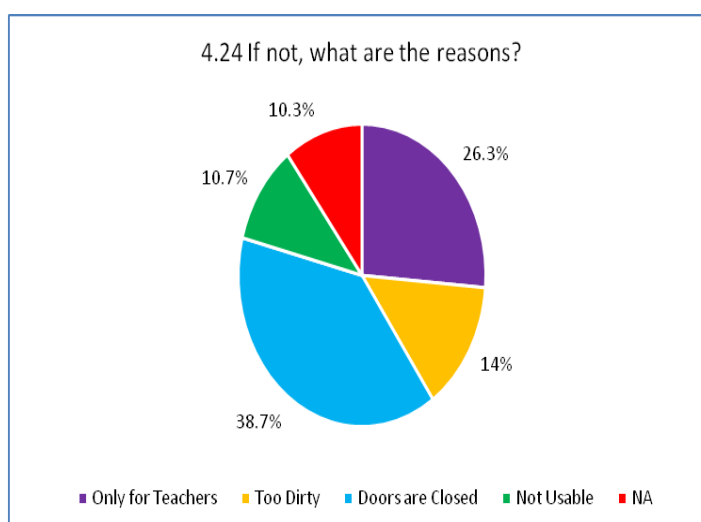
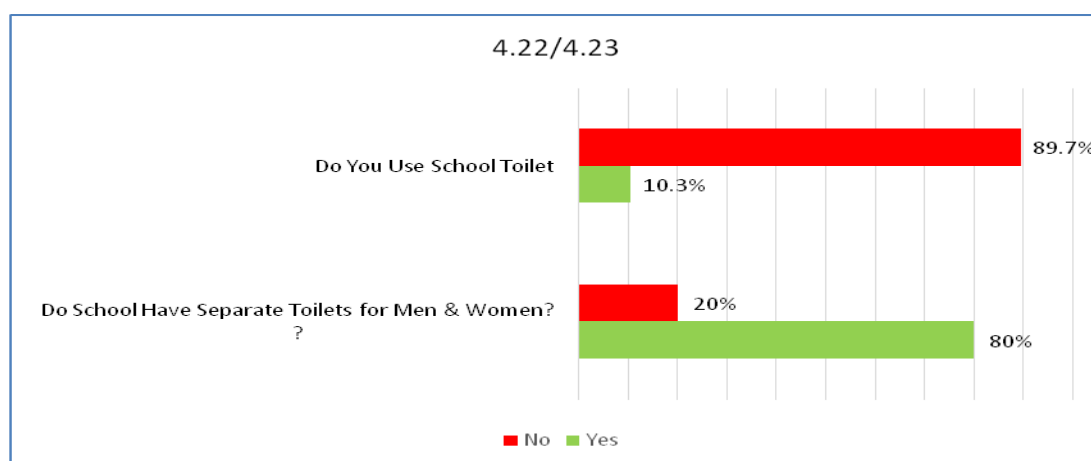


### Access to Toilet

Toilet is an important and a necessity for a good school. It is a part of sanitation programme which ensures cleanliness, good health, and prevents from various diseases. The government of India has introduced a programme named “Swachh Bharat Abhiyan dated on October 2<sup>nd</sup>2014 to facilitate cleanliness among people with other objective to achieve an open defecation free India by 2 October 2019. In line with this, Right to education act-2009, ensures separate toilet for girls and boys, but in reality in the rural villages of Shrawasti adequate toilet facility is unavailable. According to various scholarly articles many of the girls from upper primary schools do not go to schools since it has not proper toilet facility for them. Government schools are characterized by poor quality infrastructure, less thanadequate number of teachers and lack of resources. According to field observation there were number ofschools where toilets were barely available but in not working condition. It was

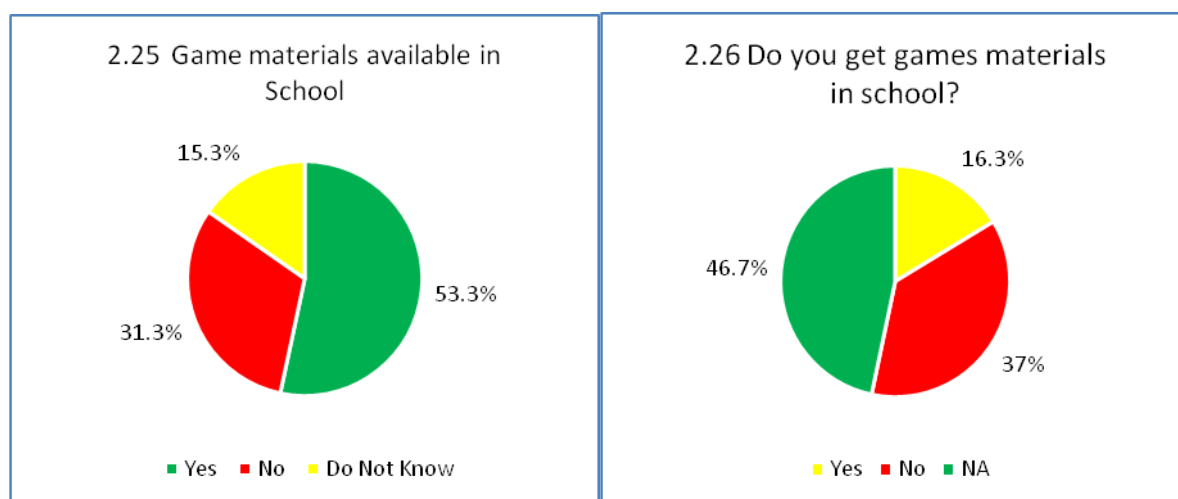
only built as a structure of building without any toilets seats placed in it to show it on official papers. In some schools outer structure was available but the in reality there was no other facilities like water tanks, flowing water etc. In those schools where toilet was available it has two different compartment one for boys another for girls. Among those schools where toilet facility was available only two schools do not have separate toilet for girls. According field data, only 10.3 percent of children do use toilet facility who were mainly girls. When they asked, “why they do not use toilet rooms for their purposes?”

In response to this question 38.7 percent children said that, “doors of the toilet room always remains locked whereas 26.3 percent children said that “the only school teacher uses toilet. He does not allow us to use. He says that *“ghar se kar k aayakaro, khud k ghar me to hainhi, yaha chale aate hai ganda karne”* (Do not use toilet here, you people do not have toilets back in your homes you make dirty.) Thus, children of the school prefer to go outside for toilet.



### Access to Game Material

The importance of sports and games in school premises encompasses more than just the benefit of physical activity. It is not only books through which a child could gain knowledge so the game as an extracurricular activity plays an important role in the development of any child. It not only makes a child physically strong, rather physical activity with reference to games also increases self esteem and mental alertness of a child. The motive behind the provisioning of sports/game materials to promote unity among children. It requires sports/ game material for children. There are different government provisions for providing materials to different standards of children for instance at primary there are facility of skipping which is supposed to be for girls and bat ball for boys. As in Indian society children grows through patriarchal norms so while deciding with what toys a child should play is always a choice of gender identity. For instance, a boy will play with bat ball and girls should not.



I reach to this conclusion while I was discussing to school authorities about game facilities available in schools. The provision of game materials for upper primary schools is badminton, volleyball and football etc. Though, the state provides game facilities to promote physical education among children but the state does not appointed any teacher for this purpose yet. By the time state has started appointing physical education instructor from the year 2016. When it comes to reality the picture sounds different, Graph 2.25 shows almost 31.3 children said that, “*their schools does not have game materials for children*” whereas 15.3 percent children said that, “*they even do not know about game materials.*” However, only 30 percent children

said that they get game materials with but rarely. It happens in those schools where facilities for games and sports are available.

### **Issues of “Participation” in School**

In the Morden era, knowledge and skills plays a crucial role in developing individuals’ personality, which is majorly drawn from formal education. It is considered to be an important means for development, in respect to both social and economic. However, it is known that education from the beginning of Morden society has been unevenly accessible to individuals due to its inherent structure, policy, and objective particularly in the developing countries. It is also linked to socio-economic conditions of a any society. Indian society is based on rigid social structure, in which education has been viewed as means of development and the source of perpetuating inequality (Wankhede 2013:182). Formal education system has emerged in western society which context is different from Indian society. When one speaks with regard to Indian society, it is diverse, complex and traditional in nature, so it is obvious that the concerns regarding the structure and objectives of the education system would also differ in nature (Wankhede 2013:182). Formal access to education and performance of a child does not only depend upon social conditions but also by the nature of education and social condition that exists within the educational institutions. Constitution of India provides various policies; programme for the educational development of Scheduled Caste but even after six decades of independence their overall participation in education has lagged behind significantly in comparison to non scheduled caste counterpart (Thorat 2009).

Injustice and inequality in India exists in its worst form because of social hierarchy (caste as an institution) that is directly linked to social exclusion and discrimination. The 86th Constitutional Amendment, passed by the Indian Parliament in 2002, recognized education as a fundamental right of every child between 6 and 14 years of age. However, it was in 2009 that Parliament passed Right to Free and Compulsory Education Act for the children up to the age of 14 years. In reality the concept of equal education is not helping scheduled caste children at elementary school level (this fact will be discuss later acknowledge by the facts founded in during field work).

Activities in the school such as Morning Prayer, classroom activities, availing mid day meal and Sitting pattern in classrooms is not untouched by caste phenomenon.

### **State of morning assembly in school**

#### **If prayer is offered everyday in the school?**

In every school the day begins with Morning Prayer, as it brings the sense of togetherness and motivation amongst all children. Morning assembly is an important aspect according to Sarva Shiksha Abhiyan (SSA) to enhance prosperity among all children within the school. According to NCERT it is the responsibility of teacher to organise Morning Prayer everyday (NCERT, 2014:26). Figure 5.1 shows a complete different picture as 63.3 percent children said that “prayer is not being offered everyday in their schools whereas only 29.3 percent children said that “prayer is being offered everyday in their schools”. While it was tried to explore the reason behind not commencing of prayer daily in schools it came out that the irregularity is the main reason for that. In reality it was also observed that most of the schools do not open on time. Teachers are responsible for opening the school in the morning and to close in the evening. Thus in case when school teacher reaches school late so he does not open school at times. This picture shows that lack of management in elementary schools. One day I was on my way to school for my fieldwork in *Hariharpur rani* block in Shrawasti district. I reached school by 10 am as I remember that the government school begin its day by 10 am which some villagers also told me. When I reached to the school I found that its gate (made up of iron rods) was locked. Therefore I thought to wait for some time. And I waited there since I was thinking that the school teacher might have on his way and will be coming in few minutes. But the time passed with its pace and I spent more than half an hour there.

Then I decided to visit to the village of that block where I could find scheduled caste households. The scheduled castes households were located at the outskirts of main village where school was located. I went there and interacted with villagers, while I was interacting with villagers, I noticed that children were going to the school in their school uniform with a bag on their back or a side bag made up of clothes. Then I interacted with the students and inform them I am coming from your school and it is

still locked. They replied that, “No, it is opened because our school teacher has called us today. I said it is fine and followed them. On the way the children told me that their school usually come this time. When I reached to school I found it open. I entered into the school and met the teacher. During our interaction a young man came from the same village and asked “why do not you organize morning assembly to the school teacher?” The school teacher replied him rudely that, there is a proper time for prayer which is fixed for morning. Do not you know it, how educated are you? These children always do not come on time so we cannot waste whole day on this.” Then he looked on me and started justifying himself by saying that, “I come from very far place nearly (60 km). So, sometimes it takes time to come here. As this way has not direct transportation system to reach to the school but that teacher come to school by their own motorcycle.

Drawing from the above anecdote and many other cases like this in different villages which I encountered in the field, I came to a point that these school teachers do not take their duty as much seriously as they should. Since, they gave more importance to other stuff rather to focus on their duty.

The singing of prayers in daily assembly leads to the construction of ‘sacred spaces’ within the school where Scheduled Caste children are likely to be excluded because of their perceived ‘low’ ritual status in society by others. In reality rarely schools have system in which everyone one offer prayer according to their turn.

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	87	29
No	21	7
Occasionally	192	64
Total	300	100

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
everyone according to their turn	17	5.7
intelligent students	52	17.3
only general caste students	30	10.0
only OBC students	6	2.0
Everyone	4	1.3
Total	109	36.3
No Prayer	191	63.7
Total	300	100.0

#### **Prayer in the morning assembly**

The inclusion of rituals in schools is linked to the Hindu religion in the daily routine of the school. The division of responsibilities to carry them out is another domain of school life that is yet to receive attention specially who will do what is predefined according their caste status in public sphere (justify through journal) . The morning assembly in most schools includes a prayer which is led by a student (*prarthana bulvana*)(Nambissan 2009).

According to the field data, the total percent of Schedule Caste children who offer prayer in morning assembly seems far lower to the expected one which should be equal opportunity for all. Table 4.4 denotes that only 16.3 percent children offer prayer in morning assembly in schools out the total number of schedule caste children interviewed in the field.

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	49	16.3
No	251	83.7
Total	300	100.0

Whereas figure 4.4 shows that 83.7 percent children were said that “they do not get included in offering prayer”, one of the reason for not offering prayer in morning

assembly is since prayer is not being offered everyday in school Indian society is based on rigid social structure, in which education has been viewed as means of development and the source of perpetuating inequality a Indian society is based on rigid social structure, in which education has been viewed as means of development and the source of perpetuating inequality and if sometime it get offered the school teacher never call them to offer prayer.” Teacher gives responsibility to offer prayer to intelligent children who were very well in offering prayer and who also supposed to come from OBC community (Other Backward Community) like Teli, Yadavs and others.

When the same question was being asked to the various school teachers, 37.3 percent teachers said that, we call them to offer prayer but they do not come forward so we are bound to call someone else to do the task. Others are little intelligent because their parents spends time on learning/teaching them, whereas these people do not focus on learning rather their only emphasis is on getting food from the school as mid day meal”. Whereas 62.7 percent teachers said that, these children are so lazy and they are not interested in this stuff. We cannot call younger children for offering prayers since they are too young to remember the long stanzas. We call children from standard fifth to eighth but many of the children from these classes have not learnt the prayer yet”. So the point here is that which needs to be emphasized is whether these children have faults from their side such as they have not learnt their school prayer or the institution which is responsible for performing their duties in terms of learning and developing children’s personality equally”. It confronts the promising idea of personality development of children in school by the teachers to accept and perform the task. It comes through the interviews children informants that their teacher never motivates them to participate in any sort of activity in the school instead of motivating them their teacher use to comment them such as you only come here to eat and not for getting education.

According to field data, government elementary school teachers are found biased as they do not give equal opportunities to scheduled caste children for offering prayer. Teachers from non scheduled caste community think Indian society is based on rigid social structure, in which education has been viewed as means of development and the source of perpetuating inequality that they (Scheduled caste children) come to school

only for mid day meal and not for education. These school teachers make comments on their family status rather than developing their personality in schools.

<b>Response</b>	<b>Percent</b>
Not Applicable	16.3
Prayer is not offered in the school	27.7
Teacher never call to offer prayer	52.0
Only few intelligent students offer prayer	4.0
Total	100.0

### **Segregation in sitting pattern**

The other theme which represents discrimination in the school activities is sitting pattern in classroom. The current section presents a form of segregation and it create effects on the level of learning of scheduled caste children in schools. Table 4.6 shows that majority of the Schedule Caste children (47.7 percent) sit in the last row, followed by 24.3 percent of children who sit where they find place to sit when they come into the class, only 9 percent children reported that they sit in front row. Sitting arrangement in the classroom is influenced by number of reasons. However, the foremost reason in the sitting arrangement tends to be influenced by teachers' expectations and preferences 'intelligent' (*hoshiyar*) students in the front row and those considered 'weak'/*kamzor* tend to sit in behind.

	<b>Frequency</b>	<b>Percent</b>
In front row	27	9.0
In middle row	57	19.0
In last row	143	47.7
where you find place	73	24.3
Total	300	100.0

Figure 5.3 clearly shows that Scheduled Caste children were well aware of teacher’s notions about *hoshiyar*- front benchers—who had to ‘memorise the lesson’ and ‘answer the teacher’s questions’

**Table 4.7 Sitting Pattern in Classroom**

Response	Frequency	Percentage
Where you find Place	73	24.3
In Last Row	143	47.7
In Middle Row	57	19
In Front Row	27	9
Total	300	100.0

More than 70 percent (Table 4.8) of children were reported that intelligent students who have completed their homework were sit in the front row , only 12 percent said there were no system to sit in classroom. Those who reached earlier may sit in front row. It is observed in the field, in most of the schools scheduled caste children prefer to sit in middle row or in last row.

**Table 4.8 System in school to sit in front row**

Response	Frequency	Percentage
Intelligent Students	155	51.7
Students who have completed Homework	67	22.3
General Caste Students	38	12.7
OBC Students	2	0.7
No system	38	12.6
Total	300	100.0

In the rural government elementary schools, most of the children in classrooms usually prefer to sit with those children who come from their own caste groups (Nambissan 2009). It was also observed in the field that more than 60 percent (Table 4.9) of scheduled caste children sit with their same caste classmate and 35.7 percent with community friends. The analysis shows that an institution like school is not

untouched and influenced by the reflexivity of caste. To be precise, there has been a great gap when it comes to sit with the general caste students.

<b>Table 4.9 With whom you sit in classroom</b>		
<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
With Same Caste Friend	181	60.3
With Community Friends	107	35.7
General Students	3	1
OBC Students	1	0.3
With Everyone	8	2.7
Total	300	100.0

According to field observation, once I was visiting class of third standard, just after the class finished and teacher went out from the class, children started playing. All children were making noises and all were busy also. There were two groups of children who were playing one was so expressive in actions another group who seems little serious to me. These two groups do not play together and not even talk with each other except their own group friends. Then I asked to child from the first group who supposed to be very active in class that, “why you people do not play together, do these children are not yours friend?” He replied that, “they are not our friends since they belong to *harijan* community, they wear dirty clothes too.” When the same question I reiterated to the other group they responded that, “these children belongs to upper caste community so they do not play with us.”

It is strange to believe that these children from both communities who were hardly ten-eleven years old, how their caste identity is entrenched in their innocent minds. Since society has made some kind of unwritten laws to dominate subordinate.

<b>Table 4.10 Teacher focus during class teaching</b>		
	<b>Frequency</b>	<b>Percent</b>
student sit in front row	176	58.7
intelligent students	101	33.7
upper caste student	5	1.7
All	18	6.0
Total	300	100.0

<b>Table 4.11 Reaction or behaviour of student during study</b>	
<b>Response</b>	<b>In Percent</b>
To learn & understand	41.7%
Answer and question	4%
Stay silent	54.3%

According to table 4.11 which, clearly shows that majority (54.3 percent) of students stay silent in the schools when it came to curriculum transactions. Only 4 percent said that they could ask their teachers for an explanation when they do not understand what was being taught. However, respondents gave variety of reasons for not asking questions or clearing their doubts in the class, which are mentioned here:

1. Being scared that teacher will scold
2. Unable to answer will lead to beating or insult in front of class
3. Peers will make fun of what we do not know
4. Some feel shy or hesitant to speak
5. Some prefer to wait for the another student to ask
6. Ask a friend instead or finally
7. They would leave that part of the lesson.

The messages that teachers often conveyed in their interactions with children that they lack ability, or are not intelligent or do not deserve to study, tended to increase the latter's uneasiness in the class. Though respondents said that some teachers (usually this was a specific teacher) do try to make them comfortable. This appeared to be the quality of the individual teacher rather than institutionalized in the culture of the school or based on pedagogy of how children learn. 'Learner' categories have become part of the 'common sense' constructed within schools (Nambisan 2009).

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Teacher tells why do not give proper attention during class	100	33.3
Classmates will make fun	10	3.7
Teacher beat/hit when you unable to answer	34	11.3
Teacher scold when you ask question	18	6
Not Applicable	138	45.7
Total	300	100.0

Table 4.12 shows the diversity of reasons as why children stay silent during teaching learning process. However, 33.3 percent children said that ‘*teachers tell to them why they do not give proper attention during class*’ followed by 11.3 percent of children who said that ‘*teacher beat/hit them when they unable to answer*’

Childrens are journaly stay silent during classroom teaching, they do not show their interest to study just because of teachers pressure of being punished they try to sit in the classroom. Table 4.13 shows some times if any child asks any doubt or clarification to teacher chance of getting answer is low. 56.7 percent children said that teacher do not answer their questions and 18 percent said that teacher refuse and give them bad comments (sometimes punished also), only few teacher answers, appreciate for asking question and encourage them for learning new things.

	<b>Frequency</b>	<b>Percent</b>
teacher explain again and encourage	54	18.0
teacher refuse and beat	54	18.0
do not answer	170	56.7
any other	22	7.3
Total	300	100.0

#### **Participation in extra-curricular activities**

The participation of children in ‘co-curricular’ activities is important for developing their personality and confidence, strengthening peer relations and building secular

identities in school. Games are the important part of co curricular activity. According to field data 65.5 percent of children said that they play with their own caste group friends, this shows that even in sports and activities there is a preference among students with whom they want to be associated with or accompanied with. These activities are intended to bring everyone together irrespective of their caste backgrounds but ground realities are completely different. Table 4.14 shows that only 6.7 percent of children said that they play with everyone. Thus, most of the children reported to play only with their own caste or community friends.

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
With own caste Students	197	65.7
With Community Friends	83	27.7
Everyone	20	6.7
Total	300	100.0

#### **Participation in national festivals**

India is a land of multi-ethnicity where people of different caste, languages and cultures live together. India is worldwide known for its cultural diversity and colourful festivals.

A festival is an occasion of enjoyment and celebration. It brings happiness and mirth thereby strengthening our bond of relationship and friendship. These festivals also promote social interaction and harmony. Apart from the religious festivals, we also have national festivals such as Gandhi Jayanti, Independence Day, and Republic Day, which celebrate with great enthusiasm in government institutions including schools. When it comes to this research area which is Shrawasti, meaning of National Festival for Scheduled Caste children were totally different, it is found scheduled caste children do not participate in main functions such giving speech on republic day or singing of patriotic songs.

<b>Response</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	58	19.3
No	242	80.7
Total	300	100.0

	<b>Frequency</b>	<b>Percent</b>
participate in main role/ perform in stage	27	9.0
physical work as maintaining school	158	52.7
Cleaning	69	23.0
no participation	21	7.0
only spectator	25	8.3
Total	300	100

A huge percentage (80.7 percent) of children from scheduled caste said that they do not participate in national festivals. Research on *Dalit* and marginal groups often ignores this important aspect of school life. According to field inquiry, respondents were asked that whether they participate in school celebrations during the national festivals, such as Independence Day (15 August), Gandhi Jayanti (02<sup>nd</sup> October) and Republic day (26 January). These children replied that mostly non scheduled caste children do participate in these programmes because mostly it has been already decided by teacher. They said that the teacher never ask to schedule caste children about how many of you wanted to perform or participate in these programmes. As if these children are supposed to be weak in studies in the eyes of school teacher.

Only 19.3 percent children from schedule caste community said that they participate in national festivals like Independence Day and Republic day. When, it comes to the question that “what these children do if they do not perform in these activities whether they only perform as audience or do another sort of things?” These children replied that, “they do physical work in maintaining school before national festivals for instance cleaning the school premises, cleaning interiors of classrooms and arrange chair for teachers.

Table 4.16 shows that only 9 percent children of the Scheduled Caste community actively participate in national festivals while 52 percent were help to maintain school for festival. This picture shows that these children are not treated equal as others and face discrimination in school premises where the former is to perform such activity which is considered as intellectual and the latter is to perform dirty works like cleaning school premises.

Cleaning the school premises is supposed to be done by the sanitation workers which do not do here in this space rather school children who belongs to schedule caste community perform these menial work. It was also observed that teachers in these government run elementary schools motivate children to participate in national festivals but these teachers allocate them duties on the basis of their intelligence/performance in the classroom which indirectly comes from idea of caste identity. As through the field data it was earlier revealed that schedule caste children are recognized as inferior in intelligence and performance in the classroom.

<b>Table 4.17 Participation in religious and national festivals</b>		
<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
intelligent students	171	57.0
students who completed homework	57	19.0
general caste students	51	17.0
OBC students	21	7.0
Total	300	100.0

### **Mid Day Meal**

Government of India's Mid-Day Meal Scheme (MDMS) is the largest public school-feeding programme in the world. It was launched in 2001 provides hot, cooked meals to all children government elementary school on every school day. The objectives and potential benefits of MDMS are three-fold: increased enrolment, attendance and retention; improved child nutrition; and social equity. According to Gazette of India-Mid Day Meal rules -2015, Every child within the age group of six to fourteen years studying in classes I to VIII who is enrolled and attends the school, shall be provided meal having nutritional standards as specified in Scheduled of the Act, free of charge every day except on school holidays.(MDM circular 2015)

Government has allocated separate budget for the construction of kitchen in every primary and upper primary schools. According to Mid Day Meal Guidelines food must be cooked inside the kitchen and not in the open spaces, but it was observed in field that in most of the schools, food is cooked in open spaces / in front of kitchen. According to the guidelines of the MDM the main purpose of kitchen is to cook food and maintain the stock related to cooking. No children are allowed to enter into the kitchen. In the field, children of scheduled caste said that, “few upper caste children are allowed to enter into school kitchen as they sometimes help the cook in cooking food in their school.

