

**THE EDUCATION OF KOLHI COMMUNITY IN SINDH:
OPPORTUNITIES AND CHALLENGES**



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Aakash

Abstract

The majority of the people from scheduled castes in Pakistan are uneducated and are engaged in agriculture. They work for the feudals. This study attempts to know about the educational experiences and challenges that student from the scheduled caste Hindu Kolhi communities face at the school level in Pakistan. The main purpose of the current study is to identify the reasons for less education in a Dalit community as well as the major challenges that they face while going to school. The current study was conducted in various villages of the district Badin, Sindh, through face-to-face interactions with students in grades 6 to 10. A quantitative approach was used to address the issues with marginalized community 'Kolhi' regarding their education. Moreover, random sampling techniques were used for the selection of sample size, and data were analyzed using Statistical Package for Social Sciences (SPSS). The findings of this study reveal that majority of the Kolhi community does not have schools close to their homes due to their residence and occupation in rural areas. Most of the students argued that they are being differentiated by teachers and other students by using separate pots for eating and glasses for drinking at school, which creates a lack of interest among the students who go to school. The study also found that early marriages of children between the ages of 10 and 14 which is an old tradition of the community, also hinders them to continue further education.

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Chapter No: 1
INTRODUCTION

Education is the main resource to the nation's development of any country in terms of political, social, and economic conditions. It makes a feeling of self-responsibility among individuals and communities. "Through education, people not only realize their duties but also they can understand how to achieve their national, societal and individual rights" (Ahmed et al. 2014). Educational issues and problems are mainly found in the developing countries in the world including Pakistan. However, the issues with marginalized Hindu communities, particularly the lower castes (scheduled castes) Kolhi community, are the most severe in lower southern Sindh.

Kolhis primarily belong to the Hindus ethnic group, though, some are Christian and Muslim who were changed over in 1940-50 and occupied with farming land. The majority of them are sharecroppers, farmers, labor bounded and landless ethnic groups.

"Most of the untouchables (Dalit) communities are bounded in structured ethnic discrimination and socio-religious exploitation", Kolhi community is one of them (Hussain 2014). The main problem behind labor bounded and landless peasant is the quality of education they get. They are more victims of deprived and excluded from basic resources like education. They mostly work as farmers for Muslim landlords and live as landless peasants. Kolhi community is a marginalized community, having less literacy rate, high poverty rate, and less socially developed community. Therefore, the present study aimed to identify the reasons behind the lack

of access to education of Dalit children especially Kolhi's in the schools, and the major challenges they face to get the proper education. There are a number of other communities that come under scheduled caste such as Bheel, Meghwar, Oad, Walimki, and Bhangi, however, in this study particularly the Kolhi community was chosen for the research population living in district Badin, Sindh.

A study conducted by Karade (2008) revealed that “the backwardness of Dalit communities will be shown from their illiteracy, Joblessness and dependent on agriculture and social segregation”. In this modern world, education plays a crucial role to boost up the best way of living life and improving the socio-economic position in society, and there is a lack of both things in the Kolhi community. As Chowdhury (2009) defines that historically Dalits are found victims of social exclusion and discrimination that limit them to access education. Therefore, the current research has tried to answer the question; what are the major reasons behind labor bounded and landless peasants of the Kolhi community getting proper education? The Dalits also called scheduled castes or untouchables “have experienced predictable denial to access to education since the 1850s (Fraser 2010). As Kolhi that are living in Sindh have not made much progress and changes towards the modern way of living life and to have the basic rights as like education. In this time “having a good education helps people to think and to live a better life in the society; it improves not only an individual but also their whole community through new ideas and social skills” (Al-Shuaibi 2014). By developing human capital, education

adds to a country's economic growth (Abuya et al. 2014). Higher-education countries are more likely to be politically stable, have better chances of survival, and achieve significant health gains (USAID 2008). It bridges the gap between religious minorities and opportunities, which contributes to their weak socio-economic status. On the other hand, the study cited above, while failing to provide a comprehensive picture of the various groups living in the slums to a large extent, covers the inequalities within the slums, leading to their contradictions for specific groups (Samuel and Nisar 2020). According to Shah (2007) due to a lack of equity, property ownership, and economic ventures, the scheduled castes rely on wage labour for their livelihood. The bulk of them live and work as agricultural workers in rural areas, with some working as daily wagers in nearby towns and cities. They are frequently forced to perform menial activities that are not performed by Muslims or upper-caste Hindus.

Kolhi peasant activism provides a unique opportunity to understand peasant activism from the perspective of their education and labor bounded of lower caste, the ethnically discriminated and marginalized minority community. They are debarred from the greater part of the conventional graces of life (Béteille 2003 as Cited in Deen 2015). Existing literature on Dalit education shows that very few Dalits tend to continue to a certain level of education that could create value for their livelihood. As my research objective is to find out the reasons behind Dalits children's lack of access to education, and the challenges or opportunities they face in Educational Institutions, thus I choose the Kolhi Community in Sindh,

who is the more victim of having lack of access to education. Education is an important means of social mobility (Bates 1998; Mabeya 2018). The limited studies on religious minorities in slums that have been published demonstrate a complicated interplay of social, economic, cultural, and physical difficulties that prevent religious minority children from attending school in developing countries (Hossain 2016; Husain 2005)

In this study, the term ‘Scheduled caste’ and ‘Dalit’ refers to those who are socially excluded discriminated against, on the ground of caste and (stigmatized) occupations. The focus of the study is the Non-Muslim Hindu Dalit community, who are generally known as a landless ethnic group or marginalized community (Kolhi) living in the backward areas of Sindh, preferably in the *Laar* side (lower Sindh). Most of the youth in the Kolhi community, work as a labor in the land with the whole family from their childhood “which creates adulthood unemployment and lack of education in youth” (Naz et al. 2014). Furthermore, according to International Labor Organization (ILO) (2005 & 2006) as cited by Naz et al. (2014), child labor is a work that is associated to mentally, physically, socially, and morally harmful to children and affects their schooling by depriving them of the opportunity to have education, obliging children to leave school prematurely or requiring them to combine school attendance with an excessively long and heavy workload.

According to a survey, illiteracy affects two-thirds of the scheduled caste people in southern Punjab and Sindh. In Umerkot, Tharparkar, Rahimyar

Khan, and Bahawalpur, statistics suggest that 74 percent of scheduled castes are illiterate. Only 4% of the 26 percent who claimed to be literate have completed secondary school, compared to 15% who have completed primary school, 4% who have completed middle school, and another 4% who have completed Matric. Only 1% of the scheduled castes have graduated, and only a few are fortunate enough to have post-graduate degrees. The survey also supports scheduled caste communities' and leaders' claims that they are at the bottom of all social development indices and that government development initiatives are biased against them (Shah 2007). Furthermore, Scheduled caste students and parents have alleged that their peers and teachers make fun of them because of their poor clothing and appearance. Many of the students in this group wore ragged clothes and were barefoot. Unfortunately, rather than integrating and promoting excluded groups into mainstream society, the entire system appears to alienate them even further, and there appears to be no systematic effort to reduce prejudice and discrimination.

Meghwar community is also a scheduled caste but has developed the living style and educational level toward modern life, as compared to Bheel and Kolhi communities. Although the Meghwar community also felt discrimination from upper-caste Hindus but struggled against them, and now the community is going shoulder by shoulder with upper caste people through education. Research in such a social environment can help in the development of new ideas. These cultural inequalities often do not provide

opportunities for testing and expanding the theories that have emerged from research on industrialized countries (Buchmann and Hannum 2001).

A study by Hossain (2016) on Dalits in Bangladesh found that all of the Dalit children, who were interviewed, had been humiliated by their senior students, either directly or indirectly. Dalit children are usually placed in groups of 32 at educational facilities. They are treated with scorn and humiliation by students from mainstream culture, making them feel uncomfortable and powerless, and they develop a sense of inferiority. Because of their uneasiness and inferiority complex, they typically enroll in school as a group. When his or her colony's buddies drop out, a solitary child rarely takes a class and left school. Due to caste-based shame and a fear of physical insecurity, they are unable to attend school alone. As a result, when people are alone, they tend to give up. The ability of Dalit parents to invest in their children's education is constrained by their income poverty as a result of being restricted to menial jobs. Low parental education and employment status have a negative impact on children's education since both factors affect income and awareness levels. Parents' inadequate educational skills can increase the cost of their children's education because youngsters receive minimal help from their parents with schoolwork, necessitating expensive private tuition. Unsuitable family conditions make it difficult or impossible for them to study at home, and cultural factors worsen the situation. Girl children's education is impacted by a lack of basic amenities, child marriage, insecurity, fear of defamation, gender bias, and traditional ideas about their destiny (Hossain 2016).

