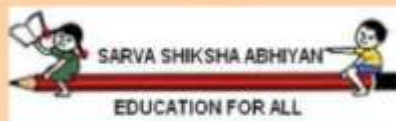




# Identification of Discriminatory Practices and their Impact on Retention and Learning in Schools



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Shiv Charan Mathur Social Policy Research Institute, Jaipur

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## FOREWORD

I recall my visit to a primary school, as a Sub-Divisional Officer (SDO) at Beawar, and to find girls and not boys making tea for me and cleaning the utensils later. This was my first experience with school teachers strengthening gender roles even at a primary school level. Later, during my career in the IAS, I came across many instances when the teachers were not only partial to one community or the other but also showed scant regard for the children of the downtrodden in their behaviour. Although the access and enrollment has improved, our study finds that the behaviour of most of the school teachers has not changed much in spite of an increased societal pressure on them to remain unbiased and to take the lead. Such a behavior is no longer obvious or verbal in most of the cases but psychological and physiological. Gestures let the discrimination felt by the affected pupils. It affects them deep inside and we feel that one of the reasons for the children dropping out may be such behaviour with the students of underprivileged groups from teachers and peers from upper castes and those from the majority religion.

Schools are meant as a common ground where children from all the communities should interact together. Schools have to provide means to overcome discriminatory practices by providing equal opportunity to all irrespective of class, caste or sex.

I congratulate the Rajasthan Council of Elementary Education (RCEE) and Shiv Charan Mathur Social Policy Research Institute (SCM SPRI) for taking up this important issue for research. The study has conducted an in-depth probe in the practices and behaviour of the stakeholders in different spheres at school level. It makes some suggestions to improve the scenario.

I hope that the findings of the study would be helpful to the State Government in providing inclusive quality education and the implementation of Right to Education Act (RTE) in the State without showing any favour to any caste or sex or economically, socially or physically challenged children.

**(Dr. Sudhir Varma)**  
Director, SCM SPRI

## PREFACE

The Institute for last few years has been working on important issues concerning the Education sector. One important concern has been the discriminatory practices prevalent in the school environment vis-à-vis gender and social groups and their impact on retention and learning, the premise being that discriminatory practices are obstructive elements in the coveted goal of universalizing the Elementary Education. Discrimination in schools inevitably reflects the social phenomenon which is to be adequately checked so that schools fulfill the objective of acting as a means of social change. The study has been initiated to identify if any discriminatory practices in the different spheres of schools are prevalent in the State.

The institute is indebted to the, Rajasthan Council of Elementary Education (RCEE) for entrusting the Institute for taking up this important study. We gratefully acknowledge the invaluable support of the officials and members of the research committee of RCEE. The research would not have been possible without the support of the district, block and school level officials of the Education Department and their contribution is duly acknowledged. We are also grateful to Shri ABL Srivastava, Chief Consultant, TSG, Ed.CIL and Shri K.B. Kothari, Managing Trustee, Pratham, for sharing their experiences and valuable advice.

We are thankful to Shri Pradeep Mathur, Chairman, SCM SPRI, Dr. Sudhir Varma, Director, SCM SPRI and Shri Rahul Mathur, Member Secretary, SCM SPRI for their continued support and guidance. The study team was ably lead by Shri R.S. Rathore, Consultant, SCM SPRI and Prof. Virendra Narain, Consultant, SCM SPRI who worked tirelessly to make this report possible.

The support of the study team comprising of Shri Vinod Kewalramani, Shri Pradeep Sharma, Shri Yogesh Cheepa, Shri Ranveer Singh, Shri Yogeshwar Singh, Shri Mahendra Singh and Shri Atul Sharma is also appreciated.

**(Manish Tiwari)**  
Joint Director, SCM SPRI

## EXECUTIVE SUMMARY

This study on the identification of Discriminatory Practices in the realm of school education is based on a sample of 224 schools (both urban and rural) spread over 14 districts of Rajasthan, taking 2 blocks from each district and 2 clusters from each block. The schools have been selected randomly, though care has been taken to make them representative of all social categories of students.

Using questionnaire method, the field work involved interviews with all stakeholders – the teachers, students, SMC and community members. FGDs were conducted with students and community members and one student belonging to weaker section of the society from each sampled school and one girl-student taken from each school were interviewed. The discussions and question – answer sessions, based on the specially prepared schedule, covered all possible areas and issues wherein there was even a remote possibility of discrimination. The whole emphasis was to elicit as much information from the stakeholders as possible and this was supplemented by keen observations of school activities at different level by the investigators. Needless to say that under the present situation with stringent rules and regulations for eliminating discrimination in any form from schools, neither the teachers nor students, not even the SMC and community members would admit that discriminatory practices continue in schools, despite legal sanctions against them. The study, therefore, took into consideration the variations in the responses of stakeholders, contradictions in the views of teachers, students and SMC/community members, and investigators’ observations to identify discriminatory practices, which, in fact, continue under the cover of apparent equality and participatory school activities.

The study sets an ideological and definitional perspective, wherein discrimination has been defined as a product of religio-social strategy for supremacy of a few in social hierarchy “which is nothing but a systemic device to perpetuate caste system for social and monetary benefits and political dominance on the society as such.” Ideologically speaking, a good school of qualitative learning and free from any kind of discriminatory practices is one wherein the “collective of five principles, namely compassion, tolerance, creativity, vision and truth constitute the behavioral ethics. Deviation from any one of these principles is detrimental, resulting in discrimination in student-teacher relationship on the one hand and among students of different social/caste categories on the other. Keeping this collective as a perspective in view the data collected from 224 schools through schedules, FGDs, interviews and observations has been analyzed and interpreted. The objective is to find out whether students of weaker sections and girls continue to suffer discrimination and if this evil does characterize the functioning of schools, what has been its impact on the education of these students.

Adopting the area-specific approach for the identification of discriminatory practices in schools, the data has been analyzed clubbing them under the following area-specific categories: -

1. Enrollment, attendance, drop out.
2. Infra-structural and other essential wherewithal.
3. Classroom culture.
4. Teacher – student interaction.
5. Intra-student and inter-group relationship among students.
6. Mid – day meal as a forum of inclusive or exclusive practices.
7. Children with special needs (CWSN).
8. Perceptions and mind-set of stakeholders.

Though the respondents have overwhelmingly stated that schools, by and large, are free from any kind of discriminatory practices, there is a lurking fear that discrimination still continues to characterize schools' activities at different levels. Enrollment, the initial stage of a child's relations with a school, is not altogether free, and there are instances wherein children of certain social groups, either have been denied enrollment or have not been encouraged to get enrolled in schools. Attendance of students of socially backward communities has fallen, while drop out continues to plague the future of students belonging to certain social groups.

On an average 32.35% schools either do not have essential facilities, or their availability is extremely inadequate. Needless to say that absence of separate toilets for girls and non-availability of counseling facilities for girls, regarding their gender-related problems, do constitute discriminatory practice, thus adversely affecting girls' education. On the whole, however, discrimination at the level of infra-structural and other essential facilities, appears to be more apprehensive than real. But there is a very thin layer between apprehension and reality.

Separatism in seating arrangements in the class and group formation on the basis of social categories do cast a shadow of discrimination on classroom culture. Teachers' indifference in this context is lamentable. The study has come out with a detailed analysis of this separatist phenomenon in the classroom, in the school as such, and mid-day meal, suggesting that the teachers' role in demolishing gender and caste barriers is crucial, but continues to be subdued, even indifferent, allowing such discriminatory practice to continue in schools.

The study makes strong condemnation of the continuance of corporal punishment meted out to students in schools. Even a fear of this punishment is discriminatory. Instances have been given about students dropping out for the fear of punishment and also after becoming victims of such punishment at the hands of the teachers. That punishment still continues in schools, is indeed shameful and a slur on the entire teaching community.

A strong case has been made out in the study for a pro-active teacher-student relation in the classroom. Lackluster communication between the teacher and students creates a hiatus between them with more articulate students receiving greater attention and favor of the teacher, while introvert students being pushed on to the back benches. Girls are generally the victim of such a situation, since they remain non-vocal, owing to the fear of admonition from the teacher. It is, in fact, a discriminatory practice wherein most of the students in a classroom become dumb recipients of mostly incomprehensible monologue of the teacher.

It is discriminatory to think that students of SC, ST and Minority, have a lower level of skills and are, therefore, unable to come up to the expected cognitive standard. Having such kind of

perceptions about the learning skills of students belonging to weaker sections is indeed deplorable. This point has been well brought out in the study, with emphasis on teachers' role, which unfortunately remains at a low key and the students of these social groups continue to be looked down upon by the teachers on the basis of their supposedly low cognitive caliber.

The study deals, at some length, with the phenomenon of intra-students animosity or segregative tendency in schools. Unfortunately, the SMC and community members have been found as major culprit in this regard since they do not advise their children to have equal and socially integrative relationship in the school. Mind-sets with deep-rooted conservative outlook towards girls and socially divisive caste system play havoc with students' academic career. Students carry the fallout of such mind-sets to schools, creating discriminatory relationship among themselves. Regrettably, the discriminatory consequences of group segregation even adversely affect MDM, which otherwise has been claimed to have established social equality among students.

The study, taking a holistic view of the scenario in schools, does acknowledge that the claim of most of the schools to have discrimination-free environment is justified, but only to a limited extent, since apprehensions about discrimination and the existence of potential spots for discriminatory practices do create doubts about the sincerity of school administration and the teachers in this regard. Indifference continues to characterize teachers' attitude, and this is the most serious aspect of schools' scenario. This has to be transformed into a positive commitment to the fundamentals of school's collective endeavors for discrimination-free student-teacher relationship and social integration in schools. The study concludes with major findings and a set of recommendations for complete liberation of schools from the evil of discrimination. Mid night darkness of discriminatory practices has to be replaced by bright sunshine wherein schools will, in fact, reverberate with the ambience of social and gender equality.





# 1

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## INTRODUCTION

### The setting:

Discrimination, in the realm of education, has its roots in India's socio-cultural past wherein certain sections of the society were neither entitled nor allowed to get entry into the portals of knowledge and learning. Ekalviya was denied training in archery by Dronachariya, since it was the exclusive domain of Kshatriyas (or warrior clan) and the royalty, and Eklaviya was just a commoner, Parushram got enraged when it was revealed to him that his disciple Karan was not a Brahmin, not even a Kshatriya and, therefore, not entitled to learn the art of using Divyastras (Divinely ordained armaments). Such acts of discrimination were justified by the powers that be as ordained by the Divine Power. One could trace the justification of such exclusiveness in the context of education in hierarchical social division, propounded by Manu, who laid down the criteria of discrimination on the basis of, what he termed, as divinely ordained functions assigned to different sections of the society.

Manu propounded the edict of divinely ordained societal division on the basis of one's fate, giving superior status to some and condemning others into a situation of perpetual discriminatory exploitation, at the hands of the so-called superiors in social hierarchy. Manu devised the discriminatory caste system on the basis of functional divisions in human body. Thus, the head represented the Brahmin, the hands, the warrior class (the Kshatriyas) and the middle part constituted the trading or commerce class - the vaish. The lower part of the body represented the shudras (the untouchables) and they were destined to perform the tasks of the

lowest categories - cleaning, collection of human waste and other menial jobs. Thus, the caste system reflected discrimination in the crudest form and has remained to be so, despite notable contributions by social reformers to eradicate such practices of human degradation. The impact of such derogatory practices on seats of learning and their functioning was, therefore, obvious.

Significantly, knowledge – a product of brain, became the exclusive commodity of Brahmins, to be shared for common interest like security and physical survival, with chhatriyas and the vaish. The lower castes – the untouchables had no right to attain knowledge despite having the brain which was only to be used for low level social activities, in order to serve the other three – the Brahmin, the vaish and the Kshatriya. Human relations, thus, became based on the division of functions ‘divinely ordained’ under the caste-system. Discrimination was, therefore, regarded as inevitable for the sustenance of functional balance in the society, as advocated by Manu, and perpetuated by Brahamins – the custodian of knowledge, and the other two – the Kshatriya and the Vaish, who kept the shudras under their thumb from mythological times to historical periods of socio-cultural processes.

The upper castes comprising of Brahamins, Vaish, Kshatriyas and others occupying higher status in society, have continued to rule the society, discarding such instances of equality in human relations, as that of Ram sharing food with Shabri and Nishad, as depicted in Ramayan and other examples of social equality found in India’s mythological narratives. Racial discrimination was shunned by Lord Ram when he befriended Banar Jati and Krishna preached the gospel of Geeta, wherein knowledge was advocated to be the basis of one’s place in the society. Only two and a half words of knowledge could make any one a Brahamin was an oft-repeated ideal, thus discarding the notion of caste being the indestructible phenomenon, ordained by fate. But those who worshiped Ram and Krishna and became guardians of faith, seldom followed the examples of Lord Vishnu’s incarnations. Religion, as preached by Brahamins, sought to preserve a discriminatory caste system, wherein doors of the abode of God were kept closed for the untouchables. These so-called lower castes were, thus, neither permitted to recite Vedas and learn holy scriptures-nor other sources of knowledge. They had no access to religious places-the temples etc. Brahmins, thus stood between celestial powers and a large section of humanity, in the name of the so-called caste system, supposedly ordained by God, but in reality a man-made edict, in the name of God, for perpetuating the dominance of

the self – assumed guardians of knowledge, bravery and wealth. Discrimination was, therefore, a product of religio-social strategy for supremacy of a few in social hierarchy which itself was nothing but a systemic device to perpetuate caste system for social and monetary benefits and political dominance on the society as such.

Discrimination has, in fact, no religious sanction, since in Islam and Sikhism all are equal in the eyes of God. Even Hinduism, barring Manu-smriti, is an egalitarian religion, wherein God's justice is non-discriminatory. Had there

been discrimination, in-built in any religion, there would not have been Balmiki, who authored Ramayan and in whose abode Sita stayed when discarded by Ram, Kabir, Raidas, Sainath of Shridhi, Sant Gayneshwer, Mahatma Phule and many more, who had their origin in the so-called lower caste and displayed cross-religious adherence to faith. Discriminatory practices, in the realm of education, and in temples of learning – the schools is, in fact, a reflection of socio-religious processes, as dictated by the advocates of caste-system, ignoring mythological traditions, historical antecedents and biological realities.

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### **The Concept**

Students, besides teachers, constitute a school, and the school functions on the basis of interactive relationship between them. No school activity is worth it unless students are involved in it. Students' participation in a school's activities is, therefore, a sine-qua-non for a school's performance as a centre of learning. A good school of qualitative learning is the one wherein teacher-students relationship and the process of teaching-learning are characterized by panchsheel of behavioral ethics. Panchsheel is the collective of five principles namely, compassion, tolerance, creativity, vision and truth. Compassion is cardinal to a teacher's attitude towards his/her students, and tolerance is the demand of mutual trust between them. Creativity is the mother of qualitative teaching and learning process, while vision propels both, the teacher and the students to achieve excellence in their respective domain. Adherence to

truth is the basic element of other four principles. For, neither compassion, nor tolerance is productive if the element of truth is missing in their expressions, and creativity is essentially a truthful manifestation of inherent urge for a meaningful life. Vision provides a missionary zeal for creative endeavors in the realm of academics in a school's congenial environment. Deviation from any of these principles is detrimental to smooth functioning of the school, making students' participation in school activities perfunctory, reflecting a casual student-teacher relationship. Discrimination is, in fact, a consequence of such deviation from ethical norms as enshrined in panchsheel or five principles of cooperative relationship among these significant components of a school's system.

Discrimination is akin to hydra-headed tentacles-each tentacle reflecting its different form, effecting and affecting social relations in various ways. In the realm of education, the discriminatory tentacles bring into their poisonous grip the behavioral instincts of the school community, the students, parents, teachers and others associated with school activities. Discrimination is an all pervasive disease, a psychic symptom of a deranged mind, which disturbs social harmony in the school and impels human resources to deviate from the five principles, wherein, compassion is replaced by bruteness or boorish behavior, and tolerance gives way to rudeness, reflected in school activities and student - teacher relations. Creativity falls into the channel of mischief and destructive innovations, and vision gets distorted, leading the school into an abysmal situation. Truth is the ultimate victim of discrimination, which thrives on deviation from truth and other four principles of panchsheel as discussed above.

Discriminatory practices are both visible and in-visible, which may or may not manifest through behaviors but do leave their impact on social relations. A teacher may appear to be suave, yet may harbor hatred (or discriminatory intent) which may be expressed in other ways to harm the person being discriminated against. Discrimination, therefore, has deep roots in the society and also in the realm of education. Social evils do get reflected in institutions, including educational institutions. The question is as to what extent the evil of discriminatory practices continues to afflict educational institutions and whether the concept of equality, as enshrined in India's Constitution, has become a reality and if it is not so, what has been the impact of discrimination on the educational processes, right from the elementary to higher education level.

The phenomenon of discrimination in schools, particularly in the context of caste and gender-based exclusion has been studied by different groups of researchers and at institutional levels. A review of such studies is relevant here.

### **Review of Studies on Discrimination**

There have been a few studies that have attempted to identify how inclusive our schools are and discriminatory practices prevalent in the social and school environment. The study on discrimination of the girl child in Uttar Pradesh conducted by Social Action Forum for Manav Adhikar, New Delhi (2009) attempted to identify all forms of discrimination against girl child. The study found that boys were given preference over girls in matter of education, primarily because they felt that there is no fear in allowing a boy to go outside his village/town to study. Although schooling for girls is free, the cost of books, uniform and transportation often proves to be the deterrent.

Negative parental attitudes toward educating daughters are a barrier to a girl's education since parents see her education as a waste of money because she will eventually live with their husbands' families. In urban areas a daughter with a higher level of education will most likely have a higher dowry expense as she will want a comparably educated husband.

In many cases, girls start to undertake heavy domestic chores at a very early age and are expected to manage both educational and domestic responsibilities, often resulting in poor scholastic performance and an early drop-out from schooling. The levels of tiredness are probably higher among urban girls due to heavier study loads as compared to rural girls.

The study also tried to survey as to whether there was a gender bias in the educational material, including curricula. No bias emerged, in fact, when the boy students were asked whether they remembered having studied about any female personality who has made an impact on them, all of them responded positively.

This is a positive development and gender biased depictions which are strong barriers for improving women's position in society, have been removed from the text books.

In another study on social exclusion, the emerging challenge in girl's education by Maureen A. Lewis and Marlaine E. Lockheed examined the interaction between gender and cultural studies in many countries including India. It concluded that exclusion arises from multiple sources, some endogenous and some exogenous. Social exclusion from immutable factors, such as gender, ethnicity, and race, contributes to low educational participation for girls and members of subgroups. Social exclusion from external factors, such as poverty, contributes to low educational participation and to a cycle of exclusion based on poverty. Concatenating factors of exclusion lead to what is often called multiple exclusion.

Traditional status hierarchies, such as caste ranking in India and Nepal, lead to exclusion of those lower in the hierarchy by those higher in the hierarchy. In some societies poverty has significance that goes beyond simple economic well-being to include disparagement and marginalization of the poor by the wealthy, perpetuating the cycle of poverty due to limited economic and social mobility.

Girls in excluded groups suffer not only as members of the excluded group but also as girls. Whether exclusion is additive or multiplicative is not known. Some sociological research suggests that it is additive (Ridgeway and Erickson 2000; Ridgeway 1991), and the studies in this volume provide limited evidence of interaction effects. All studies indicate a severe education disadvantage from multiple sources of exclusion: girls from impoverished families, girls from tribal, ethnic, or linguistic "minority" communities, girls living in remote settings, and girls from lower castes are less likely to participate in education and more likely to stay in school only briefly if they enroll at the (Lewis and Lockheed 2006). The extent of their disadvantage can be seen in primary schooling figures across age, gender, ethnicity.

A study on untouchable in school-experiences of Dalit children in schools in Gujarat (2006) done by Indian Institute for Dalit Studies, New Delhi to identify incidences of untouchability and discrimination in society and schools. Untouchability and discrimination in society, schools inevitably reflect this social phenomenon.

The study found that caste - based discrimination occurs in the school as well. The study supports the notion that discrimination occurring in the community is reflected in the attitudes and actions of the dominant caste and has an impact on Dalit children in school.

Discrimination is visibly present in separate seating arrangements in the classroom and the mid-day-meal and in access to drinking water. It is also evident in less obvious ways such as allocation of cleaning tasks and it appears in modified forms such as clustering of children along caste-lines in seating arrangement to again prevent full integration.

Interactions between Dalits and their teachers and peers also revealed discriminatory acts and attitudes. While teachers did not distribute unequal punishment in one village, acts such as instructing Dalit students to unfavorable places, and attitudes such as comments relating to the Dalit children's capacity and denial to leadership positions, illustrates the teacher's role in perpetuating discrimination. In this village, despite an absence of severe teacher discrimination, children clearly perceived teacher favoritism to the dominant caste, supported by claims of inflated academic grading and delaying punishment for dominant caste children. Both dominant caste parents and children influence became an important feature in dictating the teachers' actions. Peer treatment also plays a pivotal role in shaping the Dalit children's experiences of school as teasing and the requirement to use titles of respect for the dominant caste children define their every day. Although they do not play together outside of school in school they do. However, fighting due to caste-related issues remains a distinct feature in the interplay of peers. Most exemplarily of Dalit children's exclusion is obstruction to participate in cultural activities. This creates not only an unwelcoming environment, but an atmosphere in which they are actively excluded from the very activities that express their identity.