According to field observation, few of upper caste girls were helping the cook. While cook was cooking the food, the schedule caste children were to do jobs like lighting the fire. This scenario depicts that however the school teacher uses the labour of all communities of children in order to save money but he allocates the duties to these children with respect to their caste status. While discussing MDM it is important to explore that “who cooks the food?” According MDM regulation it is necessary that there should be at least two persons involved in cooking one is a main cook another is to assist her in cooking. It was also mentioned that a cook should be from schedule caste community. When it comes to the Shrawasti, it was observed that the school authority appoints the assistant from the scheduled caste community but in most places cook from Scheduled Caste community is not allowed to enter into the kitchen premises where the cooked food is stored. It was also observed Scheduled Caste cook only does works such as cleaning of raw vegetables and cereals as well as washes dishes.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
General Caste	43	14.3
OBC Students	24	8.0
Intelligent Students	71	23.7
No one is allowed	162	54.0
Total	300	100.0

There is provision in Mid-day Meal programme that school teacher must taste food before its get distributed among children for lunch. However the reality is totally different, as more than 87.7 percent children reported that teacher do not taste food before serving to children. It was found that only in two schools food was been served only after being tasted by teacher. It was observed that Teachers are not interested to taste food because the quality of the food was not up to their level of taste. . When it was asked to the teacher, “why do you not taste the food cooked in the school premises?” he replied that, “we had had enough food from our homes so no need to eat here.”

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	37	12.3
No	263	87.7
Total	300	100.0

It was also observed in the field that in one school, there was a separate row for scheduled caste children where they eat their lunch separately provided by school. These children said that many times they do not get enough food to eat since they served at last. However, there was not arrangement of separate lines in many schools for the distribution of food in mid-day meals. When it was asked to the teachers that, “whether there is a separate lines for schedule caste children?” They clearly said that, “No, instead we appreciate them eat together.” Indeed, all children get their food when their turn comes up but these SC children mostly come last to take food. It was also reported that while these school eat they are bound to take some specific amount of food. If they ask for more food their request will be denied by the teacher by saying that, “food is finished”.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	73	24.3
No	227	75.7
Total	300	100.0

Table 4.20 reveals that, 75.7 percent children reclaims that they do not get enough food. Despite of giving to the children the teacher and the cook make comments on them such as, “your stomach will never be filled.” How demand of getting more food to teacher can take a different twist in somebody’s life.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	22	7.3
No	168	56
Sometimes	40	12.3
Total	300	100.0

According to an anecdote from the field that a child who has dropped out from standard fourth of the elementary school in the Village ‘Chitapur.’ When I asked the reason, “why he left school in early stage of his schooling period?” He replied that, “the school teacher and cook always used to make comments on me such as “*i eat so much during lunch and ask me to get out from there and told me to eat at home not in school*”. So I came back to home and asked my mother to give some food to me. Then my mother asked me why you are asking food to me, did not you eat in school? I said, “No”. Then, “she caught me and took me to the school and complained to that teacher.” My mother asked to that teacher, “why did not she gave me food?” The replied that, “It is not ‘*langar*’ (free kitchen). Take him back with you and no need to send him back to school because his name has been suspended from the class.”

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	102	34
No	198	66
Total	300	100.0

Table 4.22 reflects that 66 percent schedule caste children do not eat food together with other caste children they sit together with their own caste peer groups at distant place from upper caste children. Since it is also a cultural norm in Hindu social order

that “with whom do you eat?” So these SC make distance from upper caste children. The reason behind this is always omnipresent in their SC status.

### **Children as sanitation worker**

Every school needs good students and students need good infrastructure, including sanitation. According to India Sanitation portal access to sanitary toilets not only ensures dignity of the individual but also positively impacts health, well-being and productivity, reduces drop-out rates and encourages regular attendance in schools. Sanitation is a major cause for concern for the central government as well as the state government and as a part of National School Sanitation Initiative (NSSI), it has become mandatory for all schools to focus on the practical aspects of sanitation. The program lays emphasis on personal hygiene, proper sanitation, clean toilet habits, safe drinking water, and separate toilets for boys’ and girls’ children, disposal of wastewater, wastewater recycling and waterless urinals.<sup>3</sup>

The state government has not appointed any personnel to clean toilets in schools as it is mandated in other bureaucracies. However, the government suggests to *gram panchayat samiti* to send its *safai karamchari* (cleanliness workers) members to clean these toilets and school premises. It was observed in the field that barely any of the cleanliness workers do these tasks as their duty regularly. Since the school teacher said that, “*these cleanliness workers rarely come here to clean school premises, how many times whether you make complain against them they shall not listen to you. We and our students keep our school clean.*”

When the same question was asked to children, that “who cleans the school as a whole?” According to field inquiry, 33.4 percent children said that they make their school clean together whereas 23.7 percent children said that schedule caste girls make the school clean. Out of total 16 percent children said that the schedule caste boys clean the school premises whereas 11 percent children said that cleanliness workers clean the school. It was also revealed through inquiry that kitchen area is being cleaned by assistant of the cook who belong schedule caste community.

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<sup>3</sup> <http://www.indiawaterportal.org/articles/upper-caste-only-school-toilets> access on 01.01.17

This data shows that, how these children are used as sanitation workers in schools where they go to earn education which is the primary goal of any child when he/she goes to school. This picture connotes the idea of discrimination occurs in school especially with schedule caste children irrespective of their genders. However, gender perpetuates more discrimination since girls are more involved in cleaning activities in schools. The above line shows that women/girls are more vulnerable to these sorts of discrimination occurs in school or any public places. It shows the patriarchal ideology of Indian society that work like cleaning is always associated with girl children whether the space is house or school.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Cleanliness worker	33	11
Scheduled caste	48	16
Scheduled caste Girls	71	23.7
Everyone	103	34.3
Cook	45	15
Total	300	100.0

The above picture is not the whole story of cleaning school it extends to the cleaning of toilets. When one discusses about cleaning toilets in Indian society the idea of purity and pollution comes upward. Since Indian society is a highly hierarchical society the hierarchy is based on works according to one's caste. So in line with this, it is known that cleaning toilets or doing menial works comes under schedule caste category. It was also revealed in the field data that schedule caste children play a crucial role in doing menial works. When the question was asked to the schedule caste school going children that, "who cleans the toilet?"

It was revealed through the interviews that, 71.7 percent children said that toilet is being cleaned by sanitation workers. And sometimes is cleaned by schedule caste children mainly by girls or else nobody cleans it. The point here, which needs to be emphasized is that those children who said that 71.7 percent toilets are cleaned by sanitation workers also mentions that these sanitation workers only come once in a

month or when some occasion occurs such as national festivals or some administration authority comes to check the school otherwise they do not come to clean. In that case these schedule caste children do cleanliness works in toilets. It was also explored that none of the non-schedule caste community children do cleaning works in the school. According to the field data it is clear that the practice of discrimination is continued in public spheres also which meant to be abolished. Most surprisingly it is promoted by school functionaries who are there in the school to eliminate these sorts of discrimination.

Toilet cleaning was the most derogatory work forcibly practised by Scheduled caste children in school. 14 girls and 4 boys were reported were cline toilet.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Cleanliness worker	215	71.7
Scheduled caste	4	1.3
Scheduled caste Girls	14	4.7
No one	67	22.3
Total	300	100.0

#### **Children-Teacher Relations in school is not free from biasness**

A school teacher is a social being in an unequal Indian society. He/she is trained to give equal importance to every child irrespective of their caste, religion, gender, ethnicity etc. in class/school. Whereas his/her level of thinking and perception of looking society is derived by his or her own experience. In Indian society, the profession of teaching has been traditionally associated with Brahmins. These Brahmins along with other upper literate castes such as Kayastha have dominated school and school teaching (Veleskar, 2015)

Nambissan writes that personal experiences of Scheduled Caste who get educated in the post independence period explore their painful experiences of discrimination faced in schools. For instance, children of schedule castes are being asked to sit separately from their classmates, of being refused to drinking water or being served in broken

tea-cups, made to dine separately and so on. She also discusses that a number of observers have noted the fact that teachers refuse to touch their slates or copies, or even resort to physical punishment for fear of pollution

(Pucl 1995) the practices of untouchability may be less common in present scenario than in the past, discrimination still continues to exist in school practices, particularly in the attitudes of teachers and school authorities as well as in peer behaviour. The inadequate academic support is given to Scheduled caste children. The established attitudes and stereotypes regarding these children hold an ability to give education and the future of these children impinges on the right to education with dignity. According to field data Scheduled Caste children reveals that generally teachers do not teach in the school then how it is possible for teachers to interact with children. It is not surprising that the experience of abuse, especially physical abuse, which is prevalent in all schools. Physical abuse is one of the major factor for disliking a teacher by many children. According to children, they feel also unhappy when teacher 'did not teach them well'. 'Teaching well' mean, explaining to them, repeating more than once for the benefit of children and not wasting time in class such as gossiping etc. Discrimination by teachers against children contributes to the idea of "good" and "bad" teacher among them. Few children assert that a teacher who is "good" in nature and who treat them decently is considered as "good teacher". According to field data, there are many teachers who mainly belongs to upper caste community 'differentiates on the basis of caste', which includes 'not taking drinking water from these children', 'insults them', and 'making them sit at the back of the class' and beat them without any fair cause. These children can easily identify them. A teacher whom they consider 'fair' – is one who ask questions from everyone, do not insult children from any village/community in front of their classmates and who did not discriminate or practice untouchability. A 'fair' teacher is expected to punish only when it is related to studies."

As it is clear that, these elementary schools have not appointed any peon or assistant to do non teaching tasks in schools. Anyhow these school teachers manage to do sort of official works like keeping attendance records and all. These teachers show their dominant status in other works like cleaning the school premises by children and ask to get drinking water from the hand pump for the teacher. Here they do not ask anyone randomly to get water. They only prefer upper caste children to get drinking

water for them and schedule caste do not bother to say since they know that teacher will accept drinking water from their hands due to their caste status. Here the question arises how these teachers identify anyone's caste? The response to this question is that, "they already know upper caste children since they have their personnel connections with their families in any way. Another reason is that they identify schedule caste children by their dressing sense. Schedule caste children are likely to be economically very low so it also reflects in their daily life for instance they wear mostly dirty clothes and seems filthy. It was also observed in the field that 92.3 percent teachers in school take drinking water by themselves, or by cook, or by OBC children in the school whereas only 7.7 percent teachers ask for drinking water by anyone. Hence, it is clear that how these school teachers who are considered as responsible to eliminate untouchability, casteism and discrimination are itself propagating these ideas among children.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Any Student	23	7.7
OBC Student	91	30.3
Upper Caste Students	55	18.3
Intelligent Students	9	3
Cook	84	28
Self	38	12.7
Total	300	100.0

#### **Cultural and Intellectual absence of Scheduled Caste children in school life**

Nambisaan, writes that scheduled caste history has been filled with painful experiences in school which has been also neglected in textbooks. And the thing which carried out all along is the distinct message of social inferiority that is conveyed to them by their teachers (the majority of teachers continue to come from middle and upper castes) (1995). Teacher never discusses the family background and cultural activities of schedule caste children family.

**Table 4.26 discussion of family and cultural background**

	Frequency	Percent
Yes	9	3.0
No	291	97.0
Total	300	100.0

Discouragement from teachers (who by and large still belong to the middle and upper castes in rural India) and indifference on their part to the academic needs to Dalit students is also reported in a few studies.

The stereotype ideology of teachers decides their behaviour with the scheduled caste children (Syed et.al.2007:91), observed that teachers often discussed the situation of scheduled caste peoples, as they are engage in menial works, teacher uses derogatory words (ibid). Majority of teachers from non-scheduled castes, practise derogatory words to call children of scheduled caste. A regular practice prevalent in schools is that of teachers' calling children by their 'caste name', or 'son of a caste'. Peers often did likewise. This activity makes the Scheduled caste student to 'lose confidence' and 'feel low'.

Table 4.27 shows that 69.3 percent children complains about teacher that he uses derogatory words to address children in class. This is quite high in modern society which supposed to free of any sort of biases. When it was asked that, "what kinds of derogatory words they use in schools?"

**Table 4.27 Teacher use Derogatory Words**

	Frequency	Percent
Yes	208	69.3
No	92	30.7
Total	300	100.0

In response to this question 28.3 percent (Table 4.28) children have reported that teacher call them by the caste instead of their name whereas 10 percent said that a teacher call them by their parents name such as (*Kali Chamar ki Aulad/ Son of Kali Chamar*). This whole thing spins around the concept caste such as purity and pollution. It was also observed that if these scheduled caste children does not perform according to teacher's expectations in school/class or do some mistake teacher call them *gadha* (Donkey) and said you will never learn, your mind is full of chaff. This

kind of discrimination and behaviour of some teacher shows how egalitarian the school environment is? Respondents in the field clearly articulated that naming by caste creates tension and distress among them.

	Frequency	Percent
Not Applicable	92	30.7
Calling by caste name instead of Name	85	28.3
Calling by Parents name	38	12.7
You are a Donkey	27	9
Your mind is full of chaff	28	9.3
Others	28	9.3
Total	300	100.0

While interacting with children it came to know teacher also ask these children to arrange water in toilets. As it is known that, these schools mainly do not have tanks on the roof to store water for toilet purposes. However some schools have had tanks on its top but of no use. Since, there is no pipeline for lifting water up to the tanks. So whenever the teacher needs to use these public places he/she himself /herself does not fetch water from the hand pump instead he calls schedule caste children to arrange water. In most of the schools toilet was closed or they were only for teachers. Table 4.29 shows that 35 percent scheduled caste boys and 27 percent schedule caste girls were arrange water when teacher goes to toilet during school hour. Cook was also pour water into the toilet and it were rare in case teacher himself pour water in toilet.

	Frequency	Percent
General Caste Students	13	4.3
Scheduled Caste Students	105	35
OBC Caste Students	8	2.7
Scheduled Caste Girls	81	27
Cook	91	30.3
Teacher arrange himself	2	0.7
Total	300	100.0

### **Peer Relation within/outside schools**

When one discusses about peer relations it is also not free from biases. Since the feeling of otherness and superiority is entrenched in upper caste ideology which transcends to the children from their family and society in which they live. The difference between two individual castes affects the social interaction among children as well. In this context Nambissan writes that peer relations are neglected sphere of school life but it is extremely critical for academic and interpersonal relations and their interface. The relationships and networks among children in school are seen as important factor for academic and emotional support systems. The extent to which a child is included or excluded from such relationships hence this harmonious relationship is important for ones' identity and well being in school (Nambissan 2009).

Mainly Scheduled Caste children appear to largely interact with members of their own sub-caste and nearly as often with those of another Scheduled Caste. The large number of respondents who said that upper caste children do not behave normally (102/34 percent), whereas 25.7 percent (Table 4.30) were reported that upper caste children always show superiority and start fighting without any logical reason. On the other hand, only 19 percent said that they behave normally but only while they talk. These upper caste children do not share foods with schedule caste children, do not play with them and also do not visit their places. . In a few cases, older youth from schedule caste community mentions that they roam or mingle with multi-caste groups but it is restricted to only school boundaries it does get extended to their villages or the places they live. The schedule caste children cannot enter into the upper caste child's habitation and the reverse is not also expected. One of the informants reveals that, "We are of 'low caste' so their parents will not allow them', 'they do not eat and drink what we offer to them". It shows that relationship between the two different caste children within school is not normal most of the time.

**Table 4.30 Upper Caste Students Behaviour**

	Frequency	Percent
Normal behave	57	19
Tease by Using Caste name	39	14
Fight and Threatens because of caste	21	7
Shows superiority and start fighting any time	75	25
Do not Behave Normal	105	35
Total	300	100.0

The experience of schedule caste children in government elementary schools such as participation in various school activities is not free from experiencing discrimination. They face multiple level of discrimination for instance, in asking questions while the teacher teaches lessons, offering prayer in morning assembly. According to field observation it is clear that these children face discrimination in their everyday life of school. Since the school teacher and other school functionaries has already observed these children as low social and economic status which also leads to less say in political scenario. These school functionaries who may be their school teacher or their peers in classrooms have already assumed that who is intelligent and who is stupid.

To conclude this chapter, Social exclusion in elementary education is seen as integral part of it. Education is the way through which one can improvise his/her social and economic condition in the society. But it is a fact that education was and is in the hands of powerful such upper caste and class. So, here, in Shrawasti parents do not send their children to get educated even after the enrolment of their children had had in the school. Instead, they send their boys to work and keep their girls into houses to prevent them from the kind of everyday exclusion occurs in the school. However, there is a large scale of practice to attract masses by saying and also making education for all through various policies and programmes. It can be also said that education system is not knitted in that way which could capture the socially disadvantaged. Through this chapter it is clear to understand that occurrence of social exclusion is very much prevalent in elementary schools of Shrawasti which needs to get eliminated from roots. The central government along with state and community participation could enhance the quality of complete elementary education for

scheduled castes in Shrawasti as well as across other parts of Uttar Pradesh and India too.

Access and participation is important because there are abundance of government school to provide free and compulsory education to all but till what extent it has been succeed in its promises. Does provision assures access and participation really? Through this study, it seems completely blurred because children from scheduled caste community face everyday exclusion in schools whether it is in terms of acquiring knowledge or participating in the national or cultural festivals held within the schools. It is also a fact that where we live, we make some bonds with others. It also happens with school going children as they are also humans regardless of their caste and gender identity. In Shrawasti children have harsh/abusive kind of relationship with their peer groups and with their teachers also, as many children complained that their teachers use abusive words to call them. They also do not boundless to make friends in their schools because children from upper caste or OBC differentiate them on the basis their caste identity.

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**Chapter Five**  
*Elementary Education, RTE  
and Scheduled Caste Children*

## **CHAPTER-5**

### **ELEMENTARY EDUCATION, RTE AND SCHEDULED CASTE CHILDREN**

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#### **Introduction**

This chapter seeks to delineate the background and introduction of Right to Education. In this, it tries to understand the formation and structure of the recently introduced Right to Education Act (2009) in the system of elementary education and its implementation in government schools. It also explores the backdrops of implementation of RTE Act (2009) on Schedule Caste children's educational status in Shrawasti district.

Primary education has been always a central issue, so it has been emphasised from the very beginning. Thus various schemes were started to increase the access, enrolment and retention in schools, and, the recent RTE Act (2009) is one of them. In 2002, the Parliament of India through the 86<sup>th</sup> Constitutional Amendment Act added right to education, Article 21A to the Constitution of India, making education a fundamental right of every child in the age group of 6-14 years. In 2004 education cess was introduced for raising additional financial resources needed to fulfil the government's commitment to universalise elementary education. Right of Children to Free and Compulsory Education Act was enacted 2009 and it became operative in the country on 1<sup>st</sup> April 2010. This initiative implied that every child has right to elementary education of adequate and unbiased quality in a formal school which accomplish certain crucial norms and quality. The Act (2009) also makes it compulsory to governments to provide free and compulsory education to all children between the age of 6-14 years.

#### **Background of Elementary Education, Right to Education and Social Exclusion**

Before inclining into the discussion regarding implementation effects of Right to Education (RTE) Act 2009 in the Shrawasti district, it is substantial to explicate the background of RTE Act 2009. Right to Education (RTE) Act 2009 refers to the Right

of children to Free and Compulsory Education under this Act, passed by the Indian Parliament in 2009, which mandates free and compulsory education to all children of 6-14 years of age until they complete elementary education in a neighbourhood government school. The Act also has mandates that every child, who is above six years of age and has not yet been admitted to any school or could not complete his/her elementary education due to any reasons, shall be admitted in class appropriated to his or her age. The child admitted in class accordingly his age has a right to receive special training or additional instructions in order to be at par with other children of the class. There have been various specific efforts by central, state governments and voluntary organisations for improvising conditions of education of the Schedule castes who suffer inequalities in educational opportunities. As Schedule Castes has been defined earlier in the introduction of the thesis therefore only the status of Schedule Castes' education after the implementation of RTE Act 2009 is being discussed in this chapter. By placing gaze at RTE Act (2009) the effort has been made to look where the Schedule Caste Children stand on the line education system?

Right to Education was introduced in India by Mahatma Jotirao Phule more than 125 years ago. A substantial part of the memorandum presented by him to the Indian Education Commission (The Hunter Commission) 1882 depicts that how the British government generated funds from labour or downtrodden working population to provide education only to "Brahmins (caste) and the higher classes" even as masses wallowed in ignorance and poverty (Sadgopal 2010:17). Similarly Sriprakash (2006) drawing insights from Kumar's work "Political Agenda of Education: a Study of Colonialist and Nationalist Ideas" writes that the democratic rhetoric of "mass" education carried political value, but the school system was not sufficiently expanded and thus remained accessed mainly by upper-caste/class men (ibid:30).

In 1892, Maharaja Sayaji Rao Gaekwad, the king of Baroda successfully tried to make compulsory education in nine villages of Amraili city Taluqa in British India. In line with this, Gopal Krishna Gokhale in 1911 forwarded his Free and Compulsory Education Bill in the Imperial Legislative Assembly, where faced tough resistance. The members who stood for the advantaged classes from Mumbai, Maharajas and other rulers from princely states and the big landlords from feudal areas discussed that the conditions in the country were not ripe for such Bill and the quickness should be

evaded rather to support the Bill. The Maharaja of Darbhanga from Bihar himself collected 11,000 signatures on a Memorandum from princes and landlords stating concern about what would happen to their farm operations if all children were required to attend the school. Another leader, Vittal Bhai Patel presented a bill in the provincial Legislative Assembly of Bombay. The aim of this bill was to introduce compulsory primary education in the municipal areas of the provinces. It was considered as the pioneer revolution in the field of education when the bill was become an Act in 1918 and was called Bombay Primary Act. This was the first Act which mandated the principal of compulsory primary education by the Government of Province. This enactment was also followed by the states of Bihar, Orrisa, Panjab, Uttar Pradesh, Central Provinces and Madras.

At the National Education Conference held at Wardha (Maharashtra) in 1937, Mahatma Gandhi had to use all the moral powers at his direction to convince the Ministers of Education of the newly elected Congress governments of seven provinces to give priority to Basic Education as *Nai Talim* for seven years and allot sufficient funds for this purpose. The ministers kept on claiming that there was scarcity of finance (Singh, 2012:88). This growth of compulsory primary education stretched till 1930 but after that from 1931-37 the development of compulsory education delayed.

During the Constituent Assembly debates, an associate challenged the promise made in the draft Article (later to be known as Article 45) to provide "free and compulsory education" to children up to 14 years of age should be limited to only 11 years of age as India would not have the required resources. The strength would have been hopefully made but for Dr. Babasaheb BhimRao Ambedkar's clarity of mind, that is, at this age of 11 years that a considerable proportion of children become child labourers. He argued that the place for children in independent India should be in schools, rather than in farms or factories. The rhetoric of 'resource crunch' for education of the masses directed the Constituent Assembly for even a more crucial decision. The report of the Sub-Committee on Fundamental Rights placed the aforesaid provision on education among the list of justifiable Fundamental Rights. The recommendation was considered by the Advisory Committee of Constituent Assembly in 1947 (Sadgopal 2010: 18).

After independence, Indian government has made the “right to education” for all children aged 6 to 14 years, an enforceable legal right under Article 21A of the Constitution in 2002. It became one of the few countries in the world where elementary education is a fundamental right of its citizens (Kumar 2006:12). In the field of education, various Committees and Commissions were constituted which did wider consultations and made recommendations for it. On the basis of these recommendations, a *National Policy of Education* (NPE) was formulated in 1986 (Kumar 2006, Sharma and Ramchandran 2009, Govinda and Bandhopadhyay 2013). The *Programme of Action* was initiated in 1992 which spelt out short term, medium term and long term measures to achieve the targets as spelt out in *National Policy of Education* (1986). This was followed by various programmes and projects, both at the National and State levels and the progress made under them were considered.