1.1 Statement of Problem

Education is the basic right of every individual, but most people are deprived of it and bound by ethnic discrimination, which leads to a high poverty rate and less literacy rate. Education is a challenge for Dalit communities who are marginalized and work as sharecroppers. Kolhi Community is one of them (Scheduled castes) that "works as sharecroppers and labor bounded under Muslim landlords and feudalists" (Hussain 2014). Mostly they are less educated and poor living style as landless peasants in Sindh. The main reason behind labor bounded and landless peasant is lack of access to education. Kolhi Community is facing these challenges nowadays. For their betterment and progression in living a proper life, without bounded in ethnic discrimination, we need to study more about them, that what are the reasons behind lack of access to education? And how to engage them in educational institutions and various awareness programs to build up fundamental rights.

1.2 Objectives

- To find out the challenges faced by the Kolhi community in getting education.
- To find out the main reasons behind the lack of access to education in the Kolhi community.

1.3 Research Questions

- Why do scheduled caste communities have little access to education in Sindh?

- What are the challenges faced by scheduled castes children in attending school?

1.4 Hypothesis

This study analyzes the structural problems and discrimination in education, with the marginalized Kolhi community in Sindh.

1.4.1 Null Hypothesis (H_0)

There is no relationship between structured problems, discrimination, and education of the Kolhi community.

1.4.2 Alternative Hypothesis (H_1)

There is a relationship between structured problems, discrimination, and the education of the Kolhi community.

1.5 Significance of the Study

This study would be beneficial for the government to address the educational problems and issues with marginalized communities who are ethnically classified in every sphere of life. This research has highlighted the issues and reasons for high illiteracy among the Kolhi community. It has spotlighted the problems faced by youth to get a proper education.

There is very little literature available on community-based educational issues and problems. This study highlights the hidden problems and issues with marginalized and socially excluded communities. This research can be beneficial for future researchers to work on the educational challenges

of poor communities, and to study how they are socially deprived of basic rights like Education.

Existing literature on the Kolhi community shows the poor socio-economic condition of the community but no one has talked that what are the main reasons behind the poor conditions. Therefore, this study shows a relationship between poor economic conditions and education. Due to the high illiteracy rate and unawareness of basic rights they are ethnically bounded and victimized under the feudalists and landlords.

1.6 Organization of the thesis

Chapter one gives the introduction to the topic and explains the objectives of the study, statement of problems, research questions, the significance of the study, and thesis outline.

Chapter two consists of the literature review related to the topic.

Chapter three describes the research methodology used to conduct the study including tools and techniques for data collection, the locale of the study, analysis of data, and ethical consideration is discussed.

Chapter four reports the findings in the form of tables and a description of tables in detail.

Chapter five discusses the major findings and summarizes the conclusion based on the findings of the study. Moreover, the limitation of the study, major key findings, and recommendations are also presented for future researchers in this field.

Chapter No: 2
LITERATURE REVIEW

Pakistan has one of the world's lowest literacy rates. Pakistan's literacy rate is 52 percent, with just 80 million individuals out of 140 million, able to read and write, according to official data. The majority of the illiterate population in these places is made up of women, children, religious minorities, low caste, bonded labourers, and other vulnerable and marginalized groups (Shah 2007). Education is the main source for every individual or a community to change their socio-economic conditions towards the modern world and to reduce the poverty rate and unemployment rate by getting a good education. It makes a feeling of self-responsibility among individuals. Through education, people not only realize their duties but also can understand how to achieve their national, societal, and individual rights (Ahmed et al. 2014). And “very little literature is found on the inequalities with lower castes communities in education” (Samuel and Nisar 2020) in Pakistan. Kolhi community is one from the list of lower castes (scheduled castes) who are less educated and less socio-economically developed, as compared to Meghwar, Bagri, Valimiki, and Oad in Sindh (Hussain 2014). Scheduled caste students and parents have alleged that their peers and teachers make fun of them because of their poor clothing and appearance. Many of the students in this group wore ragged clothes and were barefoot. Unfortunately, rather than integrating and promoting excluded groups into mainstream society, the entire system appears to alienate them even further, and there appears to be no systematic effort to reduce prejudice and discrimination (Shah 2007). Pakistan's National Council for Justice and Peace (NCJP) reports that the

literacy rate among scheduled caste Hindus is lower (19 percent) as compared to upper-caste Hindus (34 percent), compared to the national average of 46.56 percent. And if we divide the 19% within scheduled castes, it will be less than the 1% literacy rate of the Kolhi community in Sindh. “There are around 40 castes in Pakistan, 32 of them were recorded as scheduled castes under the November 1957 Presidential law of Pakistan” (Patel 2020). Kolhi is one of these recorded scheduled castes, alongside Bheels, Meghwars, Baghris, and others. A survey conducted in 2014 in Bangladesh by Islam et al. (2015) reveals that “Dalit communities are extremely poor and significantly vary in literacy rate”. Moreover, Ullah and Ali (2018) pointed out that educational expectations of children determined by their primary education influence and socio-economic conditions of the family on the reproduction of class hierarchies. The educational backwardness of the Dalit communities is attributed to Poverty and illiteracy (Nambissan 1996). Kolhi community is land-less peasants who are working in agriculture and largely as sharecroppers under landlords and feudalists for their daily wages.

Kolhi community is generally a Hindu, however, some of them are Christian and Muslim who were changed over in 1940-50 and occupied with farming land, and mostly they are sharecropper, farmers, labor bounded and landless ethnic groups. Kolhi community is also called Koli, they are mostly residing in the area of Lower Sindh (Laar), and some are in the Nagarparkar Tharparkar. They engaged in Agriculture and are largely under labor bounded, feudalism, poor, and sharecroppers (Hussain

2014). As per the Global Slavery Index, practically 45.8 million individuals are caught in labor bounded across the world and Pakistan is home to 2 million of them. Bonded labor was prohibited in Pakistan in 1992, however, it is yet found in brick kilns, and also in the agriculture, mining, and fishing areas (Ghani 2017). Low-castes were subjected to various forms of spatial exclusion that 'passively' (Sen 2000) prevented them from gaining access to educational opportunities (Tamim and Tariq 2015). Furthermore, according to International Labor Organization (ILO) (2005 & 2006) as cited by Naz et al. (2014), child labor is a work that is associated to mentally, physically, socially, and morally harmful to children and affects their schooling by depriving them of the opportunity to have education, obliging children to leave school prematurely or requiring them to combine school attendance with an excessively long and heavy workload. These people are traditionally engaged with various modest jobs and “historically separated in each circle of life - social, economic, political even religiously” (Hossain 2016), therefore they are most discriminated people, and “from the 1870s, these people begin to term as 'Depressed Classes'” (Charsley and Karanth 1998: 21 as cited in Hossain 2016). As per the discoveries of Thardeep Rural Development Program (TRDP), an NGO working in Thar, a greater part of the freed bonded laborers living in camps close to Hyderabad are scheduled caste Hindus. There are an expected 1.7 million reinforced workers in Sindh and a staggering larger part of them is from scheduled caste (as cited in Shah 2007). It bridges the gap between religious minorities and opportunities,

which contributes to their weak socio-economic status. On the other hand, the study cited above, while failing to provide a comprehensive picture of the various groups living in the slums to a large extent, covers the inequalities within the slums, leading to their contradictions for specific groups (Samuel and Nisar 2020).

According to a survey, illiteracy affects two-thirds of the scheduled caste people in southern Punjab and Sindh. In Umerkot, Tharparkar, Rahimyar Khan, and Bahawalpur, statistics suggest that 74 percent of scheduled castes are illiterate. Only 4% of the 26 percent who claimed to be literate have completed secondary school, compared to 15% who have completed primary school, 4% who have completed middle school, and another 4% who have completed Matric. Only 1% of the scheduled castes have graduated, and only a few are fortunate enough to have post-graduate degrees. The survey also supports scheduled caste communities' and leaders' claims that they are at the bottom of all social development indices and that government development initiatives are biased against them (Shah 2007).