The children's ability to clearly articulate the types and processes of discrimination provides insight into the impact this has on them, and becomes particularly helpful in revealing their ability to cope with discrimination. Probing questions on feelings exposed emotions such as anger, wonderment, powerlessness, sadness, and frustration, all contributing to the perceptions of school as an unwelcoming space, and inevitably supporting the link between negative association of school and dropping - out. In only scratching the surface of such finding, the need for further study on Dalit children's emotions and the aforementioned link between drop - outs and discrimination becomes apparent.

This study reveals areas in which discrimination against Dalit children does exist in school. It further helps to support claims that schools can act not only as a reflection of the caste-based

discrimination in the community, but also as a means to perpetuate it. Therefore, it becomes crucial to study every aspect of the Dalit children's lives. As caste based discrimination is influenced by social, cultural, economic and political factors, the concept of social exclusion proposes to look at several inter-related features that contribute to a group's exclusion, and therefore it becomes a useful tool in analysis of Dalit children's situation. Additionally this analysis includes the negative psychological impact discrimination has on these children but nonetheless a desire to change their present circumstances and emphasizes their resilience.

### The Rationale

The SSA aims at universalizing elementary education, wherein non-discriminatory approach in enrollment and teaching-learning processes is an essential attribute. The entire edifice of elementary education system rests on the 5 principles-the Panchsheel, discussed above, and one has to find out whether these principles have been adhered to in the system. The stakeholders - the teachers, students and the community, do talk about equality in schools, but whether this equality is inclusive or certain sections of students are excluded from the general frame of equality, is still a pertinent issue, particularly in view of reports about the practice of punishment, segregation of certain social groups and unequal distribution of academic wherewithal and other facilities among students of different social groups. Self-imposed segregation and segregation by design, both are the two sides of the same coin of discrimination and have equal adverse impact on students' cognitive skills and classroom performance.

Self-imposed segregation and segregation by design, both are the two sides of the same coin of discrimination and have equal adverse impact on students' cognitive skills and classroom performance.

Education's foundation is laid at the elementary school level, and it is necessary to find out if the evil of discrimination is not eroding the very foundation of educational edifice. Children are the future of a nation, and their personality traits develop at the school level. A school is like a sieve through which undesirable traits of a child's habits and ignorance get separated and only pure and sublime elements are left for an overall development of a child's personality. If,



however, this sieve has potholes on the one hand and obstructive elements, closing down the perforations in the sieve, on the other, the sieve becomes ineffective. It is true with regard to the school also. Discriminatory practices are obstructive elements in the school's sieve and teachers create potholes in the sieve if they themselves become instrumental in perpetuating these derogatory practices vis-à-vis the children. Both potholes and obstructions are detrimental to a child's personality. It is, therefore, necessary to keep the sieve perform the task of separating good from the undesirable. It is possible only if the undesirable – the discriminatory practices are identified, with their origin well recognized, in order to protect the child from their adverse impact on his/her cognitive skills and teaching-learning processes. Survival of a school as a seat of knowledge is, to a great extent, dependent on compassion at the level of teachers, tolerance among school's stakeholders, creativity in teaching-learning, vision charactersing educational functionaries at different levels and truth pervading the school environment. These are fundamental ingredients of ambience in a school. Discrimination is the antithesis of all these fundamentals and hence not only to be identified, if it continues to pollute the school's environment, but to eradicate it in whatever form it may be existing in a school. It is possible only if a thorough probe is taken up at the school level for the identification of this evil. This being the rationale, the SSA has decided to undertake a study of discriminatory practices in elementary schools. In the state of Rajasthan, the study has been assigned to the Shiv Charan Mathur Social Policy Research Institute, Jaipur.

Survival of a school as a seat of knowledge is, to a great extent, dependent on compassion at the level of teachers, tolerance among school's stakeholders, creativity in teaching-learning, vision charactersing educational functionaries at different levels and truth pervading the school environments.



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## METHODOLOGY FOR THE STUDY

The Sarva Shiksha Abhiyaan aims to bring the children in the age group of 6 to 14 years to the mainstream of education. Many studies and the District Information System for Education (DISE) data reveal that the enrolment & retention of children belonging to the socially underprivileged class is not up to the mark. This may be attributed to many factors prevalent in the school and the social environment. This concern has also been raised in several reports including the Report of Joint Review Mission 2011. The present study is being undertaken to identify the causes and effects of various prevalent discriminatory practices, so that remedial steps can be taken up in the SSA plan for the coming years.

### Objectives

The broad objective of the study is to identify the discriminatory practices prevalent in the schools (including gender and social groups) and their impact on retention and learning as well as shaping up a student. The specific objectives include: -

- To map the nature of participation of students from diverse social groups as well as gender in the school, in the classroom and in extra-curricular activities.;
- To identify practices/behaviour in different spheres of school (mid-day-meal, drinking water, toilets, assembly, sacred space if any), classroom (teaching and learning, corporal punishment, verbal /physical abuse, extra encouragement versus neglect), extra-curricular (morning assembly, special functions of the school, games / sports,

cultural activities), and the attitude of teachers towards pupils of different social groups;

- To identify practices / behaviour in different spheres of the school among children;
- To gather parents' view on school environment and effectiveness in developing the child's personality and prevalence of inclusive / exclusive practices;
- To suggest measures to encourage inclusion (positive) and discourage and eliminate exclusion.

### **Methodology**

The study was conducted by employing survey and observation method. The sample districts, blocks and schools were chosen purposively on the identified criterion. A pre-desired and tested tool was used for obtaining data from the field. In addition to the interview schedule one of the field investigator was asked to observe the school and classroom activities. The observation findings were used to reify the findings of the schedule.

#### **(i) Sample size and sampling criteria**

- Districts:** Two districts from each of the seven educational divisions of the state was selected on the basis of their respective human development index (HDI) especially considering Gender Development Index (GDI) -one with the highest level and the other at the lowest level in the index. HDI has been taken as the basis on account of the fact that it includes education, health and poverty as factors to determine a district's place on the scale of development. Social indicators like the sex-ratio, the infant mortality and dropout rates of various categories of students was also considered.
- Blocks:** Two blocks from each selected district was identified on the basis of their respective distance from the district headquarters - one nearest to the headquarters and the other at a distance, taking into account their respective geographical locations, in order to have a more representative coverage for collecting the necessary data for the study.
- Cluster:** Two clusters from each block was selected, taking into consideration their location so that some schools of urban areas may be covered. Atleast one cluster out of

the total four in two blocks included an urban location within its geographical limits. Thus in total four clusters, one including urban location, was taken up in each district.

(d) **Schools:** Four schools from each of the identified clusters were selected randomly, though care was taken to include both primary school and upper primary school from each cluster. On the whole, 16 schools were randomly identified in each district. Out of them, atleast four were from urban areas, Ten were primary schools and the remaining six were upper primary schools in one district. Hence, in all 224 schools were covered across 14 identified districts. For a proper assessment of discriminatory practices, representative distribution of children belonging to vulnerable social categories, including girls, were taken cognizance of while randomly selecting the schools.

S.N.	Division	No. of Distts	Sample Distts	No. of Blocks	Sample Block	No. of Clusters	No. of Schools
1	Jaipur	4	1. Jaipur	17	1. Shahpura 2. Sambhar	2 2	2 x 4 = 8 2 x 4 = 8
			2. Dausa	5	1. Dausa 2. Lalsot	2 2	2 x 4 = 8 2 x 4 = 8
2	Ajmer	4	1. Ajmer	9	1. Kishangarh 2. Kekri	2 2	2 x 4 = 8 2 x 4 = 8
			2. Tonk	6	1. Tonk 2. Niwai	2 2	2 x 4 = 8 2 x 4 = 8
3	Jodhpur	6	1. Jodhpur	10	1. Mandore 2. Luni	2 2	2 x 4 = 8 2 x 4 = 8
			2. Jalore	7	1. Jalore 2. Raniwada	2 2	2 x 4 = 8 2 x 4 = 8
4	Churu	5	1. Ganganagar	9	1. Ganganagar 2. Suratgarh	2 2	2 x 4 = 8 2 x 4 = 8
			2. Churu	6	1. Churu 2. Sujangarh	2 2	2 x 4 = 8 2 x 4 = 8
5	Udaipur	6	1. Udaipur	11	1. Mavli 2. Jhadol	2 2	2 x 4 = 8 2 x 4 = 8
			2. Dungarpur	5	1. Dungarpur 2. Sagwada	2 2	2 x 4 = 8 2 x 4 = 8
6	Kota	4	1. Kota	6	1. Ladpura 2. Ramganj Mandi	2 2	2 x 4 = 8 2 x 4 = 8
			2. Jhalawar	6	1. Jhalarpatan 2. Manohar Thana	2 2	2 x 4 = 8 2 x 4 = 8
7	Bharatpur	4	1. Bharatpur	9	1. Sewar 2. Nagar	2 2	2 x 4 = 8 2 x 4 = 8
			2. Dhaulpur	4	1. Dhaulpur 2. Basedi	2 2	2 x 4 = 8 2 x 4 = 8
<b>Total</b>	<b>7</b>	<b>33</b>	<b>14</b>	<b>110</b>	<b>28</b>	<b>56</b>	<b>224</b>

### **(ii) Data Collection Strategy**

A team of researchers – well versed and experienced in the realm of school education, was constituted. Two researchers of the team were assigned one school for one day. They reached the identified school without any prior information before the start of school activities to have a realistic view of all the activities in the school, from the beginning to the end of school time. One of the two researchers had a thorough observation of classroom activities and the school's wherewithal, including the school's surroundings and environment. He also interviewed the teacher/head teacher in accordance with the schedule specially prepared for this activity and collected the required data from the school records pertaining to enrolment, attendance, gender distribution and the number of children belonging to vulnerable social groups.

The second researcher focused on group discussions (FGD) with community members, SMC members and students as per the prepared format. Interview of girls and children of vulnerable social groups was also held, in accordance with the format designed for this purpose.

### **(iii) Survey Tools**

The required data was collected through a variety of schedules, designed by a group of experts, field tested and approved by Rajasthan Council of Elementary Education (RCEE). These survey instruments focused on various aspects for different group of respondents.

The major aspects covered in different schedules are given below:

#### **1. School Observation Format (Code: A)**

- Stratified availability of teaches in the school and their physical availability on the day of the survey.
- Stratified data of enrollment of children and their average attendance.
- Stratified data of drop out students.
- Availability and quality of infra-structural facilities in the schools.
- Participation of students in different co-curricular activities organized in the school.
- Facilities and support provided to CWSN children.
- Level of achievement of children of different social categories.

2. **Focus group discussion with students (Code: B [i])**

- Views of children about the behavior of teachers.
- Mutual relationship among children of different social groups.
- Views of children about discrimination in different school activities.
- Inclusion of students from different social group in all the school activities.

3. **Focus group discussion with community members (Code: B [ii])**

- Background of community members (gender, social, group, profession).
- Feed back on school activities organized with children of different social category.
- Views about the attitude of teachers and school environment with reference to children of deprived groups.
- Perception regarding the social discrimination, if any.

4. **Focus group discussion with SMC members (Code: B[iii])**

- Background of the SMC members (gender, social group, profession).
- Awareness of SMC members about different activities organized in schools and their perceived role regarding enrollment, retention, dropout and quality teaching in schools.
- SMC meetings and issues discussed in the meetings.
- Constitution of SMCs under RTE.
- Perception regarding discrimination, if any, among children with regard to different school activities such as, MDM, free distribution of text books, class room teaching, games and sports, etc.

5. **Teacher / Head Teacher Interview Format (Code: C [i])**

- Detailed information regarding qualification, experience and training of the teacher/head teacher.
- Perception regarding his/her role as a teacher.
- Involvement of children in different school activities.
- Facilities available in the school and their use by children.
- Availability of specially trained teachers and aids for CWSN.

- Attitude of teachers towards different groups (age, sex and class) of students.

**6. Girl child interview format (Code: C[ii])**

- Background and educational status of the family.
- Practices prevalent in the school for different activities and discrimination if any.
- Role of girl child in school activities, such as assembly, cleaning of class rooms and school functions.

**7. Other social category student interview format (Code: C[iii])**

- Perception of students regarding prevalence of discriminatory practices in the school activities.
- Teachers attitude towards children of deprived groups.
- Efforts made by school management for inclusive education.







# 3

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## PROFILE OF STAKEHOLDERS – THE RESPONDENTS

This study is an analytical outcome of views and data collected through interviews with the principal stakeholders in a school system. The views are expressions of stakeholder's experiences while interacting with each other, and experiences are product of activities that stakeholders carry out in a school. The content and quality of activities are reflections of stakeholder's mindset which itself has an imprint of social conditions, and one's status and role in a school's context. A profile of the stakeholders is like a mirror which reflects all these aspects of a stakeholder's personality and facilitates the identification of discriminatory practices in a school. The exclusive versus inclusive characterization of a school are identifiable in the profile of these stakeholders. In the specific context of this study, the main stakeholders are the school, the students, the teachers, SMC and community members, who have a direct stake in the school's performance as a centre of learning. A profile of these stakeholders is given below: -

### 1. The schools

As has been stated earlier, this study seeks to identify discriminatory practices in a sample of 14 districts. The profiling of schools, therefore, is limited to the schools established and functioning in these 14 districts, taking two blocks from each district and two clusters from each block to take a sample of a total of 224 schools. Out of these 224 schools, 56 are located in urban areas while the remaining 168 are from rural areas. There are 140 primary schools and 84 upper primary schools among the sampled 224 schools. The total no. of teachers and

students with their social categorization and gender differentiation is given in the following tables:

**Table - 1**  
**No. of Teachers**

**No. of schools 224 and no. of teachers 959**

M	F	T	SC		ST		Minorities		Others	
			No.	Percentage	No.	Percentage	No.	Percentage	No.	Percentage
515 (53.7%)	444 (46.3%)	959 (100%)	105	10.9	75	7.8	35	3.7	744	77.6

**Table - 2**  
**No. of Students**

**No. of schools 224**

Total Enrolment			SC			ST			Minorities		
B	G	T	B	G	T	B	G	T	B	G	T
12787	13012	25799	4509	4529	9038	2359	1966	4325	931	963	1894
49.56%	50.44%	100%	49.9%	50.1%	35%	54.5%	45.5%	16.7%	49.2%	50.8%	7.3%

As evident from the Table - 1 above, the average no. of teachers per school comes to around 4. Table - 2 shows the total enrolment across 224 schools as to 25799, the average per school being around 115 students. It means that the pupil-teacher ratio is around 1:27 which is well within the prescribed norms. It may, however, be stated that this average does hide the truth of some schools, having only one or two teachers, though the no. of students may exceed 100 and more in a school. Teacher's placement in schools is not always in accordance with the requirements in terms of the no. of students. It is a perennial problem still to be sorted out at appropriate level.

It is also a matter of concern that women teachers constitute only 46.3% of the total teachers' strength, particularly in the context of higher percentage of girls enrolment which is 50.44% as against 49.56% boys.

Among the teaching community, the other social groups like SC, ST and minorities, have marginal presence - 10.9% SC, 7.8% ST and only 3.6% Minorities. It may be owing to non-availability of adequate no. of trained teachers in these social groups, which could be a reflection of their exclusion at the entry level. This exclusion may be the consequence of a lack

of awareness about the need of education among these social groups, thus causing paucity of educated persons to take up teaching job, or the result of discrimination – direct or indirect- consequent upon discouragement of these social groups by socially dominant communities, thus restricting their entry into portals of learning.

The schools' profiles, however, show a positive trend in the enrolment of students wherein girls have outnumbered the boys, though marginally. It is also encouraging to find that the deprived social groups viz. SC, ST, and the Minorities constitute 59% of the total enrolment (35% SC, 16.7% ST and 7.3% Minorities).

Students' attendance in a school is a barometer to measure the extent and quality of the school's infra-structural facilities and other wherewithal to create the necessary ambience for enabling the students to regularly attend their classes and preventing them to drop out in mid-session. The schools under reference have shown students attendance on an average between 14-15 working days. There is slight variation in the average attendance of boys and girls on the one hand and in the context of other social groups on the other. The drop out is around 4-5% though in the case of minorities it has been alarmingly more than 8%. The drop out has been considerable at the primary level, though it is much less at the upper primary level. On this parameter, the schools have an average status, though there is no evidence of discrimination on the part of schools which could be cited, either for less than required attendance, or for drop out, particularly in the case of minorities.

Most of the schools have enrolled children belonging to all social groups inhabiting the school catchment areas, as per school records.

### **School's wherewithal**

Separate toilets for girls are available in 70% schools, though non-availability of such a facility in 30% schools is quite a serious matter and may be a pointer to a kind of discrimination against girl-students. No deliberate intention in this regard has been noticed, and it may be a case of administrative lapse. Play ground is not in existence in 42.8% schools. Woefully, even drinking water is not available in 21.8% schools. Strangely enough, 6 schools do not have their own building, despite SSA and the approach road to school is hazardous in case of 38 (17%)

schools. Though a majority of schools do have the necessary facilities, but the non-availability of some of them, in quite a few schools, does prepare a base for discriminatory practices. Paucity of facilities creates problem of sharing them among the students.

## 2. The Teachers

We have already taken stock of the no. of teachers available in sampled schools. Profile, however, covers the teachers who have been interviewed for this study. It may be stated at the outset that one teacher/school was selected for interview and hence the total no. of sampled teachers comes to 224. The following tables provide basic data about the sampled teachers:

**Table – 3**  
**Gender and Social Category**

No. of Teachers - 224

Gender			Social Category				
M	F	Total	SC	ST	OBC	Others	Total
142	82	224	36	15	71	102	224
63.4%	36.6%	100%	16%	6.7%	31.7%	45.5%	100%

**Table – 4**  
**Status and Qualification**

No. of Teachers - 224

Status		Qualification			
Regular	Para Teacher	Graduate +	Sr. Sec.	Sec.	Less than Sec.
219	5	184	39	1	Nil
97.8%	2.2%	82.1%	17.4%	0.5%	-

**Table – 5**  
**Professional Qualification**

No. of Teachers - 224

B.Ed/M.Ed	JBT/EET/STC/Diploma in Ed	Untrained	Total
138	85	1	224
61.6%	37.9%	0.5%	100%

Evidently, social categories, with the exception of OBCs, are marginally represented while the bulk of teachers are from general category. There is a considerable gap between male and female representation, females constituting only 36.6% of the total no. of teachers in sampled

schools. Qualification - wise 82.1% teachers are graduate or post-graduate while 17.4% are senior secondary. Professionally, a majority of teachers are B.Ed/M.Ed, while 37.9% have certificate/diploma. Only one teacher is untrained. 97.8% teachers are regular and only 5 (2.2%) are para teachers. Thus, in terms of qualification- both educational and professional, the teachers have the requisite ability to impart quality education. If education enables a teacher to be inclusive in his approach, then the possibilities of discriminatory practices in schools become minimal. It is, however, a matter to be discussed at a later stage when data/information through interviews is analyzed and interpreted.

### **Students**

Profiling of students as respondents takes into account the views and status of students as expressed through focused group discussions with them and interviews of one girl-student and one student of other social group per school. Thus, there was a sample of 224 girls and 224 students of other social group, besides the students' participants in focused group discussions.

While it is not possible to identify students who participated in FGD in terms of their gender and social category or even class, since participation in FGD was random and while their views were recorded, their other antecedents were not taken into account. As far as the girl interviewees and interviewees of other social categories are concerned, details about them are available to prepare their profile.

a) Girl's Profile:

The class and age-wise description of girl-interviewees is as under:

**Table – 6**  
**Age and class wise description**

No. of girl-interviewees: 224

Class	Table: A		Table: B			
	No. of girl-interview		Age			
	No	%	8-10	11-14	15+	T
II	1	0.4%	89	128	7	224
III	8	3.6%				
IV	96	42.9%				
V	45	20%				
VI	8	3.6%				
VII	49	21.9%				
VIII	17	7.6%				
<b>Total</b>	<b>224</b>	<b>100%</b>	<b>39.7%</b>	<b>57.1%</b>	<b>3.2%</b>	<b>100%</b>

The girl-interviewees represented all classes, though the number of class IV girls was fairly large (42.9%) owing to the large number of PS under the sample. It was, however, a fairly representative group of girls ranging from class II to class VIII. Their views were, therefore, weighty and reflective of the concerns felt at their level about whatever discriminatory practices were there in their respective schools. Age-wise too, most of them (57.1%) belonged to the age group of 11-14 years, followed by 39.7% girls under age group of 8-10 years. In terms of age, the girl-interviewees were mature enough to discriminate between desirable and undesirable happenings in the school.