After constitution of NPE, at the primary/elementary level, some of the programmes were started up to strengthen the education system such as District Primary Education Programme (DPEP), *Sarva Shiksha Abhiyan*, *Shiksha Karmi Yojana*, Bihar Education Project, *Lok Jumbish*, Non-formal Education Programme, Education Guarantee Scheme, *Kasturba Gandhi Balika Vidyalaya* etc., which had their own advantages and specific objectives. The Article 46-depicts that the Indian state will enhance educational and economic interests of the weaker sections through particular ways, especially consider to the Scheduled Castes and Scheduled Tribes. It also protects them from social injustice and other forms of exploitation. The government has responsibility to not only guarantee universal elementary education, but also to take special steps to enable socially marginalised children to enjoy their right to education. This was again inscribed in the National Policy on Education (NPE) 1986/1992.

NPE emphasizes on the elimination of disparities and ensuring equal educational opportunities; in terms of access along with conditions for successful completion of education. This picture shows the necessity of proper attention from government towards the needs of those who have been excluded so far in the social milieu (NPE 1986/1992:6-8). Enforcing this mandate, under Article 28 of the International Convention on the Rights of the Child, 1989, the Indian state endorses children’s right to education and commits to attain this right on the basis of equal opportunity. An important aspect of this right is that education must be accessible to all, especially the

most vulnerable children, in law and in fact, without discrimination (CESCR 1999:3). This right, and especially its equity component, has been interpreted to mean not only equal opportunity, but also the creation of conditions in which the disadvantaged sections of society can have the opportunities to be educated (MHRD Report, 2011:24).

The creation of such conditions may require different strategies for different groups of children, due to the diversity of circumstances and socio-economic barriers children face to accessing and completing their education. This is the way through which state can ensure equity to excluded population. However, even today, the system has several challenges which need to be met though the enrolment of children in schools has gone up. Even though, the population of Scheduled Castes and Scheduled Tribes are represented in appropriate proportion, substantial numbers of children drop-out at upper primary level. The reasons for the same are well known and efforts are being made to give them another opportunity to complete their education at least till the elementary level. In this context, Sadgopal (2010) writes that the policy debates on education until the formulation of the National Policy on Education, 1986 (NPE-1986), at least in principle, covered the goal of Universal Elementary Education (UEE) in conjunction with the goal of moving towards education of equitable quality. The NPE-1986 is perhaps the first policy document since independence that attempted to de-link Universalisation of Elementary Education (UEE) from the agenda of ensuring schools that are designed to provide equitable quality education for all (ibid:22). Against this backdrop, the country felt the need for making education a fundamental right in 2009 by RTE Act passed and elaborated upon steps to be taken up to achieve it.

The Central Advisory Board of Education (CABE) committee was constituted as a first step to drafting the RTE Bill. The bill was submitted to the government in June 2005, although without any consultations being held with the public. It was found wanting on several fronts, beginning with its definition of a "child" (not less than six years and not more than 14 years), to not owning up to the economic responsibility of the union government while fleshing out the provisions. Further, not only did the bill have none of the tenets of the Common School System (CSS) that would have allowed for compulsory and uniform quality education to all, but it was also unable to

suggest specific amendments necessary in the Child Labour (Prohibition and Regulation) Act, 1986. The government, however, dithered on moving ahead with the recommendations made in the draft RTE Bill, 2005, citing lack of funds, and drafted a Model Right to Education Bill, 2006, and proposed providing incentives to states for adopting the Model Bill. This was, clearly, a move to weaken whatever had been attained through enacting the 86th Amendment in 2002. It made a mockery of Article 21A of the Constitution by misinterpreting free, universal and compulsory education. Due to a combination of factors, including public pressure, a decision was finally taken to introduce a central legislation in the budget session of Parliament in 2008. Although the redrafted RTE Bill 2008 was not made public or opened to consultations, the union cabinet went ahead and cleared the draft bill on 31 October 2008, with some changes, this got enacted as the RTE Act 2009.

We, as a country, are moving towards Universalisation of Secondary Education but cannot overlook the existing problems of Education at the Elementary Level. After providing the snapshot of stages of development of Right to Education it is mandatory to discuss Right to Education Act 2009 which stands as pillar in elementary education in India along with its all states. The next section has been articulated in such a manner which inflects the educational status of Uttar Pradesh.

### **Right to Education Act 2009 and the issue of Social Exclusion**

So far, we have discussed the background of the right to education and the phases of its development in colonial and independent India. Now, we focus on features and characteristics of the right to education in terms of opportunities, implementation and as social exclusion which seemed to integral part of it. Education is a primary source for children especially of socio-economically marginalised communities to lift themselves up from poverty and to obtain the means to participate fully in everyday mainstream community life. In a country like India where more than half of the population lives under economic scarcity many parents may not be economically able to send their children to primary schools at their cost. Therefore, it becomes the responsibility of the government to raise funds through taxation and spend it for providing primary education which benefits the entire society in the long run. This section is primarily based on the provisions under RTE Act 2009 for Scheduled Caste

children in India as well as Uttar Pradesh, since it is one of the states of India which has incorporated RTE Act 2009 in its school system.

According to its definition, Right to Education Act 2009, creates a space for legally enforceable entitlement to free and compulsory elementary education from Class 1 to 8 for all children aged up-to 6 to 14 years. RTE Act 2009:

- defines a child as male or female age of 6-14 years.
- provision of right to transfer of school to any other school. To give more clarity to this RTE Act 2009 explains that if any hindrance is coming in getting transfer certificate it is the school administration who is totally responsible for it.
- Special provisions for children who have not been admitted to school or not completed elementary education are eligible to get directly admitted in a class appropriate to his or her age.
- It gives right to persons with disabilities to take admission into neighbouring government schools, attendance and completion of quality elementary education, as well as access to and participation in all academic and non-academic activities and functions based on principles of equity and non-discrimination.
- Duty of state and local authority to establish school.
- Sharing of finances and other responsibilities.
- It is the duty of state and local authority and school to provide free and compulsory education to every child of age of 6-14 years in a neighbourhood schools, to ensure compulsory admission, attendance and completion of elementary education, to ensure that children belonging to weaker sections and disadvantaged groups are not discriminated against and prevented from, must pursue and complete elementary education, to provide infrastructure including school building, teaching staffs and learning equipments.
- No capitation fee and screening procedure for admission.
- Proof of the age for admission.
- No denial of admission.

- Prohibition of holding back and expulsion.
- No school to be established without obtaining certificate of recognition.
- Organisation of School Management Committee (SMC) is consisted of elected representatives of the local authority, parents of children and teachers to monitor the working of the school, prepare and recommend school development plan and also to monitor the utilisation of grants.
- Pupil teacher ratio.
- Availability of play material and sports equipment.

These were the clauses mentioned in Right to education Act 2009 related to school and children. After going through the clauses of RTE Act 2009 a question arises which seemed to be substantial that where are the third genders in the category of child? Are they not the citizens of this country? Okay! It is another relevant topic related to right to education which needs to be emphasised. Right to Education Act 2009 refers to the kind of education keeping with constitutional values and principles, as well as the objectives of education uttered in Convention on the Rights of the Child 1989 and other international human rights conventions (UN). Children should comprehend their potential in terms of cognitive, emotional and creative capacities. These factors can be clustered as four features of the right to education, for which state and schools should have an overall monitoring and developmental strategy: (i) availability, (ii) accessibility, (iii) acceptability and (iv) adaptability. Particularly, the latter three features consist of crucial aspects related to equity and inclusion within each school/neighbourhood.

However, a dimension, equity is not sufficiently covered by both the government and civil society organisations (Govinda and Bandhopadhyay 2013:6). It holds the bunch of issues that does not ensure equality and inclusion in schooling of the children. Equity in education means that all children should have equal access to, in and through elementary education to acclaim their potential and endeavours (Sedwal and Kamat 2013:92). Equity is interpreted to mean not only equal opportunity, but also the creation of *enabling conditions* in which socially excluded children can avail the opportunity to receive elementary education (Nambissan 1996:1011). Equity is also acknowledged under Sarva Sikhsa Abhiyan as a central theme of the agenda of

improving the quality of education. This is attained by generating a greater understanding of the issues adding to exclusion and disadvantage come up from inherited inequalities among them. Non-discrimination is comprehended as a least, core state mandate that has immediate effect, irrespective of the availability of resources. Hence, reformatory steps should always be ready implement in all schools to both prevent and redress discrimination of any kind (CESCR 1999:3). The contextualised education policies are built to address the inherited prejudices that support social exclusion of poor and socially excluded children through equity.

Various issues under the dimension of equity are infrequently raised in terms of unequal provisioning of education for children, discrimination and exclusion of children from certain social groups in schools, which leads to dropouts from school, and inequalities in learning outcomes. Hence, the uneven number of girls and children from Dalit/ Adivasi/ Muslim communities among the population of out-of-school children, child labour, barriers that poor and disadvantaged parents face to engage with schools, and so on. As, Ramachandran (2009) writes that it is important to the state to pay more focused attention towards pre-school education and elementary education by enhancing financial as well as academic resources to create good quality schools accessible to all children. If the government abdicates this space, it is the poor and the marginalised who will bear the brunt of this neglect. As it is today the economic and social background of the children determines what kind of schools they go to and with lower investment in government primary schools, the poorest would be the hardest hit and within them children from disadvantaged social groups-especially, Scheduled Castes and Scheduled Tribes. These hierarchies of access in schooling have been well-documented.

### **Right to Education and the special provisions for SCs students in Schools**

The title of the RTE Act 2009 emphasises on the words ‘free and compulsory education’. ‘Free education’ means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. There is a provision of paying such kind of fees in government elementary schools not including capitation fees. Capitation fees refer to any kind of donation or contribution or

payment other than the fee notified by the school. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age groups.

With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act 2009. In RTE Act 2009, child belonging to disadvantaged group means a child belonging to the Schedule Caste, the Schedule Tribe, the socially and educationally backward class or such other groups having disadvantage, owing to social, cultural, economical, geographical, linguistic, gender or such other factors as may specified by the government must be entitled to right to education (RTE Act, 2009). Here, the government has recognised a category as disadvantaged group in which it includes a plethora of people which have been depicted in the above line. There is no such hard boundary of specific provisions of providing elementary education for Schedule castes who are more in numbers in the state and much oppressed also.

Some of the provisions related to equity and inclusion in Right to Education Act are cited here and touched upon, but not yet codified into standards, under the Act, those are:

- i. *social access*, in terms of community mobilisation, creating a welcoming environment in schools, parent/community engagement with schools, transportation and safe access schools, institutional support for out school children, infrastructure barriers for children with special needs;
- ii. *equal participation in schooling*, in terms of participation in various school activities without experiencing discrimination, equal opportunities, special provisions, affirmation/encouragement of all children, child participation, parent/community participation;
- iii. *equitable educational outputs*, which require building teachers' sensitivity towards different academic levels and needs of children, curriculum activities, flexible timings of schools, academic support for disadvantaged children, adequate budgetary allocations;

- iv. *inclusion in education*, in terms of inclusion point, inclusion in activities and grievance remedies.

According to Twelfth five year plan (2012-2017) which ensures that extraordinary support would be needed to guarantee safeguards and improved learning for children from Scheduled Caste communities that are socially, economically and educationally deprived and discriminated. These efforts need to converge with the programmes of the Ministry of Social Justice and Empowerment (MSJ&E). There is a need to review and revise curriculum dealing caste-based exclusion and promoting inclusion. Interventions for SCs include (i) process-based interventions such as curricular review to include discussion on caste based discrimination in textual material; (ii) residential schools run with assistance from the MSJ&E to conform to the RTE norms; (iii) convergence on pre-matric scholarships and incentives provided by MSJ&E; (iv) partnerships with *Dalit* Civil Society Organisations (CSOs) for support of *Dalit* children.

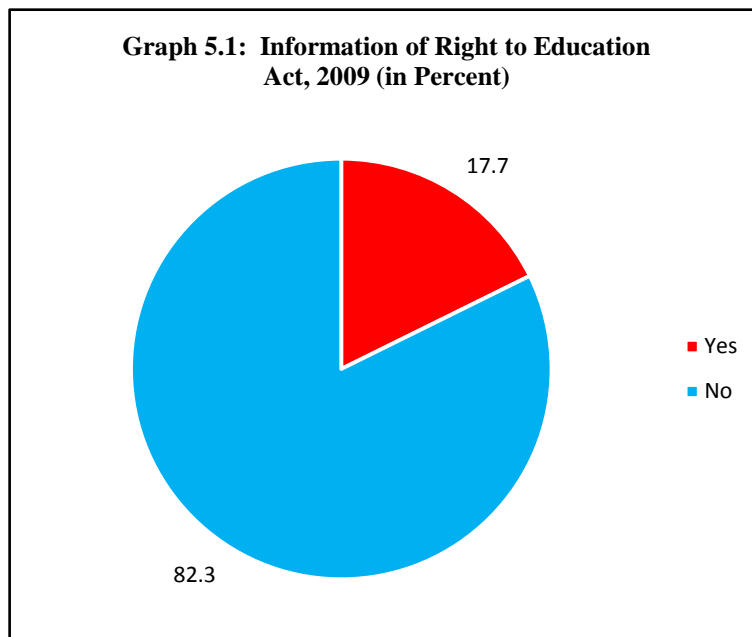
As discussed in the previous sections so far, it is necessary to plan the stretching out the learning of children from underprivileged backgrounds. It is only when the particular efforts and provisions translate into learning gains that such children has get real chance to complete and go beyond elementary education. Until now, we have discussed the existing literature on RTE Act 2009, its phases of development from where it has been started and how it has become implementation after independence period. This was overall picture of Indian state and the data which has been narrated to express the RTE situation in India. Now to understand the better picture of the UP particularly Shrawasti we discuss its own situation.

### **RTE Act 2009 and Scheduled Caste Children: Reflections from the field**

For a brief understanding, the enactment of the Right of Children to Free and Compulsory Education (RTE) Act 2009 is a step in the right direction. This entitles children to have the right to education enforced as a fundamental right. The road ahead, however, seems to be rough, given that the "how" and the "where to" remain ambiguous in several important respects in this otherwise significant enactment. As such right to education act (2009) ensures free and compulsory education to all but in

reality in Shrawasti it portrays a bleak picture. This section broadly analysis of the interviews of the parents, of the school going children and school teachers.

In Shrawasti almost after six years of enactment of Right to Education Act 2009,



people of rural district have not aware of the said Act. According to graph 5.1 vast majority of parents of Scheduled Caste children (82.3 percent) do not have any information about Right to Education Act 2009 they said that school teacher has never discussed about RTE.

However, only 17.7 percent parents of Scheduled Caste children were aware about the Right to Education Act. Among them only 8 percent know through media sources like news paper, radio and Television whereas 7 percent came to know through some of their friends and 2.7 percent knew about it through school teacher. Murthy (2016) in her study also reveals that 67 percent parents have not heard of RTE Act in their life yet (ibid:52). To ensure universalisation of elementary education for children, government of India by support of the State government provide free books and free uniform every year. The schools provide school uniform for children to create discipline and uniformity among children and to reduce the economic burden of the parents. In Shrawasti 88.7 percent children gets free uniform and books according to their parents in the last year. The remaining children did not get uniform and books in the previous year as they were absent from the school on the days when these things were being distributed among children. When asked for the school uniform and books from the school, the school authority/teachers distributed only books but not uniforms. These children said that they are using old uniforms for school the stitches of which have been opened.

According to Table 5.1, mostly, heads of the households of Scheduled Caste said that they send their children to government school that is 97 percent but in reality according school data and interviews conducted with kids reveals that they do not go to school regularly. Here the question is not about going to school only, but instead going to school regularly since in Shrawasti there was quite high rate of enrolment in elementary schools. For primary it is 93.34 percent enrolment whereas for upper primary it is 55.7 percent children in schools (District Report Card 2015-16:1280).

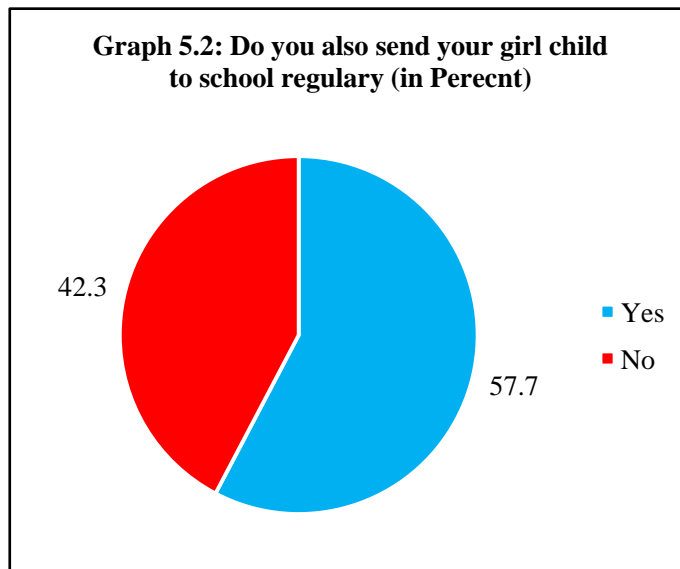
<b>Response</b>	<b>Frequency</b>	<b>in Percent</b>
Yes	293	97.7
No	7	2.3
Total	300	100

This shows a sense of inferiority among schedule caste households' heads in revealing the truth that they do not send their children to school daily. Since 66.78 percent of SC kids said that they do not go to school on regular basis. Among them the proportion was high for girls. There is not a singular reason rather various reasons to not sending their children to school such as those children who do not go to school would help them in fields or the girls would help their mothers in household chores. As, Manjrekar (2013) and Jha and Jhingran (2005) highlight that parents ask help from their children due to their low social and economic status irrespective of their genders but the division of labour works as a crucial theme in the society (ibid: 167, 91). However, these scholars write that the need of domestic help from the children in the context of economy but it is their social status which prevents them from achieving economic equality in the social order. The parents wonder that what they will do after getting education, who will give them job, our caste positions in the society does not let us uplift our status; therefore it is better to not waste time in studies rather to work for earnings.

Govinda and Bandhopadhyay (2013) argue that the causes for not sending children to school or exclusion from school is them being first generation learners and their parents or guardians are illiterate too (ibid:68). It was a fact in the Shrawasti that the parents send their children only to learn how to read and write so that their children could read any official papers. It is also a serious cause of huge dropouts among SCs.

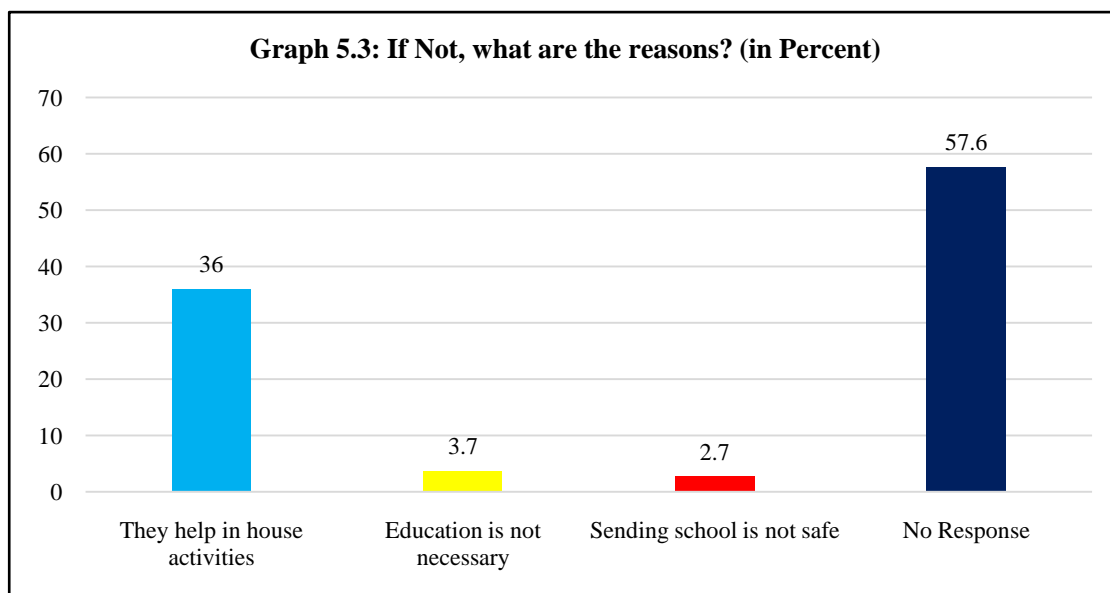
In the RTE Act 2009 provisions it is clearly stated that parents along school and local authority is responsible for accessing and completing elementary education of the child but in Shrawasti where most households are daily wage earners how could they send their children to school.

Graph 5.2 shows the overall data of school going children in Shrawasti but when we discuss about female school going children the scene is comparatively miserable



Graph 5.2 depicts around forty two percent (42.3%) parents do not send their daughters to school regularly. This percentage was derived from the total number of interviewed school going girls which was 133. It shows prevalence of huge gender inequality among SCs in sending their children to

school. In this context, Valeskar (2013), Sharma and Ramachandran (2009) and Bandhopadhyay and Subrahmanian (2013) point out that gender is recognised as key social barrier to school enrolment (ibid:112-9-138). Bandhopadhyay and Subrahmanian (2013) highlights that parental preference for male children plays a crucial role in determining household preferences and attitudes to education (ibid:133). Those 57.7 percent girls who go to school regularly are those who are mostly enrolled in class I-V. Interviews conducted with the respondents shows that those who are younger are likely to go to schools. There may be various causes behind it, such as, they are very young so they could not contribute in any kind work whether it is productive or household. Another factor which matters a lot in sending these children to school is the parents feel free and get proper time for their work without hindrance.



When it comes to the question why they do not send their girl child to school? According to graph 5.3 a large number of families 36 percent out of 42.7 percent respond that they do not send their girl child to school because they need domestic helps from them and they say finally girls have to do this in their whole life so it is very much needed for them. Whereas 3.7 percent families said that education is not compulsory for girls because they are someone else's property, they have to go to their in laws houses, they have to make contributions in household activities and reproduce children for their families.

Rest of the 2.7 percent families reported that they do not feel safe to send their daughters to school. Though, it is a small number but this is very miserable to hear because in a country like India where women are considered as second gender and her identity is associated with chastity prevents them from availing education. The reason why they do not feel safe to send their daughters to school is their growing age. They thought that other men stare at them that poses question to their chastity/identity. The parents said that these upper caste men always have a bad eye on our daughters and many times they tease our daughter on the way to school. So, if something wrong happens to our daughter who will marry them. Chanana (2006) writes in the context of safety of girls in sending schools, that the division of structure of the schools and their physical location affects girls much more than the boys. The transition from primary to upper primary school corresponds with transformation from girlhood to

womanhood that is puberty, and the social concerns affect the decisions of the parents in withdrawing their daughters from the school (ibid:215). This overall picture suggests that how household chores and marriage is closely associated with girl child however they also have equal opportunity to get education.

Case Study 1: An excerpt from the interview, Suman, the oldest among the four children of Ram Bahadur and Devanti from Chahlwa in Hariharpur Rani, is 13 years old and does not go to the school regularly because her younger siblings Raju (11.5 years old) and Mahesh (8 years old) go to school. She also had a sibling Pintu (5.5 years) who stays at home. Her mother works as labourer in her own small piece of land and also has to take care of her cattle (goats). In peak days of harvesting, she works in other's field of the neighbouring village for earning little amount of money in cash. Whatever her father earns is spent on her grandfather's health as he is suffering from asthma (respiratory disease) along with continuing fever which has not been diagnosed thoroughly yet. She does household chores such cooking, washing dishes, pasting floors with mud and cow-dung and also takes care of her younger siblings as feeding them since her mother is doing other works. Ram Bahadur works as a helper in factory based in Jalandhar, Punjab as he is educated till 10<sup>th</sup> standard. He keeps coming on festivals and in emergency.

Subrahmanian (2007) writes in the context of gender inequality in primary and secondary education that existing norms about what men and women do, and how their activities and roles are to be valued, sets their educational opportunities. Thus, households may discriminate, as often they do, against girls in favour of boys in accessing education. These are clearly relative phenomena as boys are also likely to be excluded from school in some contexts of poverty or conflict, but where children are sent to school, boys are often advantaged over girls (ibid:42). It is often assumed that women perform it is often assume that women perform household chores voluntarily and as a result of their natural instincts, rather than recognising that the division of labour is socially constructed, creating asymmetries between women and men in the distribution of resources and power. Naturalising these differences has over time translated into inbuilt social norms that define anticipated behaviour for

men and women becoming widely accepted as a cultural sanction for the unequal treatment of women.

While discussing about Right to Education Act 2009 while conducting interviews in Shrawasti district it is remarkable to notice that although, the government of India (GoI) with the support of state government implemented the Right to Education Act 2009, which clearly ensures free and compulsory education for all but in reality in the research area 29.3 percent parent face problems to get admission of their ward in government school meanwhile 11 parents reported that teacher ask for money from them as fee. It seems a crude reality that how school administration (teachers) is violating the norms.