Samuel and Nisar (2020) also concluded that Prejudice was directed against Christians, which was both a curse and a blessing. Muslims have been disproportionately disadvantaged by educational prejudice in government schools, although Christians have had little trouble gaining admission. This is due to Christians' ability to hoard the opportunities provided to them initially through unequal access to government

employment. Corruption, according to slum dwellers, is a key impediment to getting an education and finding work. The inequality with scheduled castes is a unique kind of disparity, of ideas and values dependent on the purity- pollution which is the basic to the hierarchy in caste structure (Dumont 1980). It is widely acknowledged that boosting female school attendance is beneficial to both individuals and societies. It's also a question of social justice. Girls are still disadvantaged in several nations in terms of school access and experiences and are more likely to drop out than boys. When girls are further disadvantaged, such as by their social or economic circumstances, they become progressively marginalized (Bhagavatheeswaran 2016). By developing human capital, education adds to a country's economic growth (Abuya et al. 2014). Higher-education countries are more likely to be politically stable, have better chances of survival, and achieve significant health gains (USAID 2008).

A study by Hossain (2016) on Dalits in Bangladesh found that all of the Dalit children, who were interviewed, had been humiliated by their senior students, either directly or indirectly. Dalit children are usually placed in groups of 32 at educational facilities. They are treated with scorn and humiliation by students from mainstream culture, making them feel uncomfortable and powerless, and they develop a sense of inferiority. Because of their uneasiness and inferiority complex, they typically enroll in school as a group. When his or her colony's buddies drop out, a solitary child rarely takes a class and left school. Due to caste-based shame and a fear of physical insecurity, they are unable to attend school alone. As a

result, when people are alone, they tend to give up. The ability of Dalit parents to invest in their children's education is constrained by their income poverty as a result of being restricted to menial jobs. Low parental education and employment status have a negative impact on children's education since both factors affect income and awareness levels. Parents' inadequate educational skills can increase the cost of their children's education because youngsters receive minimal help from their parents with schoolwork, necessitating expensive private tuition. Unsuitable family conditions make it difficult or impossible for them to study at home, and cultural factors worsen the situation. Girl children's education is impacted by a lack of basic amenities, child marriage, insecurity, fear of defamation, gender bias, and traditional ideas about their destiny (Hossain 2016).

Education was once needed for cultural, religious, and social development. Schultz and Becker's major work on the concept of human capital investment in the 1960s showed that higher education is a prerequisite for economic growth and that no country can achieve meaningful economic growth if its population is not educated. Most of them are illiterate. The rapid development of East Asian countries can be attributed to their excellent education systems (Khan and Mahmood 1997). Existing research concentrates on religious minorities' slum disparities rather than comparing the minority to the mainstream to get a clear picture of the issue. The limited studies on religious minorities in slums that have been published demonstrate a complicated interplay of social, economic, cultural, and physical difficulties that prevent religious minority children

from attending school in developing countries (Hossain 2016; Husain 2005). Over the last half-century, Pakistan has consistently neglected education. Education has never received adequate funding. The alignment of the education system and corruption is on the rise. Most governments, both at the provincial and federal levels, have failed to appoint literacy ministers. Education has never been considered important for the development of our country. Infrastructure, such as dams, bridges, roads, highways, industries, and agriculture, was given priority, but education and other social sectors were never considered (Khan and Mahmood 1997).

The major problem behind labor bounded and landless peasant is the quality of education they get. Now a day's education plays a major role to boost up towards the best way of living life and improving socio-economic position in the society, in the Kolhi community there is a lack of both things. "Education is viewed as a vehicle to lift socially and economically for marginalized communities (Hossain 2016) and "to acquire the way to take an interest in their communities"(OHCHR, as cited in UNICEF and UNESCO 2007). "Having a good education helps people to think and to live a better life in the society; it improves not only an individual but also their whole community through new ideas and social skills" (Al-Shuaibi 2014). General knowledge and social communication skills are more beneficial for everyone to manage livelihood (Groot 2007). Scheduled Castes (SCs) are considered as perhaps the most educationally backward in India. In higher education, with just 2% as non-technical graduates and

above, and just 0.7% with technical higher education. However, the general portrayal is poor yet (Vasavi 2012: Parul 2014). An appropriate education and training framework indeed adds to the stable political, financial, and social status of a state, like Pakistan; an under developing country with a feeble economy and unstable political conditions (Ashraf and Ismat 2016). In Pakistan, the nature of primary and secondary education has a declining pattern. It is understood that science education is arriving at the lowest ebb, should be improved desperately (Memon 2007).

The current education delivery system is not addressing the requirements and goals of the society as such for the betterment of modern ways, and it is a challenge to the territories and regions for the 21st century. Moreover, preceding devolution, the policy, and planning have been embraced by the focal and provincial governments without considering the ground real factors and without the participation of the local community (Shah 2003). The Scheduled castes have been viewed as the most vulnerable constituents of the Indian social structure. The Scheduled positions throughout the nation occupy the lowest ranking in the caste hierarchy and dealt with numerous issues, which are social, financial, political, and educational (Parul 2014). As Ravi Babu and Chandrasekarayy (2015) write that “they remain as the casualty regulated maltreatment. The majority of scheduled castes are having low education status, which is the foundation for backwardness with illiteracy, low income, landlessness, poverty, and so on. Despite governmental policy regarding minorities in society with

different educational and development programs, the situation with scheduled castes has not improved to the ideal level”.

Hossain (2016) found in his studies that “a combination of various economic, social and cultural deprivations emerges out of their caste and plunge based stigmatization and discriminations exclude them from school”. The disparity in educational opportunity is of different types: inequality by profession, inequality by basic resources, regional inequality, inequality by sex, inequality by caste, inequality by parental income, inequality by parental occupation, and so on. Despite numerous endeavors to change, the disparity with various faces persists in our educational system (Tilak 1979).

A study conducted by Karade (2008) revealed that “the backwardness of Dalit communities will be shown from their illiteracy, Joblessness and dependent on agriculture and social segregation”. Those from the Kolhi, Bheel, or Meghwar families who have acquired an education and established themselves as teachers, lawyers, or social activists, have felt the discrimination, they suffered during their school, “Banned from sitting in the front rows and from drinking water from the common glass often made them feel the pangs of untouchability (Rehman 2015). This discrimination also prevailed in other developed countries like the US. According to Naik (2021) that "One out of three Dalit students, understudies reported being victimized of discrimination during their schooling in the US, two out of three Dalits reviewed detailed being

treated unfairly at their working environment in the US". A survey conducted in Bangladesh (2008) found that the "enrolment rate of Dalits in school was 10 percent and the dropout rate among enrolled Dalit children was 95 percent" (Chowdhury 2009, as cited in Hossain 2016: 2). The survey also found that the dropout ratio was high in class 2nd and 3rd (Islam et al. 2015: 12); they usually dropped out from early education that is more important. According to Pantawane "Dalit is not a caste; Dalit is a symbol of change and revolution" (As cited in Hossain 2016). A study by Jain (1981) on "Liberation of scheduled castes and Tribes: Some Suggestions" tracked down that the scheduled castes have little admittance to education which is the poor's most powerful weapon for self-headway.

Rural poverty, urban governance, school performance, bonded labor, and displacement are just some of the social policy topics we've collaborated on. Our most recent assignment took us on a whirlwind journey across the country, from Khyber to Karachi and from Badin to Gwadar. Understanding and documenting the various processes of social backwardness was part of this brief. Alternatively, systematic backwardness of individuals, families, and groups based on "social" characteristics such as caste, traditional occupation, kinship, race, religion, and lifestyle (Gazdar 2007). Several studies undertaken over the previous two decades have revealed a number of factors that influence school enrolment, but poverty has gotten little attention in this context. Because poor children are less likely to attend primary school and because the negative impacts of poverty are expected to be more pronounced in girls,

the possibility that the poor behave differently when determining whether or not to enroll their children in a primary school should be examined. The goal of this study is to look into the impact of poverty on primary school enrollment in Pakistan, as well as the gender disparities in enrollment when poverty is included (Arif et al. 1999).

Less developed communities have long attracted the interest of stratification researchers because of the clear differences in conditions between them and more industrialized countries. These may include less segregated class structures, educational systems that differ in their institutionalization, and lower levels of economic development and professional structures formed from weaker positions in the global system. Research in such a social environment can help in the development of new ideas. These cultural inequalities often do not provide opportunities for testing and expanding the theories that have emerged from research on industrialized countries (Buchmann and Hannum 2001). Low-caste children would still be at a disadvantage even if all teachers taught similarly in class since they require "more" academic assistance than their peers. The paper emphasizes the significance of accounting for the political economics of caste-based frameworks in which education is provided, even though the study's findings are limited due to its qualitative nature. Future research should focus on caste-based concerns within schools, among classmates, or among teachers, to fully understand how caste plays out on school grounds (Tamim and Tariq 2015). Scheduled castes, the lowest castes of Pakistani Hindus, are the worst victims of

caste, descent, and occupation discrimination. They have a double disadvantage as Hindus (minorities in a Muslim-majority country) and members of Hindu society's lower castes. "Achoots" or "untouchables" are the terms used to describe them (Shah 2007).