The family back-ground of girl-interviewees is an important factor determining their social outlook. The girl-interviewees had quite a reasonable number of brothers and sisters. There were 409 brothers and 528 sisters across the families of 224 girl-interviewees. On an average each interviewee had 2 brothers and 2 sisters. Almost all of these siblings had either completed their education or were studying in UPS, secondary, higher secondary and institutions of higher learning. Among them were graduates and post graduates also. Thus, in terms of the

educational environment in their families, the girl-interviewees were well placed and could, therefore, be considered competent enough to identify discriminatory practices in their respective schools at the level of students and teachers. Their views will, therefore, be significant for this study on discriminatory practices in schools.

b) **Interviewees of other social category:**

The following tables give class-wise and social category-wise description of the interviewees:

**Table - 7**  
**Class - wise description**

No. 224

Class	No. of interviewees	
	No.	%
II	3	1.3
III	9	4.0
IV	97	43.3
V	41	18.3
VI	3	1.3
VII	61	27.2
VIII	10	4.5
<b>Total</b>	<b>224</b>	<b>100%</b>

**Table - 8**  
**Social category-wise description**

No. 224

Social category	No. of interviewees	
	No.	%
SC	156	69.7
ST	45	20
Minority	11	4.9
OBC	10	4.5
Others	2	0.9
<b>Total</b>	<b>224</b>	<b>100%</b>



The students of other social categories, who were interviewed represented a cross-section of social groups and hence could be instrumental in recognizing discriminatory practices in the school, since they were also the likely victims of such practices. Class-wise, they represented all classes from class II to VIII. Most of the interviewees were from class IV, V and VII - 43.3, 18.3 and 27.2 percent respectively. Thus, their level of perception and understanding was satisfactory, enabling them to make logical and truthful observations regarding social environment in the school. Social category-wise, 69.7% interviewees were from SC, followed by 20% ST, while Minorities constituted around 5% of the student respondents. It is to state the obvious that scheduled castes and scheduled tribes have been at the receiving end in the process of ostracization in the society. Hence their views could be reliable indicators in the realm of exclusive practices in the school.

### SMC members

Focused group discussions were held in 187 sampled schools with SMC members in which 1189 SMC members participated. Among them 632 (53%) were male members and 557 (47%) female. Social category-wise the representation was as under:

Table - 9

No. of Respondents: 1189

S. N.	Social Category	No.	Percentage
1	SC	373	31.4
2	ST	165	13.9
3	OBC	466	39.2
4	MM	67	5.6
5	General	118	9.9
Total		1189	100%

**Note:** Owing to non-availability of adequate no. of SMC members at 37 schools, FGD could be held at 187 schools only.

**Table – 10**  
**Profession-wise the SMC members were**

No. 1189

S. N.	Profession	No.	Percentage
1	Business	74	6%
2	Farming	425	36%
3	Service	170	14%
4	Students	46	4%
5	House Wife	292	25%
6	Labour	171	14%
7	Driver	11	1%
<b>Total</b>		<b>1189</b>	<b>100%</b>

The SMC members, who participated in the FGDs, were from all social groups including the general category. Hence, differing points of view could be discernable giving a clue to whatever discriminatory practices were taking place in the school. SC and ST together constituted around 45% of the total participants in the FGD. Profession-wise 36% were farmers and 25% were house-wives. Service class constituted 14%. Thus, the views of the SMC members were reflective of concerns about discrimination (if any) in the schools, across all social categories. An analysis of their views will throw light on this derogatory phenomenon, in case it is there, in any of the schools under reference.

### Community Members

Community is a significant stakeholder in a school system. Its role in the realm of universalizing elementary education and under RTE has become crucial since it is perceived as instrumental in enhancing enrolment and checking drop out of children, beside keeping a tap on teachers to ensure their regularity in schools. The community acts as a watch-dog on schools' activities and therefore, is in a position to reflect on discriminatory practices and to suggest ways and means to eradicate them. It is in this context, focused group discussions (FGD) were organized at school levels. In total 167 FGDs were held in as many schools, in which 1006 community members participated. Their social category and gender wise details are as under:

**Table – 11**  
**Social – category and gender wise details**

**Respondents: 1006; FGDs: 167**

Gender			Social Categories					
M	F	Total	SC	ST	OBC	MM	General	Total
642	364	1006	304	143	413	73	73	1006
63.8%	36.2%	100%	30.2%	14.2%	41%	7.3%	7.3%	100%

**Note: Community members at 57 school centres were not available in adequate numbers. Hence FGDs could be organized only at 167 school centres.**

Evidently more men participated in the FGD than their female counterpart. OBC, being the dominant social group in the catchment areas of the sampled schools (covered for FGD) constituted 41% of the total number of participants, followed by SC (30.2%) and ST (14.2%). The minority community and participants from general categories were also represented though marginally. Thus, the FGDs did provide a glimpse of community's perceptions and views with regard to discriminatory practices in schools.

In terms of profession, the participants were mostly farmers followed by labour class, housewives and students (studying for higher education). The following table gives details in this regard.

**Table – 12**  
**Profession-wise details**

**Respondents: 1006**

Farming	Business	Services	Labour	Housewives	Driver	Students	Total
421	58	54	271	166	14	22	1006
41.8%	5.8%	5.4%	26.9%	16.5%	1.4%	2.2%	100%

In terms of social categories, gender and profession, the participants in FGD were quite competent to reflect on discrimination as a derogatory phenomenon in schools. When analyzed, their views will provide perspective to identify discriminatory practices in schools.

### **Conclusion**

The profiles of respondents, as detailed here, is to serve as a backdrop for analyzing their responses with regard to exclusive or inclusive environment in schools. It may be stated, in this context, that social background of the respondents, their education and other aspects of their persona do characterize their responses and are indicative of their positive or negative concern for discriminatory practices in schools.

# 4

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## DISCRIMINATORY PRACTICES IN DIFFERENT SPHERES OF SCHOOL'S ACTIVITIES

Inclusiveness is a characteristic feature of a model school, ambience of which is reflected in equal opportunities for all children, irrespective of their caste or religion. Education, in this context, plays the role of equalizer wherein social or religious distinctions meltdown, creating an environment of mutual trust and accommodation among school inmates – the students and teachers. This is an ideal scenario of a school unaffected by socio-economic, gender and caste discrimination.

The study wades through the academic and administrative waters of schools, in order to find out if the equalizing stream therein continues to flow, unabated by anicuts of caste, gender and religious consideration, in the realm of enrolment, classroom transactions, administration and interpersonal relations among school community. Hypothetically, the assumption is that the schools remain unpolluted by narrow consideration of caste, creed or gender. For, the educational contents transmitted to students, preach the gospel of equality and the school, as a centre of learning, is supposed to be above discriminatory practices, since it is perceived to be the embodiment of inclusive thought and positive values. Moreover, with the abolition of untouchability, and strict constitutional and legal provisions against any kind of discrimination, and in the wake of inclusive education, now being vigorously advocated, this hypothetical assumption seems to be logically tenable. This study seeks to probe into the factual situation in schools, in order to identify deviations, if any, from perceived inclusive character of a school. It may, however, be stated at the outset, that such deviations, resulting

into discrimination at different levels against certain social groups or on the basis of gender, are not always visible at the surface. Generally speaking, discriminatory feelings are subterranean, and their manifestation is, at times, too subtle to catch the eye or to get identified as a concrete phenomenon in a school. Subterfuged discriminatory practices are, therefore, not easy to capture. With these limitations, a critical narrative of the data collected for this study is being attempted here.

A school functions through a collective endeavor of all stakeholders – the students, teachers, parents and community members, besides the role and contributions of educational functionaries, providing both academic, financial and administrative inputs. Their interactive relationship, the attitude and behavior, direct or indirect indications of distancing from each other among students and teachers, the distribution of school's wherewithal across all sections of school's community, the pattern of sharing common academic and other kinds of material available in the school, and other actions or activities pertaining to school's development programme, in fact, the entire gamut of school's establishment vis-à-vis the recipients of school's academic and related outputs, are matters effecting and affecting human relationships in a school's environment. One has to take into account all these ingredients – both human and physical, while probing into inclusive versus exclusive phenomenon in a school's setting.

### **1. At the school level**

The school head is the main source of information about happenings in the school, both inside and outside the classroom. There are school records, containing information about enrolment, attendance and school's development programme etc. There are physical assets of the school and facilities which are visible, but there are such facilities which should have been there, but are not available. The point is whether this non-availability of certain facilities is indicative of an adverse impact on any specific group of students, in terms of social categories and gender. It is in this context, that the absence of toilets for girls may construe to be an act of discrimination against girls. As per information available about 224 sampled schools, toilets for girls were not available in 29.9% schools, and discriminatory practice was noticed in the distribution of MDM in 13.8% schools.

**Table – 1  
Toilets**

No. of schools: 224

Item	Available		Not Available	
	No. of Schools	%	No. of Schools	%
Toilets for girls	157	70.1	67	29.9
Common Toilets	154	68.75	70	31.25

Enrolment of children is an sphere, wherein the possibility of discrimination does exist. In this context, children of some social groups were found to be left out of enrolment in 12.5% schools. It may, however, be stated that, may be, these social groups do not inhabit the school's catchment areas. Be it as it may, if any social group has been deliberately left out of enrolment, then it becomes an act of discrimination. But, in case there is intentional separate seating arrangement in the classroom for children of certain social groups, it is definitely a manifestation of discriminatory practice in that school. It was found that in 8.5% schools, children of certain social and religious communities were segregated in seating arrangements in classrooms.

The percentages of schools with visible signs of discrimination are, in fact, marginal as against the schools wherein such abominable practice was not noticed. But, even if one school is afflicted with this disease, it is a matter of concern.

The percentages of schools with visible signs of discrimination are, in fact, marginal as against the schools wherein such abominable practice was not noticed. But, even if one school is afflicted with this disease, it is a matter of concern.

It is abhorrent to think that children of certain specified social groups viz. SCs, STs and minorities have a low level of learning capacity. Such a thought is against all cannons of social justice and humanity at large. But, it is a fact that 44.2% schools found the children of these social groups with lower cognitive skills as compared to other children. One may infer that such views expressed by school teacher/head teacher about cognitive level of children belonging to SC, ST and minorities, is, in fact, a manifestation of

their social instinct of discriminatory attitude towards these social groups. Manu's theory of caste system, perhaps, remains deeply ingrained in their psyche. This needs to be changed.

**Table – 2**  
**Discrimination at Different Levels**

No. of schools: 224

Item	No Discrimination		Discrimination	
	No. of Schools	%	No. of Schools	%
Enrolment	196	87.5	28	12.5
Seating arrangement	205	91.5	19	8.5
Mid Day Meal	193	86.2	31	13.8
Skill deficiencies among SC, ST, Minorities and girls	125	55.8	99	44.2

In 35 (15.6%) schools, children do face problems emanating from social, cultural and language differences among the teachers and their students. While social and cultural differences creating a discriminatory situation are impermissible in a school, the language problem is to be treated at a different plane. The children are more comfortable with local dialect and find it difficult to pronounce standard Hindi words, and they even do not understand the meaning of words used in standard Hindi. This creates a communication problem between students and teachers. There, is however, no intentional or even indirect discrimination involved in this situation, though this kind of communication gap does have an adverse impact on teaching-learning processes. However, in case there is some kind of indifference or intolerance exhibited by the teacher towards students of other social groups on account of their cultural traits, not acceptable to the teacher, then there is definitely a reflection of discriminatory attitude. At another level, distancing is evident even among children on the basis of caste in 10 out of 35 schools which have some problems on the basis of social and cultural considerations.

**Table – 3**  
**Linguistic and cultural problems faced by students as per schools**

No. of schools: 224

Schools with problems		Schools with no problems	
No. of Schools	%	No. of Schools	%
35	15.6	189	84.4

All students are not extroverts. There are quite a few among them, who are of reserved nature and feel shy, thus not actively involved in classroom activities. Teachers have a special responsibility towards such children in order to make them articulate enough in academic and extra-curricular activities. Unfortunately, there is no evidence of such an accommodative behavior on the part of teachers towards these children in as many as 197 (88%) schools. This is unfortunate and tends to be a kind of discrimination towards children of shy nature.

**Table - 4**  
**Arrangements for introvert students (by schools)**

No. of schools: 224

No. of schools with arrangements		No. of schools with no arrangements	
No. of Schools	%	No. of Schools	%
27	12	197	88

Under SSA and even otherwise, there are specific provisions for the education of CWSN. In a sample of 224 schools, CWSN have been enrolled in 78 (34.8%) schools, but facilities for their education and specially trained teachers are available only in 20 (25.6%) schools. A large no. of schools (58 - 74.3%) with enrolled CWSN are without such essential requirements for educating the CWSN.

Discrimination has different shades and levels. The disease needs to be diagnosed and treated at the school level, and it is possible with meaningful and effective training of teachers and equipping schools with necessary wherewithal. But discrimination exists even at the level of educational functionaries, who have failed to provide the most essential facilities in 58 (74.3%) schools. This, to say the least, is an unpardonable act, since it goes against the letter and spirit of SSA.

**Table - 5**  
**Facilities for CWSN**

No. of schools: 78

Available		Not Available	
No. of Schools	%	No. of Schools	%
20	25.7	58	74.3



Girls have some gender specific problems which have to be taken care of in schools. There are provisions for training female teachers to handle such problems. But such trained teachers are available only in 71 (31.7%) schools. Even among them only in 44 (62%) schools, they are effective. This has a negative impact on girls' enrolment and retention in schools. This is not an insurmountable problem and authorities should make proper training arrangements for female teachers to avoid what amounts to be a discriminatory practice against girl-students.

Discrimination has different shades and levels. The disease needs to be diagnosed and treated at the school level, and it is possible with meaningful and effective training of teachers and equipping schools with necessary wherewithal. But discrimination exists even at the level of educational functionaries, who have failed to provide the most essential facilities in 58 (74.3%) schools. This, to say the least, is an unpardonable act, since it goes against the letter and spirit of SSA.

**Table - 6**  
**Gender specific problems for girls**  
**(Availability of specially trained teachers)**

No. of schools: 224

Available		Not Available	
No. of Schools	%	No. of Schools	%
71	31.7	153	68.3

## 2. At teachers' level

Under the present day circumstances, characterized by strict norms against discriminatory practice in schools, teachers would not admit that they have ever discriminated against children of one or the other social group or ever entertained gender-bias, while dealing with girl-students. Among the sampled teachers-224, more than 50% teachers belong to other social groups comprising of SC, ST and OBCs. Hence their views may reflect their own feelings about the kind of discrimination that they themselves might have faced during their school days and even at the societal level.

Teachers' opinion about the environment in which they work is significant, particularly with regard to students with whom they interact at different levels. According to 85 (38%) school heads/teachers, the students are regular in their schools, but in the opinion of 139 (62%) teachers, students absent themselves with increasing frequency and among the frequent absentees (1129), 38.5% are SC, 23.8% ST, Minorities 8.7% and OBCs constitute 25.7%. Absenteeism or irregular attendance by the students of these social groups is a result of societal discrimination and not a consequence of administrative lapse at the school level. SC and ST students and also those belonging to OBC absent themselves owing to family requirements like, grazing the cattle, looking after younger siblings and attending to household chores (particularly in the case of girls). These are impediments created on account of social structures beset with age old exploitative social relations. The resultant discrimination at the societal level also gets reflected in schools.

**Table – 7**  
**Regularity of students in schools by teacher opinions**

No. of teachers: 224

Regular		Not Regular	
No. of Schools	%	No. of Schools	%
85	38	139	62

**Table – 8**  
**Absenteeism among students by social categories (Teachers opinion)**

No. of teachers: 224

No. of frequent absentees: 1129

SC	ST	Minorities	OBC	Others
38.5%	23.8%	8.7%	25.7%	3.3%

It may be stated here, that among the students' absentees, girls of the ST constitute the largest number as per the responses of 5.8% teachers. 11.6% teachers reported that ST children are irregular owing to their distance from the school. There are such domestic problems and location of school at a distance, which are impediments impacting students regularity in schools. 46.4% teachers have not found any difference between the cognitive skills of children belonging to SC/ST and Minorities, particularly girls among them. It is, however a matter of concern that teachers of 120 (53.6%) schools have noticed this kind of difference in the

learning skills of children belonging to these social groups. Cognitive skills is largely a product of one's own efforts and the social/domestic milieu. Social and domestic milieu is the product of social structure and productive relations in the society, which, in fact, continues to be divisive and discriminatory. This discrimination is, to an extent, contributory to irregularity in students' attendance in schools and also for drop out.

Cognitive skills is largely a product of one's own efforts and the social/domestic milieu. Social and domestic milieu is the product of social structure and productive relations in the society, which, in fact, continues to be divisive and discriminatory.

Table - 9

**Cognitive skills of children of other social groups and girls in schools**  
**No. of teaches: 224 (Teachers views)**

Same as of children of general category		Deficient cognitive skills	
No. of Teachers	%	No. of Teachers	%
104	46.4	120	53.6

According to teachers and as per school records there are 718 students who have dropped out. Among them boys are 341 and girls constitute 377. In terms of social groups, the worst affected is the SC with 241 (33.5%) drop out followed by ST 172 (24%) and minorities with 54 (7.5%) among drop out children - a total of 467 (65%) drop outs. It means that drop out continues to affect these social groups - again a consequence of their domestic environment from within and exploitative social structure from outside. The two combined together, continue to adversely impact education of the children of these social groups.

Table - 10  
**Drop out by social groups**

**No. of Drop out: Total: 718**

**No. of drop out: Other social categories: 467 (65% of the total 718)**

Total Dropout				Dropout other Social Categories					
Boys		Girls		SC		ST		Minority	
No.	%	No.	%	No.	%	No.	%	No.	%
341	47.5	377	52.5	241	33.6	172	24	54	7.5

Children belonging to weaker sections of the society do need moral boosting and realization of their self-respect in an otherwise adverse social setting. The school is a place of learning wherein generation of values based on social equality and unbiased distribution of educational assets constitute the main plank of academic and co-curricular activities. It is in this context that

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teachings and contributions of such social reformers as Kabir, Mahatma Phule, Gandhiji and even instances from India's mythological past like the life of Balmiki, etc. can be cited as examples for moral boosting and instilling a sense of self-respect among children of weaker sections. But unfortunately, even according to 66 (29.5%) teachers, there is no such effort in the schools they belong to. Teachers do play a significant role in this respect, but it is not happening in 66 schools. Discrimination is the consequences of this lapse on the part of teachers, since the absence of self-respect and values of equality and social justice as preached by such social reformers, among the children of weaker sections, will adversely impact the development of their skills and personality, both. It is, however, a matter of some satisfaction that such efforts, on the part of teachers, are not totally absent. In fact, in a majority of schools, a majority of teachers are fully conscious of their responsibility in this regard and profusely quote from the teachings of social reformers in order to boost the morale of students belonging to deprived sections of the society.

**Table - 11**  
**Morale boosting of children of other social groups in school**

**No. of teachers: 224**

No. effort		Some effort	
No. of Teachers	%	No. of Teachers	%
66	29.5	158	70.5

On the whole, teachers have a positive approach to the need of eliminating discriminatory practices and stand for an inclusive growth of school as an institution of quality education. But there are dark spots which may be the source of discrimination, though not visible to the naked eye, but lay deep in the psyche of both the teachers and students. What is needed is a kind of “Lok Jumbish” – the shaking of humanity from slumber into awakening.

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### 3. At SMC member's level

Discriminatory practices in schools was an issue at a Focused Group Discussion (FGD) with the members of School Management Committees. As stated above, such FGDs were held in 187 schools, in which in total 1189 SMC members participated.

In the discussions, the SMC members of 175 (93.6%) schools stated that in their schools, the children of all castes and social groups have been enrolled, though SMC members of 12 (6.4%) schools had a different view and categorically stated that discrimination had been evident in enrollment and children of not all communities had been enrolled. It was a matter of further investigation, though according to school records too, children of some social groups had been left out of enrollment in 12.5% schools. More light on this issue could be thrown by students and community members, parents etc. and this would be further examined when we take up the views of community members and children. It may, however, be stated that, those SMC members (of 12 schools) who found discrimination in enrollment, 33.3% of them mentioned that ST children had been left out while 41.7% of them found discrimination against children of general category. The SMC members, however, were not unanimous on this issue and different percentage of them referred to different social groups, the children of which had not been enrolled in schools.

A vast majority of SMC members (72.7%) found schools imparting good quality education though on other parameters like, infra-structural and essential facilities like drinking water, toilets, and separate toilets for girls, children's retention, cooperation among children,

regularity of attendance etc, their response was lukewarm. Surprisingly, despite the good quality education certificate given by 72.7% SMC members, the results in examination was reported to be good only by 1.6% SMC members. It is, therefore, doubtful if the views expressed at the FGD, really made a truthful statement on various issues discussed at these FGDs.

The SMC members (99%) did not find teachers adopting any kind of discriminatory practices against children, though a miniscule percentage (1%) did find children being given punishment by teachers. Some instances of the activities of exclusive nature were cited by a small group of SMC members in the realm of sports, distribution of text books, seating arrangements at the time of MDM etc. Such instances were suggestive of an environment in some of the schools wherein discrimination against girls and children of disadvantaged groups was visible, While it is a matter of satisfaction that largely, as per the opinion of SMC members, the schools have become free of discriminatory practices, the SMC members of 12 schools have added a critical note, thereby suggesting that discrimination is a hard nut to crack and gets reflected, directly or indirectly, at different levels in school activities.

Mindset against social equality indeed is difficult to get transformed. In this context, it is indeed disheartening to find that 38% SMC members did not make any attempt to encourage the enrollment of girls in schools. Why should such members be allowed to be the members of SMCs is a moot question for educational administrators.