<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	135	45
No	165	55
Total	300	100

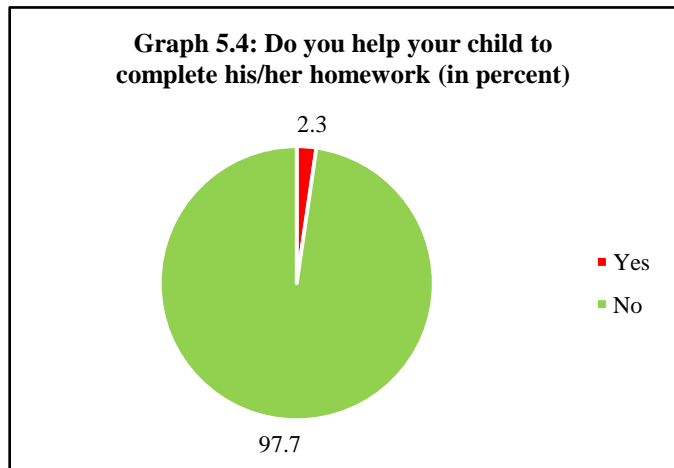
While the class room is not the only aspect of quality education what takes place in the classroom is nonetheless important and, as a unit of analysis. There are various reasons that have appeared to contribute to the quality of education. The quality of education determines the good quality of future of the child. The quality of education would be ensured through teaching and learning process. In this, the message should be conveyed through the way a child could 'learn and analyse'. According to Table 5.2 more than half of the children do not understand what the teacher has been taught in the classroom. But why the children do not understand what has been taught in the classroom? In answer to this, their parents said that, mostly teachers come from upper caste families therefore they are not interested to teach, make able to learn our children. They already have preconceived notion about our lives particularly as we are dirty since our economic status is low. The teachers thought about us that we send our children to get food for free of cost not to learn.

Case Study 2: An excerpt from a discussion with a mother of a school going child Shyam (9 years) child of class IV study in Pure Adhari village . She narrated that how the school teacher scolds and makes abusive comments on her child who was taking her permission to go to toilet because they belong to upper caste and also they have more money. In her words, the teacher said, *“You! The son of Basfor (Dom Caste) come to school to eat for free of cost provided by government so all the time you go to discharge faeces”*.

With reference to the above statement Vasavi (2015) and Jeffery (2005) write that many of the teachers due to their social and cultural background with its own logic and rationale endorse and reproduce many biases and prejudices about children (ibid: 41-2095). There is a fact that government schools have the high proportions of school going children from schedule caste communities. Universal access requires schools of equitable equality. It is important to ensure that birth in particular caste does not define one’s life chance forever. Elementary schooling should ensure comparable opportunities for understanding what has been taught (monitor) to children which also an integral part of the mandate of RTE Act 2009 as a whole.

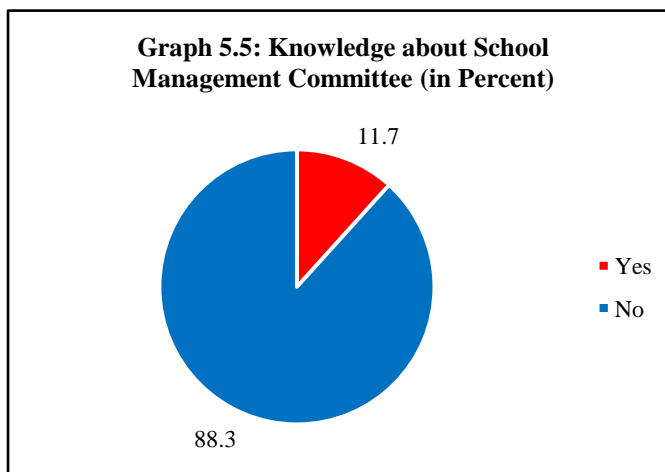
According to parents’ views 14.7 percent children do not learn in the school because they show little interest towards learning in the classrooms. Since their focus is on playing. Simultaneously, children expressed that, “we do not understand because neither the teacher nor our parents clarifies the things which have been taught once in schools. Our classmates from upper caste community understand those things because teacher responds to them politely and their family members also make them learn. It portrays the fault of the school teacher as the parents of these children are illiterate and comparatively less educated than upper caste. The other 40.3 percent parents of children gave reason of not learning their child in school is the low interest of the teacher in teaching them in schools. In this context, Jeffery (2005) writes on the basis of the study conducted in Bijnor district of Uttar Pradesh on *Chamars* (a scheduled caste), “teachers in many local schools preventing them from progressing in schools so they discriminate them on the base of their caste” (ibid:2095).

According to Graph 5.4, mostly parents (97.7 percent) were not able to help their ward to complete their homework because most of them were illiterates. Those who were literate they had had scarcity of time because they work from early morning to late evening in the fields or on the construction sites to earn livelihood for their family and



mothers too were having the same sort of problems. Jha and Jhingran (2005) on the basis of their study conducted in Uttar Pradesh, Bihar and Madhya Pradesh in the north India write that literacy and schooling of parents are positively linked in many ways with school participation pattern among their children (ibid: 120). In *Dalit* families, both parents are found to be illiterate which result inadequate help in learning and also completing the homework of their children by them. As Govinda and Bandhopadhyay (2013) write that participating in schools and successfully completing the whole cycle with no one at home to support and to understand schooling processes is a challenging task for many learners. Moreover, many of these households are from low socio-economic groups. The solution to providing support for first generation learners seems to lie in rigorous efforts by government and community based campaigns for effective school functioning (ibid: 68).

Under the provisions of RTE Act 2009, constitution of a School Management

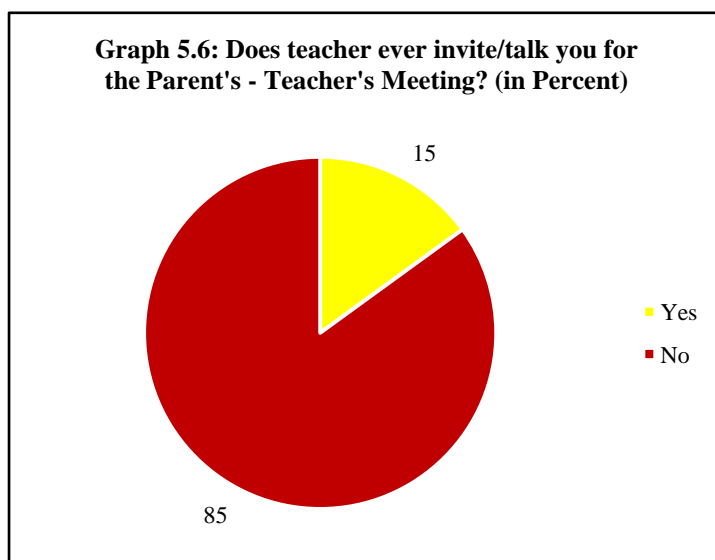


Committee (SMC) in every Government elementary school with an account of 75% of members from parents or guardians of children and 25 percent shall be from elected representatives of local authorities, from school teachers and local

educationists or children in the school by the decision of parents and committee is

mandatory as one of the points indicates in the said Act. Among the various tasks, this Committee has also been commended with the task of making the communities aware of the rights of children in relation to education, monitoring of the quality of education and the duties of State Government, local authority, school and parents, for monitoring and implementation of the midday meal program in schools and preparing an annual account of receipts and expenditure in schools. In fact, according to Graph 5.5 depicts that a huge number of parents that is 88 percent from Shrawasti reveal that they do not aware of existence of SMCs or its functions. In the context of SMCs, participation of parents in it is compulsory. Malik (2015) writes that SMCs is a provision in the RTE Act for involvement of the community and parents for better managements of schools (ibid: 27). So, it is obvious that when they even do not know about SMCs how it is possible to be part of it as a member.

According to Right to Education Act 2009, there is a provision of Parents Teacher



Meeting (PTM) under the organisation of SMC once in a month. According to Graph 5.6, in Shrawasti a huge number of people approximately 85 percent parents from them who knows about SMCs reported that teacher never invite them to school for any kind of meeting with

regard to their children or anything else. The remaining of 15 percent who know about SMCs said that they (SMC committee members from the school) ask to come to school very infrequently. There is no regular basis of meeting as mandated in SMCs curriculum. They (parents) were unable to clearly state that how many times did they attend PTM. Only 15 percent parents were invited by school teacher to attend parent teacher meeting in which teacher does not necessarily discuss the children's condition and their performance in the classroom rather call them for having signatures on the documents as formality which shows the commencement of PTMs.

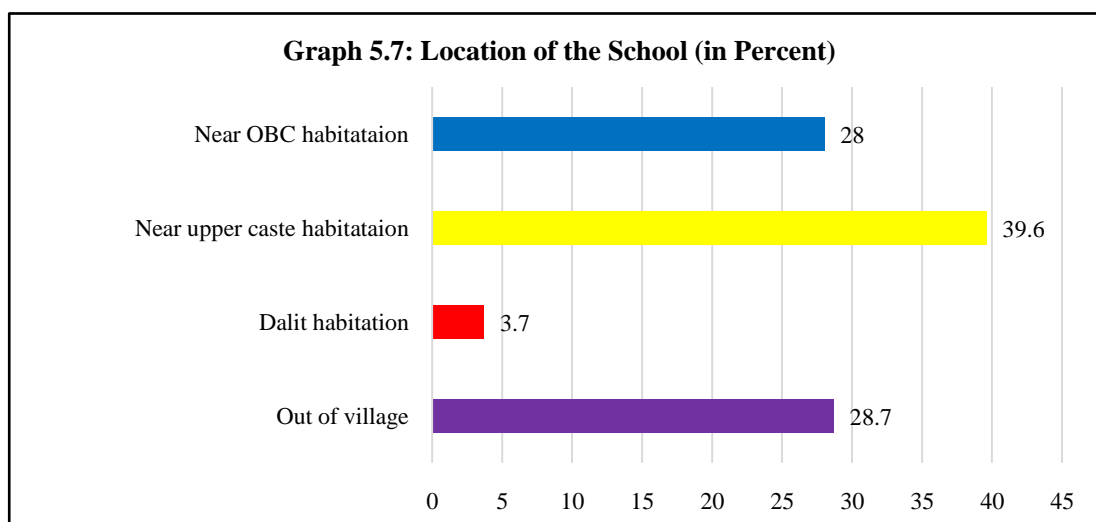
<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
Yes	40	13.3
No	260	86.7
Total	300	100

Rejoining school of the drop-outs is significant point mandated in RTE Act 2009. The Act also has a provision for every child, who is above six years of age and has not yet been admitted to any school or could not complete his/ her elementary education due to any reason, to be admitted in a class appropriate to his or her age. According to Table 5.6, 86.7 percent parents said that school does not motivate drop out children or their parents to join school again. Though, there is 93.34 percent enrolment at primary level whereas 55.7 percent (District Report Card 2015-16) for upper primary level in Shrawasti at elementary levels of schooling but it does not literally meant as the completion of elementary education. It is the fact that dropout rates in primary education particularly at upper primary level accounts high. There may be various causes and factions for dropouts such as religion, caste, class, ethnicity and gender too. Dropouts among SCs are more higher compared to other castes among them SC girls are more disadvantaged in this social construction.

To crosscheck the outcomes of the question ‘motivation for rejoining the dropouts’ it was reiterated to school staff. Their responses were totally shocking as they said, “we almost organise a meeting every month and ask its members to come and participate where we discuss about school functioning and achieving education for all kinds of goals. We ask to our members to promote rejoining schools through their parents who have dropped school for any reason”. One thing which seemed noticeable was that in the whole research period in field there was not a single formal meeting held in any of schools instead once in winters (December) school teachers were gathered at the local authority’s courtyard with some papers and asked a child to call his father (who was a member of SMC) for discussion. It was moreover a general talk related to village politics and household rather a SMC meeting where the welfare of a child/school is considered to be discussed.

Provision of schooling facilities at appropriate locations is an essential prerequisite to elementary education. In most of government elementary schools *dalit*/other marginalised community children are enrolled. Schedule caste lives in segregated

clusters because of their lower social identity (Thorat 2009: 48). Physical segregation adversely affects access to school unless the school is located within the *dalit* habitation. According to Graph 5.7, schools were mainly located outside of the SCs locality. As, it was discussed earlier in the same chapter that due to the safety measures for *dalit* girls their parents do not send them to school because of the distant location of the school from their residence. Therefore, it is noticeable that the too much distance between the school and *dalit* locality affects the education of especially girl children since parents of boys send them to school in large numbers.



It is need of the hour to invest more on the most disadvantaged and deprived to ensure that they could access the best quality elementary education so that we can proactively break the barriers, accumulated distortions of the past, this may impose a huge challenge on education planners and policy makers. Instead of pushing the burden of finances on each other, the central and state government must ensure that they shall provide better kind of education to its citizens. For that the government has to make availability of resources and to achieve it we have to create a strong and autonomous quality assurance mechanism, where all schools are made accountable to ensuring children learn and are provided a nurturing environment for development. Since the right to education is not about optimal allocation of funds rather it is about ensuring that every single child has access to education of comparable quality at all levels and it will start from the elementary level. It will be going against the spirit of this right, if we relegate the poor to as numbers for achieving goals not as citizens who needs quality to life.

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**Chapter Six**  
*Conclusion: An Overview*

## **CHAPTER- 6**

### **CONCLUSION: AN OVERVIEW**

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This study is based on social exclusion and the educational status of Scheduled Caste children, access to government school infrastructure, and participation in the everyday school life in Shrawasti district of Uttar Pradesh. In order to do this, this study has been divided into six chapter including conclusion as chapter.

According to Census 2001, 80 percents of Scheduled Caste population lives in the rural areas. The marginalised rural Scheduled Caste population works as an agricultural labourer. Even in urban areas Scheduled Caste peoples are depended on low paid jobs, mostly in the unorganised sector or barely managing to earn their daily wage. In order to survive under poor economic situations, some of them do not mind if their school- going age children add to the family income by working as a child labour. According to 2011 census the all India literacy rate of Scheduled Castes is 66.07 per cent. The Scheduled Caste which comprises a large population and scattered over the length and breadth of the country, still remaining backward in Educational level. The causes of illiteracy for Scheduled Caste children are not because of lack of school or learning system but the dropout tendency amongst the most of the students at elementary level push them out to complete basic education and for their further development.

First chapter- introduction inculcates the debates and development of elementary education, current status of educational profile of Scheduled Caste in Shrawasti and the research methodology has been discussed which provided a ripe background for this study.

Second chapter- it made an attempt to provide the ongoing discourses on social exclusion in Europe as it is emerged in first academics in European context. It gets introduced in India in the context of caste. And, lastly, the relationship between caste, social exclusion and elementary education in India and Uttar Pradesh has been depicted through various scholarly articles.

Third chapter- attempts to look up the socio-economic and educational conditions of Scheduled Caste families in Uttar Pradesh and Shrawasti. Scheduled Caste children

are denied education due to their low ascribed status from their position in the traditional social structure in relation to caste and culture. These children belong to illiterate or poorly schooled families, who fail to provide the necessary cognitive, language and social skill which is necessary for social adaptability in schools. Mostly families reside as joint family (57 percent) structure and on an average 8 members are in a family.

Fourth chapter- attempts to analyze the nature of social exclusion faced by Scheduled Caste children in availing elementary education. It also attempted to find out the relations of Scheduled Caste Children with their teacher and peer groups. As per findings of this study, a large number of population which is 59.7 percent of scheduled caste community habitats on the outer boundaries of the main village which creates hurdle to access school. In term of Physical accessibility, most of the elementary school are within the distance, which is by norm accessible for scheduled caste children but in reality dominance of upper caste people affects and make difficult for marginalised children to reach directly school. Thus, these socially excluded communities are not easily able to access schooling because they find school environment and their social setting totally different. The egalitarian character of the schools behaves differently, when they are in a situation to access school. At schools they face different types of discrimination like they were made to carry task such as cleaning the toilet, brooming the school premises, make them sit separately from the other student in the classrooms, getting meal at last and least during mid day meal. Majority of the Scheduled Castes live in the rural areas, have less access to education, as these schools are normally located in the higher caste dominated area, making them not only physically distant from Scheduled caste habitation, but also socially inaccessible as well. A considerable numbers of schools are without basic amenities like drinking water, urinal, toilets etc and those schools have these facilities the condition are pitiable and worst.

Chapter five- attempts to understand the provisions of Right to Education Act 2009 along with Right to Education, for the inclusive education of Scheduled Caste Children of Shrawasti District. As per the recommendation of Kothari commission, equal education opportunity for all in the elementary level of schooling by providing common school based on neighbourhood pattern in which all the children from caste, creed and religion of said area would attend the common school. Six percent of gross

domestic product was recommended to be allocated for education. Thus, the idea of common school for all children without any bothering of socio-economic status of the children and their family, failed to see the light of the day. The Right to Education act (2009) was passed with an aim to provide education to all the children up to the age of fourteen years. The multi-layered schooling system is prominent feature in this Act. In this system there have been chances of drop out. The provision of education from six years to fourteen years is no doubt a right time period for availing education, but this has led to the wide and deep social division, because under Article 51A (k) of Right to Education it is not the responsibility of the State to get enrolled the children into school, rather it is the fundamental duty of parents and guardians.

The Right to Education Act 2009 provides the 25 percent seats reserve for the poor economically background children's in initial stage at first standard in the private school. This has only reinforced the already existing inequality in the education system as on the one side there is a private unaided institution or school catering to the rich students and in the other side poor quality government school are catering largely to the scheduled caste students. Most of the scheduled caste students are beaten down by the economic and social deprivation. Scheduled caste are increasingly excluded from the educational system in general and particularly in the elementary level, haunted by landlessness, unemployment, and poverty. It is difficult to even think of accessing education. The caste practices have continued in India to create havoc in the rural as well as in urban areas, despite the many policies and article of constitution for the betterment of these sections. The Scheduled Caste peoples are facing discrimination even in present times. In the educational system positive discrimination continues in the form of incentives like free textbook, uniform in elementary level and scholarship, Mid Day meal. However there were many flaws for instance corruption, at level of implementing these policies. At times inadequate availability of resources leads to the failure of these measures as discussed in Chapter four, 37.7 percent of government school children's are not get mid day meal regularly and those how get food, did not according to menu only 12 percent among these 37.7 percent get food according to roster.

Despite these opportunities, since the structure and organization of the school the quality of education and teaching, physical and social access to school were influenced by the caste practices and belief that scheduled caste to be excluded from

the educational process – this resulted low enrolment, attendance and completion rate and high drop out among scheduled caste in elementary level as compare to general students. It needs to be point out that elementary education can be made accessible and meaning full to scheduled caste only through the Common schooling pattern based on neighbourhood education in which all caste, creed, community children are go to the same school without any form of hierarchy in access and participation to school activities. Effective implementation of policies and programme that are meant to protect and empower scheduled caste. Initiatives on the part of the government to promote good quality elementary education as well as free and compulsory education till 12<sup>th</sup> standard with facilities catering to the interests of the marginalized groups. Education up to 12<sup>th</sup> standard is really basic for scheduled caste because it opens the doors for employment opportunities and social mobility. According to findings, these Scheduled Caste Children who are mainly come from lower economic background ,face everyday Social Exclusion while availing education leads to dropout schools. In this manner they feel hopeless towards education since they also do not have alternative option for schooling, as their parents/ other family members are not too well educated, instead of attending to government primary and upper primary schools.

Here, I want to pose a question, where do these Scheduled Caste children stand in the education system even in the 21<sup>st</sup> century. Despite of various policies and programmes (SSA, RTE Act, 2009) related to elementary education issues of social exclusion have been noticed among the school going SCs children of 6-14 years of age in Shrawsti. The place like which is already a most backward region in Uttar Pradesh needs to look up for its welfare specifically in terms of education. The broader issue which needs to be dealt with regard to Scheduled Caste children's elementary education is to provide equitable environment. Moreover, availability of equitable environment does not necessarily mean enrolments; however, it also ensures quality education with dignity to the SC children. Since, Right to Education Act, 2009 does not proposed specific remedies for occurrence of discrimination led out to social exclusion (perpetuated by school teachers, their peer groups, who comes mainly from upper caste background) on the basis of their caste identity. So, through this study, I try to suggest that issues of social exclusion, related to one's caste identity in elementary schools should be diminished through specific monitoring. Last but not the least, this study suggest that those children (6-14) who are out of school,

one can easily found them roaming in village locality even if they are enrolled into the school should be bring back to school. Since, it is not only their economic status which push themselves out of the school system rather their caste status in the society in the form of social exclusion.

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# *Appendix*

# Social Exclusion & Elementary Education: A Study Of Scheduled Caste Children Of Shrawasti

## साक्षात्कार अनुसूची

6 से 14 वर्ष तक की आयु के स्कूल जाने वाले बच्चों के लिये

### 1. सामान्य जानकारी-

- 1.1 उत्तरदाता का नाम-..... 1.2 उम्र-.....  
1.3 लिंग: बालक-1/बालिका-2 1.4 कक्षा-.....  
1.5 उपजाति-.....