Once upon a time, there was a list of major interest groups or "communities." This includes "deficiencies" (service castes) and "male" Muslim sheikhs in Punjab and NWFP, as well as "Christian" Christians in Punjab and Hindus of Bhil, Kolhi, and other listed castes in Sindh, who face religious discrimination. had to accept oppression based on caste. Traditional beggars, monks, and other nomadic groups represent another form of social exclusion from the mainstream economy and society. We have documented incidents of abuse of "lower caste" women by the Chauhra, Musli, Lachhi, and Scheduled Caste Hindu groups in Peshawar, Faisalabad, Quetta, and Sanghar, respectively. The perpetrators were all well-known, and there was a suspicion that they committed the murder knowing that the victims were socially and politically weak. In fact, these rapes were only the most extreme cases of sexual violence against the underprivileged (Gazdar 2007).

There has also been considerable research into how factors such as socioeconomic status, family structure, and material resources affect the educational outcomes of children in poor countries. Some studies have looked at how family and school characteristics interact to cause educational stratification, possibly as a result of focusing on the "family

vs. school" conflict described below. Rather, school-based drivers of educational classification have emerged relatively independently of those determining family foundations of educational stability, and such research studies school procedures or material inputs as they relate to acquisition and acquisition (Buchmann and Hannum 2001).

The life that Kolhi lives in villages of district Badin has hardly changed from what they have been for several centuries. Their eating habits, dressing style, cultural practices, language, and the superstitious ritualistic faith system is still much the same, although some modernizing effects in the form of transportation facilities and road have made some impact on their life, but, by and large, all modern facilities that people of other communities of Pakistan avail in other districts, are mere nominal in district Badin and Tharparkar especially for Kolhi community (Hasan 2009; Shah 2007). As Mehdi (2019) pointed out that, "Feudal and traditional moguls' system has ruined the fertile desert of Pakistan. [One should take responsibility] by providing all-important infrastructure and fulfillment of basic needs for the standard livelihood". Suneila Malik (1979) found that the formative measures have helped social mobility among the scheduled. But still a larger part of the Scheduled Castes can't profit to the furthest reaches from these developmental measures because of escape clauses in the execution system. Kirpal (1978) expressed that the scheduled castes are treated as outsiders and untouchables for quite a long time at a stretch. Caste is one such effective stratifying feature that can interact in a variety of ways with class, culture, ethnicity, religion, and

language, ensuring the social isolation of stigmatized groups across generations and limiting their social mobility and educational prospects (Kabeer 2006; Drèze and Kingdon 2001; Kingdon 2009). And Kulkarni (1974) dissected the report that there is significant variation in the degree of education among the various networks of the scheduled castes and Scheduled Tribes themselves. In a study on Dalits and education, there are various reasons advanced to disclose the absence of admittance to schooling for Dalit children. One methodology centers around destitution; another looks at social factors where even when Dalit students figure out how they are discriminated in school (Hossain 2016). The structural isolation of low-caste children from schools reflects their social constraints, which are mirrored in teachers' academic judgments (Bourdieu 1986).

The caste system in India is a social hierarchy derived from the Varna system in the founding text of Hinduism. The eldest is Varna Brahman (priest), followed by Kashtari (soldier or administrator), Vaishya (merchant), and Shudra (slave) (servant). There are also Dalits whose traditional duties include removing human exclusion from the system. The Dalits, who make up about 200 million of India's 1.3 billion inhabitants, still face discrimination in the country. The upper castes are known as "untouchables" because they refuse to touch anything that comes in direct contact with them. Mahar, a special Dalit caste to which Ambedkar belonged, had to clean his tracks by sweeping around his rooms. Even in 1998, about 90% of those employed by the Indian government as

"sweepers" were Dalits, who removed human waste from bathrooms. In Ambedkar's time, there were massacres of lower castes at the hands of upper castes, as is the case in India today (Perrigo 2020).

In a 1927 speech Ambedkar observed, "Untouchability is not an easy task." "It is the source of all our poverty and deprivation, and it is the cause of our current plight ... The fundamental injustice of the four-caste system must be eradicated." According to Shah (2007) due to a lack of equity, property ownership, and economic ventures, the scheduled castes rely on wage labour for their livelihood. The bulk of them live and work as agricultural workers in rural areas, with some working as daily wagers in nearby towns and cities. They are frequently forced to perform menial activities that are not performed by Muslims or upper-caste Hindus.

In Sindh where most Dalits live, they are not represented in Sindh Assembly by any independent and genuine Dalit leader, thus leading to further exclusion of Dalits from policymaking, and fund-allocation processes, and consequently their funds are then spent up by upper-caste Hindu minority members (The News 2012). Upper caste Hindus are elected on basis of Scheduled castes and do not speak for them at the national and provincial level thus creating discrimination for Dalits or lower communities (Rehman 2017). "There is no particular law in Pakistan to condemn discrimination against members of scheduled castes," says Rochi Ram, a senior lawyer and member of the Human Rights Commission of Pakistan (HRCP). "Caste isn't an issue but no one wants to

discuss castes in Pakistan." and Rochi additionally said that "Nobody has been selected as a judge or a magistrate from scheduled caste in the country" (as cited in Shah 2007: 7). In recent years Dalit community has made some progress at the national and provincial levels. Ms. Kirshna Kolhi is the first Dalit woman nominated as a senator by PPP since 2018 in a Muslim majority country [Pakistan] for the first time (Aljazeera 2018). Kirshna Kumari "had an intense childhood when she alongside her relatives and family members were held for a very long time as bonded labor in a private prison allegedly owned by the landlords of Kunri of Umerkot area" (Dawn 2018), Even she said that "In school we—the young ladies from the Kolhi community—were not allowed to drink water from a public glass. At the point when we were thirsty, we usually had a cup in our hands and have water poured in our grasp from high up." (As cited in PDSN and IDSN 2013). Her brother Veerji Kolhi, Senior member of the Human Rights Commission of Pakistan and special assistant of the Chief Minister of Sindh for Human Rights Department, Government of Sindh said in an interview with Daily Times that, being born in a labor bounded family, life was not less than a challenge as his whole community was politically, socially, and economically deprived. On one side, they were Hindus while on the other side they were under the dark shadow of feudalism. This was told by Veerji Kohli, a rights activist, and lawyer who belongs to a marginalized community of Thar. "He chooses not to give up to the standards set by feudal and challenged their rules as a huge number of individuals from Thar were taken as bounded labor. Their essential

rights were being disregarded," he said (Malik 2018). Furthermore, there is significant evidence that gender social and educational experiences, ranging from social attitudes for educated women to areas of gender discrimination and violence in schools, have a significant impact on women's participation and learning (Stromquist and Fischmann 2009). The levels of poverty in rural sections of the same country might differ considerably. The poorest areas in Pakistan, for example, are mostly in arid and desert zones, as well as ecologically sensitive steep hill-slope areas. Such locations are frequently secluded in every aspect. There are few non-farm job openings, and labour demand is mainly seasonal. Others among the poor live in locations with more natural resources but limited access to social services (education and healthcare) and infrastructure- electricity, irrigation, information and technical assistance, transport, and market centres- (Chaudhry et al. 2006).