50.8% SMC members have stated that they advise their children to have friendly interaction with the children of all social groups. It is praiseworthy, but what about the remaining 49.2% SMC members, who do not give such advice to their children and 11.8% of them have stated that they do not make any attempt to bring about such interaction among children in the school. Quite a few of them, however, found no need to counsel their children, since according to them discrimination did not exist in schools. In fact 56.7% SMC members did state that they did not give any advice to their children. May be, there was no need or may be, they did not want their children to develop friendship with children of some specific social groups. Mindset against social equality indeed is difficult to get transformed. In this context, it is indeed disheartening to find that 38% SMC

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**Table – 12**  
**SMC members views**

No. of FGDs of SMCs: 187

No. of participants: 1189

S. N.	Item	Positive views		Negative views	
		No. of SMCs	%	No. of SMCs	%
1.	Enrolment	175	93.6	12	6.4
2.	Teachers role	185	98.9	2	1.1
3.	Advice to children about friendly relations among them	95	50.8	22 No comments by 70 (37.4)	11.8
4.	Encouragement for girls education	116	62.0	71	38

#### **4. At the level of community members**

Focused group discussions were held at 167 schools wherein 1006 members took part. Discriminatory practices were noticed by 23 (13.8%) school community members at different levels. There were cases, according to them, of the beating of children of a particular social group by other students, though as per the views of 144 school community members, there was no instance of such discrimination in their schools. However, community members of 24 (14.4%) schools did state that children of particular social groups avoided schools for the fear of beating by teachers and by other students. Though in percentage terms, the number of schools (and community members associated with it) may be miniscule, there have been instances of caste-based abusive language being used for children of particular communities, both by the teachers and the students of other caste and communities. Drinking water is not shared with children of

The teachers turn a blind eye towards children abusing each other and engaged in fist fight. Even girls are abused in such skirmishes, while the teachers remain indifferent to such events.

lower castes. Girls are asked to prepare tea and clean utensils etc. Children of lower castes not being paid enough attention by teachers has also been cited by some community members. The teachers turn a blind eye towards children abusing each other and engaged in fist fight. Even girls are abused in such skirmishes, while the teachers remain indifferent to such events. The task of sweeping and cleaning is generally entrusted to students belonging to lower castes. These are some of the observations of female community members who are more sensitive to such instances of discrimination than their male-counterpart. While most of the community members have found MDM contributing positively in creating cooperation and friendly relation among students, some of them (7.2%) have however noticed ST students not seated along with the students of other social groups while taking MDM. Thus, even at the MDM level, discriminatory practice continues to exist. It is deplorable.

The community member-respondents of 39.5% sampled schools did not find discrimination in the realm of education between boys and girls in rural areas. Similar situation, according to them existed both in rural and urban areas. They also stated that gender-based discrimination was declining. But 13 (7.8%) school community – respondents did find girls being neglected in the realm of education in rural areas as compared to urban areas. Some of them stated that the absence of the centres of higher education in rural areas adversely affected girls, who could not easily migrate to urban areas for higher education, in view of security problems. A social dimension was also added by some community members, according to whom, it was difficult to find suitable match for educated girls in rural areas, and hence parents were reluctant to educate them. Such arguments, however, reflected a mind-set, which resists change and deprives girls of their right to education.

Interestingly, community members of 131 (78.5%) schools found it quite natural to discriminate between boys and girls in terms of dress, diet, entertainment and domestic chores.

Preferential treatment for boys in such matters was taken as a generally accepted norm. This

A social dimension was also added by some community members, according to whom, it was difficult to find suitable match for educated girls in rural areas, and hence parents were reluctant to educate them. Such arguments, however, reflected a mind-set, which resists change and deprives girls of their right to education.



again is a reflection of the mind-set which refuses to accept the need to change with times. It is encouraging to find however, that quite a few community members disagreed with this so-called natural tendency.

**Table – 13**  
**Community members views**

No. of FGD: 167

No. of participants: 1006

S. N.	Item	Positive (No discrimination)		Negative (Discrimination)	
		No. of community groups	%	No. of community groups	%
1.	At different levels	144	86.2	23	13.8
2.	Corporal punishment to children	143 (no punishment)	85.6	24 (punishment)	14.4
3.	Gender discrimination	66	39.5	13 No comment by 88 (52.7)	7.8
4.	Gender discrimination in terms of dress, diet etc.	36	21.5	131	78.5

It is true that a vast majority of community members have not found the environment of exclusiveness in most of the sampled schools, but there still are instances of corporal punishment, given particularly to weak students, gender-bias and caste related discrimination. It is indeed a woeful situation demanding effective remedial measures. It is regrettable to find that some community members even ask their wards to keep a distance from the children of particular communities, and that girls need not be educated since they have to leave their parental house after marriage.

Obviously, such parents would not like to spend money on the education of girls since they ultimately are not their responsibility. Such mindsets among community members are not in conformity with the concept of social equality and their persistence in the society is a matter of deep concern.

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conformity with the concept of social equality and their persistence in the society is a matter of deep concern.

##### 5. At the level of Students of other social group

As stated in students' profile, one student of other social group per school was interviewed for ascertaining their views about schools' environment in terms of discriminatory practices. Their responses were refreshing as compared to those of SMC and community members. According to 209 (93.3%) student - respondents, the attitude of their teachers in the classroom was friendly, but 15 (6.7%) students found teachers' behavior as discriminatory towards children of particular communities. In the school as a whole also, according to 20 (8.9%) students - respondents, the teachers adopted discriminatory attitude towards children of certain communities. The discrimination manifested itself on various counts, such as giving corporal punishment on non-response to a question put to the student, attributing names like identifying him/her with donkey or any other such animal with derogatory connotation, children of SC category not permitted to bring drinking water or tea etc for the teacher, segregating the children of Bhil Community etc.

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According to 202 (90.17%) student-respondents, children of all social categories sit together without discrimination in a classroom, but this view was contradicted by 22 (9.82%) student - respondents, who stated that children of different social groups sit separately in a classroom. It was also pointed out by 16 (7.1%) interviewees that the teachers were more favorably inclined towards students of some specific social groups, while 32 (14.3%) student - respondents found that even available facilities in the school were discriminatorily distributed, thus students of particular social groups being left out of the benefit accruing from such facilities. Even in the seating arrangements for MDM, discrimination was cited by 41 (18.3%) student-respondents.

Teachers used caste-based humiliating and abusive language against students of particular community according 13 (5.8%) student respondents. This was indeed disgusting.

The school is a cosmopolitan institution, wherein students with different religious and social groups have equal status, both in the classroom and outside. But 38 (17%) student - respondents have found students grouping themselves on the basis of their caste and religion. OBC students keep a distance from SC students, and using derogatory language for the student of Bhil community. The girls of minority community are teased and students of general community address students of SC with pronounced caste-distinction. Instances were cited about the utensils used by Bhil students for MDM being kept separately from other utensils. Such derogatory attitude of students among themselves, is to say the least abominable. That such practices, even at a minuscule level, are allowed to exist in a school, is shameful and is a slur on the teachers, who are expected to minimize caste and religious separatism in a school.

The school is a cosmopolitan institution, wherein students with different religious and social groups have equal status, both in the classroom and outside. But 38 (17%) student - respondents have found students grouping themselves on the basis of their caste and religion.

Saraswati puja in a school is not allowed for children of some social groups according to 43.3% student-respondents. It may be stated here that students of certain social groups do opt out of this ceremony on their own and no discrimination can be attributed on this count. But, there are instances of students belonging to lower caste not being permitted to worship Saraswati in a school and this is discriminatory indeed. In this context, it is relevant to point out that according to 30 (13.4%) student-respondents, the morning prayer is conducted only by students belonging to certain specific social category.

Gender-discrimination has been stated by 115 (51.3%) student respondents according to whom girls are assigned the duty of sweeping classrooms. Caste discrimination in this realm has been pointed out by 24 (10.7%) student-respondents.

The student-respondents of other social groups have indeed been the victim of various kinds of discriminatory practices, though a vast majority of them would not mention it. But, on an average around 10-15% students have cited discrimination at different levels and in different form. Caste and religion-based discrimination pervades school's environment. Teachers' attitude is discriminatory and even hostile towards students of certain social groups. Such instances as pointed out by a cross-section of student-respondents of other social groups, are pointer to a dangerous scenario in the context of SSA's efforts for non-discriminatory environment in schools. There is no need to sit pretty on the basis of certificate of non-discriminatory scenario in schools given by around 90% student-respondents. It should be kept in mind that even one dead fish pollutes the entire pond. Hence there is need to clean the educational pond-the school, even if there is one stagnating fish of discriminatory pollution therein.

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**Table – 14**  
**No discrimination/discrimination**

No. of respondents: 224

S. N.	Item	No Discrimination		Discrimination	
		No. of Respondents	%	No. of Respondents	%
1	Teachers attitude in the classroom	209	93.3	15	6.7
2	Teachers attitude in the school	204	91.1	20	8.9
3	Seating in the classroom	202	90.2	22	9.8
4	Favoritism	208 (no favoritism)	92.9	16 (Favoring some students)	7.1
5	Facilities	192	85.7	32	14.3
6	MDM	183	81.7	41	18.3
7	Among students	186	83.0	38	17.0
8	Morning prayer	194	86.6	30	13.4
9	Gender discrimination	109	48.7	115	51.3
10	Caste discrimination	200	89.3	24	10.7

#### 6. At the level of girl-students (224)

Girls constitute a specific category subjected to various kinds of discrimination starting from their own home to school and beyond it in the society as such. It was, therefore, necessary to seek their views with regard to discriminatory practices in schools. One girl student per school was selected, thus interviewing in total 224 girls for this study. At the outset, a majority of the girls-interviewees (52.7%) stated that there is separate seating arrangements for

The lamentable fact, however, is that there has been no effort on the part of teachers to demolish this wall of gender separatism in the classroom, though attempt have been made to justify this practice on the basis of the so-called shyness, possibilities of sexual harassment and maintaining discipline in the classroom.

girls in a classroom. Whether it is an arrangement, voluntarily made by girl – students or it is by design was a matter of speculation. No evidence was forthcoming on this account. Presumably, carrying a mindset of separate identify of girls and boys in domestic environment, the girls, on their own, decided to form a separate group in a coed school. Whatever be the reason, there was an element of gender discrimination – not necessarily a continuation of a trait originated in discriminatory domestic environment. The lamentable fact, however, is that there has been no effort on the part of teachers to demolish this wall of gender separatism in the classroom, though attempt have been made to justify this practice on the basis of the so-called shyness, possibilities of sexual harassment and maintaining discipline in the classroom.

According to 18 (8.0%) girls, discrimination has been prevalent in the distribution of text books and teaching-learning material. The girls have received old and used text books while new ones have been given to boys.

The girl-respondents – 25 (11.2%), have stated that girls belonging to separate social/religious groups sit separately and that there is discrimination even among lower castes. The girls of meghwal community would not sit with the girls of other lower caste girls, and even SC and ST girl students form separate groups. The OBC children do not share space while taking food with SC and ST children. Such discriminatory attitude among students of different communities – caste or religion, is shameful enough at a centre of education. What is more shameful, however, is the fact that such attitudes are allowed to persist in a school despite claims to the contrary, by teachers etc. 63 (28.12%) girl respondents have stated that they are reluctant to talk to their teachers owing to the fear of punishment and admonition. Most of them have been the victim of harsh punishment and hence are fearful of approaching the teacher for academic guidance. Again, it is a matter of proper attitudinal shift in the psyche of teachers towards girls.

Even in MDM, girls sit separately from boys according to 43.7% girl-respondents, a practice not appreciated by as many as 63.8% girls who were interviewed for this study. Thus separate seating arrangements for girls and boys in MDM is even against the wishes of a vast majority of girls and yet the practice continues in 43.7% schools. It is indeed an avoidable discriminatory practice.

Teachers pay more attention to boys and girls do receive more punishment than boys according to a few (9.8%) girl-respondents. These may be individual instances, but even if these are only a few, deep shadow of discrimination is visible in that particular school and the concerned teacher cannot escape the guilt. The boys are made to sit on the front row in the class, thus getting advantageous position vis-à-vis the teacher, and girls are in a disadvantageous position in the classrooms in this context. Girls are discriminated according to 8.9% responses in the realm of co-curricular and extra-curricular activities and separate toilets for them do not exist in 37.5% schools. This indeed is woeful and does adversely impact girls' enrolment and their retention in schools. According to 9.4% girl-respondents, all girls do not share the same source of drinking water. This is discriminatory for those girls who are not allowed to share drinking water from the common source. Even in MDM, girls sit separately from boys according to 43.7% girl-respondents, a practice not appreciated by as many as 63.8% girls who were interviewed for this study. Thus separate seating arrangements for girls and boys in MDM is even against the wishes of a vast majority of girls and yet the practice continues in 43.7% schools. It is indeed an avoidable discriminatory practice.

23 (10.26%) girls have stated that most of the menial work in the school is assigned to the students belonging to SC, ST, Minority and OBC social categories, and girls are mostly made to welcome and attend to the visiting dignitaries in the school. These are matters of deep concern and may be identified as germs of discrimination in a school's environment.

Table - 15

No. of respondents: 224

S. N.	Item	No. Discrimination		Discrimination	
		No. of Respondents	%	No. of Respondents	%
1	Seating arraignments in the classroom	106	47.3	118	52.7
2	Distribution of text books	206	92.0	18	8.0
3	Discrimination among girls	199	88.8	25	11.2
4	Attitude of teachers	161	71.9	63	28.1
5	MDM	126	56.3	98	43.7
6	Menial work	201	89.7	23	10.3

## 7. FGD with students

The views expressed by individual students viz-girl-students and the students belonging to other social groups, have underlined their individual experiences in a school and their observations about activities in the school involving teachers and students have exposed certain areas wherein discrimination has occurred. It may be stated here that girls and students of other social groups have identified discriminatory practices in some spheres. Atleast they have certainly laid their fingers on those areas/spheres wherein there is a possibility of discrimination, though presently it may not be an observable reality. In this context, focused group discussions with students provided an opportunity to have a broad perspective with regard to discriminatory practices in schools.

Mainly, the students of class IV from primary school and class VII of upper primary schools participated in FGDs. Hence their views were reflective of their long experiences and could be accepted as valid with regard to discriminatory practices, if any, in the school.

Students of 177 (79%) schools found lack of essential facilities particularly with regard to toilets, play ground, furniture etc. This, however, could not be construed as discriminatory since students of all social groups were the victims. But, according to a small group of students, there were discrimination in other spheres such as involving students in sweeping and cleaning work and poor students not receiving scholarship, and girls burdened with heavy load of extraneous activities. Instances of corporal punishment were cited by students of 26 (11.6%) schools where atleast 57 students were reported to be the victim. Students of OBC social group sit separately according to the students of 11 (4.9%) schools. Toilets of 117 (52.2%) schools were not usable and atleast 52 students of SC, ST and OBC social categories had to leave the school owing to the punishment they had received in 16 schools. According to students of 111 (49.5%) schools, girls were involved in serving tea to visitors and teachers were reported to be using abusive language while dealing with students in 9 (4%) schools.



**Table – 16**  
**Responses by schools**

No. of respondents: 224

S. N.	Item	No. Discrimination		Discrimination	
		No. of Respondents	%	No. of Respondents	%
1	Facilities	47	21.0	177 (lack of facilities)	79.0
2	Corporal punishment	198 No punishment	88.4	26 (punishment)	11.6
3	Toilets	107	47.8	117 (not usable)	52.2
4	Gender discrimination	113	50.5	111	49.5

The FGD with students mainly centered around infra-structural facilities and teacher's behavior towards students. The students were forthcoming with regard to hostile attitude of the teachers in some schools. Beating of students and students leaving the school as a consequence as pointed out by students were instances of extreme gravity and a slur on the teaching profession. That such practice continues to exist in schools – their number may be small, is a matter requiring stringent measures.

The school activities as perceived and experienced by different sections of a school system, have revealed a picture, generally bright with most of the schools stating that discrimination is not a usual phenomenon. But dark spots of discrimination have been identified, particularly in the sphere of treatment with students by the teachers and with regard to the prevailing sense of exclusiveness among girl-students with regard to their male counterpart. SMC and community members, by and large, continue to harbor a mindset which, knowingly or unknowingly, becomes discriminatory with regard to girls' education. There are contradictions in the statements of teachers and students. The statements also reflect their social origin both in the case of teachers and students and also in the views expressed by the SMC and community members. Apparently the instances of discrimination are very few and discriminatory practices may appear to be miniscule and hence not worthy of taken up seriously. But there are

undercurrent of discriminatory practices, at times visible, but generally remaining subterfuged. It is the subterfuged nature of discrimination, which poses serious challenge and needs to be addressed with firm intention to liberate schools from this social scourge. An analysis of the views expressed with regard to various spheres of activities and discriminatory practices has thrown up both visible and invisible practices of discrimination in schools. This disease is psychic, social and also a product of the mindset, inherited through generations of exploitative social relations.

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## EMERGING SCENARIO

**D**iscriminatory practices in schools are not easy to capture, since a vast majority of stakeholders – the teachers, students, SMC and community members have forthrightly given certificate of non-discriminatory environment in schools as per their responses. Around 200 and more schools according to them, have, thus not been contaminated with the virus of discrimination. But the respondents, be they teachers, students or members of the SMCs and community, cut across 224 sampled schools and hence their responses, as collectively looked at and analyzed, also are not exclusive to one or the other sampled school. Taking cognizance of the crisscrossed nature of responses, it becomes difficult to accept that such a vast number of schools are completely free of discriminatory practices. In fact, discrimination at different levels has been pointed out by stakeholders – their number may be small, in every school covered for this study.

There is a small but vital section of stakeholders, who disagree with the majority view and have identified discriminatory practices at various levels, between students and teachers and even among students belonging to different social and religious groups. Discrimination has been noticed at the distribution and utilization of infra-structural and other essential facilities. Even absence or lack of such facilities in a school has been identified as discriminatory, since such a situation has an adverse impact on a school's academic activities. The scenario that emerges on the basis of stakeholders' views, is, therefore, characterized by shades of different hues with

bright spots on inclusive education but with holes through which one can see the dirt of exclusive phenomenon wherein discrimination continues to corrode the educational edifice from within. Let us examine the situation, critically looking at the responses, sifting the grain of truth from the chaff of doubt and ambiguity.

The scenario that emerges on the basis of stakeholders' views, is, therefore, characterized by shades of different hues with bright spots on inclusive education but with holes through which one can see the dirt of exclusive phenomenon wherein discrimination continues to corrode the educational edifice from within.

The area - specific approach, may facilitate the identification of discrimination in schools. The areas which are vulnerable to discriminatory practices and about which the data has been narrated in the preceding chapter, can tentatively be identified as under:

1. Enrollment, attendance and dropout.
2. Infra - structural and other essential wherewithal.
3. Classroom culture.
4. Teacher - student interaction.
5. Intra - students and inter - group relationship among students (gender, caste and religion as factors of intra-student relationships)
6. Mid day meal as a forum of inclusive or exclusive practices.
7. Children with special needs.
8. Perceptions and mind-set of stakeholders.

## **1. Enrollment, attendance and drop out**

### **i. Enrollment:**

The main source of information about enrollment in schools are the school records, supported by what the school head is able to share. Seemingly there is no deliberate attempt on the part of school authorities to deny enrollment to children of any social group or gender. Only in a few cases (12.5% schools) children of some social groups have been left out. There is, however, a possibility of those social groups not living in the catchment areas of the concerned schools. Be it as it may, the probability of discrimination cannot be completely ruled out. There is a

possibility of certain social groups (whose children have not been enrolled) not being eager to educate their siblings and hence reluctant to enroll them. There is another possibility resting with the SMC members, who perhaps did not make the required persuasive efforts to convince the recalcitrant parents. Whatever be the reason, the fact remains that 12.5% of the sampled schools have admitted the exclusion of children of certain social groups from enrollment. Apprehension of discrimination in such cases, therefore, cannot be ruled out. This apprehension is further strengthened when we find that, as per the views of 33.3% SMC members, belonging to 12 schools, there was discrimination in enrollment of ST children. Strangely there was also a reverse discrimination wherein according to 41.7% SMC members, children of general category too were left out of enrollment. The SMC members cited different categories of children who had not been enrolled and their percentages also differed. The fact, however, remains that discrimination did characterize enrollment in schools, the extent of the magnitude and the nature of social category of excluded children notwithstanding. As the saying goes, Bina chingari ke dhuan nahi uthta. (There is no smoke without fire).

The fact, however, remains that discrimination did characterize enrollment in schools, the extent of the magnitude and the nature of social category of excluded children notwithstanding. As the saying goes, Bina chingari ke dhuan nahi uthta.

## ii. Attendance

Attendance in classroom is like a barometer to measure classroom nay the school environment and teachers' interactive relationship with students. In this context the fact that only 85 (38%) out of 224 teachers found students' attendance as regular and satisfactory, is a serious comment on classroom culture and teachers' rapport with students. 139 (62%) teachers themselves admitted that there was an upward trend in students absenteeism and among students' absentees, 38.5% were SC, followed by 23.8% ST. Minorities constituted 8.7% of irregular students. It is a serious matter, though part of the blame lies with the concerned social groups which have, however been ostracized at the societal level and hence have developed a mind-set or atleast reluctance about being too particular about the education of their children.

There is also a gender - bias (or discrimination) since according to 5.8% teachers, girls belonging to ST social group constitute the largest number among irregular students.