### 2. Access to school

- 2.1 आपके विद्यालय में अध्यापक जो पढ़ाते हैं वह समझ में आता है: हाँ-1/नहीं-2/कुछ-कुछ-3
- 2.2 यदि नहीं तो क्या कारण है .....
- 2.3 क्या आप कक्षा में दोबारा प्रश्न पूछते हैं: हाँ-1/नहीं-2
- 2.4 दोबारा प्रश्न पूछने पर अध्यापक द्वारा समझाया जाता है: हाँ-1/नहीं-2/  
डाँटते हैं-3/पिटार्ई करते हैं-4
- 2.5 यदि समझ में नहीं आता तो आप किस से पूछते हैं : बगल में बैठे सहपाठी से-1/उच्च जाति  
के छात्र से-2/अपनी ही जाति के छात्र से-3/होशियार छात्र से-4/टापिक छोड़ देते हैं-5
- 2.6 क्या विद्यालय द्वारा दिये जाने वाले होमवर्क करके आते हैं हाँ-1/नहीं-2
- 2.7 यदि नहीं तो शिक्षक की क्या प्रतिक्रिया रहती है : चेक नहीं करते-1/क्लास में कराते  
हैं-2/सजा मिलती है-3/पिटार्ई होती है-4/डाँटते हैं-5
- 2.8 क्या आपको प्रतिदिन मिड डे मील मिलता है: हाँ-1/नहीं -2
- 2.9 क्या आप को प्रत्येक दिन खाना रोस्टर के अनुसार मिलता है: हाँ-1/नहीं-2
- 2.10 यदि नहीं तो ज्यादातर खाने में क्या परोसा जाता है.....
- 2.11 क्या आप मिड डे मील खाते हैं : हमेंसा-1/कभी-कभी-2/ कभी नहीं -3
- 2.12 यदि नहीं खाते तो क्यों: स्वादिष्ट नहीं लगता-1/खाना खाने से बीमार हो जाते हैं-2/खाने  
में कीड़े निकलते हैं-3/खाना निम्न जाति के लोग बनाते हैं-4 /अन्य-5
- 2.13 क्या विद्यालय में मिलने वाले खाने की मात्रा से आप का पेट भर जाता है : हाँ-1/नहीं-2
- 2.14 यदि नहीं तो क्या आपको दोबारा खाना मिलता है : हाँ-1/नहीं-2/कभी-कभी-3
- 2.15 क्या आपको इस वर्ष/पिछले वर्ष विद्यालय से मुफ्त किताबें मिली हैं/थी: हाँ-1/नहीं-2

- 2.16 क्या आप को इस वर्ष/पिछले वर्ष विद्यालय से मुफ्त यूनिकार्ड मिली है/थी हाँ-1/नहीं-2
- 2.17 आप के विद्यालय में पीने के पानी का स्रोत है: हाँ-1/नहीं-2
- 2.18 यदि हाँ- तो नल-1/हैण्डपंप-2/सामुदायिक हैण्डपंप-3/कुआँ-4/अन्य-8.....
- 2.19 यदि नहीं तो कहाँ से पीते हैं .....
- 2.20 क्या आप लोगों को विद्यालय में पानी पीने में किसी प्रकार की समस्या होती है। कोई समस्या नहीं-1/ सामान्य जाति के बच्चे पहले पीते हैं-2/स्वयं नहीं पी सकते किसी अन्य के द्वारा पिलाया जाता है-3/उच्च जाति के बच्चे पानी पीने से पहले नल के मुँह का धुलकर पानी पीते हैं-4/ अन्य-4.....
- 2.21 क्या आप के विद्यालय में शौचालय की सुविधा है : हाँ-1/नहीं-2
- 2.22 क्या आप के विद्यालय में पुरुष और महिला के लिए अलग अलग शौचालय है: हाँ-1/नहीं-2
- 2.23 क्या आप विद्यालय में शौचालय का इस्तेमाल करते हैं : हाँ-1/नहीं-2
- 2.24 यदि नहीं तो क्यों : केवल मास्टर प्रयोग करते हैं-1/ गंदा रहता है-2/ताला बन्द रहता है-3/अन्य-4
- 2.25 विद्यालय में आप की कक्षा कहाँ चलती है: खुले-1/बरामन्दे में-2/कमरे में-3/ पेड़ के नीचे-4/ अन्य-4
- 2.26 क्या सभी कक्षा के लिये अलग अलग कक्षा निर्धारित है : सभी कक्षा के छात्रों को एक साथ-1 /कुछ कक्षाएँ जैसे 1-2,2-5 को एक साथ -2/6-8 एक साथ-3
- 2.27 क्या आप के विद्यालय में खेलने का सामान है: हाँ-1/नहीं-2/पता नहीं-3
- 2.28 क्या आप के विद्यालय में आपको खेलने का सामान मिलता है हाँ-1/नहीं-2
- 2.29 क्या आप विद्यालय में बच्चों के बैठने के लिए कुर्सी मेज की व्यवस्था है : सभी में-1/कुछ में-2/ कोई में नहीं -3

### 3. Participation

- 3.1 क्या आपके विद्यालय में प्रत्येक दिन प्रार्थना करायी जाती है: हाँ-1/नहीं-2/कभी-कभी-3
- 3.2 आपके विद्यालय में होने वाली प्रार्थना कौन कराता है: क्रमवार सभी को समान अवसर मिलता है-1/होसियार बच्चे कराते हैं-2/सामान्य जाति के-3/सिर्फ अनुसूचित जाति के-4/अनुसूचित जनजाति के-5/पिछड़ी जाति के-6/सभी के-7
- 3.3 आप कक्षा में हमेशा कहाँ बैठते हैं: आगे की पंक्ति में-1/मध्य पंक्ति में-2/पीछे की पंक्ति में-3/जहाँ स्थान मिलता है वहीं बैठ जाते हैं-4

- 3.4 विद्यालय की कक्षा में आगे की पंक्ति में बैठने का क्या प्रावधान हैं: होशियार बच्चे आगे बैठते हैं-1/अध्यापक के अनुसार जो होमवर्क करे और याद करके सुनायेगा वो आगे बैठेगा-2/सामान्य जाति के-3/अनुसूचित जाति के-4/अनुसूचित जनजाति के-5/पिछड़ी जाति के-6/कोई नियम नहीं-7
- 3.5 आप स्वयं कक्षा में किन-किन लोगों के साथ बैठते हैं: अपनी जाति के बच्चों के साथ-1/मुहल्ले के दोस्तों के साथ-2/सामान्य जाति के-3/अनुसूचित जाति के-4/अनुसूचित जनजाति के-5/पिछड़ी जाति के-6/किसी के भी साथ-7
- 3.6 जब कक्षा में अध्यापन हो रहा होता है तो आपकी क्या प्रतिक्रिया होती है: ध्यान से समझते हैं-1/सवाल-जवाब करते हैं-2/शांत रहते हैं-3/बोलने नहीं दिया जाता-4/अन्य-5
- 3.7 यदि शांत रहते हैं तो क्या कारण है: प्रश्न पूछने पर डांट पड़ती है-1/उत्तर न दे पाने पर पिटाई होती है-2/सहपाठी मजाक उड़ाते हैं-3/अध्यापक बोलते हैं पढ़ाते समय ध्यान क्यों नहीं देते-4
- 3.8 प्रश्न पूछने पर अध्यापक की क्या प्रतिक्रिया होती है : अध्यापक दोबारा बताते हैं व प्रोत्साहित करते हैं-1/टीचर डांटते व मारते हैं-2/जवाब नहीं देते-3/ अन्य-4.....
- 3.9 विद्यालय में खाना बनाने एवं परोसने की प्रतिक्रिया में कौन-कौन बच्चे सहयोग करते हैं : सामान्य जाति के-1/अनुसूचित जाति के-2/अनुसूचित जनजाति के-3/पिछड़ी जाति के-4/सब मिल जुल कर-5/कोई नहीं-6/होशियार बच्चे-7
- 3.10 क्या आप के विद्यालय में सभी जाति के बच्चे एक साथ बैठकर खाना खाते हैं हाँ-1/नहीं-2
- 3.11 यदि नहीं तो क्यों : .....
- 3.12 आप विद्यालय में किस जाति के बच्चों के साथ खेलते हैं: अपनी जाति के बच्चों के साथ-1/मुहल्ले के दोस्तों के साथ-2/सामान्य जाति के-3/अनुसूचित जाति के-4/अनुसूचित जनजाति के-5/पिछड़ी जाति के-6/सभी के साथ-7
- 3.13 क्या आप विद्यालय में आयोजित राष्ट्रीय पर्वों (जैसे 26 जनवरी 2 अक्टूबर 15 अगस्त) में भाग लेते हैं हाँ-1/नहीं-2
- 3.14 यदि हाँ तो किस प्रकार की सहभागिता रहती है .....

#### 4. Discrimination

- 4.1 क्या आप विद्यालय में प्रतिदिन होने वाली प्रार्थना कराने में भाग लेते हैं: हाँ-1/नहीं-2
- 4.2 यदि नहीं तो कारण बताइये:.....
- 4.3 आप विद्यालय की कक्षा में किस पंक्ति में बैठते हो : आगे की पंक्ति में-1/ मध्य की पंक्ति में-2/पिछली पंक्ति में-3
- 4.4 आगे की पंक्ति में ना बैठने का कारण.....
- 4.5 क्या विद्यालय में सभी जातियों के बच्चे मिलजुल कर खेलते हैं: हाँ-1/ नहीं-2
- 4.6 यदि नहीं तो कारण बताइये:.....
- 4.7 कक्षा में अध्यापक पढ़ाते समय किन बच्चों पर ज्यादा ध्यान देते हैं : .....
- 4.8 क्या अध्यापक कक्षा में आप के परिवार व उनसे जुड़ी हुई सांस्कृतिक गतिविधियों की चर्चा करते हैं। हाँ-1/ नहीं-2
- 4.9 यदि हाँ तो किस प्रकार की चर्चा.....
- 4.10 क्या अध्यापक कक्षा में महापुरुषों जैसे महात्मा गांधी, जवाहर लाल नेहरू की तरह कभी अनुसूचित जाति के महापुरुषों (अम्बेडकर, फूले) के जीवन और उनके योगदान की चर्चा करते हैं: हाँ-1/नहीं-2
- 4.11 यदि हाँ तो स्पष्ट करें.....
- 4.12 क्या अध्यापक विद्यालय में पढ़ाई के दौरान जाति सूचक शब्दों का प्रयोग करते हैं : हाँ-1/ नहीं-2
- 4.13 यदि हाँ तो संवाद का क्या तरीका है: नाम के बजाय जाति का प्रयोग करते हैं-1/पिता-माता के नाम से-2/ you are donkey/-3 अन्य-4
- 4.14 उच्च जाति के बच्चों का आपके प्रति व्यवहार व संवाद कैसा रहता है: सामान्य व्यवहार रहता है-1/जाति सूचक शब्दों से चिढ़ाते हैं-2/निम्न जाति के कारण धमकाते व लड़ाई करते हैं-3/विद्यालय से वापस घर लौटते समय बेवजह लड़ाई व मारपीट करते हैं-4/निम्न जाति के कारण सामान्य व्यवहार नहीं करते हैं-5
- 4.15 विद्यालय में होने वाले राष्ट्रीय या धार्मिक पर्वों में किन बच्चों की सहभागिता ज्यादा रहती है: होशियार बच्चों पर-1/होमवर्क करके और याद करके आने वाले बच्चों पर-2/ सामान्य जाति के -3/ अनुसूचित जाति के-4/ अनुसूचित जनजाति के-5/ पिछड़ी जाति के -6

- 4.16 आप से विद्यालय में होने वाले राष्ट्रीय या धार्मिक पर्वों में होने वाले कार्यों में आपको किस प्रकार के कार्य करने को कहा जाता है: मुख्य भूमिका में सहभागिता-1/मेहनत वाले कार्यों जैसे साफ-सफाई-2/कोई सहभागिता नहीं-3
- 4.17 विद्यालय में साफ-सफाई के कार्यों को कौन करता है: सफाई कर्मचारी-1/ सामान्य जाति के -2/अनुसूचित जाति के -3/अनुसूचित जनजाति के-4/पिछड़ी जाति के-5/अनुसूचित जाति की लड़कियों द्वारा -6/सभी मिलजुल कर करते हैं-7
- 4.18 आपके विद्यालय में शौचालय की सफाई कौन करता है : सफाई कर्मचारी-1/ सामान्य जाति के -2/अनुसूचित जाति के -3/ अनुसूचित जनजाति के-4/ पिछड़ी जाति के -5/ अनुसूचित जाति की लड़कियों द्वारा -6/सभी मिलजुल कर करते हैं-7/कोई नहीं-8
- 4.19 If teacher goes to toilet who is responsible to arrange or pour water before or after toilet : सामान्य जाति के -1/अनुसूचित जाति के -2/अनुसूचित जनजाति के-3/पिछड़ी जाति के-4/अनुसूचित जाति की लड़कियों द्वारा -5 रसोईया द्वारा -6/ अध्यापक स्वयं लेते हैं -7
- 4.20 विद्यालय के रसोई घर में आने जाने की अनुमति किन बच्चों को है : सामान्य जाति के-1/अनुसूचित जाति के-2/अनुसूचित जनजाति के-3/पिछड़ी जाति के -4/अनुसूचित जाति की लड़कियों द्वारा-5/सभी मिलजुल कर करते हैं-6/होशियार बच्चे-7/किसी को नहीं-8
- 4.21 क्या मिड डे मील बच्चों को परोसने से पहले अध्यापक स्वयं खाते व चखते हैं हों-1/नहीं-2
- 4.22 मास्टर जी को पीने का पानी कौन देता है : स्वयं लेते हैं-1/रसोईया द्वारा-2/होशियार बच्चे द्वारा-3/उच्च जाति के बच्चों द्वारा-4/पिछड़ी जाति द्वारा-5/एससी व एसटी के बच्चे द्वारा-6
- 4.23 क्या मिड डे मील परोसते समय अनुसूचित जाति व सामान्य जाति के बच्चों की पंक्तिया अलग-अलग लगती है: हों-1/नहीं-2
- 4.24 किन बच्चों को मिड डे मील पहले परोसा जाता है: क्रमवार सभी को समान मिलता है-1/होशियार बच्चे को-2/सामान्य जाति के बच्चों को-3/अनुसूचित जाति के बच्चों को -4/ अनुसूचित जनजाति के बच्चों को -5/पिछड़ी जाति के -6/पहले मास्टर को-7
- 4.25 क्या आपको मिलने वाले खाने से आप का पेट भर जाता है : हों-1/नहीं-2
- 4.26 यदि नहीं तो क्या दोबारा खाना परोसा जाता है: हों-1/नहीं-2
- 4.27 यदि नहीं परोसा जाता तो क्या कारण हैं.....

# Social Exclusion & Elementary Education:

## A Study Of Scheduled Caste Children Of Shrawasti

साक्षात्कार अनुसूची अभिभावकों के लिये

उत्तरदाता का नाम—.....

1. परिवार में सदस्यों की संख्या.....

2. उत्तरदाता का लिंग पुरुष-1/महिला-2

क्र. सं.	नाम	शिक्षा ( कोड: देखें- 1.1 से)	स्वास्थ्य (अच्छा 1, सामान्य 2, विकलांग 3, कुपोषित 4)	पेशा (कोड : देखें 1.2)	आय (कोड : देखें 1.3)	कार्य-स्थल (अपने गांव 1, दूसरे गांव 2, दूसरे शहर 3)
3.1	पिता					
3.2	माता					
3.3	अन्य					

कोड: 1.1 अशिक्षित-1 पूर्व-प्राथमिक (आंगनवाड़ी)-2/ प्राथमिक-3/ उच्च-प्राथमिक-4/ हॉईस्कूल-5/ इण्टर-स्कूल-6/ स्नातक-7/ अन्य-8।

कोड: 1.2 जंगल पर आधारित-1/मजदूरी-2/कृषि-3/पशुपालन-4/शहर में कमाने जाते हैं-5/सरकारी नौकरी-6/गाँव या आसपास के सम्पन्न व्यक्ति के वहाँ पूर्णकालिक मजदूर-7/गृहणी-8/ अन्य-9.....

कोड 1.3 रू0 3000 से कम-1/रू0 3001 से 5000-2/रू0 5001 से 8000-3/रू0 8001 से ऊपर-4

### परिवार के सामाजिक घटक (अवलोकन आधारित)

2.1 परिवार का स्वरूप : संयुक्त-1/एकांकी-2/अन्य-3

2.2 परिवार की आय का मुख्य स्रोत : मजदूरी-1/कृषि-2/व्यवसाय-3/सरकारी नौकरी-4/गैरसरकारी नौकरी-5/ अन्य-6

2.3 परिवार के मकान का प्रकार : झोपड़ी-1/कच्चा-2/ पक्का-3/मिश्रित-4

2.4 आप के मकान में कमरों की संख्या है : .....

2.5 आप का मकान में उपलब्ध सुविधा : शौचालय. 1/ स्नानघर .2/ रसोई घर .3/ बरामदा-4

2.6 आप का मकान में उपलब्ध संसाधन : साइकिल -1/ साइकिल मोटर-2/स्कूटर ट्रैक्टर-3 / अन्य-4

2.7 परिवार में ऊर्जा के स्रोत : एलपीजी-1/ लकड़ी-2/ बिजली-3/ केरोसिन-4/ गोबर का कंड़ा-5/ कृषि अवशिष्ट-6/ सौर ऊर्जा-7/ अन्य-8.....

- 2.8 जल आपूर्ति के साधन : सामूहिक नल-1/व्यक्तिगत नल-2/ हैण्डपंप-3/ सामुदायिक हैण्डपंप-4/ कुआँ-5/ टैंकर-6/ तालाब-7 अन्य-8.....
- 2.9 आप के मकान का गाँव में अवस्थिति : गाँव में-1/गाँव से सटा-2/गाँव से बाहर-3
- 2.10 आप के गाँव में बिजली की व्यवस्था है: : हाँ-1/नहीं-2
- 2.11 आप के मकान में बिजली की व्यवस्था है: : हाँ-1/नहीं-2
- 2.12 आप का परिवार के सामाजिक सम्बन्ध अन्य जाति के लोगो के साथ कैसे है : अच्छे-1/ कम अच्छे-2/ खराब-3/ बहुत खराब-4
- 2.13 क्या आपने घरेलू त्योहार, विवाह, उत्सव एवं मृत्यु संस्कार कार्यक्रमों में अन्य जाति के लोगों को आमत्रित करते हैं : हाँ-1/नहीं-2
- 2.14 उच्च जाति के लोगों द्वारा आपके यहाँ खाना खाने के लिये क्या नियम हैं : खाना नहीं खाते हैं-1/सभी के साथ खाते हैं-2/यदि खाना उच्च जाति के हलवाई ने बनाया हो-3/खाना खाने की व्यवस्था अलग होने पर -4
- 2.15 क्या अन्य जाति के लोग आपको त्योहार, विवाह, उत्सव एवं मृत्यु संस्कार कार्यक्रमों में बुलाते हैं : हाँ-1/नहीं-2
- 2.16 यदि बुलाते हैं तो क्या आपको अपने यहाँ खाना खिलाते हैं : हाँ-1/नहीं-2/बुलाते हैं लेकिन अलग खाने की व्यवस्था होती है-3/खाना सबसे बाद में खिलाते हैं-4
- 2.17 क्या आप के परिवार के सदस्यों की सहायता किस-किस जाति के लोग करते है : सिर्फ अपनी जाति के -1/अपनी से उच्च जाति के-2/अपनी से निम्न जाति के-3/अन्य जाति-4/सभी के-5

### 3 परिवार की आर्थिक स्थिति

- 3.1 परिवार का मासिक आय : रू0 3000 से कम-1/रू0 3001 से 5000-2/रू0 5001 से 8000-3/रू0 8001 से ऊपर-4
- 3.2 वर्तमान में कर्ज लेने की स्थिति : नही लिया है -1/बैंक-2/ गैर सरकारी संस्था-3/ महाजन -4/जमीन बंधक दोस्त या रिस्तेदार-5
- 3.3 क्या आप या परिवार के सदस्य कृषि योग्य जमीन के मालिक है : हाँ-1/नहीं-2.
- 3.4 आपके के घर की महिलाएँ घरेलू कार्यों के अलावा परिवार की जीविका चलाने में अन्य किन-किन कार्यों में सहयोग करती हैं: कृषि-1/ मजदूरी-2/ पशु पालन-3/ सरकारी नौकरी-4 /अन्य-5...
- 3.5 क्या आपके घर की महिलाओं को पुरुषों के बराबर मजदूरी मिलती है हाँ-1/नहीं-2

#### 4 शिक्षा का अधिकार

- 4.1 क्या आप अपने सभी छह से चौदह वर्ष तक के बच्चों को स्कूल भेजते हैं: हाँ-1/नहीं-2
- 4.2 क्या आप अपने लड़को की तरह लड़कियों को स्कूल भी भेजते हैं: हाँ-1/नहीं-2
- 4.3 यदि नहीं तो लड़कियों को स्कूल न भेजने के क्या कारण हैं : घर के काम में सहयोग-1/शिक्षा जरूरी नहीं-2/स्कूल भेजना सुरक्षित नहीं-3/कम उम्र में शादी करने के कारण-4
- 4.4 आपको अपने 6-14 वर्ष के बच्चों को स्कूल में दाखिला कराने में किसी प्रकार की कठिनाईयां हुईं।: .....
- 4.5 क्या आपको लगता है कि स्कूल में जो पढ़ाया जाता है वह आपके बच्चे को समझ आता है।: हाँ-1/नहीं-2
- 4.6 यदि नहीं तो क्या कारण हैं: बच्चे की स्वयं की शिक्षा के प्रति अरुचि-1/शिक्षकों का अध्यापन में उदासीनता-2
- 4.7 क्या आप अपने बच्चों को विद्यालय से मिलने वाले होमवर्क को करवाने में सहायता कर पाते हैं: हाँ-1/नहीं-2
- 4.8 क्या आपको कभी विद्यालय के शिक्षकों ने आपसे आपके बच्चों की पढ़ाई की स्थिति पर चर्चा के लिये बुलाया है हाँ-1/नहीं-2
- 4.9 क्या आपको निःशुल्क व अनिवार्य बाल शिक्षा के अधिकार अधिनियम की जानकारी है: हाँ-1/नहीं-2
- 4.10 यदि हाँ तो जानकारी कहाँ से मिली: स्कूल मास्टर द्वारा-1/समाचार पत्र, रेडियो या टी0वी0 द्वारा-2/किसी सहयोगी द्वारा-3/ अन्य-4
- 4.11 क्या आपके बच्चे को प्रत्येक वर्ष विद्यालय से मिलने वाली निःशुल्क पाठ्य-पुस्तकें, वर्दी प्राप्त होती है।: हाँ-1/नहीं-2
- 4.12 क्या आपको बच्चों को प्रतिदिन भोजन मिलता है: हाँ-1/नहीं-2
- 4.13 यदि नहीं तो क्या कारण हैं.....
- 4.14 विद्यालय में भोजन पकाने वाले का नाम व जाति क्या है.....
- 4.15 क्या आपको विद्यालय प्रबंधन समिति के विषय में जानकारी है: हाँ-1/नहीं-2
- 4.16 क्या आप विद्यालय प्रबंधन समिति के सदस्य है हाँ-1/नहीं-2
- 4.17 यदि हाँ तो समिति का गठन कब किया गया : छः माह पहले-1/ एक वर्ष पहले-2/ दो वर्ष से अधिक-3
- 4.18 क्या आपको विद्यालय प्रबंधन समिति की बैठक में बुलाया जाता है: हाँ-1/नहीं-2

- 4.19 आपको विद्यालय प्रबंधन समिति की बैठक कितने समयान्तराल में बुलाया जाता है : एक माह में-1/ दो माह में-2/ दो माह से अधिक-3
- 4.20 क्या विद्यालय प्रबंधन समिति में महिला सदस्य है: हॉ-1/नहीं-2
- 4.21 यदि हॉ तो उनकी संख्या कितनी है: 2 से कम-1/ 4 से कम-2/ 4 से अधिक-3
- 4.22 यदि हॉ तो समिति में अनुसूचित जाति की महिला की भागीदारी है हॉ-1/नहीं-2
- 4.23 क्या विद्यालय प्रबंधन समिति द्वारा अनुसूचित जाति के बच्चों की शिक्षा के लिये कोई प्रयास किया गया है: हॉ-1/नहीं-2
- 4.24 यदि हॉ तो कैसे : .....
- 4.25 क्या आपके मुहल्ले या गाँव के 6 से 14 वर्ष तक के स्कूल न जाने वाले या स्कूल छोड़ चुके बच्चों को पुनः स्कूल जाने के लिये पड़ोस के सरकारी विद्यालय के अध्यापकों ने प्रेरित किया। हॉ-1/नहीं-2
- 4.26 आपकी बस्ती से विद्यालय की दूरी कितनी है: प्राथमिक विद्यालय-एक किमी<sup>0</sup> से कम-1/एक किमी<sup>0</sup> से ज्यादा-2/उच्चतर माध्यमिक विद्यालय-एक किमी<sup>0</sup> से कम-3/एक किमी<sup>0</sup> से ज्यादा-3
- 4.27 आपके पड़ोस का सरकारी विद्यालय की अवस्थिति कहाँ पर है: गाँव से बाहर-1/दलित बस्ती के पास-2/उच्च जाति-3/पिछड़ी जाति की बस्ती के पास-4
- 4.28 यदि आपके मुहल्ले या गाँव से विद्यालय से दूरी अधिक है तो क्या विद्यालय या सरकार द्वारा निःशुल्क यातायात या आवासीय सुविधा प्रदान की जाती है। :हॉ-1/नहीं-2

**Interview Schedule For Ph.D. Research Work**

**Social Exclusion & Elementary Education:**

**A Study Of Scheduled Caste Children Of Shrawasti**

**साक्षात्कार अनुसूची अध्यापकों के लिये**

1. विद्यालय का नाम व पता.....
2. विद्यालय का प्रकार : 1 से 5 तक-1/कक्षा 6 से 8 तक-2
3. विद्यालय में शिक्षकों एवं कार्यकर्ता का विवरण:

क्र.सं	अध्यापक का नाम	उम्र (वर्ष में)	लिंग : पुरुष-1, महिला-2	पद	सामान्य-1 ओबीसी-2एससी-3 एसटी-4	आय प्रतिमाह (रु)	सरकारी-1 संविदा-2 अस्थाई-3
3.1							
3.2							
3.3							
3.4							
3.5							
3.6							
3.7							

4. नामांकित बच्चों की संख्या का विवरण:

कक्षा	नामांकन (2014-15)							
	बालक		बालिका		बालिका		कुल	
	एससी0	अन्य	एससी0	अन्य	एससी0	अन्य	एससी0	अन्य
1								
2								
3								
4								
5								
6								
7								
8								
कुल								

5. छात्र-शिक्षक अनुपात .....
6. विद्यालय की इमारत का प्रकार : कच्चा-1/पक्का-2/जर्जर-3/टेण्ट-4
7. विद्यालय की चहारदीवारी : हॉ-1/नहीं-2
8. विद्यालय में कुल कमरों की संख्या :
9. कमरों का विवरण :
  - 9.1 अध्यापकों के लिये.....
  - 9.2 पढ़ाई के लिये.....
  - 9.3 रसोई के लिये.....
10. विद्यालय में उपलब्ध सुविधायें:
  - 10.1 पीने का पानी : हॉ-1/नहीं-2
  - 10.2 शौचालय : हॉ-1/नहीं-2
  - 10.3 शौचालय महिला-पुरुष बच्चों के लिये : हॉ-1/नहीं-2
11. शौचालय की दशा : उपयोग करने लायक-1/उपयोग करने के लायक नहीं-2
12. रसोई घर : हॉ-1/नहीं-2
13. बिजली : हॉ-1/नहीं-2
14. आपके विद्यालय में कुल नामांकित बच्चे प्रतिदिन आते हैं यदि नहीं तो क्यों  
.....  
.....
15. ज्यादा से ज्यादा बच्चे विद्यालय आये इसके लिये विद्यालय द्वारा किस प्रकार का प्रयास किये गए....  
.....  
.....
16. क्या आपके विद्यालय में अभिभावक-अध्यापक मीटिंग होती है: हॉ-1/नहीं-2
17. यदि हॉ तो मीटिंग अन्तराल का विवरण दें: .....
18. क्या विद्यालय में कभी अभिभावक या बच्चों द्वारा जाति-धर्म आधारित भेदभाव होने की शिकायतें मिलती हैं.....
19. आपके द्वारा विद्यालय में जो पढ़ाया जाता है क्या वह बच्चों को समझ में आता है यदि नहीं तो क्यों.....
20. आपके द्वारा दिये गये होम वर्क क्या सभी बच्चे करके आते हैं यदि नहीं तो क्यों  
.....
21. कमजोर व पढ़ाई पर ध्यान न देने वाले बच्चे ज्यादातर किन जाति के होते हैं

- .....  
 ..... कारण .....
22. क्या आप को लगता है की किसी जाति विशेष के बच्चों ही पढने में कमजोर है |.....  
 ..... कारण .....
23. गरीब अनुसूचित जाति के बच्चों की शिक्षा में सहभागीता बढ़ाने के लिये क्या विद्यालय द्वारा कभी कोई प्रयास किया गया.....
24. क्या आपको लगता है कि सरकारी स्कूलों में केवल वही बच्चे पढ़ रहे हैं जिनके अभिभावक निजी स्कूलों की फीस देने में असमर्थ होते हैं:.....  
 .....
25. आपके विद्यालय में भोजन बनाने व परोसने वाले रसोईये के चुनाव की क्या प्रक्रिया है.....  
 .....
26. क्या आपके विद्यालय में प्रतिदिन रोस्टर सिस्टम के अनुसार खाना परोसना सम्भव हो पाता है:  
 हाँ-1 / नहीं-2
27. मध्याह्न भोजन परोसने में किन प्रकार की कठिनाईयों का सामना करना पड़ता है.....  
 .....
28. क्या आपको लगता है कि मध्याह्न भोजन योजना से विद्यालय की शैक्षिक गतिविधियों में बाधा पहुंचती है:.....  
 .....
29. आपके अनुसार सरकारी स्कूलों में नामांकन में कमी के लिए कौन-कौन से कारक जिम्मेदार हैं:.....  
 .....
30. आपके अनुसार बच्चों द्वारा स्कूल छोड़ने के क्या-क्या कारण हैं:  
 .....
31. आपके अनुसार प्राथमिक शिक्षा में सुधार के लिये क्या उपाय करने चाहिये  
 .....