The Kolhi people do not have adequate drinking water. Every day the women have to collect water and firewood from a distant source of well or hand pump (Hussain 2014). Dalit women are minimized due to their frail financial status, low schooling levels, and their area in cruel states of work like labor bounded, cotton picking, and working in bricks factories (PDSN and IDSN 2013). "If those feudal and landlords liked someone's girl (Dalit Communities), they would kidnap them, rape and convert them to Islam. How might you change somebody's religion like that? In any case, this is the thing that occurred there. It's not right but it happened openly," Said Veeru Kolhi, (Ghani 2017). This forced conversion of Religion to Islam is

also a restriction for girls to access education. Due to forced conversion, their parents do not allow them to go to school. In rural areas, local politics was organized with caste rather than class or ideology, according to Alavi's (2001) research on patron-client interaction, which resulted in unequal access to public resources. According to Qadeer's (2012) research, caste was associated with property ownership and professionalism, which resulted in many losses. The 'class/caste linkage', according to Gazdar and Mallah (2011), was critical in maintaining class dominance and hierarchical rank between the landowning and nonlandowning castes. According to their research, the government system of allocating property to non-cultivators in the 1970s did not achieve the expected results due to the 'authority of the original proprietors,' the high-castes, to eject anyone from the village. In districts and locations where the scheduled caste community predominates, education is in disarray. The literacy and enrollment rates in these districts are quite low. Scheduled caste children are unable to attend school due to a variety of factors. The dearth of schools in the villages, the inadequate infrastructure of existing schools, the shortage of teachers, discrimination, and, most importantly, the children's poor health are all issues that need to be addressed. Malnutrition has been demonstrated to have a deleterious effect on student participation and academic achievement (Shah 2007).

A couple of studies talked about those inequalities that exist for marginalized minority communities (scheduled castes). This leads minorities to be excluded from the social world, yet these examinations

don't talk about the disparities in promising circumstances between various religious groups. Accordingly, factors driving and contributing towards imbalances and setting out freedom holes need critical. To improve the existence of scheduled castes, “that creating these inequalities and the opportunities available to these marginalized, should be studied in more prominent detail and need to be clearly understood” (Samuel and Nisar 2020). In a study by Tamim and Tariq (2015), as a result, social classes outside of school infiltrate classrooms under the guise of educational assessment (ibid.). Due to the dominance of upper caste social networks, lower castes have lost the ability to hold public school teachers accountable. Only when the interests of lower and upper caste families clash, when their children attend the same government school, as in Chakwal, the schools are held accountable, leaving the children of both lower and upper caste Benefits. Another study findings reveal that schools discriminate against and label those who are stigmatized in society as failures, leading them to believe that they are 'naturally' unfit for education and, as a result, 'removed' from school (Bourdieu and Passeron, 1977). The majority of teachers in the district where the study was conducted were harsh with scheduled caste youngsters, using disparaging language and humiliating them with corporal punishments, according to the children and their parents. Teachers were commonly accused of forcing students to sit in the back seats, cleaning and washing classrooms and washrooms, and making fun of students' attire and shoes According to the survey's findings, the vast majority of respondents (76 percent) said their children face bias

in school as a result of their caste. Teachers are sometimes accused of addressing students as "O Bagri, Bheel" instead of their given names. The requirement that all students receive free books and other materials discriminates against children. Students from Scheduled Castes are not eligible for Zakat stipends, which are only available to Muslim students.

Ambedkar's first book, "Who Were the Shudras?" (1946), investigates the concept that the Indo-Aryans' social organization was based on the Chaturvarnya philosophy, which divides society into four classes: Brahmins or priests, Kshatriyas or soldiers, Vaishyas or traders, and Shudras or menials.' Chaturvarnya employed the concept of "graded inequality," according to Dr. Ambedkar, to set the terms of connected living between classes. According to this system, "the Shudra is not only placed at the bottom of the gradation but he is also subjected to several ignominies and impairments so that he does not ascend above the state designated by law." The word 'Shudra,' according to Dr. Ambedkar, is a tribal name, not a derivation word that means 'one overcome by melancholy,' as some old publications indicate. "The Brahmanic writers outperform everyone in the art of producing phony etymologies," he writes. Dr. Ambedkar further shows that the Shudras were Kshatriyas and that some of them were rulers in ancient Aryan communities. He believes the Shudras were 'degraded' and consigned to the fourth Varna as a result of a 'violent struggle' between Shudra kings and Brahmins. Even if India gained independence, Dalits, according to Ambedkar, would stay at the bottom of society unless caste was abolished by everybody. "Whether the

Congress is fighting for freedom or not is incidental to the question of whose freedom the Congress is fighting for," he said.

Chapter No: 3

RESEARCH METHODOLOGY

This chapter explains the detailed research methodology that was employed to identify the factors that bar the education of scheduled castes as well as to address the topic “Education of Kolhi community: opportunities and challenges” through a systematic and structured way. Data were collected from the students of the Kolhi community who were studying in 6th to 10th classes. Moreover, the study aims to identify experiences and challenges faced by the Kolhi community’s students due to their lower castes. The quantitative method for data collection was used through primary sources by doing fieldwork. Furthermore, the details of research design, research population, sampling size, methods for data collection, research strategy, and type of data analysis are described in this chapter.

3.1 Research Design

Quantitative research methods were used to identify problems faced by Kolhi communities’ youth to acquire proper education in Sindh, especially in district Badin. In this type of method, the researcher used a questionnaire made up of 17 statements using the Likert scale. Moreover, the researcher collected data through face-to-face interaction with the students who were studying in classes 6 to 10. As respondents were not able to fill the questionnaire by themselves, therefore, the interviews were taken from them based on the statements.

3.2 Locale of the study

The locale for this study was district Badin, Sindh. The reason behind the selection of this area was the huge population of the Kolhi community residing in the region.

3.3 Target Population

The target population was the Kolhi community in district Badin. The data was collected from different villages. The study population was further limited to school students, from classes 6 to 10.

3.4 Sampling techniques

The researcher used random sampling technique to collect data. The reason behind the selection of this technique was, to represent the whole population of the community. As most of the people were living in small groups of 8 to 10 houses in a village and the ratio of educated youth was very low in each village that's why researcher used to approach randomly to the respondents.

3.5 Sample Size

The study sample size is based on 180 students from different villages of district Badin, who were selected by getting a random sample of class 6th, 7th, 8th, 9th, and 10th.

3.6 Tools for Data Collection

In this research closed-ended questionnaires were designed to collect the data. The questionnaire was divided into two sections, one section was of

demographic information of the respondents, and the second section was of the statement based on the objective of the study.

3.7 Techniques for Data Collection

In this study, closed-ended questionnaires were filled in face-to-face interaction, as the respondents could not fill out the questionnaires on their own.

3.8 Tools for Data Analysis

The data were quantitative. Therefore, Statistical Package for Social Sciences (SPSS) was used to analyze the data. The analysis is univariate and presented in a simple frequency distribution.

3.9 Ethical Concern

The maintenance of ethical standards is important for any researcher while conducting a research study. The topic was much problematic because of traditional communities, where young children were not allowed to talk in front of their parents and were held in high regard. While interviews it was assured to all respondents that the information, they have provided will be kept confidential. and the interviews were conducted in a friendly manner. Most of the respondents were known to the researcher, so it was easy to get real and reliable data and no personal questions were asked that can hurt the respondents.

Chapter No: 4

FINDING AND RESULTS

This chapter reports the results and findings of the study. A simple questionnaire was made of two parts one is about demographic information and another was about simple statements related to their educational barrier that limits the majority of the community access to education. Moreover, the chapter defines the findings in the form of tables and well description of them. Frequencies and percentages of respondents are shown in each table.

Table 4.1. Age of the respondents

Categories	Frequency	Percent
10-20	164	91.1
21-30	15	8.3
31-40	1	.6
Total	180	100.0

Table No: 4.1 shows that 91.1% of the respondents are between 10-20 years old and 8.3% are between 21-30 years, while only 0.6 % represents the respondents between the ages 31 and 40 years. The respondents who aged above 20 years had left the school during 9th and 10th. However, the researcher focused on teenagers who were currently enrolled in educational institutions.

Table 4.2. Education level of the respondent

Categories	Frequency	Percent
6 th	34	18.9
7 th	25	13.9
8 th	28	15.6
9 th	51	28.3
10 th	42	23.3
Total	180	100.0

According to table 4.2, 18.9% of the respondents are from the 6th class, 13.9% from the 7th class, 15.6% from the 8th class, 28.3 % from the 9th class, and 23.3 % from the 10th grade with a majority of the responders in the 9th and 10th grades.

Table 4.3. Occupation or Profession of the respondent

Categories	Frequency	Percent
Student and Labor Worker	90	50.0
Farmer	23	12.8
Tailor Master	7	3.9
Student	52	28.9
Student and Shopkeeper	8	4.4
Total	180	100.0

Table No. 4.3 demonstrates that 50% of the respondents are laborers, 12.8 % are farmers, and 3.9% are tailor masters. While 28.9% of those polled are students, 4.4% of those polled are students who also work as shopkeepers. The majority of the respondents work as laborers after school, according to this data. The rest of the responders, on the other hand, undertake a different kind of work during their education.

