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# Indian Streams Research Journal



## A SOCIOLOGICAL STUDY ON CASTE AND GENDER INEQUALITY IN EDUCATION



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### I. ABSTRACT

The issue of gender inequality of schedule caste female students in education can be considered as a universal feature of Gulbarga city. Unlike female students in developed countries who are, in relative terms, economically empowered and have a powerful voice that demands an audience and positive action, female students in developing countries are generally silent and their voice has been stifled by economic and cultural factors. Economic and cultural factors, coupled with institutional factors dictate the gender-based division of labour, rights, responsibilities, opportunities, and access to and control over resources. Education, literacy, access to media, employment, decision making, among other things, are some of the areas of gender disparity. Increase in education has often been cited as one of the major avenues through which female students are empowered. Education increases the

upward socio-economic mobility of female students creates an opportunity for them to work outside the home.

**II. KEYWORDS** :caste, gender, social condition and infrastructure .

### III. INTRODUCTION

Caste is said to be the fundamental characteristic of the Indian social organization. Permeating almost all



aspects of the social life of the people, and to certain extent economic, political and cultural aspects of life as well, the caste system is a unique institution of India. Such is the influence of caste system on the life of the people in India, that it is said that it is caste which guides the march of human life cradle to grave, in most, if not all, cases. Indeed, Caste has remained as one of the predominant paradigms of the Indian social system. Emerging out as the perverted off-shoot of the classical and puritan varna-system of the ancient times, it has introduced a variety of cleavages in the Indian society which in the course of time turned out to be the most cruel and inhuman traits of glorious Indian civilization.

For the last many centuries, the Indian society is fragmented into hundreds of castes and sub-castes neatly ordered into a hierarchical pyramidal form. Broadly, three distinct levels of hierarchy in the caste system can be discerned: (a) the so-called forward castes people occupying not only the superior echelon of the social hierarchy but also the power, privileges and false ego, (b) the middle order of the caste system consists of those people who own a part of the parameters of position and distinguished by their profession and vocational acumen. This category of people is generally termed as other backward castes (OBCs). (c) The lowest rung of the social order is occupied by the people who have neither social status nor economic powers and properties. Known as dalits in the contemporary political discourses and badly bereft of necessary resources and rights, these people have been suffering from various despised social stigmas like slavery, indenture and the curse of untouchability. In sum, thus, the idea of caste has turned out to be some sort of negative notion whose mention evokes inherent traits of inequality and subjugation of one section of society by the other.

#### IV. REVIEW OF LITERATURE

D'souza, Victor S(1980)<sup>1</sup> study says that in most development strategies participation and empowerment of female student have emerged as an important goal. The primary objective of empowerment of women is to create more equitable and participatory structures in which female students can gain control over their lives. Generally, women's empowerment has been based on grass root initiatives that are designed to meet the special needs and interest of local wfemale students themselves.

Khurana G., (1990)<sup>2</sup> The identity of Dalit females is complex and varied. Their social group is considerably differentiated: between urban and rural, for example, and educated and non-educated, rich and less rich. It is vital to note the difficulties involved in making claims that cover such a heterogeneous group. However, the fact remains that caste discrimination, immutably present in the psyche of Indian society, continues to pose challenges to Dalit females, even in a premier university environment In this section, I explore the perspectives of a unique research sample of female Dalit students. One example is Sheela, a female in the high-status Department of Engineering, who comes from the 'creamy layer' (i.e., affluent sub-category) of the Dalit caste.

#### V. OBJECTIVES OF THE PAPER

- 1.To study the social condition of Schedule Caste female students
- 2.To know the infrastructure available for Schedule Caste female students

#### VI. SCOPE OF THE PAPER:

The present research work seeks to describe the right features of the caste and gender inequality in education of S.C. female students & their socio-cultural aspirations in the contemporary our society the Number of education female students is gradually increasing. Coming, as they do from disadvantages & deprived sections of the society, suffering from the untouchability with all disabilities and their problems & pattern of adjustment to the new situation likely to be characteristically different from those of the education female students belonging to the caste Hindu. At the theoretical level this study may be regarded as a study in the process of caste and gender inequality in education of S.C. female students in Indian society and the right track at moving toward empowering socio-economic developing.

## VII. METHODOLOGY

The methodology in Social science research comprises selection of study areas, and collection of secondary data for the present study and it is restricted to the Gulbarga city. The secondary data were also collected from the Govt. publications. Monthly journals on schedule caste female students including the annual reports of female students wherever, necessary reference have also made in different issues of bulletins of S.C or female students of education for socio-economic changes part from this Different edition of daily news papers, such as Hindu. Vijay Karnataka, Indian express, Kannada Prabha, Praja Vani etc. used for the purpose of secondary Data collection.