# भारत का राजपत्र The Gazette of India

असाधारण

EXTRAORDINARY

भाग II — खण्ड 1

PART II — Section I

प्राधिकार से प्रकाशित

PUBLISHED BY AUTHORITY

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इस भाग में भिन्न पृष्ठ संख्या दी जाती है जिससे कि यह अलग संकलन के रूप में रखा जा सके।

Separate paging is given to this Part in order that it may be filed as a separate compilation.

MINISTRY OF LAW AND JUSTICE

(Legislative Department)

New Delhi, the 27th August, 2009/Bhadra 5, 1931(Saka)

The following Act of Parliament received the assent of the President on the 26th August, 2009, and is hereby published for general information:—

## THE RIGHT OF CHILDREN TO FREE AND COMPULSORY EDUCATION ACT, 2009

No. 35 OF 2009

[26th August, 2009.]

An Act to provide for free and compulsory education to all children of the age of six to fourteen years.

BE it enacted by Parliament in the Sixtieth Year of the Republic of India as follows:—

### CHAPTER I

#### PRELIMINARY

1. (1) This Act may be called the Right of Children to Free and Compulsory Education Act, 2009.

(2) It shall extend to the whole of India except the State of Jammu and Kashmir.

(3) It shall come into force on such date as the Central Government may, by notification in the Official Gazette, appoint.

Short title,  
extent and  
commence-  
ment.

## Definitions

2. In this Act, unless the context otherwise requires,—

(a) "appropriate Government" means—

(i) in relation to a school established, owned or controlled by the Central Government, or the administrator of the Union territory, having no legislature, the Central Government;

(ii) in relation to a school, other than the school referred to in sub-clause (i), established within the territory of—

(A) a State, the State Government;

(B) a Union territory having legislature, the Government of that Union territory;

(b) "capitation fee" means any kind of donation or contribution or payment other than the fee notified by the school;

(c) "child" means a male or female child of the age of six to fourteen years;

(d) "child belonging to disadvantaged group" means a child belonging to the Scheduled Caste, the Scheduled Tribe, the socially and educationally backward class or such other group having disadvantage owing to social, cultural, economical, geographical, linguistic, gender or such other factor, as may be specified by the appropriate Government, by notification;

(e) "child belonging to weaker section" means a child belonging to such parent or guardian whose annual income is lower than the minimum limit specified by the appropriate Government, by notification;

(f) "elementary education" means the education from first class to eighth class;

(g) "guardian", in relation to a child, means a person having the care and custody of that child and includes a natural guardian or guardian appointed or declared by a court or a statute;

(h) "local authority" means a Municipal Corporation or Municipal Council or Zila Parishad or Nagar Panchayat or Panchayat, by whatever name called, and includes such other authority or body having administrative control over the school or empowered by or under any law for the time being in force to function as a local authority in any city, town or village;

(i) "National Commission for Protection of Child Rights" means the National Commission for Protection of Child Rights constituted under section 3 of the Commissions for Protection of Child Rights Act, 2005;

(j) "notification" means a notification published in the Official Gazette;

(k) "parent" means either the natural or step or adoptive father or mother of a child;

(l) "prescribed" means prescribed by rules made under this Act;

(m) "Schedule" means the Schedule annexed to this Act;

(n) "school" means any recognised school imparting elementary education and includes—

(i) a school established, owned or controlled by the appropriate Government or a local authority;

(ii) an aided school receiving aid or grants to meet whole or part of its expenses from the appropriate Government or the local authority;

(iii) a school belonging to specified category; and

(iv) an unaided school not receiving any kind of aid or grants to meet its expenses from the appropriate Government or the local authority;

(o) "screening procedure" means the method of selection for admission of a child, in preference over another, other than a random method;

(p) "specified category", in relation to a school, means a school known as Kendriya Vidyalaya, Navodaya Vidyalaya, Sainik School or any other school having a distinct character which may be specified, by notification, by the appropriate Government;

(q) "State Commission for Protection of Child Rights" means the State Commission for Protection of Child Rights constituted under section 3 of the Commissions for Protection of Child Rights Act, 2005.

4 of 2006.

## CHAPTER II

## RIGHT TO FREE AND COMPULSORY EDUCATION

3. (1) Every child of the age of six to fourteen years shall have a right to free and compulsory education in a neighbourhood school till completion of elementary education.

Right of child to free and compulsory education.

(2) For the purpose of sub-section (1), no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing the elementary education:

Provided that a child suffering from disability, as defined in clause (i) of section 2 of the Persons with Disabilities (Equal Opportunities, Protection and Full Participation) Act, 1996, shall have the right to pursue free and compulsory elementary education in accordance with the provisions of Chapter V of the said Act.

1 of 1996.

4. Where a child above six years of age has not been admitted in any school or though admitted, could not complete his or her elementary education, then, he or she shall be admitted in a class appropriate to his or her age:

Special provisions for children not admitted to, or who have not completed, elementary education.

Provided that where a child is directly admitted in a class appropriate to his or her age, then, he or she shall, in order to be at par with others, have a right to receive special training, in such manner, and within such time-limits, as may be prescribed:

Provided further that a child so admitted to elementary education shall be entitled to free education till completion of elementary education even after fourteen years.

5. (1) Where in a school, there is no provision for completion of elementary education, a child shall have a right to seek transfer to any other school, excluding the school specified in sub-clauses (iii) and (iv) of clause (n) of section 2, for completing his or her elementary education.

Right of transfer to other school.

(2) Where a child is required to move from one school to another, either within a State or outside, for any reason whatsoever, such child shall have a right to seek transfer to any other school, excluding the school specified in sub-clauses (iii) and (iv) of clause (n) of section 2, for completing his or her elementary education.

(3) For seeking admission in such other school, the Head-teacher or in-charge of the school where such child was last admitted, shall immediately issue the transfer certificate:

Provided that delay in producing transfer certificate shall not be a ground for either delaying or denying admission in such other school:

Provided further that the Head-teacher or in-charge of the school delaying issuance of transfer certificate shall be liable for disciplinary action under the service rules applicable to him or her.

## CHAPTER III

## DUTIES OF APPROPRIATE GOVERNMENT, LOCAL AUTHORITY AND PARENTS

6. For carrying out the provisions of this Act, the appropriate Government and the local authority shall establish, within such area or limits of neighbourhood, as may be prescribed, a school, where it is not so established, within a period of three years from the commencement of this Act.

Duty of appropriate Government and local authority to establish school.

Sharing of financial and other responsibilities.

7. (1) The Central Government and the State Governments shall have concurrent responsibility for providing funds for carrying out the provisions of this Act.

(2) The Central Government shall prepare the estimates of capital and recurring expenditure for the implementation of the provisions of the Act.

(3) The Central Government shall provide to the State Governments, as grants-in-aid of revenues, such percentage of expenditure referred to in sub-section (2) as it may determine, from time to time, in consultation with the State Governments.

(4) The Central Government may make a request to the President to make a reference to the Finance Commission under sub-clause (d) of clause (3) of article 280 to examine the need for additional resources to be provided to any State Government so that the said State Government may provide its share of funds for carrying out the provisions of the Act.

(5) Notwithstanding anything contained in sub-section (4), the State Government shall, taking into consideration the sums provided by the Central Government to a State Government under sub-section (3), and its other resources, be responsible to provide funds for implementation of the provisions of the Act.

(6) The Central Government shall—

(a) develop a framework of national curriculum with the help of academic authority specified under section 29;

(b) develop and enforce standards for training of teachers;

(c) provide technical support and resources to the State Government for promoting innovations, researches, planning and capacity building.

Duties of appropriate Government.

8. The appropriate Government shall—

(a) provide free and compulsory elementary education to every child:

Provided that where a child is admitted by his or her parents or guardian, as the case may be, in a school other than a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or a local authority, such child or his or her parents or guardian, as the case may be, shall not be entitled to make a claim for reimbursement of expenditure incurred on elementary education of the child in such other school.

*Explanation.*—The term "compulsory education" means obligation of the appropriate Government to—

(i) provide free elementary education to every child of the age of six to fourteen years; and

(ii) ensure compulsory admission, attendance and completion of elementary education by every child of the age of six to fourteen years;

(b) ensure availability of a neighbourhood school as specified in section 6;

(c) ensure that the child belonging to weaker section and the child belonging to disadvantaged group are not discriminated against and prevented from pursuing and completing elementary education on any grounds;

(d) provide infrastructure including school building, teaching staff and learning equipment;

(e) provide special training facility specified in section 4;

(f) ensure and monitor admission, attendance and completion of elementary education by every child;

(g) ensure good quality elementary education conforming to the standards and norms specified in the Schedule;

- (h) ensure timely prescribing of curriculum and courses of study for elementary education; and
- (i) provide training facility for teachers.

9. Every local authority shall—

Duties of local authority.

- (a) provide free and compulsory elementary education to every child:

Provided that where a child is admitted by his or her parents or guardian, as the case may be, in a school other than a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or a local authority, such child or his or her parents or guardian, as the case may be, shall not be entitled to make a claim for reimbursement of expenditure incurred on elementary education of the child in such other school;

- (b) ensure availability of a neighbourhood school as specified in section 6;

(c) ensure that the child belonging to weaker section and the child belonging to disadvantaged group are not discriminated against and prevented from pursuing and completing elementary education on any grounds;

(d) maintain records of children up to the age of fourteen years residing within its jurisdiction, in such manner as may be prescribed;

(e) ensure and monitor admission, attendance and completion of elementary education by every child residing within its jurisdiction;

(f) provide infrastructure including school building, teaching staff and learning material;

- (g) provide special training facility specified in section 4;

(h) ensure good quality elementary education conforming to the standards and norms specified in the Schedule;

(i) ensure timely prescribing of curriculum and courses of study for elementary education;

- (j) provide training facility for teachers;

(k) ensure admission of children of migrant families;

(l) monitor functioning of schools within its jurisdiction; and

(m) decide the academic calendar.

10. It shall be the duty of every parent or guardian to admit or cause to be admitted his or her child or ward, as the case may be, to an elementary education in the neighbourhood school.

Duty of parents and guardian.

11. With a view to prepare children above the age of three years for elementary education and to provide early childhood care and education for all children until they complete the age of six years, the appropriate Government may make necessary arrangement for providing free pre-school education for such children.

Appropriate Government to provide for pre-school education.

#### CHAPTER IV

##### RESPONSIBILITIES OF SCHOOLS AND TEACHERS

12. (1) For the purposes of this Act, a school,—

Extent of school's responsibility for free and compulsory education.

(a) specified in sub-clause (i) of clause (n) of section 2 shall provide free and compulsory elementary education to all children admitted therein;

(b) specified in sub-clause (ii) of clause (n) of section 2 shall provide free and compulsory elementary education to such proportion of children admitted therein as its annual recurring aid or grants so received bears to its annual recurring expenses, subject to a minimum of twenty-five per cent.;

(c) specified in sub-clauses (iii) and (iv) of clause (n) of section 2 shall admit in class I, to the extent of at least twenty-five per cent. of the strength of that class, children belonging to weaker section and disadvantaged group in the

neighbourhood and provide free and compulsory elementary education till its completion:

Provided further that where a school specified in clause (n) of section 2 imparts pre-school education, the provisions of clauses (a) to (c) shall apply for admission to such pre-school education.

(2) The school specified in sub-clause (iv) of clause (n) of section 2 providing free and compulsory elementary education as specified in clause (c) of sub-section (1) shall be reimbursed expenditure so incurred by it to the extent of per-child-expenditure incurred by the State, or the actual amount charged from the child, whichever is less, in such manner as may be prescribed:

Provided that such reimbursement shall not exceed per-child-expenditure incurred by a school specified in sub-clause (i) of clause (n) of section 2:

Provided further that where such school is already under obligation to provide free education to a specified number of children on account of it having received any land, building, equipment or other facilities, either free of cost or at a concessional rate, such school shall not be entitled for reimbursement to the extent of such obligation.

(3) Every school shall provide such information as may be required by the appropriate Government or the local authority, as the case may be.

No capitation fee and screening procedure for admission.

13. (1) No school or person shall, while admitting a child, collect any capitation fee and subject the child or his or her parents or guardian to any screening procedure.

(2) Any school or person, if in contravention of the provisions of sub-section (1),—

(a) receives capitation fee, shall be punishable with fine which may extend to ten times the capitation fee charged;

(b) subjects a child to screening procedure, shall be punishable with fine which may extend to twenty-five thousand rupees for the first contravention and fifty thousand rupees for each subsequent contraventions.

Proof of age for admission.

14. (1) For the purposes of admission to elementary education, the age of a child shall be determined on the basis of the birth certificate issued in accordance with the provisions of the Births, Deaths and Marriages Registration Act, 1886 or on the basis of such other document, as may be prescribed.

(2) No child shall be denied admission in a school for lack of age proof.

6 of 1886.

No denial of admission.

15. A child shall be admitted in a school at the commencement of the academic year or within such extended period as may be prescribed:

Provided that no child shall be denied admission if such admission is sought subsequent to the extended period:

Provided further that any child admitted after the extended period shall complete his studies in such manner as may be prescribed by the appropriate Government.

Prohibition of holding back and expulsion.

16. No child admitted in a school shall be held back in any class or expelled from school till the completion of elementary education.

Prohibition of physical punishment and mental harassment to child.

17. (1) No child shall be subjected to physical punishment or mental harassment.

(2) Whoever contravenes the provisions of sub-section (1) shall be liable to disciplinary action under the service rules applicable to such person.

No School to be established without obtaining certificate of recognition.

18. (1) No school, other than a school established, owned or controlled by the appropriate Government or the local authority, shall, after the commencement of this Act, be established or function, without obtaining a certificate of recognition from such authority, by making an application in such form and manner, as may be prescribed.

(2) The authority prescribed under sub-section (1) shall issue the certificate of recognition in such form, within such period, in such manner, and subject to such conditions, as may be prescribed:

Provided that no such recognition shall be granted to a school unless it fulfils norms and standards specified under section 19.

(3) On the contravention of the conditions of recognition, the prescribed authority shall, by an order in writing, withdraw recognition:

Provided that such order shall contain a direction as to which of the neighbourhood school, the children studying in the derecognised school, shall be admitted:

Provided further that no recognition shall be so withdrawn without giving an opportunity of being heard to such school, in such manner, as may be prescribed.

(4) With effect from the date of withdrawal of the recognition under sub-section (3), no such school shall continue to function.

(5) Any person who establishes or runs a school without obtaining certificate of recognition, or continues to run a school after withdrawal of recognition, shall be liable to fine which may extend to one lakh rupees and in case of continuing contraventions, to a fine of ten thousand rupees for each day during which such contravention continues.

19. (1) No school shall be established, or recognised, under section 18, unless it fulfils the norms and standards specified in the Schedule.

Norms and standards for school.

(2) Where a school established before the commencement of this Act does not fulfil the norms and standards specified in the Schedule, it shall take steps to fulfil such norms and standards at its own expenses, within a period of three years from the date of such commencement.

(3) Where a school fails to fulfil the norms and standards within the period specified under sub-section (2), the authority prescribed under sub-section (1) of section 18 shall withdraw recognition granted to such school in the manner specified under sub-section (3) thereof.

(4) With effect from the date of withdrawal of recognition under sub-section (3), no school shall continue to function.

(5) Any person who continues to run a school after the recognition is withdrawn, shall be liable to fine which may extend to one lakh rupees and in case of continuing contraventions, to a fine of ten thousand rupees for each day during which such contravention continues.

20. The Central Government may, by notification, amend the Schedule by adding to, or omitting therefrom, any norms and standards.

Power to amend Schedule.

21. (1) A school, other than a school specified in sub-clause (iv) of clause (n) of section 2, shall constitute a School Management Committee consisting of the elected representatives of the local authority, parents or guardians of children admitted in such school and teachers:

School Management Committee.

Provided that atleast three-fourth of members of such Committee shall be parents or guardians:

Provided further that proportionate representation shall be given to the parents or guardians of children belonging to disadvantaged group and weaker section:

Provided also that fifty per cent. of Members of such Committee shall be women.

(2) The School Management Committee shall perform the following functions, namely:—

- (a) monitor the working of the school;
- (b) prepare and recommend school development plan;
- (c) monitor the utilisation of the grants received from the appropriate Government or local authority or any other source; and
- (d) perform such other functions as may be prescribed.

22. (1) Every School Management Committee, constituted under sub-section (1) of section 21, shall prepare a School Development Plan, in such manner as may be prescribed.

School Development Plan.

(2) The School Development Plan so prepared under sub-section (1) shall be the basis for the plans and grants to be made by the appropriate Government or local authority, as the case may be.

Qualifications for appointment and terms and conditions of service of teachers.

23. (1) Any person possessing such minimum qualifications, as laid down by an academic authority, authorised by the Central Government, by notification, shall be eligible for appointment as a teacher.

(2) Where a State does not have adequate institutions offering courses or training in teacher education, or teachers possessing minimum qualifications as laid down under sub-section (1) are not available in sufficient numbers, the Central Government may, if it deems necessary, by notification, relax the minimum qualifications required for appointment as a teacher, for such period, not exceeding five years, as may be specified in that notification:

Provided that a teacher who, at the commencement of this Act, does not possess minimum qualifications as laid down under sub-section (1), shall acquire such minimum qualifications within a period of five years.

(3) The salary and allowances payable to, and the terms and conditions of service of, teachers shall be such as may be prescribed.

Duties of teachers and redressal of grievances.

24. (1) A teacher appointed under sub-section (1) of section 23 shall perform the following duties, namely:—

(a) maintain regularity and punctuality in attending school;

(b) conduct and complete the curriculum in accordance with the provisions of sub-section (2) of section 29;

(c) complete entire curriculum within the specified time;

(d) assess the learning ability of each child and accordingly supplement additional instructions, if any, as required;

(e) hold regular meetings with parents and guardians and apprise them about the regularity in attendance, ability to learn, progress made in learning and any other relevant information about the child; and

(f) perform such other duties as may be prescribed.

(2) A teacher committing default in performance of duties specified in sub-section (1), shall be liable to disciplinary action under the service rules applicable to him or her:

Provided that before taking such disciplinary action, reasonable opportunity of being heard shall be afforded to such teacher.

(3) The grievances, if any, of the teacher shall be redressed in such manner as may be prescribed.

Pupil-Teacher Ratio.

25. (1) Within six months from the date of commencement of this Act, the appropriate Government and the local authority shall ensure that the Pupil-Teacher Ratio, as specified in the Schedule, is maintained in each school.

(2) For the purpose of maintaining the Pupil-Teacher Ratio under sub-section (1), no teacher posted in a school shall be made to serve in any other school or office or deployed for any non-educational purpose, other than those specified in section 27.

Filling up vacancies of teachers.

26. The appointing authority, in relation to a school established, owned, controlled or substantially financed by funds provided directly or indirectly by the appropriate Government or by a local authority, shall ensure that vacancy of teacher in a school under its control shall not exceed ten per cent. of the total sanctioned strength.

Prohibition of deployment of teachers for non-educational purposes.

27. No teacher shall be deployed for any non-educational purposes other than the decennial population census, disaster relief duties or duties relating to elections to the local authority or the State Legislatures or Parliament, as the case may be.

Prohibition of private tuition by teacher.

28. No teacher shall engage himself or herself in private tuition or private teaching activity.

## CHAPTER V

## CURRICULUM AND COMPLETION OF ELEMENTARY EDUCATION

29. (1) The curriculum and the evaluation procedure for elementary education shall be laid down by an academic authority to be specified by the appropriate Government, by notification.

Curriculum and evaluation procedure.

(2) The academic authority, while laying down the curriculum and the evaluation procedure under sub-section (1), shall take into consideration the following, namely:—

- (a) conformity with the values enshrined in the Constitution;
- (b) all round development of the child;
- (c) building up child's knowledge, potentiality and talent;
- (d) development of physical and mental abilities to the fullest extent;
- (e) learning through activities, discovery and exploration in a child friendly and child-centered manner;
- (f) medium of instructions shall, as far as practicable, be in child's mother tongue;
- (g) making the child free of fear, trauma and anxiety and helping the child to express views freely;
- (h) comprehensive and continuous evaluation of child's understanding of knowledge and his or her ability to apply the same.

30. (1) No child shall be required to pass any Board examination till completion of elementary education.

Examination and completion certificate.

(2) Every child completing his elementary education shall be awarded a certificate, in such form and in such manner, as may be prescribed.

## CHAPTER VI

## PROTECTION OF RIGHT OF CHILDREN

31. (1) The National Commission for Protection of Child Rights constituted under section 3, or, as the case may be, the State Commission for Protection of Child Rights constituted under section 17, of the Commissions for Protection of Child Rights Act, 2005, shall, in addition to the functions assigned to them under that Act, also perform the following functions, namely:—

Monitoring of child's right to education.

- (a) examine and review the safeguards for rights provided by or under this Act and recommend measures for their effective implementation;
- (b) inquire into complaints relating to child's right to free and compulsory education; and
- (c) take necessary steps as provided under sections 15 and 24 of the said Commissions for Protection of Child Rights Act.

(2) The said Commissions shall, while inquiring into any matters relating to child's right to free and compulsory education under clause (c) of sub-section (1), have the same powers as assigned to them respectively under sections 14 and 24 of the said Commissions for Protection of Child Rights Act.

(3) Where the State Commission for Protection of Child Rights has not been constituted in a State, the appropriate Government may, for the purpose of performing the functions specified in clauses (a) to (c) of sub-section (1), constitute such authority, in such manner and subject to such terms and conditions, as may be prescribed.

32. (1) Notwithstanding anything contained in section 31, any person having any grievance relating to the right of a child under this Act may make a written complaint to the local authority having jurisdiction.

Redressal of grievances.

(2) After receiving the complaint under sub-section (1), the local authority shall decide the matter within a period of three months after affording a reasonable opportunity of being heard to the parties concerned.

(3) Any person aggrieved by the decision of the local authority may prefer an appeal to the State Commission for Protection of Child Rights or the authority prescribed under sub-section (3) of section 31, as the case may be.

(4) The appeal preferred under sub-section (3) shall be decided by State Commission for Protection of Child Rights or the authority prescribed under sub-section (3) of section 31, as the case may be, as provided under clause (c) of sub-section (1) of section 31.