Table 4.4. The school is quite away from your home.

Categories	Frequency	Percent
Agree	74	41.1
Strongly Agree	102	56.7
Disagree	4	2.2
Total	180	100.0

According to Table No. 4.4, 41.1% of respondents agree and 56.7% strongly agree that the school is far away from their house, while just 2.2% of respondents disagree with the statement made by 180 respondents. According to the table, the majority of respondents do not have schools within walking distance of their residences.

Table 4.5. Your parents want you to get a proper education.

Categories	Frequency	Percent
Agree	113	62.8
Strongly Agree	5	2.8
Neutral	21	11.7
Disagree	40	22.2
Strongly Disagree	1	.6
Total	180	100.0

Table No: 4.5 explains that 62.8% of the respondents agree that their parents want them to get proper education, and only 2.8% of the respondents strongly agree to the above statement. While 11.7% of the respondents neither agree nor disagree, 22.2% of the respondents disagree and 0.6% of the respondents strongly disagree with the given statement. This table concludes that the majority of parents of the respondents want to get educated to their children. However, 22.2% of respondents argued that their parents do not want them to go to school, because they want their children to earn money to manage their expenses by own due to early marriages in the Kolhi community as a part of their culture.

Table 4.6. Your family has enough money to support your education.

Categories	Frequency	Percent
Agree	36	20.0
Strongly Agree	24	13.3
Neutral	3	1.7
Disagree	110	61.1
Strongly Disagree	7	3.9
Total	180	100.0

Table No: 4.6 shows that 20% of the respondents agree, and 13.3% of the respondents strongly agree that their family has enough money to support them in education and only 1.7% of the respondents stayed neutral. While 61.1% of the respondents disagree and 3.9% of the respondents strongly disagree with the above statement. In conclusion, it is clear that the majority of the respondents disagreed that they do not have support from family for their education expenditures.

Table 4.7. You work as labor after school time.

Categories	Frequency	Percent
Agree	34	18.9
Strongly Agree	144	80.0
Neutral	1	.6
Disagree	1	.6
Total	180	100.0

According to Table No. 4.7, 18.9% of respondents agree and 80% of respondents strongly agree that they work as labor after school hours. Only 0.6 percent of respondents remained indifferent, while 0.6 percent disagrees with the statement. The majority of respondents strongly agree that they work as labor after school hours, according to this table.

Table 4.8. Your family has enough money to buy books and copies.

Categories	Frequency	Percent
Agree	32	17.8
Strongly Agree	26	14.4
Neutral	2	1.1
Disagree	108	60.0
Strongly Disagree	12	6.7
Total	180	100.0

Table No: 4.8 explains that 17.8% of the respondents agree that they have a family to buy books and copies and 14.4% of the respondents strongly agree while 1.1% of the respondents stayed neutral. 60% of the respondents disagree and 6.7% of the respondents strongly disagree that they do not have family support to buy books and copies. Thus, this table concludes that the majority of the respondent's families do not have money to buy books and copies for their children.

Table 4.9. Your parents have financial support to send you for secondary education.

Categories	Frequency	Percent
Agree	7	3.9
Strongly Agree	2	1.1
Neutral	1	.6
Disagree	75	41.7
Strongly Disagree	95	52.8
Total	180	100.0

Table No. 4.9 shows that 3.9 percent of respondents agree, and 1.1 percent strongly agree that they have financial support from their parents to pursue secondary education, while 0.6 percent remained neutral, 41.7 percent disagree, and 52.8 percent strongly disagree that they do not have financial support from their parents. According to this data, the majority of respondents do not have parental support to pursue higher education as they work on the land and barely make enough money to eat and shelter.

Table 4.10. Your parents want that you should work with them on the land.

Categories	Frequency	Percent
Agree	40	22.2
Strongly Agree	131	72.8
Neutral	6	3.3
Disagree	3	1.7
Total	180	100.0

Table No: 4.10 explains that 22.2% of the participants agree and 72.8% strongly agree that their parents want them to work with them on the land while 3.3% of the participants stayed neutral and 1.7% disagree with the given statement. This data implies that many of the respondents' parents want their kids to work on the farm with them after school or instead of going to school.

Table 4.11. Your parents' expectation after not getting any job.

Categories	Frequency	Percent
Agree	122	67.8
Strongly Agree	19	10.6
Neutral	32	17.8
Disagree	7	3.9
Total	180	100.0

Table No: 4.11 depicts that 67.8% of the respondents agree that their parents expect nothing about further studies after matric or intermediate, 10.6% of the respondents strongly agree with the statement while 17.8% of the respondents stayed neutral and 3.9% of the respondents disagree to the given statement. According to this chart, the majority of respondents believe that their parents expect to acquire a job after finishing matric or intermediate school and there will be no need to continue their education further. And the main reason for not sending them for further studies is that their parents do not have enough money to send their children for higher education. Their parents work all day on the land, and barely earn money for survival. The ratio of unemployment is already at the peak for the university level students in Pakistan, therefore their parents expect that their son earns money from labor work or any small business.

Table 4.12. Due to a lack of job opportunities, you prefer to work on agricultural land.

Categories	Frequency	Percent
Agree	112	62.2
Strongly Agree	39	21.7
Neutral	24	13.3
Disagree	5	2.8
Total	180	100.0

Table No. 4.12 represents that 62.1 percent of respondents agree that they prefer to work on the land after being unemployed, 21.7 percent strongly agree, 13.3 percent remained neutral, and 2.8 percent disagree with the above statement. This table concludes that the majority of the respondents prefer to work on agricultural land due to a lack of job opportunities after graduation.

Table 4.13. Your family migrates from one place to another for seasonal earning.

Categories	Frequency	Percent
Agree	63	35.0
Strongly Agree	41	22.8
Neutral	1	.6
Disagree	75	41.7
Total	180	100.0

Table No: 4.13 explains that 35% of the respondents agree and 22.8% of the respondents strongly agree that their family migrates from one place to another for seasonal earning. While 0.6% of the respondents stayed neutral and 41.7% of the respondents disagree with the given statement about their family migration. According to data collected, the majority of the respondents agree and strongly agree that their family migrates for seasonal earning in a different time as Kolhi community people usually migrate with families for the seasonal earning from agriculture land, they do migrate where they find a fertile land and meet with the owner of that land for cultivation of land for just livelihood. All of the agriculture's earnings and benefits will go to the landlord, and peasants will be lucky to receive enough money to eat on a daily basis.

Table 4.14. You cannot attend the school continuously, due to seasonal migration.

Categories	Frequency	Percent
Agree	53	29.4
Strongly Agree	51	28.3
Neutral	1	.6
Disagree	75	41.7
Total	180	100.0

Table No: 4.14 shows that 29.4% of the respondents agree and 28.3% of the respondents strongly agree that pupils cannot attend school in the neighborhood on a continuous basis due to seasonal migration. While 0.6% of the respondents stayed neutral and 41.7% of the respondents disagree with the statement given above. This table concludes that many of the respondents agree and strongly agree that they cannot attend school continuously due to their parents' seasonal migration. As the children are admitted to the school where they are living since their birth, but then their parents suddenly decide to migrate somewhere, away from the place of permanent living. Their parents also want that their children should work with them on farming as they can earn more money for livelihood.

Table 4.15. Do you think that your parents do your marriage during your studies at the school level?

Categories	Frequency	Percent
Agree	32	17.8
Strongly Agree	128	71.1
Neutral	17	9.4
Disagree	3	1.7
Total	180	100.0

Table No. 4.15 represents that 17.8% of respondents agree and 71.1 % strongly agree that their parents marry their children while they study at the school level, whereas 9.4 % of respondents stayed neutral and 1.7 % of respondents disagree with the above statement concerning marriage at school level. According to the results in this table, most students believe that their parents do marry while they are still in school. Many of those polled were already married with children under the age of five, and many more had children while in school up until matriculation.

Table 4.16. Your teachers discriminate against you based on your religion.

Categories	Frequency	Percent
Agree	64	35.6
Strongly Agree	2	1.1
Neutral	28	15.6
Disagree	85	47.2
Strongly Disagree	1	.6
Total	180	100.0

Table No: 4.16 shows that 35.6% of the respondents agree and 1.1% of the respondents strongly agree that the teacher discriminate with them on basis of their religion, while 15.6% of the respondents stayed neutral, 47.2% of the respondents disagree and 0.6% of the respondents strongly disagree to the given statement. According to the data in this table, the vast majority of students believe that their teachers do not treat them unfairly because of their religious background. However, 35.6% of those polled said they had experienced discrimination in the classroom from their teachers. The majority of those polled have no idea how teachers have a racial bias against them.