The societal factors being responsible for irregularity of attendance in classrooms and also the family requirements are well taken, but the painful matter relates to educational deprivation of children who are the victims of such factors. Neither the families of whatever social groups, nor the school as an institution of education can escape the responsibility of educating all children irrespective of social, gender and religious considerations. It is in this context that regularity in student's attendance has to be ensured. Otherwise the end-result is discrimination against the children of concerned social groups for which their families and the school both are equally responsible.

### iii. Drop out

Drop out is a phenomenon which acts as a break in the educational process, at times resulting in complete withdrawal from the realm of education. Drop out is disastrous for the future of affected students who get excluded from the ambit of inclusive education required and expected at every school, in which the drop outs are originally enrolled. Drop out itself, is, therefore, reflective of discriminatory factors of which it is a consequence.

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Out of 718 drop outs across 224 sampled schools, 467 (65%) belong to other social categories including SC, ST and the Minorities.

As stated earlier, such considerably alarming dropouts of students of weaker sections of the society is a consequence of domestic environment from within and exploitative social structure from out side. But this is not the whole truth. Comprehensively speaking, the problem of drop out is also a product of none too congenial school environment and lack of commitment on the part of teachers towards the

students. How is that students of certain social groups drop out in such a large numbers? The family and social conditions do constitute a major factor, but school's ambience and teachers' role are significant contributory factors too. While SMC and community members, have, perhaps, been ineffective either in transforming the mind-set of concerned social groups, or they themselves are the repositories of such mind-sets and hence their failure to stem the flow of drop out from schools. Be it as it may, drop out germinates in discriminatory soil and there is imperative need to treat it with the fertilizer of compassion and a vision of social equality in the realm of education.

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The emerging scenario in terms of enrollment, attendance and drop out is characterized with a disturbing continuity of discriminatory practices, both real and apprehensive. While it is a fact that, by and large, the schools and teachers have assertively claimed to be non-discriminatory and not responsible for upward trend in attendance irregularity, non-inclusion of the children of certain social groups in enrollment and dropouts, the consequential discrimination at these levels continues, even though marginal in magnitude but potentially disastrous, if not stemmed with effective measures.

## **2. Infra-structural and other essential facilities:**

Infra-structural and other essential facilities in a school add to its ambience and makes the school attractive, accommodative and useful for the students and enhance the manifestation of their creativity. In this context, a majority of schools have claimed to have these facilities. In some of even such schools which have most of the essential wherewithal, certain facilities do not exist. Thus, none of the sampled schools have all the wherewithal. Strangely 6 out of 224 schools do not have their own building, while 143 schools require either minor or major repairs. Agreed that the state of school building, and absence of inadequate wherewithal like furniture, provision of ventilation and light and the general environment in a school, in terms of infra-structural facilities, do not necessarily constitute discriminatory practice, since all

students equality share the difficulties accrued from such deficiencies. But, with regard to certain essential facilities like drinking water, toilets, their usability and separate toilets for girls, their absence or inadequate availability, does reflect discriminatory tendency. On an average 32.35% schools either do not have these facilities or their availability is extremely inadequate. In fact, this kind of discrimination has deep roots in the inefficiency of educational functionaries at the decision making and execution level, since there exists lethargy at that level about the imperative of providing the most essential facilities in all schools. Why should there be a school without adequate facilities, both physical and human? No school, in fact, should be raised, if the authorities do not have resources and will to provide such facilities to a school.

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In the case of girls, the absence of separate toilets creates problems for them. Similarly the non-availability of counseling in a school about specific gender related problems that the girls face, is also a serious matter. Specially trained teachers for handling such problems are available only in 71 (31.7%) schools. Discrimination at the level of infra-structural and other essential facilities, however, appears to be more apprehensive than real. There is, however, a very thin layer between apprehension and reality. This has to be kept in mind by school authorities.

### 3. Classroom culture:

Classroom in a school is the centre of academic activities wherein teacher – students’ relations play a preeminent role. Teachers’ attitude, their training, the extent of their commitment towards their responsibilities, their social and cultural traits, the element of tolerance and compassion, a visionary outlook, innovative approach, adherence to truth and psychological frame of mind, etc. all play a deterministic role in shaping the personality of students. On the other hand, the socio-cultural background of students, the impact of domestic environment on their habits, their own inherent creativities and zeal to manifest them, and presence of positive attributes like respect, compassion, tolerance and truth, characterizing their interaction among



themselves and with the teacher are fundamental ingredients of a student's role in the classroom. The classroom culture is the product of interplay between the personality attitudes of both the teachers and the students.

Communication between the teacher and the student is the most essential feature of classroom culture. The morose environment, with children yawning, owing to their inability to relate their receptivity with what the teacher states and wherein the monologue becomes the trait of teaching - learning process, reduce classroom culture to the state of agonizing experience for both the teacher and the student. A true classroom culture has to be a product of lively interaction between the

The morose environment, with children yawning, owing to their inability to relate their receptivity with what the teacher states and wherein the monologue becomes the trait of teaching - learning process, reduce classroom culture to the state of agonizing experience for both the teacher and the student.

teacher and the students, wherein student's creativities and initiatives have enough space for manifestation and the teacher has compassionate and tolerating attitude towards student's interventions, interruptions and their urge for manifesting their creative intents. Let us see if the classroom culture in the schools do match with these fundamental aspects of classroom culture and, if yes, to what extent.

#### i. Seating arrangement

Classroom culture emits ambience if the students maintain decorum in the class and concentrate on academic aspects of their interaction with the class teacher. Seating arrangement for students in a class gives them a sense of integration with the classroom environment and involvement in academic activities. Group and gender-wise seating in a classroom reflects a sense of gender and caste group segregation and may not be

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conducive to the requirements of equality, which is essential for cooperative relationship between students belonging to different social groups and gender. It is in this context, that the practice of making students of certain social and religious groups, sitting separately in the class has to be seen. It is indeed a matter of concern that the students of specified social groups were made to sit separately in the class in 8.5% schools. Such discrimination in a class room vitiates the ambience of classroom culture. This view about the segregated seating arrangement in the class has been supported by 9.82% student - respondents of other social categories, according to whom children of certain social groups sit separately in a classroom. It may be a psychic problem with students of certain social groups who by habit sit separately and form distinctively caste based groups in a class.

As per 38 (17%) student respondents, separate seating arrangements continue to exist. OBC, SC and ST students have shown a tendency to form their respective groups. This practice continues unabated, with teachers turning blind eye to this discriminatory practice, even though it may appear to be self - imposed on the part of students of such social groups. What is the role of class teacher in such a situation? It is a pertinent question, since it is for him/her to decide about the seating arrangement in the class. That

That seemingly the teachers generally ignore such self-imposed separatist tendency in seating arrangement, is a matter of serious concern, since such a situation, even if it is self-imposed, smacks of discrimination and hence should not be allowed to persist in schools.

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At the gender-level, the girls have been found to form a separate group in the classroom of a coed school. This seems to be a continuation of domestic tradition of seclusion for females. But should it continue in a classroom is debatable since there are both positive and negative consequences of a liberal attitude in this context. The teachers would not persuade girls and insist that they should not sit as a separate group in the class, since they are conscious of adverse family reaction or possible gender-based boys versus girls problem. Possibilities of

sexual harassment or exploitation of girls cannot be completely ruled out in such cases. It may be pointed out that girls have separate seating arrangements in as many as 52.7% schools. Though a cautious approach on the part of teachers is desirable, there, however, has to be some efforts to demolish the wall of gender segregation in schools. The role of teachers is crucial in such matters. They have to be persuasive with parents of girl-students and should play an advisory role with regards to girls, impressing upon them that they are quite capable of defending themselves and that positive and unbiased relations with boys would help in the wholesome development of their personality. The teachers, as watchful interlocutor between boys and girls, must try to bring about healthy boys and girls interaction in schools. The breaking of separatism in seating arrangement is the first step in this direction.

Though a cautious approach on the part of teachers is desirable, there, however, has to be some efforts to demolish the wall of gender segregation in schools. The role of teachers is crucial in such matters.

Social segregation continues even among girl-students in 11.2% schools, wherein girls of SC, ST and OBCs sit separately in the class. It is a kind of separate grouping within the group of girl-students. Here again the role of teachers becomes crucial. Why have the teachers not succeeded in demolishing social and caste/religion based segregation in schools, is a question which should be taken up seriously with them by educational authorities. Discrimination, particularly in the realm of education, whatever be its origin and rationalization on the part of social groups-parents, teachers or students, is shameful. The scenario in this context, is indeed disturbing.

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## ii. Discipline and punishment

Discipline is a sine-qua-non for balanced and stable classroom culture and a cementing ingredient of cooperative inter-relationship between students and teachers and even among students, themselves, based on compassion, tolerance and mutuality of interest for all round development of student's personality. Punishment is the antithesis of discipline which disturbs the ambience of classroom culture and distorts student-teacher relationship. Discrimination or exclusive use of punishment in a class is detrimental to student-student relationship on the one hand and teacher-student relationship on the other.

While teachers would not admit that punishment is necessary for maintaining discipline in the class, and that students under their charge are indisciplined, the students and even members of the SMC and the community would not hesitate to point out the instances of punishment meted out to the students in general and students of particular communities and gender in particular. It is however, a fact that 99.5% SMC members have found schools free of discriminatory practices, but 1% SMC members have given instances of punishment given to students. That children of particular social groups either dropped out or frequently absented from schools, owing to the fear of punishment, was stated by community members associated with 24 (14.4%) schools.

That punishment was still in vogue in schools came out in the responses of students of other social groups. 6.7% student respondents stated that teachers adopted discriminatory attitude towards children of weaker sections. Instances have been cited about students who have left schools after being the victim of corporal punishment by teachers. Among such

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victims, 52 belonged to SC, ST and OBC social groups. Use of abusive language and caste-based humiliation do constitute a form of punishment, and cases of such abuses have also been cited by students. Needless to say, that punishment is hardly a panacea to ensure discipline in the classroom. It only leads to obduracy and makes punished student to be more adamant in his disruptive habits. Compassion and understanding of a student's real problem, establishing humane rapport with him can be more effective in this respect. Self-imposed discipline is everlasting while discipline imposed through a fiat and punishment evaporates in no time creating more critical problems for maintaining the ambience of classroom culture. That punishment still continues in schools, should make the teaching community ashamed of their own role in this realm.

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### iii. Space for students' creative endeavors

Students' role in evolving a congenial classroom culture cannot be under-estimated. Students' voice and creative energy, their participation in innovative teaching-learning processes, the existence of peer-support and learning and, above all, complete support of the teacher in all these endeavours on the part of students, provide sparkle to classroom culture which shines as a beacon of academic excellence in school's environment.

It is regrettable that no such classroom culture was evident in most of the schools. There are instances

Peer learning in the environment of segregation becomes impossible and joint efforts for creative endeavours in the classroom remain unrealized. This is to an extent a discriminatory practice wherein the whole lot of students in a classroom become dumb recipients of mostly non-comprehensible monologue of the teacher.

of students getting punishment if they are not able to respond to a question. Students do not raise questions for fear of punishment and there is no effort on the part of the teacher to bring a student of an introvert nature to express himself/herself. Saraswati worship is denied to

students belonging to certain social groups. Thus, there are instances of students voice remaining subdued, either owing to fear or because of their own introvert nature. Girls constituting separate groups in the classroom and segregation in seating arrangements as discussed above, on the basis of caste and communities in the class, render the classroom devoid of the spirit of brotherhood among students – the most essential ingredient of a joyous classroom culture. Peer learning in the environment of segregation becomes impossible and joint efforts for creative endeavours in the classroom remain unrealized. This is to an extent a discriminatory practice wherein the whole lot of students in a classroom become dumb recipients of mostly non-comprehensible monologue of the teacher.

Classroom culture as the symbol of academic creativity in a school, presents a scenario of subdued academic activities, wherein students are huddled, eagerly waiting for any opportunity to escape. Cage-like environment in classroom, aptly disliked by Gurudev Rabindra Nath Tagore, can hardly be conducive for student's creative endeavors.

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#### **4. Teacher-student interaction**

Teacher-student interaction is the backbone of a school's endeavor in the realm of education. Classroom culture, as stated above, is the product of teacher's attitude and behavior towards children and vice-versa. The scenario in this regard has been brought out in the preceding chapter. Teachers have found that students of other social groups viz. SC, ST and Minorities have a lower level of skills to comprehend the essence of learning and hence remain much below the expected standard, pertaining to a particular class. There is no attempt by teachers in quite a few schools (29.5%) to familiarize students with teachings of social reformers to boost their sense of self-respect. Students of lower caste and deprived sections of the society need to be brought out of the morass of age-old socially condemned status, to breathe fresh in school's academic environment. Teacher's role in this context becomes crucial, and for this, effective and socially upward-looking interaction with such students is an absolute imperative.

Unfortunately, however, such interaction remains at a low-key and the students of these social groups remain backward in terms of the development of their skills and comprehension level.

Teacher-student interaction is marred in some cases by the acts of punishment meted out to students. As stated above, and in case the teacher indulges in caste-based abuses to browbeat a student belonging to certain social group, the situation becomes worse. Caste-based discrimination by teachers vis-à-vis the students is, to say the least, abhorrent and impermissible at a seat of learning. Such a scenario has been well brought out by students according to whom teachers abuse students of certain communities, calling them swine and donkey. In some cases, students of SC are treated as untouchables, and barred from serving tea and drinking water to teachers. Favoritism in classroom has been noticed wherein students of specific social groups have received the teacher's favour at the cost of students belonging to other social groups. Morning prayer being exclusive responsibility of students of higher communities and denial of saraswati puja to students of certain communities are instances of discriminatory practices which have revealed unhealthy trend in teacher-student relationship. As discussed in the preceding chapter, such discriminatory scenario, may be not so distinct in most of the schools in the realm of teacher-student interaction, it is potentially fraught with dangerous consequences. Unfortunately there is no strong will on the part of the teachers to make teacher-student interaction free from any kind of discrimination. They have to be more compassionate, tolerant, innovative with a vision of social equality and truthful adherence to the purity of their profession, in order to make schools pious centres of learning.

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##### **5. Intra-students relationship**

The nature of relations within the students community constitute an important plank of academic discourse in a school. Students form a collective which focuses on the needs and requirements for an effective and meaningful teaching and learning process to the advantage of all students', irrespective of their caste, religion and community dispositions. If, however, the

student community as collective, develops fissures on the basis of such divisive considerations as caste, religion and gender, then the collective becomes ineffective with adverse impact on teaching and learning in the school.

The divisive scenario in the students collective, has been thoroughly examined in the preceding chapter. Not only in seating arrangements in the classroom, but also in the school in general, students assemble on the basis of their social/caste/gender identities. On top of it, discriminatory attitudes reflect in their interactions, between upper and lower caste. Even within the so-called lower castes, there is distancing between different levels of caste - identities. Such caste - based discrimination percolates down from classroom to mid-day meal, thus vitiating the school's academic environment. The fact that students of different social groups even indulge in mutual bickering, at times leading to fist-fights, should be a challenge to teachers, who, however, do little to minimize caste and religion - based separatism among students. This is an abominable situation, potentially harmful, but not insurmountable, given a truthful and vigilant handling of the situation by the teachers. The problem, however, is that the teachers themselves are not immune to discriminatory intentions and hence adopt a weak-kneed approach in such situations.

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The scenario would not have gained dangerous proportions, had the students been properly advised by their parents. As stated in the preceding chapter, 49.2% SMC members, as admitted by them, do not advise their wards to treat their student - colleagues as friends and that their mutual relationship should be above caste and other narrow divisive considerations. Whatever be the rationale behind such a negative approach, the ultimate adverse impact has been on student - student relationships.



## 6. Mid day meal as a forum of inclusive versus exclusive practices

The mid day meal scheme (MDMs) has received vast acclamation cutting across all categories of stakeholders of school education. Its contribution as a social equalizer and in the realm of students' health has been immense even according to evaluation reports, though its limitation with regard to enrollment, retention and drop out has also been highlighted. Be it as it may, the fact remains that MDMS has now become integral with school system and hence its role in the context of discriminatory practices needs to be examined.

MDM is served in all state run primary and upper primary schools. MDM indeed presents a pleasant sight in schools wherein students of all social groups, both boys and girls take meals together. On the face of it, there is equal treatment and no student is to be excluded in MDM. It is definitely an inclusive programme and, with the exception of occasional complaints with regard to its quality and nutritive contents, it remains a flagship scheme in the realm of universalizing elementary education. Discriminatory practices in the context of MDM, therefore, is hard to think about. But scratch a little, the dirt of this obnoxious practice will show its face, even in such a pious programme as the MDM is supposed to be. The fact that discriminatory practice could be identified in 13.8% schools, as per the school records and views of the school heads, is a tell-tale of even MDM getting infected with this social disease.

There is evidence of ST students sitting in a separate row while taking MDM, and utensils used by students of Bhil community being kept separately from common utensils. 18.3% student – respondents have found discrimination in the seating arrangement for MDM. The OBC students would not sit with SC and ST students. Even gender discrimination has been noticed, with girls and boys taking MDM in separate rows, though this kind of separatism is not appreciated by a majority of girl – students (63.8%). It is indeed shocking to find that despite a majority of girl – students not favoring separate arrangement for them in the realm of MDM, this abominable practice continues in 43.7% schools, as has come out in the analysis of the responses of girl interviewees.

It is a matter of deep concern that even the MDM has been contaminated by the evil of discriminatory practices. Such practices may not be the product of a deliberate policy or intent in this regard, but its reality cannot be denied, even though it may exist among students, may

be inadvertently owing to hangovers of their experience gained through living in a caste - ridden divisive and gender - biased social and domestic conditions. The problem, in fact, lies with school management, the teachers, the SMC members and the community at large, since at their level, effective measures have not been taken to eradicate separatist categorization in the service of MDM. This indeed is a serious flaw. Students come to schools for learning and acquiring positive attributes of compassion, tolerance and social equality and not to remain in the quagmire of outmoded, sociality divisive and stagnant social order. That it has not happened to the desired extent, is an issue which needs to be addressed at all levels - the teachers, the civil society, and educational functionaries, since, students are mostly at the receiving end.

#### **7. Children With Special Needs (CWSN)**

Physically challenged students form a specific category, requiring special arrangements for facilitating their education. Days have gone, when persons with physical and mental disadvantages were left out of the general stream of school education. Now schools are expected, not only to enroll them, but also to provide handicap-specific facilities for them to learn and live in equal partnership with normal students. Any kind of disrespect or harassment of CWSN is now considered an anathema in a school system. Such students have to be above any kind of discrimination on the basis of their physical or mental inadequacies. It is in this context that discriminatory practice with regard to CWSN, if any, has to be looked at.

It is a matter of serious concern that 74.3% schools with CWSN on their rolls do not have essential facilities for their education. It is regrettable that specially trained teachers and the necessary gadgets for CWSN's education are not available in these schools. It is, however, a matter of some satisfaction that normal students in schools, to a large extent, do not look at the CWSN, either with contempt or amusement at the expense of their (CWSNs) disabilities. While this is appreciable, the fact that the CWSN have not received the necessary facilities, is a slur on educational authorities. That such an indifferent situation continues to exist despite SSA's strongly laid down norms about the education of CWSN, is unacceptable, requiring remedial measures.

## 8. Perceptions and mind-set of stakeholders

Discrimination in schools is not necessarily a product of deliberate intent, though intentional practice in this regard cannot be completely ruled out. Be it as it may, the fact remains that in most cases, caste, gender and religion – based exclusiveness in the realm of education is an extension of social and domestic milieu, which gets reflected in teacher-student and intra-student relationships. Strongly ingrained perceptions about the distinctive characteristics of different social groups and deeply rooted bias against girls vis-à-vis the boys, particularly in the realm of education, are foundational bricks on which the discriminatory edifice is built in schools. This aspect of discriminatory practices in schools has been elaborated in the preceding chapter. It is, however, necessary to reiterate the point that discriminatory intent has to be removed at the social and domestic level. The fact that 56.7% SMC members did not consider it necessary to advise the children about the need to have equal and friendly relations with students of all social groups, irrespective of their caste, creed or gender, bags the question, thus further strengthening the argument about the need to transform mind-sets of parents, in favour of social and gender equality. This aspect has been dealt with at the conceptual level else where in this report. The mind-sets have to be based on the principles of behavioral ethics, enshrined in the collective of compassion, tolerances creativity, vision and truth. Discrimination of any kind is not possible if this collective as explained in details at the conceptual and definitional level, becomes cardinal in social behavior in the society and a characteristic feature of student-teacher and intra-student relations in a school. Should it happen, however, is a hundred million dollar question, the answer to which is still in the womb of social relations, afflicted as these continue to be, with caste, religion and gender biases.



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## FINDINGS AND RECOMMENDATIONS

The present analytical narrative on discriminatory practices in the realm of school education, has made us conversant with the actual state of affairs, under the cover of near normal environment in schools. A large percentage of stake-holders-teachers, students, SMC and community members, including caste and gender-based student-interviewees, have found no discrimination in teacher-student relations and even among students, belonging to different social categories. The general environment in schools, thus seems to be free of discriminatory practices. It is indeed a bright scenario, but for the glimpses of none-too healthy attitudes and practices characterizing interactive relations at different levels in the school, which is a matter of worry. This study is not meant to be pedantic and has dealt with happenings in schools, taking into consideration their social contextuality with flexible interpretation of views expressed by stakeholders, in order to indentify discriminatory practices, in their proper perspective. A scenario has, thus, emerged wherein exclusion in certain areas of school environment has sought to elbow out widely hailed inclusive practices.