Constitution of National Advisory Council.

33. (1) The Central Government shall constitute, by notification, a National Advisory Council, consisting of such number of Members, not exceeding fifteen, as the Central Government may deem necessary, to be appointed from amongst persons having knowledge and practical experience in the field of elementary education and child development.

(2) The functions of the National Advisory Council shall be to advise the Central Government on implementation of the provisions of the Act in an effective manner.

(3) The allowances and other terms and conditions of the appointment of Members of the National Advisory Council shall be such as may be prescribed.

Constitution of State Advisory Council.

34. (1) The State Government shall constitute, by notification, a State Advisory Council consisting of such number of Members, not exceeding fifteen, as the State Government may deem necessary, to be appointed from amongst persons having knowledge and practical experience in the field of elementary education and child development.

(2) The functions of the State Advisory Council shall be to advise the State Government on implementation of the provisions of the Act in an effective manner.

(3) The allowances and other terms and conditions of appointment of Members of the State Advisory Council shall be such as may be prescribed.

## CHAPTER VII

### MISCELLANEOUS

Power to issue directions.

35. (1) The Central Government may issue such guidelines to the appropriate Government or, as the case may be, the local authority, as it deems fit for the purposes of implementation of the provisions of this Act.

(2) The appropriate Government may issue guidelines and give such directions, as it deems fit, to the local authority or the School Management Committee regarding implementation of the provisions of this Act.

(3) The local authority may issue guidelines and give such directions, as it deems fit, to the School Management Committee regarding implementation of the provisions of this Act.

Previous sanction for prosecution.

36. No prosecution for offences punishable under sub-section (2) of section 13, sub-section (5) of section 18 and sub-section (5) of section 19 shall be instituted except with the previous sanction of an officer authorised in this behalf, by the appropriate Government, by notification.

Protection of action taken in good faith.

37. No suit or other legal proceeding shall lie against the Central Government, the State Government, the National Commission for Protection of Child Rights, the State Commission for Protection of Child Rights, the local authority, the School Management Committee or any person, in respect of anything which is in good faith done or intended to be done, in pursuance of this Act, or any rules or order made thereunder.

Power of appropriate Government to make rules.

38. (1) The appropriate Government may, by notification, make rules, for carrying out the provisions of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such rules may provide for all or any of the following matters, namely:—

(a) the manner of giving special training and the time-limit thereof, under first proviso to section 4;

(b) the area or limits for establishment of a neighbourhood school, under section 6;

(c) the manner of maintenance of records of children up to the age of fourteen years, under clause (d) of section 9;

(d) the manner and extent of reimbursement of expenditure, under sub-section (2) of section 12;

(e) any other document for determining the age of child under sub-section (1) of section 14;

(f) the extended period for admission and the manner of completing study if admitted after the extended period, under section 15;

(g) the authority, the form and manner of making application for certificate of recognition, under sub-section (1) of section 18;

(h) the form, the period, the manner and the conditions for issuing certificate of recognition, under sub-section (2) of section 18;

(i) the manner of giving opportunity of hearing under second proviso to sub-section (3) of section 18;

(j) the other functions to be performed by School Management Committee under clause (d) of sub-section (2) of section 21;

(k) the manner of preparing School Development Plan under sub-section (1) of section 22;

(l) the salary and allowances payable to, and the terms and conditions of service of, teacher, under sub-section (3) of section 23;

(m) the duties to be performed by the teacher under clause (f) of sub-section (1) of section 24;

(n) the manner of redressing grievances of teachers under sub-section (3) of section 24;

(o) the form and manner of awarding certificate for completion of elementary education under sub-section (2) of section 30;

(p) the authority, the manner of its constitution and the terms and conditions therefor, under sub-section (3) of section 31;

(q) the allowances and other terms and conditions of appointment of Members of the National Advisory Council under sub-section (3) of section 33;

(r) the allowances and other terms and conditions of appointment of Members of the State Advisory Council under sub-section (3) of section 34.

(3) Every rule made under this Act and every notification issued under sections 20 and 23 by the Central Government shall be laid, as soon as may be after it is made, before each House of Parliament, while it is in session, for a total period of thirty days which may be comprised in one session or in two or more successive sessions, and if, before the expiry of the session immediately following the session or the successive sessions aforesaid, both Houses agree in making any modification in the rule or notification or both Houses agree that the rule or notification should not be made, the rule or notification shall thereafter have effect only in such modified form or be of no effect, as the case may be; so, however, that any such modification or annulment shall be without prejudice to the validity of anything previously done under that rule or notification.

(4) Every rule or notification made by the State Government under this Act shall be laid, as soon as may be after it is made, before the State Legislatures.

## THE SCHEDULE

(See sections 19 and 25)

## NORMS AND STANDARDS FOR A SCHOOL

Sl. No.	Item	Norms and Standards
1.	Number of teachers:	
	(a) For first class to fifth class	<p>Admitted children      Number of teachers</p> <p>Up to Sixty              Two</p> <p>Between sixty-one to      Three</p> <p>ninety</p> <p>Between Ninety-one to      Four</p> <p>one hundred and      twenty</p> <p>Between One hundred      Five</p> <p>and twenty-one to two      hundred</p> <p>Above One hundred      Five plus one Head-</p> <p>and fifty children      teacher</p> <p>Above Two hundred      Pupil-Teacher Ratio</p> <p>children                  (excluding Head-</p> <p>   teacher) shall not</p> <p>   exceed forty.</p>
	(b) For sixth class to eighth class	<p>(1) At least one teacher per class so that there shall be at least one teacher each for—</p> <p>(i) Science and Mathematics;</p> <p>(ii) Social Studies;</p> <p>(iii) Languages.</p> <p>(2) At least one teacher for every thirty-five children.</p> <p>(3) Where admission of children is above one hundred—</p> <p>(i) a full time head-teacher;</p> <p>(ii) part time instructors for—</p> <p>(A) Art Education;</p> <p>(B) Health and Physical Education;</p> <p>(C) Work Education.</p>
2.	Building	<p>All-weather building consisting of—</p> <p>(i) at least one class-room for every teacher and an office-cum-store-cum-Head teacher's room;</p> <p>(ii) barrier-free access;</p> <p>(iii) separate toilets for boys and girls;</p> <p>(iv) safe and adequate drinking water facility to all children;</p> <p>(v) a kitchen where mid-day meal is cooked in the school;</p> <p>(vi) Playground;</p>

Sl. No.	Item	Norms and Standards
		(vii) arrangements for securing the school building by boundary wall or fencing.
3.	Minimum number of working days/instructional hours in an academic year	(i) two hundred working days for first class to fifth class; (ii) two hundred and twenty working days for sixth class to eighth class; (iii) eight hundred instructional hours per academic year for first class to fifth class; (iv) one thousand instructional hours per academic year for sixth class to eighth class.
4.	Minimum number of working hours per week for the teacher	forty-five teaching including preparation hours.
5.	Teaching learning equipment	Shall be provided to each class as required.
6.	Library	There shall be a library in each school providing newspaper, magazines and books on all subjects, including story-books.
7.	Play material, games and sports equipment	Shall be provided to each class as required.

T.K. VISWANATHAN,  
*Secretary to the Govt. of India.*

**Uttar Pradesh Shasan  
Shiksha Anubhag - 5**

In pursuance of the provisions of clause 3 of Article 348 of the Constitution, the Governor is pleased to order the publication of the following English translation of notification no : /79-5-2011-29/09 dated 2011.

No : 2510 /79-5-2011-29/09

Lucknow : Dated : Jul 9 2011

**NOTIFICATION**

In exercise of the powers conferred by section 38 of the Right of Children to Free and Compulsory Education Act, 2009 (Act no. 35 of 2009) and in supersession of all existing rules and orders on the subject, the Governor is pleased to make the following rules for the purpose of implementation of the provisions of the aforesaid Act.

**THE UTTAR PRADESH RIGHT OF CHILDREN TO FREE AND COMPULSORY  
EDUCATION RULES, 2011**

**PART I  
PRELIMINARY**

- |   |          |  |
|---|----------|--|
| <b>Short title, extent and commencement</b> | <b>1</b> | <b>(1) These rules may be called the Uttar Pradesh Right of Children to Free and Compulsory Education Rules, 2011.</b><br><br><b>(2) They shall extend to the whole of Uttar Pradesh.</b><br><br><b>(3) They shall come into force at once and shall remain in force subject to the condition that adequate funds will continually made available by the Central Government.</b>   |
| <b>Definitions</b>                          | <b>2</b> | <b>(1) In these rules, unless the context otherwise requires, -</b><br><br><b>a) "Act" means the Right of Children to Free and Compulsory Education Act, 2009;</b><br><br><b>b) "anganwadi" means an Anganwadi Centre established under the Integrated Child Development Services Scheme of the Ministry of Women and Child Development of the Government of India;</b><br><br><b>c) "appointed date" means the date of commencement of the Act i.e. April 1, 2010;</b><br><br><b>d) "Chapter", "section" and "Schedule" means respectively Chapter, section of, and Schedule to, the Act;</b> |

- c) "form" means a form given in the Appendix to these rules;
- f) "neighbourhood" means a population area specified in rule 4;
- g) "pupil cumulative record" means record of the progress of the child based on comprehensive and continuous evaluation;
- h) "school mapping" means planning school location to overcome social barriers and geographical distance;
- i) "specified norms" means the norms and standards specified in the Schedule to the Act;
- j) "Zila Shiksha Adhikari" means a District Level Officer in Department of Basic Education or Department of Secondary Education, as the case may be.

(2) Words and expressions used in these rules not defined but defined in the Act shall have the same meanings respectively assigned to them in the Act.

## PART II RIGHT OF CHILDREN TO FREE AND COMPULSORY EDUCATION

### Special Training (section-4)

3

(1) The School Management Committee/ local authority shall within the area of jurisdiction thereof, identify never enrolled or school dropout children above the age of 6 years, get them admitted in a class appropriate to their age in their neighbourhood school, assess their learning level and accordingly organize special training for them as required in the following manner, namely:-

- a) the special training shall be based on specially designed, age appropriate learning material, approved by the State Council for Educational Research and Training;
- b) it shall be provided in classes held on the premises of the school, or through classes organized in safe residential facilities;
- c) it shall be provided by teachers working in the school, or by persons specially appointed for the purpose;
- d) the duration of special training shall be for a minimum period of three months which may be extended, based on periodical assessment of learning progress, for a maximum period not exceeding two years.

(2) The child shall, upon induction into the age appropriate class, after special training, continue to receive special attention by the teacher to enable him/her to successfully integrate with the rest of the class,

academically and emotionally.

**PART III**  
**DUTIES OF THE STATE GOVERNMENT AND LOCAL AUTHORITY**

- Areas or limits of neighbourhood (section-6)**      4      (1) The area or limit of neighbourhood within which a school has to be established by the Committee authorized by the State Government. shall be as under-
- a) in respect of children in classes I-V, a school shall be established in habitation which has no school within a distance of 1.0 Km. and has population of at least 300;
  - b) in respect of children in classes VI-VIII, a school shall be established in habitation which has no school within a distance of 3.0 km. and has population of at least 800.

**Explanation:** For the purposes of this rule the expression "Committee authorized by the State Government" shall mean the Committee established under section-10 or section -10 A, as the case may be, of the Uttar Pradesh Basic Education Act, 1972.

(2) For children from such areas where it is not possible to provide school within the radius of neighbourhood specified under sub-rule (1), the State Government shall make adequate arrangements, such as free transportation, residential facilities etc. in relaxation of the provisions specified under sub-rule (1).

(3) The local authority i.e. Gram Panchayat/Nagar Nigam/Nagar Palika/Nagar Panchayat as the case may be shall identify a neighbourhood school where children can be admitted and make such information public for each habitation within its jurisdiction.

(4) In respect of children with disability, which prevent them from accessing the school, the local authority with the prior approval of the Zila Shiksha Adhikari, shall endeavour to make appropriate and safe transportation arrangements for them to attend school and complete elementary education.

(5) The local authority shall ensure that access of children to the school is not hindered on account of social and cultural factors.

- Duties of State Government and local authority (section-8 and 9)**      5      (1) A child attending a school of the State Government or local authority referred to in sub-clause (i) of clause (n) of section 2 of the Act a child attending a school referred to in sub-clause (ii) of clause (n) of section 2 of the Act in pursuance of clause (b) of sub-section (1) of section 12 of the Act and a child attending a school referred to in sub-clause (iii) and (iv) of clause (n) of section 2 of the Act in pursuance of clause (c) of sub-

section (1) of section 12 of the Act shall be entitled to free textbooks each year and uniform once in each year:

Provided that a child with disability shall also be provided free special learning, support material and equipments.

**Explanation:** In respect of the child admitted in pursuance of clause (b) of sub-section (1) of section 12 and a child admitted in pursuance of clause (c) of sub-section (1) of section 12, the responsibility of providing the free entitlement shall be of the school referred to in sub-clause (ii) of clause (n) of section 2 and of sub-clauses (iii) and (iv) of clause (n) of section 2, respectively.

(2) For the purposes of determining and establishing neighbourhood schools, the local authority (Gram Panchayat/Nagar Nigam/Nagar Palika/Nagar Panchayat, as the case may be) shall undertake school mapping, and identify all children, including children in remote areas, children with disability, children belonging to disadvantaged group, children belonging to weaker section and children referred to in section 4, latest by 31<sup>st</sup> March, and every year.

(3) The local authority shall be responsible to ensure that no child is subjected to caste, class, religious or gender abuse or discrimination in the school.

(4) The local authority shall ensure that a child belonging to a weaker section and a child belonging to disadvantaged group is not segregated or discriminated against in the classroom, during mid day meals, in the play grounds, in the use of common drinking water and toilet facilities, and in the cleaning of toilets or classrooms.

**Maintenance of records of children by local authority ((section-9 (d))**

6 (1) The local authority (Gram Panchayat/Nagar Nigam/Nagar Palika/Nagar Panchayat, as the case may be) shall maintain a record of all children, in its jurisdiction, through a survey, from their birth till they attain 14 years of age.

(2) A unique identity number shall be allotted to each child by the Zila Shiksha Adhikari to ensure and monitor enrolment, attendance, learning achievement and completion of elementary education of every child.

(3) The record, referred to in sub-rule (1), shall be -

- a) updated annually ;
- b) maintained transparently, in the public domain, and used for the purposes of ensuring and monitoring admission, attendance and completion of elementary education by every child residing within its jurisdiction.

(4) The record, referred to in sub-rule (1) shall, in respect of every child, be maintained on the prescribed format including the following detail:-

- a) name, sex, date of birth, place of birth;
- b) parents' or guardians' name, address, occupation;
- c) pre-primary school/anganwadi centre where the child attends (up to the age of 6 years);
- d) elementary school where child is admitted;
- e) present address of the child;
- f) class in which the child is studying;
- g) for children between age of 6-14 years, if education is discontinued in the territorial jurisdiction of the local authority, the cause of such discontinuance;
- h) whether the child belongs to the weaker section within the meaning of clause (e) of section 2 of the Act;
- i) whether the child belongs to a disadvantaged group within the meaning of clause (d) of section 2 of the Act;
- j) details of children requiring special facilities or residential facilities on account of migration and sparse population, age appropriate admission and disability.

(5) The local authority shall ensure that the names of all children enrolled in the schools under its jurisdiction are publicly displayed in each school.

(6) The Zila Shiksha Adhikari shall ensure that the information referred to in sub-rule (4) is displayed and updated on the district website.

#### **PART IV RESPONSIBILITIES OF SCHOOLS AND TEACHERS**

**Admission of children belonging to weaker section and disadvantaged group  
(section-12 (1) (c))**

- 7 (1) The schools referred to in sub-clauses (iii) and (iv) of clause (n) of section 2 shall ensure that children admitted in pursuance of clause (c) to section 12 (1) shall not be segregated from the other children in the classrooms nor shall their classes be held at places and timings different from the classes held for the other children.

(2) The schools referred to in sub-clauses (iii) and (iv) of clause (n) of section 2 shall ensure that children admitted in pursuance of clause (c) to section 12 (1) shall not be discriminated from the rest of the children in any manner pertaining to entitlements and facilities such as textbooks, library and Information, Communication and Technology (ICT) facilities, extra-curricular activities and sports.

(3) The areas or limits of neighbourhood specified in rule 4 (1) shall apply to admissions made in pursuance of clause (c) to section 12 (1):

Provided that the school may, for the purposes of filling up the requisite percentage of seats for children referred to in clause (c) to section 12 (1), extend these limits with the prior approval of the State Government.

(4) The local authority (Gram Panchayat/Nagar Nigam/Nagar Palika/Nagar Panchayat, as the case may be) shall maintain a name-wise list and record of all children belonging to weaker section and disadvantaged group, studying in private and specified category schools under its jurisdiction,

**Admission of children and reimbursement of per-child expenditure by the State Government**

**((section-12 (1) (b) and (c) and section-12 (2))**

8 (1) The process of admission of children referred to in clauses (b) and (c) of section 12 (1) shall be totally transparent. The detail of such children applying for admission shall be maintained by the school regularly, which shall include the name, address, sex, caste, date of birth of the child and the name, address, occupation and monthly income of father/mother/guardian, detail of whether child belongs to weaker section or disadvantaged group. Such information shall be made public through website. Out of the total applicants, all the children who applied for admission, but not admitted for whatsoever reason, shall be informed in writing with the reason thereof. It shall also be binding for the school to follow the process of admission prescribed by the State Government from time to time.

(2) The total annual recurring expenditure incurred by the State Government, from its own funds, and funds provided by the Central Government and by any other authority on elementary education in respect of all schools established, owned or controlled by it or by the local authority, divided by the total number of children enrolled in all such schools as on 30<sup>th</sup> September, shall be the per-child expenditure incurred by the State Government.

**Explanation-** For the purpose of determining the per-child expenditure, the expenditure incurred by the State Government or local authority on schools referred to in sub-clause (ii) of clause (n) of section 2 and the children enrolled in such schools shall not be included.

(3) Every school referred to in sub-clause (iv) of clause (n) of section 2 shall maintain a separate bank account in respect of the amount received by it as reimbursement under sub-section (2) of section 12.

(4) Every school referred to in sub-rule (3) seeking reimbursement, shall provide the list of children, with their unique identity number and details of item-wise expenditure incurred by the school with all requisite details along with evidence on the form prescribed by the Director of Education (Basic) by 31<sup>st</sup> October of every year:

Provided that where such schools are already under obligation to provide free education to a specified number of children on account of it having received any land, building equipment or other facilities either free of cost or at a concessional rate, such schools shall not be entitled for reimbursement to the extent of such obligation.

(5) The Zila Shiksha Adhikari after necessary verification will transfer the amount of reimbursement due in the account referred to in sub-rule (3) and shall make the information public through website.

(6) If at any stage, the school is found having sought and received reimbursement on the basis of concealment of facts or wrong claim, it will have to deposit twice the amount so received, in the Government exchequer with action for withdrawal of recognition of the school and proceeding under the relevant sections of Indian penal code, and the amount shall be recoverable by the Collector as arrears of land revenue.

- Documents as age proof**                      9      Wherever a birth certificate under the Births, Deaths and Marriages Certification Act, 1886 is not available, any one of the following documents shall be deemed to be proof of age of the child for the purposes of admission in schools-
- (section-14)
- a) hospital or Auxiliary Nurse and Midwife (ANM) register record;
  - b) anganwadi record;
  - c) village register of birth and death;
  - d) declaration through an affidavit of the age of the child by the parent or guardian.
- Extended period for admission in school**      10      (1) Extended period of admission shall be three months from the date of commencement of the academic year of a school i.e. 30<sup>th</sup> September after the commencement of the session.
- (section-15)
- (2) Where a child is admitted in a school after the extended period, he or she shall be eligible to complete studies with the help of special training, as determined by the head of the school.
- Recognition to school**                              11      (1) Every school, other than a school established, owned or controlled by the Central Government, State Government or local authority, established before the commencement of the Act shall make a self declaration in Form-I to the concerned Zila Shiksha Adhikari, who shall be the authorized officer.
- (section-18)

regarding its compliance or otherwise with the norms and standards specified in the Schedule and fulfillment of the following conditions, namely:-

- a) the school is run by a society registered under the Societies Registration Act, 1860 (21 of 1860) or a public trust constituted under any law for the time being in force;
- b) the school is not run for profit to any individual, group or association of individuals or any other persons;
- c) the school conforms to the values enshrined in the Constitution;
- d) the school building or structures or the grounds are used only for the purposes of education and skill development;
- e) the school is open to inspection by any officer authorized by the State Government or local authority;
- f) the school furnishes such reports and information as may be required by the Zila Shiksha Adhikari/ Director of Education or any other authorized officer from time to time and complies with such instructions of the State Government/ local authority as may be issued to secure the continued fulfillment of the condition of recognition or the removal of deficiencies in working of the school.

**(2)** Every self declaration received in Form-I shall be placed by the Zila Shiksha Adhikari in public domain through website within fifteen days of its receipt.

**(3)** The Zila Shiksha Adhikari shall conduct on-site inspection of such schools which claim in Form-I to fulfill the norms, standards and the conditions mentioned in sub-rule (1) within three months of the receipt of the self declaration.

**(4)** After the inspection referred to in sub-rule (3) is carried out, the inspection report shall be placed by the Zila Shiksha Adhikari in public domain and schools found to be conforming to the norms, standards and the conditions shall be granted recognition by the Zila Shiksha Adhikari in Form-II, within a period of 60 days from the date of inspection.

**(5)** The list of schools which do not conform to the norms, standards and conditions mentioned in sub-rule (1) shall be prepared and made public by the Zila Shiksha Adhikari through a notification mentioning the deficiencies and shall be displayed on website. Such schools may request the Zila Shiksha Adhikari for an on-site inspection for grant of recognition anytime within the next two years.

**(6)** Schools, which do not conform to the norms, standards and conditions mentioned in sub-rule (1) even after three years from the commencement of the Act, shall cease to function.

(7) Every school, other than a school established, owned or controlled by the Central Government, State Government or local authority, established after the commencement of the Act shall conform to the norms, standards and conditions mentioned in sub-rule (1) in order to qualify for recognition.

(8) Every Zila Shiksha Adhikari shall maintain a register of recognized schools and allot a number to every such school.

**Withdrawal  
of recognition to  
school  
(section-18 (3))**

12 (1) Where the Zila Shiksha Adhikari on his own motion, or on any representation received from any person, has reason to believe, to be recorded in writing, that a school recognized under rule 11, has violated one or more of the conditions for grant of recognition or has failed to fulfill the norms and standards specified in the Schedule, he shall act in the following manner:-

a) issue a notice to the school specifying the violations of the condition of grant of recognition and seek its explanation within one month;

b) in case the explanation is not found to be satisfactory or no explanation is received within the stipulated time period, the Zila Shiksha Adhikari shall cause an inspection of the school, to be conducted by a Committee of three members comprising of Government representatives and one educationist. The Committee shall make due inquiry and submit its report, along with its recommendations for continuation of recognition or its withdrawal, within a period of 20 days of such inspection to the Zila Shiksha Adhikari. The Committee referred to above shall be constituted by the District Magistrate and the District Magistrate shall have power to change the members of the Committee.

(2) The Zila Shiksha Adhikari, on the basis of the recommendations of the Committee shall send letter within 10 days seeking explanation from the concerned school and give 30 days time for submitting the explanation and after due examination of the explanation received or in case the explanation is not received then on the basis of records/documents, send his recommendations to the State Education Department within a period of one month thereafter:

Provided that the District Magistrate shall have the authority to get the recommendation of the Committee to be re-examined before its submission to the State Education Department.

(3) The State Education Department, shall, on the basis of the recommendations referred to in sub-rule (2), take decision within 30 days of the receipt of the recommendations and convey it to the Zila Shiksha Adhikari.

(4) The Zila Shiksha Adhikari shall, on the basis of the decision of the State Education Department, pass a speaking order canceling the recognition granted to the school within 07 days from the receipt of the decision. The order of de-recognition shall be operative from the immediately succeeding academic year and shall specify the neighbourhood schools to which the children of the de-recognized schools shall be admitted.

(5) The order made under sub-rule (4) shall be conveyed to the respective local authority and shall be placed in the public domain through display on website.

#### **PART V SCHOOL MANAGEMENT COMMITTEE**

**Composition and  
functions of the  
School Management  
Committee  
(section-21)**

13 (1) A School Management Committee shall be constituted in every school, other than an unaided school, within its jurisdiction and reconstituted within every two years.

(2) The School Management Committee shall consist of 15 members out of which 11 shall be from amongst parents or guardians of children:

Provided that 50 percent of members of such Committee shall be women.