Table 4.17. Your teachers do not respond to you then they respond to Muslim fellows.

Categories	Frequency	Percent
Agree	72	40.0
Strongly Agree	54	30.0
Neutral	12	6.7
Disagree	42	23.3
Total	180	100.0

Table No: 4.17 describes that 40% of the respondents agree and 30% of the respondents strongly agree with the statement that their teachers do not treat them equally, while 6.7% of the respondents stayed neutral and 23.3% of the respondents disagree with the statement. According to this table, the majority of the respondents feel that their teachers do not respond to them equally through religious and/or occupational discrimination.

Table 4.18. You feel discrimination from your Muslim fellows in class.

Categories	Frequency	Percent
Agree	58	32.2
Strongly Agree	15	8.3
Neutral	40	22.2
Disagree	67	37.2
Total	180	100.0

Table No: 4.18 shows that 32.2% of the respondents agree, and 8.3% of the respondents strongly agree that they feel discrimination from their Muslim fellows, while 22.2% of the respondents stayed neutral, and 37.2% of the respondents disagree with the statement that they do not feel any type of discrimination from their Muslim fellows. This table concludes that the majority of the respondents disagreed that they do not feel any discrimination from their Muslim fellows. However, according to the percentage of agreed and strongly agreed students, 32.2% and 8.2% respondents agreed and strongly agreed that they have felt discrimination from their Muslim fellows.

Table 4.19. Your glass and plates are separate at the school canteen.

Categories	Frequency	Percent
Agree	8	4.4
Strongly Agree	171	95.0
Disagree	1	.6
Total	180	100.0

Table No: 4.19 describes that 4.4% of the respondents agree and 95% of the respondents strongly agree that there is separate glass and plates at the school canteen. While only 0.6% of the respondents disagree with the given statement above. This table concludes that the majority of the respondents strongly agree that their glass and plates are separate at the school canteen if some canteens do not have separate pots for them to eat then they cannot eat at that canteen.

Table 4.20. You are allowed to eat at the same food points in school.

Categories	Frequency	Percent
Agree	136	75.6
Strongly Agree	8	4.4
Neutral	18	10.0
Disagree	18	10.0
Total	180	100.0

Table No: 4.20 shows that 75.6% of the respondents agree that they can eat from the same food point in school and 4.4% of the respondents strongly agree, while 10% of the respondents stayed neutral and 10% of the respondents disagree with the statement. This table concludes the majority of the respondents agreed that they can eat at the same food points in schools.

Chapter No: 5

**DISCUSSION, CONCLUSION, AND
RECOMMENDATION**

5.1 Discussion

This chapter concludes the major findings of the study and discusses the findings by giving examples from some studies. An ethnographic study by Hussain (2014) pointed out that the Kolhi community is one of the lists of lower castes (scheduled castes) who are less educated and less economically developed, as compared to Meghwar, Bagri, Valimiki, and Oad in Sindh. Kolhi, also known as scheduled castes, landless peasants, and marginalized communities, the study findings reveal that the majority of the community works under the landlords in agriculture, as a former on the lands of Muslim landlords. However, this study aims to explore the reasons behind the lack of access among children of the Kolhi community to education and to learn from their experiences and what challenges they face when going to school. They are backward in the era of education and are discriminated against in every field of life due to their physical appearance, work, and caste. They are less aware of new modern technologies and their rights in society. They are humiliated and bound by Muslim landlords to work on their lands. The people of the Kolhi community have also developed a sense in their minds that they are made for it, to work on the land and to do labour work. Due to this sense, they don't even know that they are discriminated against, and they look like others. They feel happy to work on the lands of Muslim landlords for some money because they don't have any skills or knowledge to work on their own. However, some people from the community have educated themselves and their family members as like Veerji Kolhi and his sister

Kirshna Kumari, they are both politician and now working their own community. They have said that they faced discrimination in their early education and their family has been slaved under Muslim landlords. Kirshna Kumari "had an intense childhood when she, alongside her relatives and family members, was held for a very long time as bonded labour in a private prison allegedly owned by the landlords of Kunri in the Umerkot area" (Dawn 2018). Even she said that "In school we—the young ladies from the Kolhi community—were not allowed to drink water from a public glass. At the point when we were thirsty, we usually had a cup in our hands and had water poured into our grasp from high up. " (as cited in PDSN and IDSN 2013). The NGOs that are working in the rural areas of the districts of Tharparkar and Badin have also found that the feudals didn't want the lower community to progress in education.

From the findings of the study, it was found that many of the respondents strongly agreed that the school is quite away from their homes, which makes it a hurdle to attend school. Their family resides too far away from the city or village where the school is located. Therefore, if they want to go to school, then they should have to pay fares to Raksha, otherwise they have to walk a lot. They claimed that, as a result of this, many students cannot afford to travel to school, which is located far from their home. Because the majority of the respondents' parents are farmers and they live in rural areas, a long walk distance from the city, where they struggle to make ends meet on a daily basis, their parents do not consider investing in their children's education. Several studies undertaken over the previous

two decades have revealed a number of factors that influence school enrolment, but poverty has gotten little attention in this context. Because poor children are less likely to attend primary school and because the negative impacts of poverty are expected to be more pronounced in girls, the possibility that the poor behave differently when determining whether or not to enroll their children in a primary school should be examined. The goal of this study is to look into the impact of poverty on primary school enrollment in Pakistan, as well as the gender disparities in enrollment when poverty is included (Arif et al. 1999). As Chowdhury (2009) defines that historically Dalits are found victims of social exclusion and discrimination that limit them to access education. Therefore, the current research has tried to answer the question; what are the major reasons behind labor bounded and landless peasants of the Kolhi community getting proper education? The Dalits also called scheduled castes or untouchables “have experienced predictable denial to access to education since the 1850s (Fraser 2010)

The study also found that most of the parents do not have interest in whether their children are going to school or not. They mostly think that their children should work with them and would do good labor work to earn money. Many of the respondents also agreed that their parents want them to work on farming land instead of going to school. However, majority of the respondents argued that their parents do not want them to go to school, because they want their children to earn money to manage their expenses by own as they can do early marriages, which is a part of

their culture in the Kolhi community. During field work of the study, the researcher found that students who were studying in schools have to do a lot of work with their parents to run whole family and to arrange food for them. Most of students was working in the land with their parents after school time. Its really hard for student to do work while attending school because they do not get time at home to study. They manage such daily routine time for their work. Due to caste-based shame and a fear of physical insecurity, they are unable to attend school alone. As a result, when people are alone, they tend to give up. The ability of Dalit parents to invest in their children's education is constrained by their income poverty as a result of being restricted to menial jobs. Low parental education and employment status have a negative impact on children's education since both factors affect income and awareness levels. Parents' inadequate educational skills can increase the cost of their children's education because youngsters receive minimal help from their parents with schoolwork, necessitating expensive private tuition. Unsuitable family conditions make it difficult or impossible for them to study at home, and cultural factors worsen the situation. Girl children's education is impacted by a lack of basic amenities, child marriage, insecurity, fear of defamation, gender bias, and traditional ideas about their destiny (Hossain 2016).

Moreover, many of the respondents strongly agreed to the statement that they got married during their studies at the school level and some of them at the primary level. Early marriage tradition is also a big barrier with the Kolhi community's students to access higher education. Due to early

marriages, they become parents when they are in class 9th or 10th, and at that time, they do not get financial support from their parents. They start working as labor or in any business to run the family. As in a study found that unsuitable family conditions make it difficult or impossible for them to study at home, and cultural factors worsen the situation. Girl children's education is impacted by a lack of basic amenities, child marriage, insecurity, fear of defamation, gender bias, and traditional ideas about their destiny (Hossain 2016).