Exclusion of the students of certain social categories and indifference to separatist tendencies among girls, constitute the main plank of discriminatory practices in schools. The study has thrown up real or perceptive discriminatory practices in sensitive areas of the school system. The most glaring instances of discrimination have come to notice in such areas as teacher-student interactive relations, and among the students community, wherein caste and gender-based discrimination continues, though at a low key, in the midst of a general environment of

inclusive relationships characterizing interpersonal relations in the school. Findings with regard to discriminatory practices in different areas of interactive relations, having an adverse impact on teaching – learning processes in the school and exclusion of students of certain social groups, particularly of weaker sections and girls, from the mainstream of school education, therefore, reflect the nature, source and the consequences of social and gender segregation in the schools. An area-wise identification of the existing or potential discriminatory practices will, therefore, be in place here.

### **1. At the entry point – enrolment**

It has been specifically laid down that all students under the age-group of 6-14 years have to be enrolled as per their fundamental right to education. The SSA and lately the RTE are, in fact, the campaigns for articulating mind-sets in order to universalize elementary education. It is in this context that discrimination, though marginal, has come to notice during the course of this study. There is enough space for doubting the honesty of school management as far as the enrollment of all eligible children in the catchment area of a school, is concerned. In this context, the views of 33.3% SMC members, associated with 12 schools, are extremely relevant. Lackluster infra-structural wherewithal in schools and none-too congenial environment in schools with dull and drab classroom culture have been contributory to declining attendance average and continuance of the phenomenon of drop out, with adverse impact on the students of SC, ST and Minorities. It is a serious matter and a significant finding of this study.

### **2. Infra-structural and other essential facilities**

It is a matter of utter dismay that schools are still not sufficiently equipped with the most essential infra-structural and other related facilities. At the physical level, toilets particularly for girls, remain a critical problem, while there is also a scant concern for specific problems of girl-students. Even drinking water facility is not available in quite a few schools. As has been stated in the preceding chapter, on an average 32.5% schools, either do not have these facilities or their availability is extremely inadequate. Needless to say that discrimination is inherent in a situation of inadequate availability or shortage in the realm of most-desired facilities. Discrimination, even if it is only between schools and the educational administration, in terms of ignoring certain schools while providing essential facilities, is undesirable. It has an adverse

impact on students as well as the teachers and their inter-relationship, consequently affecting the quality of teaching-learning in the school.

### 3. Seating arrangements

The study has highlighted the phenomenon of separate seating arrangements in the classroom and also for MDM. Social category and gender-wise seating in the classroom, though may be a consequence of socially habitual instincts, on the part of students, is against the concept of social and gender equality. Continuance of such practice, only aggravates the situation and the gulf between students of different social groups and between boys and girls widens further, thus negating the very ideal of school being a medium of social and gender equity. It is indeed dangerous to find that students of certain social groups are deliberately ostracized, and even teachers are involved-though marginally, in the perpetuation of caste and gender separatism. Discrimination at this level, among the students of different caste-groups and gender, has, to say the least, the potential of disastrous consequences.

It is indeed dangerous to find that students of certain social groups are deliberately ostracized, and even teachers are involved-though marginally, in the perpetuation of caste and gender separatism.

### 4. Discipline and punishment

It is quite perplexing to find that corporal punishment continues in some schools. Punishment, degenerating to the use of abusive and caste-related epithets, is an extremely serious example of discrimination. Instances have been cited of students being beaten up for not answering questions in the class and quite a few students have dropped out owing to the fear of punishment. Girls remain perpetually under the fear of punishment, if they try to seek guidance from the teacher. There are instances of introvert students not receiving the required support from the teachers to articulate their internally caged views and urges to seek clarification on certain academic point. This is also a kind of punishment and an act of discrimination against such introvert students. This again, is a serious matter, involving teacher-student relationship.

## **5. Space for students creative endeavors**

Classroom interactions are few and far, between the teachers and the students. There is no evidence of peer-learning, nor one finds teachers engaged in encouraging students to be self-learners. Separate and caste-wise grouping in the class is the antithesis of cooperative relationship among students, and the teachers are equally responsible for this state of affairs. Needless to say that such a situation leaves very little for a student to manifest his/her inherent creativities. This is an act of discrimination against the entire student community in a school.

## **6. Teacher-student relations**

In continuation of what has been stated above, it becomes necessary to point out another finding of this study which relates to teachers' approach to identify the cognitive skills among students. It is indeed indigestible to find that according to quite a few teachers, students of SC, ST and Minorities have a lower level of skills and that they are not able to comprehend in full measure, what is given to them in a classroom. Even if it is true, what measures have the teachers taken to bring such students at par with the knowledgeable ones? Not enough evidence is there in this realm. Teachers' casual approach and negative perceptions with regard to students, supposedly with low level of skills, are a matter of serious concern. Discrimination in this realm is obvious reflecting caste bias and a mind - set not expected among the teaching community.

Coming to CWSN, the study has identified lapses in providing the necessary wherewithal in the schools which have CWSN on their rolls. While there is no discrimination at the level of normal students vis-à-vis the CWSN, the paucity of trained teachers in the schools and specially designed gadgets for them do create a discriminatory scenario for them.

## **7. At the level of perceptions and mind-set**

The study has succinctly brought out the role that the perceptions and mind-sets at the level of stakeholders play in inclusive versus exclusive scenario in the realm of a school system. The mind-sets are the product of social conditions and, therefore, it is difficult to relate them with progressive outlook with regard to equality and social justice. It is indeed disgusting to find that the SMC members- quite a large number of them, continue to harbor ideas which go against all

cannons of social and gender equality. Around 56% of SMC members, in fact, made no attempt to educate their children about the need of social integration in schools. Community members found it not necessary to educate girls since they were supposed to be the part of other families after marriage. Such ideas, ingrained in the mind-set of parents and even at the level of teachers in different context, are venomous and breeding ground for the poisonous weeds of social and gender discrimination.

The above findings are general in nature with no deliberate intent to discriminate against the role and attitude of different stakeholders in a school system. The idea is only to highlight discriminatory practices, either real or potentially possible, in schools in relation to relationships and interactions at different levels.

### **Recommendations/suggestions**

The findings as stated above bring into bold relief the gaps and lacunae characterizing a school's environment which provide scope for discriminatory practices at different levels in a school system. There is need to bridge the gaps and make the system free of such lacunae which may breed discrimination in schools. It is in this context that the following recommendations are being made for consideration at appropriate level: -

1. Teacher is the kingpin of a school system. It is, therefore, necessary to prepare him/her with a positive mind-set with regard to sense and sensibilities of students under his/her charge. It is not to say that teachers are insensitive towards their students. The stress is to orient their sensitivities so that they have strong and determined approach for transforming students' perspective in favour of social and gender equality. It is also required to sensitize teachers with regard to girls' educational requirements and for this special training programmes should be organized from time to time.
2. The training of teachers should be such as to make them totally committed to selfless service for the cause of making school a beacon of social and gender equality. They have to be the torchbearers of non-discriminatory practices in schools, a guide for students to rise above caste and gender-bias, and harbingers of social reforms, not only at the school level, but for the benefit of the society as a whole.



3. There is need for encouraging peer-learning at the classroom level, since it facilitates mutual trust among students and minimizes-nay eliminates caste and gender barriers which presently exist in the form of separate caste and gender-wise seating arrangements in the class and social category wise group formations in the school.
4. Though there are provisions for relating text book contents with needs and requirements of social equanimity, still there is enough scope for further enriching this practice in order to boost the efforts in this direction. It is for the teachers to take this up in all seriousness.
5. Students of certain social groups viz. SC, ST and Minoritie and girl-students; generally remain subdued with a sense of inferiority complex which is detrimental for their growth as equal partner in societal development. It is, therefore, incumbent upon the teachers to bring these students out of this negative thinking. In this context, the teachers should more and more take recourse to the teachings and contributions of great personalities and saints originating from such deprived social groups. This will give a sense of self-respect and pride to students of weaker sections, enabling them to feel equal to the students of so-called higher castes. Instances from the bravery, valour and acumen of women personalities should be cited to boost the morale and self-respect among girl students.
6. The SMCs should be strengthened, not merely numerically, but in terms of positive and socially relevant outlook. For, outmoded and conservative thinking deep rooted in their psyche would act as a deterrent in their role for school's development as a medium of social equality and justice. It is, therefore, necessary to reconstitute SMCs, taking as members such persons who have progressive social outlook with regard to girls' education and development of their personality at par with their male-counterpart. Along with it, they must have commitment to the ideal of social equality, shunning all kinds of caste and gender discrimination.
7. Special orientation workshops should be held regularly for SMC members to refresh their thinking about their social obligations.
8. The infra-structural facilities and provisions for essential wherewithal like toilets and drinking water, separate toilets for girls etc. should be made available in all schools. No

new school should be raised unless there are resources to equip it with required number of teachers and other essential facilities.

9. There is need to eliminate all sources of discrimination in schools and for this a strong message should be sent to schools to take corrective measures in areas of visible and invisible discrimination.
10. In view of the RTE, there is need to lay specific stress on sensitization training of teachers, creating awareness through campaign about the provisions of the RTE and the training of teachers must include the requirements accrued from the Act.
11. In order to bring about a sense of equality and for minimizing discrimination in classrooms, the seating arrangement of children may be either on the basis of roll nos. or in alphabetical order.
12. The real non-discriminatory change in classroom can, however, be brought about by teachers, who should motivate students-boys and girls, to shed their inhibitions and sit in classroom without prejudice to their gender, caste and religion.
13. If there are reports of a teacher following discriminatory practice of any form, these should be investigated and action taken against him by the government. The Department should also investigate in details why a student belonging to SC/ST/OBC/Minority has left a school mid way and if it finds that school administration is at fault, action needs to be taken against it.
14. Circular needs to be issued from time to time asking teachers to play an ideal role as far as discriminately practices are concerned. The headmaster/senior rank teacher and other supervisory officials unfortunately appear to be inactive in this realm.
15. By and large, the schools along with teachers and students, abhor discriminatory practices. The need is to write an epitaph on discrimination in schools. If there is midnight darkness in some schools in terms of discriminatory practices, the sunshine is not far enough to eliminate this darkness, given a committed and well-oriented approach at all levels among the school stakeholders, to step into the brightness of discrimination-free school environment.



**Annexure - I****शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर****Identification of Discriminatory Practices (Vis-a-vis Gender and Social group)  
and their Impact on Retention and Learning in Schools.**

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

विद्यालय अवलोकन प्रपत्र

**Code - A**

1. जिला ..... विकास खण्ड..... संकुल .....
2. विद्यालय का नाम .....
3. विद्यालय की स्थिति      1. शहरी              2. ग्रामीण
4. विद्यालय का स्तर          1. प्राथमिक          2. उच्च प्राथमिक
5. विद्यालय में शिक्षक—

शिक्षक	पुरुष	महिला	अनुसूचित जाति	अनु.जन जाति	अल्प संख्यक
कुल					
नियमित					
पैरा टीचर					

6. विद्यालय अवलोकन के समय निम्न कारणों से उपस्थित/अनुपस्थित शिक्षक—

- i अवकाश पर।
- ii प्रशिक्षण अथवा अन्य शैक्षिक कार्य से अन्यत्र प्रतिनियुक्त।
- iii गैर शैक्षणिक कार्य से अन्यत्र कार्यरत।
- iv बिना सूचना के अनुपस्थित।

अवलोकन दिनांक	कुल शिक्षक		अनुपस्थिति का कारण				
	उपस्थित	अनुपस्थित	I	II	III	IV	

7. नामांकन कक्षावार तथा लैंगिक और सामाजिक वर्गवार (एस.आर.एवं कक्षा-रजिस्टर से)

Class-wise/ Social group wise	कुल नामांकन		अनुसूचित जाति		अनुसूचित जन जाति		अल्प संख्यक	
	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा
Class - 1								
Class - 2								
Class - 3								
Class - 4								
Class - 5								
Class - 6								
Class - 7								
Class - 8								
Total								

8. गत दो माह की औसत उपस्थिति: (कक्षा रजिस्टर से)

Class	सभी नामांकित		अनुसूचित जाति		अनुसूचित जन जाति		अल्प संख्यक	
	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा
Class - 1								
Class - 2								
Class - 3								
Class - 4								
Class - 5								
Class - 6								
Class - 7								
Class - 8								
Total								

9. वर्ष 2009-10 में ड्राप आउट बच्चे (विद्यालय रिकार्ड से)

Class	सभी नामांकित		अनुसूचित जाति		अनुसूचित जन जाति		अल्प संख्यक	
	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा	छात्र	छात्रा
Class - 1								
Class - 2								
Class - 3								
Class - 4								
Class - 5								
Class - 6								
Class - 7								
Class - 8								
Total								

10. विद्यालय में सुविधाएं—

1. उपलब्ध

2. उपलब्ध नहीं

उपयोग में आने योग्य पेशाब घर	1. सभी विद्यार्थियों के लिए	
	2. बालिकाओं के लिए	
पीने योग्य पानी		
खेल मैदान/स्थान		
मिड-डे मील किचन		
रैम्प		

11. विद्यालय भवन की स्थिति:—

1. बहुत अच्छी हालत    2. कुछ सुधार की आवश्यकता है।    3. अधिक सुधार की आवश्यकता है।  
4. कोई भवन नहीं।

12. विद्यालय तक पहुंचने का रास्ता:—

1. अच्छा।    2. असुविधाजनक।

13. क्या विद्यालय का वातावरण साफ-सुथरा है?

1. हाँ 2. नहीं

14. कक्षा-कक्षों में पर्याप्त रोशनी एवं हवा की व्यवस्था है?

1. सभी कक्षों में 2. कुछ कमरों में 3. किसी भी कमरे में नहीं

15. क्या बच्चों के लिए पर्याप्त फर्नीचर/टाट पट्टी उपलब्ध हैं?

1. हाँ सभी के लिए 2. हाँ कुछ के लिए 3. किसी के लिए भी नहीं

16. मिड डे मील वितरण में क्या आपने कोई भेदभाव देखा है?

1. हाँ 2. नहीं

17. प्रातः कालीन प्रार्थना का संचालन कौन करता है?

1. लड़के 2. लड़कियाँ 3. लड़के एवं लड़कियाँ दोनों 4. अध्यापक

18. क्या विद्यालय में सभी सामाजिक वर्ग के विद्यार्थी नामांकित हैं?

1. हाँ 2. नहीं

19. क्या सभी जातियों एवं धर्मों के बच्चे कक्षा-कक्ष में एक साथ मिलकर बैठते हैं?

1. हाँ 2. नहीं

20. क्या अनुसूचित जाति, अनु. जन जाति, अल्प संख्यक वर्ग के बच्चे तथा लड़कियों के सीखने के स्तर में कोई अंतर दिखाई देता है? (स्कूल रिकार्ड देखें)

1. हाँ 2. नहीं

21. क्या बच्चों को स्कूल में किसी सामाजिक, सांस्कृतिक एवं भाषायी बाधाओं का सामना करना पड़ता है? यदि हाँ तो उन बाधाओं का उल्लेख करें।

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22. स्कूल में आयोजित होने वाली गतिविधियों यथा बालसभा, महापुरुषों की जयन्तियाँ, राष्ट्रीय पर्व एवं विभिन्न प्रतियोगिताओं में किस वर्ग के बच्चों की अधिक भागीदारी रहती है।

1. सामान्य वर्ग के लड़के 2. सामान्य वर्ग की लड़कियाँ  
3. अनु. जाति/जनजाति के लड़के 4. अनु. जाति/जनजाति की लड़कियाँ

23. विद्यालय में संकोची स्वभाव के लड़कों एवं लड़कियों, जो अपनी बात सामूहिक रूप से कहने में झिझकते हैं, की भावनाओं को समझने तथा विद्यालय प्रशासन तक पहुंचाने के लिए क्या व्यवस्था है?

1. सुझाव/शिकायत बॉक्स

2. सुझाव/शिकायत रजिस्टर

3. खुला सूचना पट्ट

4. छात्र कल्याण शिक्षक

24. क्या विद्यालय में विशेष आवश्यकता वाले बच्चे (CWSN) अध्ययन करते हैं?

1. हाँ

2. नहीं

25. यदि हाँ तो क्या इन बच्चों के लिए प्रशिक्षित शिक्षक एवं अन्य विशेष सुविधाएं दी जाती है?

1. हाँ

2. नहीं

26. यदि हाँ, तो उन सुविधाओं का उल्लेख करें।

.....

.....

27. यदि नहीं, तो उन कारणों का उल्लेख करें।

.....

.....

28. विद्यालय में बच्चों के स्वास्थ्य से संबंधित क्या-क्या गतिविधियां संचालित हैं?

1. स्वास्थ्य विभाग के सहयोग से नियमित स्वास्थ्य जांच की जाती है

2. स्वास्थ्य जांच में प्रभावित पाए गए बच्चों के उपचार के प्रयास किए जाते हैं

3. लड़कियों को फॉलिक एसिड की गोलियां दी जाती हैं

4. विद्यालय में फर्स्ट-एड-बाक्स उपलब्ध है

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29. विद्यालय में विशेषकर लड़कियों की समस्याओं के समाधान हेतु क्या किसी महिला शिक्षक को दायित्व दिया गया है।?

1. हाँ

2. नहीं

30. यदि हां, तो महिला शिक्षक इस दायित्व का निर्वाह किस स्तर तक कर पा रही हैं?

1. प्रभावी तरीके से निर्वाह कर रही हैं
2. आंशिक रूप से निर्वाह कर पा रही हैं
3. शिक्षक की भूमिका निष्प्रभावी है
4. कोई शिकायत ही प्राप्त नहीं होती है

**Name of the Investigator:** \_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_



# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

## Identification of Discriminatory Practices (Vis-a-vis Gender and Social group) and their Impact on Retention and Learning in Schools.

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

### विद्यार्थियों के साथ समूह चर्चा

**Code – B (i)**

**नोट:-** चर्चा का माहौल सहज बनाने के लिए बच्चों से पारस्परिक परिचय प्राप्त करें और उनसे पूछें कि स्कूल में उन्हें क्या अच्छा लगता है तथा क्या पसंद नहीं है। परिचर्चा स्कूल की गतिविधियों पर केन्द्रित रखनी है और यह जानने का प्रयत्न करना है कि उनको कौन-कौन सी गतिविधियां सबसे अधिक अच्छी लगती हैं। इस बात का विशेष ध्यान रखना है कि परिचर्चा आनंद मय एवं अनौपचारिक वातावरण में हो। यदि आवश्यक समझें तो बच्चों के साथ कुछ खेल-कूद आधारित गतिविधियां भी कराई जा सकती हैं, बच्चों को इस बात का विश्वास दिलाना है कि चर्चा के निष्कर्ष गोपनीय रखे जाएंगे तथा इनका उपयोग केवल शोध के लिए किया जायेगा।

i जिला ..... विकास खण्ड..... संकुल .....

ii. विद्यालय का नाम .....

iii विद्यालय की स्थिति 1. शहरी 2. ग्रामीण

iv विद्यालय का स्तर 1. प्राथमिक 2. उच्च प्राथमिक

परिचर्चा में निम्न बिन्दुओं पर बच्चों के विचार जानने हैं।

1. आप अपने स्कूल की ऐसी विशेष समस्याएं बताएं जो केवल लड़कों अथवा लड़कियों से संबंधित है।

लड़कों से संबंधित समस्याएं—

.....

लड़कियों से संबंधित समस्याएं—

.....

2. स्कूल में बच्चों के प्रति शिक्षकों के सहानुभूतिपूर्ण एवं स्नेहिल व्यवहार के बारे में आप के क्या अनुभव हैं?  
.....
3. शिक्षकों का दूसरी जाति के बच्चों के प्रति व्यवहार कैसा रहता है?  
.....
4. स्कूल में विभिन्न जातियों के बच्चों में क्या मित्रतापूर्ण संबंध हैं?  
.....
5. कक्षा में प्रश्न का उत्तर नहीं देने पर क्या कभी किसी बच्चे को शिक्षक द्वारा सजा दी गई है? यदि हाँ तो किसे।  
.....
6. मिड डे मील के वितरण में क्या आपने किसी प्रकार का भेदभाव देखा है? उल्लेख करें।  
.....  
.....
7. आपको सभी बच्चों को एक साथ बैठकर खाना खाते हुए देखकर कैसा लगता है?  
.....
8. स्कूल समय के बाद आप किस प्रकार की गतिविधियों में संलग्न रहते हैं? उल्लेख करें—  
.....  
.....
9. क्या आपके स्कूल के शौचालय उपयोग में लेने लायक हैं?  
.....
10. आप ऐसे बच्चों के बारे में बताइए जिसे दण्ड मिलने के कारण स्कूल छोड़ना पड़ा हो?  
.....
11. आप स्कूल के ऐसे बच्चे के बारे में बताइए जिस पर उसकी गतिविधियों के कारण विशेष ध्यान रखा गया हो तथा गतिविधियों का भी उल्लेख करें।  
.....  
.....