(3) The remaining 04 members of the School Management Committee shall be from amongst the following persons, namely :-

- a) one member from amongst the elected members of the local authority, to be decided by the local authority;
- b) one member from amongst Auxiliary Nurse and Midwife (ANM), to be decided by the teachers of the school;
- c) one Lekhpal, to be nominated by the District Magistrate;
- d) one member shall be the head teacher or in the absence of head teacher the senior most teacher of the school, who shall be the ex-officio member-secretary.

(4) The guardian members of the School Management Committee shall include the parent/guardian of one child each belonging to the Scheduled Castes, the Scheduled Tribes, other backward classes and weaker section.

(5) The selection of guardian members of the School Management Committee shall be made through general consensus in the open meeting.

Provided that the Committee shall include parent/guardian of minimum one child from each class of the school.

(6) To manage its affairs, the School Management Committee shall elect a Chairperson and Vice-Chairperson from amongst the parent members.

(7) The School Management Committee shall meet at least once a month and the minutes and decision of the meetings shall be properly recorded and made available to the public.

(8) The School Management Committee shall, monitor the working of the school; prepare and recommend School Development Plan; monitor the utilization of the grants received from the State Government or local authority or other source, and in addition, perform the following functions, for which it may constitute smaller working groups from amongst its members:-

- a) communicate in simple and creative ways to the population in the neighbourhood of the school, the right of the child as enunciated in the Act; as also the duties of the State Government, local authority, school, parent and guardian;
- b) ensure for proper implementation of clauses (a) and (e) of section 24 and section 28 that teachers of the school maintain regularity and punctuality in attending school, hold regular meetings with parents and guardians and apprise them about the continued attendance, ability to learn, progress made in learning and any other relevant information about the child and no teacher is engaged in private tuition or private teaching;
- c) monitor for the implementation of section 27 that teachers are not burdened with non academic duties other than the decennial population census, disaster relief duties or duties relating to elections to the local authority or the State Legislatures or Parliament, as the case may be;
- d) ensure the enrolment and continued attendance of all the children from the neighbourhood in the school;
- e) monitor the maintenance of the norms and standards specified in the Schedule;
- f) bring to the notice of the local authorities any deviation from the rights of the child, in particular mental and physical harassment of children, denial of admission, and timely provision of free entitlements as per section 3-(2);
- g) where a child above six years of age has not been admitted in any school, for his/her age appropriate learning level, identify the needs, prepare a plan, and monitor the implementation of

the special training;

- h) monitor the identification and enrolment of , and facilities for education of children with disability, and ensure their participation in, and completion of elementary education;
- i) monitor the implementation of the Mid-Day Meal programme in the school and ensure its enrichment;
- j) monitor the receipts and expenditure of the school.

(9) Any money received by the School Management Committee for the discharge of its functions under the Act. shall be kept in a separate account, to be made available for audit every year.

(10) The accounts referred to in sub-rule (9) shall be signed by the Chairperson/Vice-Chairperson and member-secretary of the School Management Committee and made available to the authorities concerned within one month of their preparation.

**Preparation of  
School Development  
Plan**

14 (1) The School Management Committee shall prepare a School Development Plan at least three months before the end of the financial year.

(section-22)

(2) The School Development Plan shall be a three years plan comprising three annual sub plans.

(3) The School Development Plan, shall contain the following details-

- a) estimates of class-wise enrolment for each year;
- b) requirement, over the three year period, of the number of additional teachers, including head teachers, subject teachers and part-time instructors, separately for classes I to V and classes VI to VIII, calculated, as per specified norms;
- c) physical requirement of additional infrastructure and equipments etc. over the three years period, as per specified norms;
- d) additional financial requirement over the three years period, year-wise, in respect of clauses (b) and (c), including additional requirement of free textbooks for children and for providing special training facility to children admitted in age appropriate class and any other additional financial requirement for fulfilling the responsibilities of the school under the Act.

(4) The School Development Plan shall be signed by the Chairperson or the Vice-Chairperson and member-secretary of the School

Management Committee and submitted to the authorities concerned before the end of the financial year in which it is to be prepared.

## **PART VI TEACHERS**

**Minimum  
qualification of  
teachers**

**((section -23 (1))**

- 15 The minimum educational qualifications for teachers, laid down by an authority, authorized by the Central Government, by notification, shall be applicable for every school referred to in clause (n) section 2.

**Relaxation of  
minimum  
qualification**

**((section -23 (2))**

- 16 (1) The State Government shall estimate the teacher requirement as per the norms in the Schedule for all schools referred to in clause (n) of section 2 within the State.

(2) If teachers possessing prescribed minimum qualifications are not available as estimated under sub-rule (1), then the State Government shall request the Central Government by 31<sup>st</sup> March, , for relaxation of the prescribed minimum qualification.

(3) The State Government shall take necessary action after the notification issued by the Central Government, for relaxation in the minimum qualification on the request under sub-rule (2).

(4) The relaxation from minimum qualifications shall be for maximum period of five years from the commencement of the Act, i.e. till 31<sup>st</sup> March, 2015, within such period the teachers appointed under the relaxed condition shall acquire the minimum educational qualifications prescribed under rule 15.

(5) No appointment of teacher for any school can be made in respect of any person not possessing the minimum educational qualifications prescribed under rule 15 without the notification referred to in sub-rule (3).

**Acquiring of  
minimum  
qualifications**

**((proviso to section -  
23 (2))**

- 17 (1) The State Government shall make a request to the academic authority notified by the Central Government for enhancement of capacity of teacher education and for providing required facilities for distant mode teacher training to ensure that all teachers in schools established, owned or controlled by the State Government or a local authority or specified schools, who do not possess the minimum qualifications laid down under rule 15 at the time of commencement of the Act, acquire such minimum qualifications within a period of five years from the commencement of the Act. The State Government shall after obtaining the approval as per requirement provide for training of all such teachers.

(2) The management of aided or unaided schools shall enable such teachers, who do not possess the minimum qualifications laid down under rule 15 at the time of commencement of the Act, to acquire the same within a period of five years from the commencement of the Act.

**Salary and allowances and conditions of service of teachers**

- 18 The salary, allowances and service conditions of teachers of every type of school shall be governed by such service rules as are applicable to the teachers of that school.

**((section-23 (3))**

**Duties to be performed by teachers**

**((section -24 (1) (f))**

- 19 (1) A teacher shall:-
- a) be accountable to respective local authority and School Management Committee in regard to maintain regularity and punctuality in attending school, regular teaching, regular correction of the written work of the students and completion of entire curriculum within the specified time;
  - b) monitor the regular attendance, learning ability and progress of every child in school thereof, share students' performance with parents on a regular basis;
  - c) cooperate in managing the affairs of School Management Committee, when required;
  - d) help the local authority for admission of all children in school, as required, within the jurisdiction of local authority;
  - e) shall maintain a file containing the pupil cumulative record for every child to check child's understanding of knowledge and his or her ability to apply the same and for continuous evaluation, and on the basis of which shall award the completion certificate.
- (2) In addition to the duties mentioned in sub-rule (1) and the functions specified in clauses (a) to (e) of sub-section (1) of section 24, a teacher shall perform the following duties assigned to him or her:-
- a) participation in training programmes;
  - b) participation in curriculum formulation, and development of syllabi, training modules and textbook development.
  - c) cooperate in internal and external school assessment initiatives
- (3) The appointing authority of teachers shall incorporate duties mentioned in section 24 (1) of the Act and responsibility as laid down in Rules 19 (1) and (2) above, in the service rules of the

teachers as conditions of service. The service rules shall also provide for consideration of outcomes of internal and external school assessments as conducted under rule 22 (3a) and (3b) in deciding rewards and punishments as well as career growth of teachers.

**Grievance Redressal mechanism for teachers** 20 The first grievance redressal of teachers shall be at the School Management Committee level constituted under section 21 and thereafter at the local authority level.

**((section- 24 (3))**

**Maintaining of Pupil-Teacher Ratio in each school (section-25)** 21 (1) The sanctioned strength of teachers in every school shall be notified by the District Magistrate of the respective district. Such notification shall be displayed on the district website; the sanctioned strength of teachers in a school shall be informed to the respective school and local authority:

Provided that the District Magistrate, shall, within two months of such notification, redeploy teachers of schools having strength in excess of the sanctioned strength prior to the notification referred to in sub-rule (1).

(2) In order to maintain the specified pupil-teacher ratio, the District Magistrate shall review the sanctioned strength of teacher in every school every year before the month of July and redeploy the teachers as per requirement.

(3) For the purpose of maintaining the pupil-teacher ratio, no teacher posted in a school shall be made to serve in any other school or office or deployed for any non-educational purpose, other than the decennial population census, disaster relief duties or duties relating to elections to the local authority or the State Legislatures or Parliament.

(4) If any teacher found to be engaged in private tuition or private teaching, disciplinary action will be taken under the service rules applicable to him or her.

## PART VII

### CURRICULUM AND COMPLETION OF ELEMENTARY EDUCATION

**Academic Authority (section -29)** 22 (1) For the purpose of section 29 the State Council of Educational Research and Training shall lay down the curriculum and evaluation procedure for elementary education.

(2) The State Council of Educational Research and Training while laying down the curriculum and evaluation procedure, shall perform following functions:-

a) formulate the relevant and age appropriate syllabus and textbooks and other learning material;

b) develop in-service teacher training design; and

- c) prepare guidelines for putting into practice continuous and comprehensive evaluation.

(3) The State Council of Educational Research and Training through internal and external organizations shall design and implement a process of holistic school quality assessment on a regular basis.

- a) Performance of schools shall be assessed independently atleast once a year through a departmental assessment and mandatorily every two years through an assessment conducted by an external agency. For the annual independent assessment the State Council of Educational Research and Training shall constitute an appropriate question bank on the basis of which the District Institute of Education and Training shall conduct an assessment on a random sample basis for each block wise to the District Magistrate and Zila Basic Shiksha Adhikari by last week of December every year.
- b) External agency for the purpose could be, inter alia, drawn from amongst Faculty of Education Department of various Universities and Colleges, various Research Institutes, reputed National Level Organisations/Non-Government Organisation involved in Basic Education. Detailed terms of references be drawn and results be furnished within six months from the assignment of the assessment by the external agency. The report shall be published as a State Level School and Learning Assessment Report.

Parameters for the external biennial assessment will, inter alia, be as follows;

- Students' learning achievement levels;
- Availability and use of textbooks, teacher guides and teaching learning materials in classroom teaching;
- Opportunity to students for individual and group work;
- Regular correction of the written work by the teachers;
- Teachers' punctuality in attending schools and regularity in conduct of teaching learning;
- Sharing of students' performance with parents on a regular basis;
- Observation of teachers ability to teach and conduct classroom;
- Percentage coverage of annual curriculum.

The report shall, inter alia, furnish the outcomes of the school assessment district wise in descending order to the State Government State Council of Educational Research and Training and Sarva Shiksha Abhiyan Programme, for relevant action thereafter and will furnish block wise outcomes of the assessment to the District Magistrate and Zila Basic Shiksha Adhikari for remedial action.

**Award of certificate** 23 (1) The certificate of completion of elementary education shall be issued

**for the completion of elementary education**

**(section-30)**

at the school level within one month of the completion of elementary education in the form prescribed by Director of Education (Basic):

Provided that the private institutions shall clearly mention the allotted recognition registration number on the certificate issued by them.

(2) The certificate referred to in sub-rule (1) shall certify that the child has completed all course of study prescribed under section 29.

(3) The certificate shall contain the pupil cumulative record of the child and also specify achievements of the child in areas of activities beyond the prescribed course of study and may include music, dance, literature, sports etc.

### **PART VIII PROTECTION OF RIGHT OF CHILDREN**

**Performance of functions by the State Commission for Protection of Child Rights**

**(section- 31)**

24 (1) Till such time as the State Government sets up the State Commission for Protection of Child Rights, it shall constitute an interim authority known as the Right to Education Protection Authority (REPA).

(2) The Right to Education Protection Authority (REPA) shall consist of the following, namely :-

a) a Chairperson who is a person of high academic repute or has been a High Court Judge or has done outstanding work for promoting the rights of children; and

b) two members, of whom at least one shall be a woman, from the following areas, from amongst persons of eminence, ability, integrity, standing and experience in-

(i) education;

(ii) child health care and child development;

(iii) juvenile justice or care of neglected or marginalized children or children with disability;

(iv) elimination of child labour or working with children in distress;

(v) child psychology or sociology; or

(vi) educational or administrative management.

(3) The National Commission for Protection of Child Rights Rules, 2006 shall, so far as pertains to the terms and conditions, mutatis mutandis apply to the Right to Education Protection Authority (REPA).

(4) All records and assets of the Right to Education Protection Authority (REPA) shall be transferred to the State Commission for Protection of Child Rights immediately after its constitution.

(5) In performance of its functions, the State Commission for Protection of Child Rights or the Right to Education Protection Authority (REPA), as the case may be, may also act upon matters referred to it by the State Advisory Council.

(6) The State Government shall constitute a Cell in the State Commission for Protection of Child Rights or the Right to Education Protection Authority (REPA) as the case may be, which may assist the Commission or the Right to Education Protection Authority (REPA) in performance of its functions under the Act.

**Manner of  
furnishing  
complaints before  
the State  
Commission for  
Protection of Child  
Rights**

(section-31)

25 (1) The State Commission for Protection of Child Rights, or the Right to Education Protection Authority (REPA) as the case may be, shall set up a child help line, accessible by letter/ telephone/SMS and which would act as the forum for aggrieved child or guardian to register complaint regarding violation of rights under the Act, in a manner that records his/her identity but does not disclose it.

(2) Initially a complaint shall be made to Village Education Committee/Ward Education Committee through its member-secretary. After decision of Village Education Committee/Ward Education Committee, appeal may be made to block level Assistant Basic Shiksha Adhikari/Nagar Shiksha Adhikari, as the case may be. Second appeal may be made to Zila Panchayat under section 10 for matters related to rural area and to Municipality under section 10 A for matters related to urban area of the Uttar Pradesh. Basic Education Act, 1972

All complaints shall be monitored by Uttar Pradesh Basic Shiksha Parishad through transparent and prompt action on line mechanism.

**Constitution and  
functions of the  
State Advisory  
Council**

(section -34)

26 (1) The State Advisory Council (hereinafter in this rule referred to as the Council) shall consist of a Chairperson and 14 members.

(2) The Minister of Basic Education Department in the State Government shall be the ex-officio Chairperson of the Council.

(3) Members of the Council, shall be appointed by the State Government from amongst persons having knowledge and practical experience in the field of elementary education and child development, as under:-

a) at least four members, shall be from amongst persons belonging to the Schedule Castes, the Schedule Tribes, other backward classes and Minorities; one from each category;

b) at least one member shall be from amongst persons having

specialised knowledge and practical experience of education of children with special needs;

- c) one member shall be from amongst persons having specialised knowledge in the field of pre-primary education'
- d) one member shall be from amongst persons having specialised knowledge and practical experience in the filed of teacher education;
- e) one member shall be from the representative of reputed Non Government organisation exclusively working in the field of elementary education ;
- f) Secretary Basic Education shall be the convener member of the Council and the Director of Education (Basic), the Director of Education (Secondary), the Director, State Council of Educational Research and Training, the Director of Mid Day Meal Authority and the State Project Director, Uttar Pradesh Education For All Project Board shall be ex-officio members of the Council ;

Provided that fifty percent of members, other than ex-officio members, shall be from amongst women.

- (4) The Council may especially invite representatives of other related Ministries/Departments as required.
- (5) The Department of Basic Education shall provide logistic support for meetings of the Council and its other functions.
- (6) The State Advisory Council shall advise the State Government for effective compliance of the provisions of the Act.

(27/7/11)  
(ANIL SANT)  
Secretary  
Basic Education

**APPENDIX**

**FORM-I**

**(See sub-rule (1) of Rule 11)**

**SELF DECLARATION CUM APPLICATION  
FOR GRANT OF RECOGNITION OF SCHOOL**

**The Uttar Pradesh Right of Children to Free and Compulsory Education Rules, 2011**

To,

The Zila Shiksha Adhikari  
(Name of District & State)

Sir,

I forward herewith with a self declaration regarding compliance with the norms and standards specified in the Schedule of the Right of Children to Free and Compulsory Education Act, 2009 and an application in the prescribed proforma for the grant of recognition to-----  
----- (Name of the school with address) with effect from the commencement of the school year 20-----

Enclosure:

Place:

Date:

Yours faithfully,

Chairman of Managing  
Committee/ Manager

### A. School Details

1.	Name of School	
2.	Academic Session	
3.	District	
4.	Postal Address	
5.	Village/City	
6.	Block and Tehsil	
7.	Pin Code:	
8.	Phone No. with STD Code	
9.	Fax No.	
10.	E-mail address if any	
11.	Nearest Police Station	

### B. General Information

1.	Year of Foundation			
2.	Date of First Opening of School			
3.	Name of Trust/Society/Managing Committee			
4.	Whether Trust/Society/Managing Committee/ is registered.			
5.	Period up to which Registration of Trust/Society/Managing Committee is valid. (relevant documents for evidence of proof to be enclosed)			
6.	Proof of non-proprietary character of the Trust/Society/Managing Committee supported by the list of members with their address on an affidavit in copy.			
7.	Name, official address of the Manager/President/Chairman of the School			
	Name			
	Designation			
	Address			
	Phone			(O)..... (R)..... (Mobile No).....
8.	Total Income and Expenditure during last 3 years surplus/deficit (The accounts should be audited and certified by a Chartered Accountant and proper account statements should be enclosed)			
	Year	Income	Expenditure	Surplus/deficit

### C. Nature and area of School

1.	Medium of Instruction	
2.	Type of School (Specify entry & exit classes) (a) Boys/Girls/Co-ed. (b) Aided/Unaided (c) Primary/Upper primary	
3.	If aided, the name of agency and percentage of aid	
4.	If School Recognized	
5.	If so, by which authority Recognition number	
6.	Does the school has its own building or is it running in a rented building. ( relevant documents for evidence of proof to be enclosed)	
7.	Whether the school buildings or other structures or the grounds are used only for the purposes of education and skill development?	
8.	Total area of the school	
9.	Built in area of the school (with building plan)	

### D. Enrollment Status

	Class	No. of Sections	No. of Students
1.	Pre-primary		
2.	I-V		
3.	VI-VIII		

### E. Infrastructure Details & Sanitary Conditions

	Room	Numbers	Average Size
1.	Classroom		
2.	Office room-cum-store Room-cum-Headmaster Room		
3.	Kitchen-Cum-Store		

### F. Other Facilities

1.	Whether all facilities have barrier free access	
2.	Teaching Learning Material (attach list)	
3.	Sports & Play equipments (attach list)	
4.	Facility of books in Library ➤ Books (No. of books) (attach list) ➤ Periodical/Newspapers	
5.	Type and number of drinking water facility	
6.	Sanitary Conditions (i) Type of W.C. & Urinals	

(ii)	Number of Urinals/Lavatories Separately for Boys	
(iii)	Number of Urinals/Lavatories Separately for Girls	

### G. Particulars of Teaching Staff

<b>1. Teaching in Primary/Upper Primary exclusively (details of each teacher separately)</b>		
Teacher Name (1)	Father name (2)	Date of Birth (3)
Academic Qualification (with subjects) (4)	Professional Qualifications (5)	Teaching Experience (6)
Class Assigned (7)	Appointment Date (8)	Trained or Untrained (9)
<b>2. Teaching in Both Elementary and Secondary (details of each teacher separately)</b>		
Teacher Name (1)	Father name (2)	Date of Birth (3)
Academic Qualification (with subjects) (4)	Professional Qualifications (5)	Teaching Experience (6)
Class Assigned (7)	Appointment Date (8)	Trained or Untrained (9)
<b>3. Head Teacher</b>		
Teacher Name (1)	Father name (2)	Date of Birth (3)
Academic Qualification (with subjects) (4)	Professional Qualifications (5)	Teaching Experience (6)
Class Assigned (7)	Appointment Date (8)	Trained or Untrained (9)

### H. Curriculum and Syllabus

1.	Details of curriculum & Syllabus followed in each class (up to VIII)	
2.	System of Pupil Assessment.	
3.	Whether pupils of the school are required to take any Board exam up to class 8?	

- I. Certified that the school has also submitted information in this data capture format of District Information System of Education with this application.
- J. Certified that the school is open to inspection by any officer authorized by the appropriate authority.
- K. Certified that the school undertakes to furnish such reports and information as may be required by the Zila Shiksha Adhikari from time to time and complies with such instructions of the Zila Shiksha Adhikari as may be issued to secure the continued fulfillment of the condition of recognition or the removal of deficiencies in working of the school.
- L. Certified that records of the school pertinent to the implementation of this Act shall be open to inspection by any officer authorized by the Zila Shiksha Adhikari or the Director of Education or the State Government at any time, and the school shall furnish all such information as may be necessary to enable the State Government or the local authority or the administration to fulfill the obligations thereof to Parliament/Legislative Assembly of the state/Panchayat/Municipal Corporation as the case may be.

Sd./.....  
Chairman/Manager,  
Managing Committee  
.....School

Place:

**FORM-II**  
**(See sub-rule (4) of Rule 11)**

**Gram:**  
**E-Mail:**

**Phone:**  
**Fax:**

**OFFICE OF THE ZILA SHIKSHA ADHIKARI**  
**(Name of District/State)**

**No.**

**Dated:**

**The Manager,**

**Sub: Recognition Certificate for the School under sub-rule (4) of rule 11 of The Uttar Pradesh Right of Children to Free and Compulsory Education Rules, 2011 for the purpose of Section 18 of Right of Children to Free and Compulsory Education Act, 2009.**

Dear Sir/Madam,

With reference to your application dated.....and subsequent correspondence with the school/inspection in this regard, I convey the grant for provisional recognition to the..... (name of the school with address) for Class.....to Class.....for a period of three years w.e.f. ....to.....

The above sanction is subject to fulfillment of following conditions:-

1. The grant for recognition is not extendable and does not in any way imply any obligation to recognize/affiliate beyond Class VIII.
2. The School shall abide by the provisions of Right of Children to Free and Compulsory Education Act, 2009 (Annexure I) and the Uttar Pradesh Right of Children to Free and Compulsory Education Rules, 2011 (Annexure II).
3. The School shall admit in class I, to the extent of -----% of the strength of that class, children belonging to weaker section and disadvantaged group in the neighbourhood and provide free and compulsory elementary education till its completion. Provided, further that in case of pre primary classes also, this norm shall be followed.
4. For the children referred to in paragraph 3, the School, if covered under section 12(2) of the Act, shall be reimbursed accordingly. To receive such reimbursements school shall provide a separate bank account.
5. The Society/School shall not collect any capitation fee and subject the child or his or her parents or guardians to any screening procedure.
6. The School shall not deny admission
  - (a) to any child for lack of age proof;
  - (b) on the ground of religion, caste or race, place of birth or any of them.
7. The School shall ensure that,-
  - (i) no child admitted shall be held back in any class or expelled from school till the completion of elementary education in a school;
  - (ii) no child shall be subjected to physical punishment or mental harassment;

- (iii) no child is required to pass any board examination till the completion of elementary education;
  - (iv) every child completing elementary education shall be awarded a certificate as laid down under Rule 23;
  - (v) inclusion of Students with disabilities/special needs as per provision of the Act;
  - (vi) the teacher performs its duties specified under section 24 (1) of the Act; and
  - (vii) the teachers shall not engage himself or herself for private teaching activities.
8. The School shall follow the syllabus on the basis of curriculum laid down by the appropriate authority.
  9. The School shall enroll students proportionate to the facilities available in the school as prescribed in the section 19 of the Act.
  10. No unrecognized classes shall run within the premises of the school or outside in the same name of school.
  11. The School is run by a society registered under the Societies Registration Act, 1860 (21 of 1860) or a public trust constituted under any law for the time being in force.
  12. The School is not run for profit to any individual, group or association of individuals or any other persons.
  13. The accounts should be audited and certified by a Chartered Accountant and proper accounts statements should be prepared as per rules. A copy each of the Statements of Accounts should be sent to the Zila Shiksha Adhikari every year.
  14. The recognition Code Number allotted to your school is .....This may please be noted and quoted for any correspondence with this office.
  15. The school furnishes such reports and information as may be required by the Director of Education/ Zila Shiksha Adhikari from time to time and complies with such instructions of the State Government/local authority as may be issued to secure the continued fulfillment of the condition of recognition or the removal of deficiencies in working of the school.
  16. Renewal of Registration of Society, if any, be ensured.
  17. The School Management/Trust and staff shall abide by the directions of the State Government issued from time to time.
  18. Other conditions as per Annexure 'III' enclosed.

Yours faithfully,

Zila Shiksha Adhikari