## VIII. SOCIAL CONDITION OF S.C. FEMALE STUDENTS:

The most important and relevant concept with which we are concerned while examining the status of scheduled caste Schedule caste female students is "Social condition". Our hypothesis is that the social condition of Schedule caste female students Social condition has today when compared to that of the past and this is being tested in the present study. Social condition of Schedule caste female students is quite often considered to be different from cultural change because generally Social condition of Schedule caste female students of means Social condition in the structure and social relationship of the society. Cultural change is said to mean change in the cultural, educated shared values, beliefs customs and traditions and norms. In our present study on Social condition though, both are important and are included in the term, "Social and economic conditions," the latter, namely cultural change, is of a direct relevance to us.

### 1. Lack Of Unrestricted Choice Of Job:

Generally a caste or a group of allied caste considered some of the callings its hereditary occupations, to abandon which in pursuit of another, though it might be more lucrative, was thought not to be correct. The upper caste followed occupations which were prestigious and the untouchables were confined to occupations like scavenging, removing night soil, curing hides, preparing shoes, and removing the bodies of dead animals. There fore the untouchables had to be content with only such occupations as were of low social status and were considered impure and pollutant.

### 2. Restrictions On Marriage:

Most of the groups were further divided into sub-castes in which strict rules of endogamy were followed. No person was allowed to marry outside his caste. These features of the caste system were strictly practiced. They were backed by religious beliefs and social and economic sanctions. Non-conformity to caste rules was punished by the caste and the Village Panchayats. The result of the caste system was the creation of a group of disadvantaged and deprived people, traditionally known as the untouchables. People from these groups had to practice only the lowest of occupations; they could stay only on the outskirts, could have religious ceremonies performed only by there own caste priests and could not get education in public schools. They were not allowed to draw water from the common wells and could not enter the temples of the Hindus. Untouchability became the bane of the Hindu society which continues to be so even to this day.

### 3. Economic:

The term 'Economic' was used in a different sense till 1920. It was used to refer to some of the capacities which could be legally enforced and also to the limitations of people or their relative superiority and inferiority. But since 1936, the term has been undergoing radical changes. It has now

come to be a synonym for any “position in the Economic Condition”. An economy is marked off by the fact that distinctive beliefs about, and expectation for, economic actors are organized around it. And economic as the “polar position in patterns of reciprocal behaviour and position of Dalits consists of rights and duties, and a role as the dynamic aspect of economic.

## **IX. INFRASTRUCTURE AVAILABLE FOR S.C. FEMALE STUDENTS:**

### **1. Drinking water and sanitation:**

Special attention will be given to the needs of Schedule caste female students in the provision of safe drinking Water, sewage disposal, toilet facilities and sanitation within accessible reach of households, especially in college participation will be ensured in the planning, delivery and maintenance of such services.

### **2. Environment:**

Schedule caste female students will be involved and their perspectives reflected in the policies and programmes for environment, conservation and restoration. Considering the impact of environmental factors on their livelihoods, Schedule caste female students participation will be ensured in the conservation of the environment and control of environmental degradation. The vast majority of schedule caste female students still depends on the locally available non-commercial sources of energy such as Animal dung, crop waste and fuel wood, in order to ensure the efficient use of these energy resources. Schedule caste female students will be involved in spreading the use of solar energy, biogas, smokeless chewing and other measures in influencing ecosystem and in changing the life styles of Schedule caste female students

### **3. Violence against Schedule caste female students:**

All forms of violence against Schedule caste female students, physical and mental, whether at domestic or societal levels, including those arising from customs, traditions or accepted practices shall be dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence, including sexual harassment at work place and customs like dowry; for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special emphasis will also be laid on programmes and measures to deal with trafficking in Schedule caste female students and girls.

### **4. Rights of the girl child:**

All forms of discrimination against the girl child and violation of her rights shall be eliminated by undertaking strong measures both preventive and punitive within and outside the family. These would relate specifically to strict enforcement of laws against prenatal sex selection and the practices of female feticide, female infanticide, child marriage child marriage child abuse and child prostitution etc Removal of discrimination in the treatment of the girl child within the family and outside and projection of a positive image of the girl child will be actively fostered There will be special emphasis on the needs of the girl child and earmarking of substantial investments in the areas relating to food and nutrition, health and education, and in vocational education. In implementing programmes for alimentering child labour, there will be a special focus on girl children.

## **X. LIMITATIONS OF THE PAPER**

The present research paper was mainly based on the secondary data and collected from the

magazines, articles and books on animal husbandry. The study is based on the limited field area and is subject to limitations imposed by sampling as well as non-sampling types. The secondary data is not completely reliable. There are a few limitations to the data.

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