12. क्या आपकी राय में स्कूल का वातावरण मैत्रीपूर्ण तथा उत्साह वर्धक है?  
.....
13. क्या आपको दूसरी जाति एवं वर्ग के बच्चों के साथ बैठने में असुविधा होती है?  
.....
14. दूसरी जाति एवं वर्ग के बच्चों के साथ समूह में काम करते हुए आप कैसा अनुभव करते हैं? / आपको कैसा लगता है?  
.....  
.....
15. अन्य जाति एवं वर्ग के बच्चों से आपको सीखना अच्छा लगता है?  
1. हाँ      2. नहीं
16. क्या आपकी कक्षा के बच्चों में ड्रेस, जाति, परिवार, रहन-सहन पारिवारिक-आय आदि विषयों पर चर्चा होती है? बताइए।  
.....  
.....
17. आपके स्कूल में पीने के पानी की क्या व्यवस्था है, क्या सभी उसका समान रूप से उपयोग करते हैं?  
.....
18. क्या आपके स्कूल में प्रातः कालीन प्रार्थना कराने की जिम्मेदारी किसी वर्ग विशेष के बच्चों की है? बताइए  
.....
19. आपके विद्यालय में यदि सरस्वती का मन्दिर है तो क्या सभी वर्गों/जातियों के बच्चों को पूजा अर्चना करने की छूट है?  
.....
20. क्या कक्षा में शिक्षक द्वारा सभी जाति/वर्ग के बच्चों को समान रूप से प्रश्न पूछने की आजादी दी जाती है?  
.....

21. क्या आपके स्कूल में सभी वर्गों/जातियों के बच्चों को विभिन्न खेल-कूद में समान रूप से भाग लेने की इजाजत होती है?

.....

22. स्कूल में आगन्तुकों/मेहमानों को सामान्यतया चाय पानी कौन परोसता है?

.....

23. क्या शिक्षक बच्चों को डांटते समय जाति-सूचक शब्दों का प्रयोग करते हैं?

.....

**Name of the Investigator:** \_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

## Identification of Discriminatory Practices (Vis-a-vis Gender and Social group) and their Impact on Retention and Learning in Schools.

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

### समुदाय के सदस्यों के साथ समूह चर्चा

**Code – B (ii)**

**नोट:-** चर्चा प्रारम्भ करने से पूर्व सम्भागियों के साथ सहजता एवं पारस्परिक विश्वास का वातावरण बनाना आवश्यक है, उसके लिए अध्ययन के महत्त्व को सरल भाषा में स्पष्ट करते हुए सम्भागियों को सकारात्मक सोच की ओर प्रेरित करना है, ताकि वे सहज भाव से भेदभाव की स्थितियों के संदर्भ में निसंकोच अपने विचार रख सकें। सम्भागियों को यह भी विश्वास दिलावे कि परिचर्चा की विषय वस्तु को पूर्णतया गोपनीय रखा जायेगा। तथा इसका उपयोग केवल शोध कार्य में होगा।

i जिला ..... विकास खण्ड..... संकुल .....

ii. विद्यालय का नाम .....

iii विद्यालय की स्थिति 1. शहरी 2. ग्रामीण

iv विद्यालय का स्तर 1. प्राथमिक 2. उच्च प्राथमिक

परिचर्चा में निम्नांकित बिन्दुओं के संदर्भ में सम्भागियों के विचार प्राप्त करने हैं।

1. आपका बच्चा विद्यालय के संदर्भ में किन-किन बातों पर आप से चर्चा करता है?

.....

2. क्या आपके बच्चों ने कभी दूसरे बच्चों द्वारा स्कूल में किए गए दुर्व्यवहार के बारे में चर्चा की है? यदि हां तो क्या? उल्लेख करें-

.....

3. आपकी समझ से ऐसे कौन से कारण हैं जो आपके बच्चों को स्कूल जाने में बाधा बन सकते हैं?

.....

4. आपकी जानकारी में स्कूल में वंचित वर्ग के बच्चों के साथ कोई भेदभाव किया जाता है? यदि हाँ तो किस प्रकार का।

.....

5. आपकी जानकारी में शिक्षकों द्वारा स्कूल में विभिन्न वर्ग के लड़के एवं लड़कियों के साथ किसी प्रकार का भेद भाव किया जाता है? यदि हाँ तो भेदभाव का क्षेत्र और प्रकार बतावें। (महिला अभिभावक या महिला समूह सदस्य से पूछना है)

.....

.....

6. क्या आप अपने बच्चों को विभिन्न जातियों, वर्गों एवं धर्मों के बच्चों के साथ निसंकोच रूप से मित्रता रखने की सलाह देते हैं?

.....

7. आप की जानकारी में स्कूल में उच्च जाति/वर्ग के बच्चों का अनुजाति, जन जाति एवं अल्प संख्यक वर्ग के बच्चों के साथ कैसा व्यवहार रहता है?

.....

8. विभिन्न जातियों एवं धर्मों के बच्चों का मिड डे मील लेते समय एक साथ बैठकर भोजन करने के बारे में आपकी क्या राय है?

.....

9. क्या आपकी जानकारी में किसी बच्चे को उसकी जाति/वर्ग के आधार पर स्कूल की किसी गतिविधि में चयन से वंचित रखा गया है? यदि हाँ तो उल्लेख करें।

.....

10. सामान्यतया यह देखा गया है कि ग्रामीण क्षेत्र में लड़कियों की तुलना में लड़कों की शिक्षा को विशेष महत्त्व दिया जाता है इस पर आपकी क्या राय है?

.....

.....

11. सामान्यतया देखा गया है कि परिवारों में खान-पान, पोशाक, मनोरंजन, घरेलू कार्य आदि क्षेत्रों में लड़के व लड़कियों में भेद-भाव किया जाता है, आप इससे कितना सहमत हैं।

1. यह स्वाभाविक प्रवृत्ति है
2. यह वर्तमान परिस्थितियों के कारण होता है
3. वर्तमान में भेद-भाव कम हुआ है
4. मैं इससे सहमत नहीं हूँ

12. कभी-कभी स्कूल में बच्चों को जाति/वर्ग के आधार पर शिक्षक द्वारा प्रताड़ित किया जाता है, इस संदर्भ में आपकी क्या राय है?

.....  
.....

**Name of the Investigator:** \_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

Identification of Discriminatory Practices (Vis-a-vis Gender and Social group)  
and their Impact on Retention and Learning in Schools.

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

एस.एम.सी. सदस्यों के साथ समूह चर्चा

**Code – B (iii)**

**नोट:-** एस.एम.सी. सदस्यों की कुल संख्या के कम से कम एक तिहाई सदस्यों, जिनमें आधी महिलाएँ हों, के साथ समूह चर्चा करनी है। सर्वप्रथम स्कूल संचालन के बारे में सामान्य बातें करके चर्चा हेतु सहज वातावरण बनाना है। चर्चा प्रारम्भ करने से पूर्व सदस्यों को आश्वस्त करें कि उनके द्वारा दी गई सूचनाओं को गुप्त रखते हुए, उनका प्रयोग केवल शोध कार्य में किया जाएगा और सूचनाओं के साथ किसी व्यक्ति विशेष के नाम का उल्लेख नहीं किया जायेगा।

1. जिला ..... विकास खण्ड..... संकुल .....
2. विद्यालय का नाम .....
3. विद्यालय की स्थिति 1. शहरी 2. ग्रामीण
4. विद्यालय का स्तर 1. प्राथमिक 2. उच्च प्राथमिक
5. समूह चर्चा में भाग लेने वाले सदस्यों का विवरण-

क्रम संख्या	सदस्य का नाम	लिंग	सामाजिक वर्ग	सदस्य का व्यवसाय
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				



6. आपके स्कूल की क्या-क्या विशेषताएं हैं, तथा आपको इस में क्या-क्या कमियां नजर आती हैं?

(1) विशेषताएं— .....

.....

(2) कमियां— .....

.....

7. क्या विद्यालय में गांव के सभी जाति/वर्गों के बच्चे नामांकित हैं? 1. हाँ 2. नहीं

8. यदि नहीं, तो किस जाति/वर्ग विशेष के बच्चे अभी स्कूल से बाहर हैं?

.....

.....

9. स्कूल से बाहर इन बच्चों के नामांकन के लिए आपकी समिति ने क्या प्रयास किए हैं?

.....

.....

10. स्कूल में संचालित विभिन्न गतिविधियों, यथा मिड-डे-मील, निशुल्क पुस्तक वितरण, कक्षा शिक्षण, खेल-कूद आदि में आपने बच्चों के साथ किसी भी प्रकार के भेदभाव का अनुभव किया है, कृपया उल्लेख करें।

.....

.....

11. क्या आपने विद्यालय में विभिन्न जाति/वर्ग विशेष एवं लड़कियों के प्रति शिक्षकों के व्यवहार में किसी भी प्रकार के भेद-भाव को देखा है, कृपया स्पष्ट करें—

.....

12. विद्यालय में सभी वर्ग/जातियों के बच्चे एक साथ मिल-जुलकर रहें, इस हेतु आप लोगों के क्या प्रयास रहते हैं?

.....

.....

13. विद्यालय में अध्ययनरत कामकाजी बच्चे, प्रवासी एवं घुमन्तू परिवारों के बच्चों के साथ उनकी परिस्थितियों पर क्या-क्या विशेष ध्यान रखा जाता है?

.....  
.....

14. इस संदर्भ में आप अपने स्वयं के बच्चों को घर पर किस प्रकार की सीख देते हैं?

.....

15. क्या आपके स्कूल में कभी शिक्षकों ने बिना कारण/भेदभाव के आधार पर बच्चों को दण्डित किया गया है, यदि हाँ, तो ऐसी घटनाएं रोकने के लिए आप लोगों ने क्या प्रयास किए हैं?

.....  
.....

16. आपके स्कूल में बच्चों के साथ किसी भी प्रकार का भेद-भाव नहीं हो इस हेतु आपकी समिति द्वारा क्या-क्या कदम उठाए गए हैं?

.....  
.....

17. आपकी समिति द्वारा बालिका शिक्षा प्रोत्साहन के लिए क्या प्रयास किए हैं?

.....  
.....  
.....

18. एस.एम.सी. बैठकों का आयोजन कब होता है

- |                      |                      |
|----------------------|----------------------|
| 1. प्रतिमाह          | 2. दो माह में एक बार |
| 3. छः माह में एक बार | 4. वर्ष में एक बार   |

**Name of the Investigator:** \_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

Identification of Discriminatory Practices (Vis-a-vis Gender and Social group)

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[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

## Teacher/Head Teacher Interview Format

Code – C (i)

1. जिला ..... विकास खण्ड..... संकुल .....
2. विद्यालय का नाम .....
3. विद्यालय की स्थिति 1. शहरी 2. ग्रामीण
4. विद्यालय का स्तर 1. प्राथमिक 2. उच्च प्राथमिक
- I. सामान्य सूचना
5. शिक्षक/प्रधान शिक्षक का नाम ..... आयु .....
6. लिंग 1. पुरुष 2. महिला
7. शिक्षक 1. नियमित 2. पैराटीचर
8. शैक्षणिक योग्यता 1. सैकण्डरी से कम 2. सैकण्डरी  
3. सी. सैकण्डरी 4. स्नातक/अधि स्नातक
9. सामाजिक वर्ग 1. SC 2. ST 3. OBC 4. Other
10. प्रशैक्षणिक योग्यता 1. Un trained 2. JBT/EET/STC/Dip.Ed  
3. B.Ed/MEd
11. कुल शैक्षिक अनुभव (वर्षों में)
12. क्या आप के निम्न दायित्व हैं?
  - I. पर्यवेक्षण 1. हाँ 2. नहीं
  - II. कक्षा शिक्षण 1. हाँ 2. नहीं
  - III मिड-डे-मील की देखरेख 1. हाँ 2. नहीं
  - IV. प्रशासनिक कार्य 1. हाँ 2. नहीं
  - V. अन्य (उल्लेख करें) .....

II. उपस्थिति/ड्राप आउट एवं शैक्षिक गतिविधियां—

13. क्या आपके विद्यालय के सभी बच्चे नियमित उपस्थित रहते हैं? 1. हाँ 2. नहीं

यदि नहीं तो अनियमित बच्चों के नाम सामाजिक वर्ग सहित बतावें।

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.....

.....

14. क्या आपने लड़कों तथा लड़कियों और अन्य सामाजिक वर्गों के बच्चों के बीच कोई अंतर देखा है? उल्लेख करें।

.....

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15. क्या किसी विशेष सामाजिक वर्ग, समुदाय एवं क्षेत्र के बच्चे अक्सर अनुपस्थित रहते हैं? यदि हाँ, तो उनके बारे में बतावें।

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16. गत सत्र में विद्यालय से कितने बच्चे ड्राप आउट हुए, सामाजिक वर्ग वार विवरण दें।

क्र सं	ड्राप आउट बच्चों के नाम	छात्र/छात्रा	अनु.जाति/अनु.जन जाति/अल्प संख्यक	ड्राप आउट के कारण
1				
2				
3				
4				
5				
6				
7				
8				
9				
10				

17. क्या आपके स्कूल के SC/ST/Minority के बच्चे और लड़कियों के सीखने के स्तर में आपने कोई अंतर देखा है, यदि हाँ कारण बतावें—

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.....

18. कमजोर वर्गों के बच्चों के आत्म सम्मान एवं नैतिक उत्थान के लिए आपके विद्यालय में कौन-कौनसी सहशैक्षिक गतिविधियां आयोजित की जाती हैं?

.....  
.....

20. आपके स्तर पर विद्यालय में बच्चों की नियमित उपस्थिति बढ़ाने के क्या प्रयास किए गए हैं? उल्लेख करें।

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.....

### III विद्यालय में सुविधाएं—

21. क्या विद्यालय में बच्चों के लिए मिड-डे-मील की व्यवस्था है? 1. हाँ 2. नहीं

22. क्या सभी बच्चे एक साथ बैठकर मिड-डे-मील लेते हैं? 1. हाँ 2. नहीं

23. क्या आपने मिड-डे-मील लेते समय बच्चों के व्यवहार में कोई परिवर्तन देखा है?  
1. हाँ 2. नहीं

24. स्कूल में पीने के पानी का स्रोत क्या है?  
.....

25. क्या बच्चे स्कूल में उपलब्ध स्रोत से ही पानी पीते हैं या बाहर पीने जाते हैं?  
.....

26. यदि स्कूल में लड़कियों और महिला शिक्षकों के लिए उपयुक्त पेशाब घर नहीं है तो वे कहां और कितनी दूर जाती हैं?  
.....

#### IV. विद्यालय में प्रचलित अन्य क्रिया-कलाप

27. कक्षा-कक्षों की सफाई कौन करता है?

.....

28. वे सप्ताह में कितनी बार सफाई करते हैं?

.....

29. क्या बच्चे आपस में सहजभाव से मिलते-जुलते हैं? 1. हाँ 2. नहीं

30. क्या विद्यालय में इस वर्ष सह-शैक्षिक गतिविधियों का आयोजन किया गया है? 1. हाँ 2. नहीं

31. क्या किसी बच्चे ने इन गतिविधियों में भाग नहीं लिया? 1. हाँ 2. नहीं

यदि हाँ तो भाग न लेने वाले बच्चों का विवरण दें-

क्रम संख्या	गतिविधि में भाग नहीं लेने वाले विद्यार्थी का नाम	छात्र/छात्रा	सामाजिक वर्ग	भाग नहीं लेने का कारण
1				
2				
3				
4				
5				

32. क्या विद्यालय में विशेष आवश्यकता वाले बच्चे (CWSN) अध्ययन कर रहे हैं?

1. हाँ 2. नहीं

33. यदि हाँ तो क्या इन बच्चों के लिए प्रशिक्षित शिक्षक और आवश्यक उपकरण उपलब्ध कराये जाते हैं? 1. हाँ 2. नहीं

Name of the Investigator: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

## Identification of Discriminatory Practices (Vis-a-vis Gender and Social group) and their Impact on Retention and Learning in Schools.

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

### Girl Child Interview Format

Code – C (ii)

1. जिला ..... विकास खण्ड..... संकुल .....
2. विद्यालय का नाम .....
3. विद्यालय की स्थिति 1. शहरी 2. ग्रामीण
4. विद्यालय का स्तर 1. प्राथमिक 2. उच्च प्राथमिक
5. छात्रा का नाम ..... आयु ..... कक्षा .....
6. आप कितने भाई-बहिन हैं?
  1. भाई .....
  2. बहिन .....
7. आपके भाई-बहिनों का शैक्षिक स्तर कक्षा है?

भाई	शैक्षिक स्तर	बहिन	शैक्षिक स्तर
1		1	
2		2	
3		3	

8. आपकी कक्षा में लड़के एवं लड़कियों के बैठने की व्यवस्था क्या है? क्या लड़कियां और लड़के अलग-अलग समूह में बैठते हैं? 1. हाँ 2. नहीं
9. यदि हाँ तो इसके कारण बतावें—  
.....

10. विद्यालय में निशुल्क शिक्षण सामग्री के वितरण में क्या लड़के-लड़कियों में कोई भेद-भाव किया जाता है? 1. हाँ 2. नहीं
11. यदि हाँ तो किस प्रकार का भेद-भाव आपने देखा है?  
.....  
.....
12. आपकी कक्षा में अलग-अलग वर्ग/जाति/धर्म की लड़कियां एक साथ पढ़ती हैं। उनके पारस्परिक व्यवहार में आपने कोई भेदभाव देखा है? 1. हाँ 2. नहीं
13. यदि हाँ तो किस प्रकार का भेद भाव देखा है?  
.....  
.....
14. कक्षा-शिक्षण के समय शिक्षक द्वारा लड़के और लड़कियों के प्रति व्यवहार में आपने कोई अंतर देखा है? 1. हाँ 2. नहीं
15. यदि हाँ तो किस प्रकार का अंतर देखा है?  
.....  
.....
16. क्या आप अपने शिक्षक से बातचीत करने में कोई भय अथवा असुविधा अनुभव करती हैं? 1. हाँ 2. नहीं
17. यदि हाँ तो क्यों? स्पष्ट करें।  
.....  
.....
18. आप महिला एवं पुरुष शिक्षकों में से किसके द्वारा पढ़ाया जाना अधिक सुविधाजनक अनुभव करती हैं? 1. पुरुष शिक्षक 2. महिला शिक्षक
19. आपके विद्यालय में लड़के एवं लड़कियों के लिए कौन-कौन सी सहशैक्षिक गतिविधियां आयोजित की जाती हैं?  
(1) लड़कियों के लिए गतिविधियाँ .....  
(2) लड़कों के लिए गतिविधियाँ .....



20. क्या इन गतिविधियों में लड़के एवं लड़कियों में कोई भेद-भाव किया जाता है?   
1. हाँ 2. नहीं
21. क्या विद्यालय में लड़कियों के लिए अलग से उपयुक्त शौचालय की व्यवस्था है?   
1. हाँ 2. नहीं
22. क्या विद्यालय में सभी जाति एवं धर्म की लड़कियां पीने के पानी के एक ही स्रोत का समान रूप से उपयोग करती हैं?   
1. हाँ 2. नहीं
23. क्या विद्यालय में मिड-डे-मील लेने के लिए लड़के एवं लड़कियां अलग-अलग समूह में बैठते हैं?   
1. हाँ 2. नहीं
24. यदि हाँ तो क्या लड़के एवं लड़कियों का अलग-अलग बैठना आपको उचित लगता है?   
1. हाँ 2. नहीं
25. मिड-डे-मील परोसने के कार्य में लड़के और लड़कियों में से किसे अधिक कार्य दिया जाता है? 1. लड़कों को 2. लड़कियों को 3. दोनों को
26. विद्यालय में आने वाले अतिथियों की आवभगत करने के लिए किसे कहा जाता है?   
1. लड़कों को 2. लड़कियों को 3. दोनों को
27. विद्यालय परिसर और कक्षा-कक्षों की सफाई किसके द्वारा की जाती है?   
1. लड़कों द्वारा 2. लड़कियों द्वारा 3. कर्मचारी द्वारा 4. लड़के एवं लड़कियों द्वारा
28. यदि सफाई बच्चों द्वारा की जाती है तो क्या किसी वर्ग विशेष के बच्चों द्वारा की जाती है?   
1. हाँ 2. नहीं
29. यदि हां, तो किस वर्ग विशेष के बच्चों के द्वारा

Name of the Investigator: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

# शिवचरण माथुर सामाजिक नीति शोध संस्थान जयपुर

## Identification of Discriminatory Practices (Vis-a-vis Gender and Social group) and their Impact on Retention and Learning in Schools.

[प्रारम्भिक शिक्षा में लैंगिक तथा विभिन्न सामाजिक वर्गों के बच्चों के साथ भेद भाव की स्थिति तथा उसका ठहराव एवं सीखने के स्तर पर प्रभाव का अध्ययन]

### Other Social Category Student Interview Format

Code – C (iii)

1. जिला ..... विकास खण्ड..... संकुल .....
2. विद्यालय का नाम .....
3. विद्यालय की स्थिति    1. शहरी                      2. ग्रामीण
4. विद्यालय का स्तर        1. प्राथमिक                      2. उच्च प्राथमिक
5. आपके स्कूल में विभिन्न जाति/वर्ग/धर्म के बच्चे पढ़ते हैं, क्या आपने इनके बीच किसी प्रकार के पारस्परिक भेद-भाव को अनुभव किया है?    1. हाँ    2. नहीं
6. यदि हाँ तो किस प्रकार का भेद-भाव अनुभव करते हैं?  
.....  
.....
7. क्या स्कूल में शिक्षकों द्वारा किसी जाति/वर्ग विशेष के बच्चों के साथ कोई भेद-भाव किया जाता है?                      1. हाँ    2. नहीं
8. यदि हाँ तो किस प्रकार का भेद-भाव किया जाता है?  
.....  
.....
9. आपको अपने स्कूल में सबसे अच्छा क्या लगता है, और सबसे बुरा क्या लगता है?  
1. अच्छा .....
2. बुरा .....

10. विद्यालय में पिछड़े वर्ग के बच्चों को प्रोत्साहन के रूप में क्या-क्या मिलता है?  
.....  
.....
11. विद्यालय में पिछड़े वर्ग के बच्चों के शैक्षिक सुधार के लिए क्या-क्या विशेष प्रयास किए जाते हैं?  
.....  
.....
12. विद्यालय में प्रातः कालीन प्रार्थना कराने के लिए किसी जाति विशेष के बच्चों को कहा जाता है? 1. हाँ 2. नहीं
13. विद्यालय में सरस्वती मंदिर की पूजा-याचना करने के लिए क्या सभी बच्चों को समान अवसर मिलता है? 1. हाँ 2. नहीं
14. कक्षा में विभिन्न जाति/वर्ग/धर्म के बच्चे एक साथ मिलकर बैठते हैं, अथवा अलग-अलग समूह में—  
1. एक साथ 2. अलग-अलग
15. कक्षा में शिक्षण के समय शिक्षक का व्यवहार सभी बच्चों के प्रति एक सा होता है अथवा वर्ग विशेष के प्रति भेद-भाव पूर्ण रहता है?  
1. सभी के प्रति एक सा 2. भेदभाव पूर्ण
16. क्या आपने कक्षा में शिक्षक को कभी जाति सूचक अपमान जनक शब्दों का प्रयोग करते देखा है? 1. हाँ 2. नहीं
17. क्या शिक्षक शिक्षण कराते समय सभी बच्चों पर समान रूप से ध्यान देते हैं अथवा कुछ वर्ग विशेष के बच्चों पर ज्यादा ध्यान देते हैं?  
1. सभी बच्चों पर समान रूप से 2. कुछ वर्ग विशेष के बच्चों पर
18. क्या विद्यालय में उपलब्ध सुविधाओं का सभी वर्ग के बच्चों को समान रूप से उपयोग करने की छूट है? 1. हाँ 2. नहीं

19. यदि नहीं तो किस-किस सुविधाओं के समान रूप से उपयोग की छूट नहीं है?

.....  
.....

20. क्या मिड-डे-मील लेते समय सभी जाति/वर्ग के बच्चे एक साथ मिलकर बैठते हैं?

1. हाँ 2. नहीं

21. यदि नहीं तो बैठने की व्यवस्था क्या रहती है?

.....  
.....

22. विद्यालय और कमरों की सफाई कौन करता है?

1. लड़के 2. लड़कियां 3. कर्मचारी

23. यदि बच्चों द्वारा सफाई की जाती है तो क्या किसी वर्ग विशेष के बच्चे सफाई करते हैं?

1. हाँ 2. नहीं

24. यदि हां, तो किस वर्ग विशेष के बच्चे सफाई करते हैं?

.....

**Name of the Investigator:** \_\_\_\_\_

**Signature:** \_\_\_\_\_

**Date:** \_\_\_\_\_

## Annexure – II

### Identification of Discriminatory Practices (Vis –a –vis Gender and Social group) and their Impact on Retention and Learning in Schools

List of Sampled Schools				
S.N.	District	Block	Cluster	Name of School
1	Dhoulpur	Dhoulpur	Kayasth pada	GPS Jiroli
2	Dhoulpur	Dhoulpur	Kayasth pada	GGUPS kayastha pada
3	Dhoulpur	Dhoulpur	Kayasthpada	GPS Subash
4	Dhoulpur	Dhoulpur	Kayasth pada	Ms. Bhavan devi GPS Jabahar Dhoulpr
5	Dhoulpur	Dhoulpur	Adalpur	GPS Suva ka Bagh
6	Dhoulpur	Dhoulpur	Adalpur	GUPS Mustphabad
7	Dhoulpur	Dhoulpur	Adalpur	GPS tordaniyal
8	Dhoulpur	Dhoulpur	Adalpur	GUPS Dariyapura
9	Dhoulpur	Basedi	Bagthar	GPS laxmipura
10	Dhoulpur	Basedi	Bagthar	GUPS Bharli
11	Dhoulpur	Basedi	Bagthar	GUPS Chandpura
12	Dhoulpur	Basedi	Bagthar	GPS Bagthar
13	Dhoulpur	Basedi	Garhichhar	GPS Shankrapura
14	Dhoulpur	Basedi	Garhichhar	GUPS Basedi 2
15	Dhoulpur	Basedi	Garhichhar	GPS Jadhichar
16	Dhoulpur	Basedi	Garhichhar	GPS Garhichhar
17	Tonk	Tonk	City No. 2	GGUPS Sorgran
18	Tonk	Tonk	City No. 2	GPSBahir Tonk
19	Tonk	Tonk	City No. 2	GUPS Vajeerpur Tonk
20	Tonk	Tonk	City No. 2	GPS Phulbagh
21	Tonk	Tonk	Sohela	GPS Jolan
22	Tonk	Tonk	Sohela	GUPS Hadi Klan
23	Tonk	Tonk	Sohela	GPS Karimpura
24	Tonk	Tonk	Sohela	GPS Jolan ke Jhophde
25	Tonk	Niwai	Sajiya	GPS Chanani
26	Tonk	Niwai	Sajiya	GUPS Brajlal pura
27	Tonk	Niwai	Sajiya	GPS Vijay pura
28	Tonk	Niwai	Sajiya	GUPS KanesarNiwai
29	Tonk	Niwai	pahadi	GPS Girdharipura
30	Tonk	Niwai	pahadi	GUPS Gudha Anandpura
31	Tonk	Niwai	pahadi	GPS Berwa Dhani Gudha Anandpura
32	Tonk	Niwai	pahadi	GPS Berwa Basti Rajwas
33	Dausa	Dausa	Nagoriyan	GUPS Nagoriyan
34	Dausa	Dausa	Nagoriyan	GPS Vyas Mohalla Dausa
35	Dausa	Dausa	Nagoriyan	GPS Meena Colony

36	Dausa	Dausa	Nagoriyan	GPS Besik Dausa
37	Dausa	Dausa	Jirota Khurd	GUPS Jirota Khurd
38	Dausa	Dausa	Jirota Khurd	GUPS Singhwoda
39	Dausa	Dausa	Jirota Khurd	GPS Bhanghana
40	Dausa	Dausa	Jirota Khurd	GPS Jirota Klan
41	Dausa	Lalsot	Binori	GPS Binori
42	Dausa	Lalsot	Binori	GPS Suratpura
43	Dausa	Lalsot	Binori	GUPS Bheruwas
44	Dausa	Lalsot	Binori	GUPS Maharajpura
45	Dausa	Lalsot	salempur	GUPS Ralawas
46	Dausa	Lalsot	salempur	GPS Malyan Dhani
47	Dausa	Lalsot	salempur	GPS Lamba Dhani Durganwas
48	Dausa	Lalsot	salempur	GPS Godhawas
49	Bhartpur	Sewar	Anah	GPS Malipura
50	Bhartpur	Sewar	Anah	GPS Sewar
51	Bhartpur	Sewar	Anah	GPS Jheelra
52	Bhartpur	Sewar	Anah	GUPS Sewar
53	Bhartpur	Sewar	Gundwaha	GPS Bhandoor
54	Bhartpur	Sewar	Gundwaha	GUPS Madhaoni
55	Bhartpur	Sewar	Gundwaha	GPS Addi
56	Bhartpur	Sewar	Gundwaha	GUPS Kanjoli
57	Bhartpur	Nagar	Sundrawali	GPS Putli
58	Bhartpur	Nagar	Sundrawali	GPS Nagla Ramratan
59	Bhartpur	Nagar	Sundrawali	GPS Paltu
60	Bhartpur	Nagar	Sundrawali	GUPS Thoon
61	Bhartpur	Nagar	Dundawal	GPS Mundiya
62	Bhartpur	Nagar	Dundawal	GPS Dundawal
63	Bhartpur	Nagar	Dundawal	GUPS Mudiya
64	Bhartpur	Nagar	Dundawal	GUPS Dabhawali
65	Jaipur	Shahapura	Khathedi	GUPS City No.1
66	Jaipur	Shahapura	Khathedi	GPS Khathedi Ward No. 5
67	Jaipur	Shahapura	Khathedi	GPS Bapu Basti
68	Jaipur	Shahapura	Khathedi	GUPS Khathedi
69	Jaipur	Shahapura	Manoharpur	GPS Sawami Mohalla
70	Jaipur	Shahapura	Manoharpur	GPS No.2 Manoharpur
71	Jaipur	Shahapura	Manoharpur	GUPS Regar Basti
72	Jaipur	Shahapura	Manoharpur	GPS Shiv Colony
73	Jaipur	Sambhar lake	Khejdawas	GUPS Gokulpura
74	Jaipur	Sambhar lake	Khejdawas	GPS Nandaram Sepat ki Dhani Joshiwas
75	Jaipur	Sambhar lake	Khejdawas	GPS Kalakh No. 2
76	Jaipur	Sambhar lake	Khejdawas	GUPS Jhutha Sirodiya ki dhani
77	Jaipur	Sambhar lake	Bassi nagan	GPS Ramsinghpura
78	Jaipur	Sambhar lake	Bassi nagan	GPS Bhukhar ki Dhani

79	Jaipur	Sambhar lake	Bassi nagan	GPS Sankla ka was
80	Jaipur	Sambhar lake	Bassi nagan	GUPS Keeron ki Dhani
81	Dungarpur	Dungarpur	Dungarpur	GPS No. 11 Ramnagar
82	Dungarpur	Dungarpur	Dungarpur	GUPS Nai Basti Dungarpur
83	Dungarpur	Dungarpur	Dungarpur	GGUPS Sastri Colony Dungarpur
84	Dungarpur	Dungarpur	Dungarpur	GPS No. 16
85	Dungarpur	Dungarpur	Gokulpura	GPS Shivpura
86	Dungarpur	Dungarpur	Gokulpura	GUPS Gokulpura
87	Dungarpur	Dungarpur	Gokulpura	GPS Veerpur
88	Dungarpur	Dungarpur	Gokulpura	GPS Karmela
89	Dungarpur	Saghwada	vardha	GPS Vardha
90	Dungarpur	Saghwada	vardha	GGUPS Vardha
91	Dungarpur	Saghwada	vardha	GPS Dhani Upli Vardha
92	Dungarpur	Saghwada	vardha	GUPS Noal Vardha
93	Dungarpur	Saghwada	Tamtiya	GPS Bhajela kalan
94	Dungarpur	Saghwada	Tamtiya	GPS Hawadi Tali
95	Dungarpur	Saghwada	Tamtiya	GUPS TamTiya
96	Dungarpur	Saghwada	Tamtiya	GPS Rateda
97	Udaipur	Jhadol	Baghpura	GPS Saldri
98	Udaipur	Jhadol	Baghpura	GUPS Manas
99	Udaipur	Jhadol	Baghpura	GUPS Paliya Kheda
104	Udaipur	Jhadol	Baghpura	GPS Ghatiphala
100	Udaipur	Jhadol	Madhni	GPS Balvi
101	Udaipur	Jhadol	Madhni	GPS Madhni
102	Udaipur	Jhadol	Madhni	GUPS . Khati Kamdi
103	Udaipur	Jhadol	Madhni	GPS Badlipada
105	Udaipur	Mavli	Dabok	GUPS Dhunimata
106	Udaipur	Mavli	Dabok	GPS Rangaswami Colony
107	Udaipur	Mavli	Dabok	GPS Mahadev Basti
108	Udaipur	Mavli	Dabok	GUPS Ghanoli
109	Udaipur	Mavli	Khemli	GPS Rahata Nandvel
110	Udaipur	Mavli	Khemli	GPS Palach
111	Udaipur	Mavli	Khemli	GPS Janjela
112	Udaipur	Mavli	Khemli	GPS Ashna
113	Jodhpur	Jodhpur	Sursagar	GPS bagh Surgogar
114	Jodhpur	Jodhpur	Sursagar	GPS Govardhan Talabheel Basti Jodhpur
115	Jodhpur	Jodhpur	Sursagar	GUPS Sursagar
116	Jodhpur	Jodhpur	Sursagar	GUPS Mahila Bogh
117	Jodhpur	Mandor	Jaiya kalan	GPS Chandpole No. 2
118	Jodhpur	Mandor	Jaiya kalan	GUPS Sarafa Bazar
119	Jodhpur	Mandor	Jaiya kalan	GPS Jajiwal Brahman
120	Jodhpur	Mandor	Jaiya kalan	GPS Sasiyo Ki Dhani
121	Jodhpur	Luni	Nandwan	GPS Nandwan

122	Jodhpur	Luni	Nandwan	GPS Meghwalon ka uparlawas
123	Jodhpur	Luni	Nandwan	GUPS Salawas
124	Jodhpur	Luni	Nandwan	GPS Devasiyan ki dhani salawas
125	Jodhpur	Luni	Mogada Kalan	GPS Patel Pyau
126	Jodhpur	Luni	Mogada Kalan	GPS Shekhanada
127	Jodhpur	Luni	Mogada Kalan	GUPS Mogada Kalan
128	Jodhpur	Luni	Mogada Kalan	GUPS Mogada Khurd
129	Jalore	Jalore	Jalore	GPS Shivaji Nagar Jalore
130	Jalore	Jalore	Jalore	GPS Rajendra Nagar
131	Jalore	Jalore	Jalore	GUPS Lalpole
132	Jalore	Jalore	Jalore	GUPS Shanti Nagar Jalore
133	Jalore	Jalore	Badnbadi	GPS Hanuman Shala Jalore
134	Jalore	Jalore	Badnbadi	GPS Topkhana
135	Jalore	Jalore	Badnbadi	GPS Badnbdi
136	Jalore	Jalore	Badnbadi	GUPS Sakarna
137	Jalore	Raniwada	Badgown	GUPS Badgown
138	Jalore	Raniwada	Badgown	GPS Khangara Ki Dhani
139	Jalore	Raniwada	Badgown	GPS Vagat pura
140	Jalore	Raniwada	Badgown	GPS Mama Colony
141	Jalore	Raniwada	Raniwada	GUPS Kot Ki Dhani Raniwada
142	Jalore	Raniwada	Raniwada	GPS Ampura
143	Jalore	Raniwada	Raniwada	GPS Panviwadi
144	Jalore	Raniwada	Raniwada	GUPS Raniwada
145	Jhalawar	Jhalrapatan	Jhalrapatan	GPS Pachmukhi Road Jhalrapatan
146	Jhalawar	Jhalrapatan	Jhalrapatan	GPS Surajpole
147	Jhalawar	Jhalrapatan	Jhalrapatan	GUPS Gandhi Jhalrapatan
148	Jhalawar	Jhalrapatan	Jhalrapatan	GUPS Nutan Jhalrapatan
149	Jhalawar	Jhalrapatan	Kanwada	GPS Semli
150	Jhalawar	Jhalrapatan	Kanwada	GPS Kalakot
151	Jhalawar	Jhalrapatan	Kanwada	GUPS Gandhi Biriya Khedi Kalan
152	Jhalawar	Jhalrapatan	Kanwada	GPS Rundla
153	Jhalawar	Manohar Thana	Ramjan Pura	GUPS Richawa
154	Jhalawar	Manohar Thana	Ramjan Pura	GPS Pat moda
155	Jhalawar	Manohar Thana	Ramjan Pura	GUPS Adarsh Moureli
156	Jhalawar	Manohar Thana	Ramjan Pura	GPS Narsingh Thral
157	Jhalawar	Manohar Thana	Arniya	GPS Borda
158	Jhalawar	Manohar Thana	Arniya	GUPS Kukalawada
159	Jhalawar	Manohar Thana	Arniya	GPS Amarpura
160	Jhalawar	Manohar Thana	Arniya	GPS Kat fla
161	Kota	Ladpura	Ratkankoda	GUPS Jamunia
162	Kota	Ladpura	Ratkankoda	GPS Ratkankoda
163	Kota	Ladpura	Ratkankoda	GUPS Bherwpura
164	Kota	Ladpura	Ratkankoda	GPS kota dem ki tapri



165	Kota	Ladpura	gavdi	GPS Khari bavdi mahatma gandhi colony
166	Kota	Ladpura	gavdi	GUPS Purohit ji ki tapri
167	Kota	Ladpura	gavdi	GPS Rangtalab
168	Kota	Ladpura	gavdi	GPS Sundar Nagar
169	Kota	Khairabad	Khairabad	GPS Khairabad
170	Kota	Khairabad	Khairabad	GUPS Sohan Kheda
171	Kota	Khairabad	Khairabad	GPS Sandpura
172	Kota	Khairabad	Khairabad	GPS Fatehpur
173	Kota	Khairabad	Modak Gaon	GPS Sarvoday Vihar
174	Kota	Khairabad	Modak Gaon	GUPS Udpura
175	Kota	Khairabad	Modak Gaon	GPS Badodiya kalan
176	Kota	Khairabad	Modak Gaon	GUPS Modak Gaon
177	Shri Ganganagar	Suratgarh	22 LGW	GUPS 22 LGW
178	Shri Ganganagar	Suratgarh	22 LGW	GUPS Dhaba Jhalar
179	Shri Ganganagar	Suratgarh	22 LGW	GPS 4 DBN
180	Shri Ganganagar	Suratgarh	22 LGW	GPS 3 DBN
181	Shri Ganganagar	Suratgarh	1 LLP	GPS Sardarpura Bika
182	Shri Ganganagar	Suratgarh	1 LLP	GPS 12 SGR
183	Shri Ganganagar	Suratgarh	1 LLP	GUPS 1 LLP
184	Shri Ganganagar	Suratgarh	1 LLP	GUPS 3 LLP
185	Shri Ganganagar	Shri Ganganagar	Hindumal Kor	GPS Dullapur kerri
186	Shri Ganganagar	Shri Ganganagar	Hindumal Kor	GPS 5 D Badi
187	Shri Ganganagar	Shri Ganganagar	Hindumal Kor	GPS Hindumal Kor
188	Shri Ganganagar	Shri Ganganagar	Hindumal Kor	GUPS Sujalpur
189	Shri Ganganagar	Shri Ganganagar	Shri Ganganagar	GUPS no.10
190	Shri Ganganagar	Shri Ganganagar	Shri Ganganagar	GPS Ward no.38
191	Shri Ganganagar	Shri Ganganagar	Shri Ganganagar	GPS Ward no.35, Bhup colony
192	Shri Ganganagar	Shri Ganganagar	Shri Ganganagar	GUPS Harijan Basti, Indra Nagar
193	Churu	Churu	Churu - I	GPS mohlla khatikan
194	Churu	Churu	Churu - I	GUPS kabir, churu
195	Churu	Churu	Churu - I	GUPS Nani Bai Ramkumar ,no.7 Churu
196	Churu	Churu	Churu - I	GPS no.06, churu
197	Churu	Churu	Khasoli	GPS Unthvaliya
198	Churu	Churu	Khasoli	GGUPS Ramsara
199	Churu	Churu	Khasoli	GPS Khasoli
200	Churu	Churu	Khasoli	GPS ward no. 8 Khasoli
201	Churu	Sujargarh	Shobhasar	GPS Naveen Khudi
202	Churu	Sujargarh	Shobhasar	GPS Harijan BastiShobhasar
203	Churu	Sujargarh	Shobhasar	GPS Shobhasar
204	Churu	Sujargarh	Shobhasar	GPS Dhani govindpura
205	Churu	Sujargarh	Salasar	GPS Sanskrit, Bhangiwad
206	Churu	Sujargarh	Salasar	GPS Khariya Chota
207	Churu	Sujargarh	Salasar	GPS Meghwal basti Salasar

208	Churu	Sujangarh	Salasar	GUPS sanskrit , Salasar
209	Ajmer	Kishangarh	Kishangarh	GPS Krishnapuri
210	Ajmer	Kishangarh	Kishangarh	GPS Indra Nagar
211	Ajmer	Kishangarh	Kishangarh	GPS Gurjar Mohlla
212	Ajmer	Kishangarh	Kishangarh	GUPS Sindhi Madanganj
213	Ajmer	Kishangarh	Barna	GPS Biti
214	Ajmer	Kishangarh	Barna	GPS Rampura ki dhani
215	Ajmer	Kishangarh	Barna	GPS Maliyon ki dhani
216	Ajmer	Kishangarh	Barna	GUPS Rari
217	Ajmer	Kekri	Juniya	GPS Dhuvaliyar
218	Ajmer	Kekri	Juniya	GUPS Chabdhia
219	Ajmer	Kekri	Juniya	GPS Lasadhiyan
220	Ajmer	Kekri	Juniya	GPS Rampura
221	Ajmer	Kekri	Devaliya Khurda	GUPS Mankhand
222	Ajmer	Kekri	Devaliya Khurda	GPS Surimata
223	Ajmer	Kekri	Devaliya Khurda	GPS ke., Mevda kalan
224	Ajmer	Kekri	Devaliya Khurda	GUPS Spaniwas

## Identification of Discriminatory Practices (vis-a-vis Gender and Social group) and their Impact on Retention and Learning in Schools

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