The majority of the respondent strongly agreed that they face discrimination by their teachers in schools based on their lower caste. They claimed that teachers are less responsive to them as compared to other Muslim fellows and most of the respondents also strongly agreed that their glass for drinking and pots for eating are separate in schools for scheduled caste Hindus, from which they belong. Hence, this type of injustice on the basis of the caste system creates a lack of interest among students in going to school. As a study by Hossain (2016) on Dalits in Bangladesh found that all of the Dalit children, who were interviewed, had been humiliated by their senior students, either directly or indirectly. Dalit children are usually placed in groups of 32 at educational facilities. They are treated with scorn and humiliation by students from mainstream culture, making them feel uncomfortable and powerless, and they develop a sense of inferiority. Because of their uneasiness and inferiority complex, they typically enroll in school as a group. When his or her colony's buddies drop out, a solitary child rarely takes a class and left school. Due to caste-

based shame and a fear of physical insecurity, they are unable to attend school alone. As a result, when people are alone, they tend to give up. Another study also found that Scheduled caste students and parents have alleged that their peers and teachers make fun of them because of their poor clothing and appearance. Many of the students in this group wore ragged clothes and were barefoot. Unfortunately, rather than integrating and promoting excluded groups into mainstream society, the entire system appears to alienate them even further, and there appears to be no systematic effort to reduce prejudice and discrimination (Shah 2007).

Many of the students could not attend school due to seasonal migration. Students argued that their family migrates from one place to another for seasonal earning. There are around 2,400 villages with a high Dalit population in Tharparkar district. The ratio of upper caste Hindus in this district, like the rest of Sindh, is only 15% (Kolhi 2014). Although the soil in Tharparkar is exceptionally fertile, crop production is dependent on summer rainfall due to the fact that the majority of the region is desert. Rain rains from mid-June to mid-August every year. Drought has been a problem in Tharparkar for the past ten years, forcing half of the people to migrate to neighboring locations in search of food, as it is impossible to acquire water to drink, let alone plant crops, during droughts. The literacy rate is poor in lower communities, and most people who migrated to barrage areas during droughts look for any work if they can. As a result, their children's education is neglected, and students cannot attend school as they are somewhere on the other region, and they hesitate to go school

which is new for them to be enrolled, children usually started working as child labor. While their parents travel, children must leave their education in the middle. Hamero lives in the Badin district of Sindh, in the village of Bandho. He is the father of seven children, three of whom attend Bandho village school. His children, however, had to leave school when he travelled, and he enrolled them wherever he could find a place for them to stay throughout the migration. His children were denied admittance to a nearby school because they required a high school diploma, which he lacked. He did not take a school leaving certificate because their move was only temporary. His children did not attend school and were no longer interested in studying when he returned after four months of labor. Their parents also do not think about school admission as they know after monsoon weather, they have to go back their own home and land, from where they migrated for seasonal earning and most children are pulled out of school after a few years anyway due to a lack of funds. Several families have also faced rape, forced abductions, and sexual abuse of their children while migrating. Landowners who give them with a way to generate money for their needs have been known to kidnap or rape their young and minor girls. Suicides and rapes have been reported, but no effective action has yet been taken.

The study found that the students who were interviewed with closed ended questions, were working on shops, hotel and as a child labor. Majority of the students do not attend schools due to family expenditure or family pressure to run small business like shop. Education was once needed for

cultural, religious, and social development. Schultz and Becker's major work on the concept of human capital investment in the 1960s showed that higher education is a prerequisite for economic growth and that no country can achieve meaningful economic growth if its population is not educated. Most of them are illiterate. The rapid development of East Asian countries can be attributed to their excellent education systems. Over the last half-century, Pakistan has consistently neglected education. Education has never received adequate funding. The alignment of the education system and corruption is on the rise. Most governments, both at the provincial and federal levels, have failed to appoint literacy ministers. Education has never been considered important for the development of our country. Infrastructure, such as dams, bridges, roads, highways, industries, and agriculture, was given priority, but education and other social sectors were never considered (Khan and Mahmood 1997).

5.2 Major Findings

- The majority of the students agreed that the school was quite away from their homes, and they do not have financial support to go for higher education by spending. Whereas their parents also do not have a positive response about the education of their children.
- Early marriage is a community tradition in which most children are married by their parents while still in school, a tradition that has been passed down from generation to generation. Due to early

marriage, children leave the schools in matric and cannot continue further education owing to family expenditures, and then they start working as labor, farmer, tailor master, and Raksha driver to run family expenditures.

- The children from religious minority or marginalized community face discrimination by their teachers in schools based on their lower caste. Many of the students argued that they felt ashamed by their Muslim peer groups by calling inferior. There are separate glasses and pots for eating for Scheduled castes Hindus in almost every school in district Badin, which creates a lack of interest among Dalit students, to go to school.
- Seasonal migration is also affecting majority of children's education. Children, however, had to leave school when their parents travelled, wherever they could find a place for them to stay throughout the migration. If their parents used to admit their children to school then children are denied admittance to a nearby school because they required a high school diploma, which they lacked. They did not take a school leaving certificate because their move was only temporary, and children did not attend school and were no longer interested in studying when he returned after four months of labor.
- The main problem behind labor bounded and landless peasant is the quality of education they get. They are more victims of deprived and excluded from basic resources like education. They

mostly work as farmers for Muslim landlords and live as landless peasants. Kolhi community is a marginalized community, having less literacy rate, high poverty rate, and less socially developed community.

5.3 Conclusion

The study aims to identify experiences and challenges of scheduled caste Kolhi students regarding their education in Sindh, Pakistan. The study found that the majority of the students were unable to attend school due to a lack of financial support, early marriages, and the unavailability of schools near their homes. Parents do not think to invest in their children's education. As Hussain (2014) explained that "Most of the untouchables (Dalit) communities are bounded in structured ethnic discrimination and socio-religious exploitation", Kolhi community is one of them. They want their children to work as a labor or farmer on the lands of Muslim landlords who are "Zamindar" in those rural areas. Some of the NGOs working specially on the education of these lower communities but still do not succeed in their goals, to eliminate poverty and low literacy rate among bounded communities. The government should do more better opportunities for these lower communities in the field of education, these communities progress in education will also help the country to GDP rate and will also lead the country with high literacy rate. As a study shows that Pakistan's literacy rate is 52 percent, with just 80 million individuals out of 140 million able to read and write, according to official data. The majority of the illiterate population in these places is made up of women, children,

religious minorities, low castes, bonded labourers, and other vulnerable and marginalized groups (Shah 2007).

The students of the Kolhi community have also felt discrimination in school, such as less response from teachers towards them due to lower caste, and separate glass and pot for eating at school canteens. Thus, discrimination leads to a lack of interest among students to go to school. The Kolhi people do not have adequate drinking water. Every day the women have to collect water and firewood from a distant source of well or hand pump (Hussain 2014). Dalit women are minimized due to their frail financial status, low schooling levels, and their area in cruel states of work like labor bonded, cotton picking, and working in bricks factories (PDSN and IDSN 2013). Unfortunately, rather than integrating and promoting excluded groups into mainstream society, the entire system appears to alienate them even further, and there appears to be no systematic effort to reduce prejudice and discrimination. However, the government and development organizations must work together to enable community economic empowerment in order to reduce migration and save the futures of hundreds of children so that they can contribute to the country's progress and prosperity as adults. There is a stray need for mainstreaming the Kolhi community in education without discrimination.

5.4 Recommendations

- The government needs to operate schools near homes of these scheduled castes and socially excluded communities, to ensure

Education for All. Moreover, the Government should pay them all the educational expenditures to bridge the educational gap between the communities.

- There is a need for these communities to be aware of the importance of education, and for that, different organizations should work for the awareness of these people from lower communities.
- The people who belong to these lower communities should play a vital role to boost up literacy rate and socio-economic condition of their respective communities. As they can live a better life beyond bounded in structural discrimination.

5.5 Limitations of the study

The present study has some limitations, when the researcher went to villages for fieldwork, most of the people asked that what will be the benefit for us. Secondly, respondents could not fill the questionnaire by themselves therefore researcher did face-to-face interactions with them. The study was further limited to students who were studying in classes 6 to 9, and the sample size was limited to 180 respondents.

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ANNEXURE

The Education of Kolhi Community in Sindh: Opportunities and Challenges



By

Aakash

**Department of Sociology, Quaid-i-Azam University, Islamabad,
Pakistan**

I am **Aakash**, a research student in the Department of Sociology, Quaid-i-Azam University, Islamabad, I am researching on the topic, “**The Education of the Kolhi Community: Opportunities and Challenges**.” Your responses will be kept confidential and will be used only for academic purposes.

Background Information

1. Age of the respondent _____
2. Education level of the respondent _____
3. Occupation/Profession of the respondent _____
4. Respondents, Ethnicity _____

Questions	Agree	Strongly Agree	Neutral	Disagree	Strongly Disagree
1. The school is quite away from your home.					
2. Your parents want you to get education.					
3. Your family has enough money to support your education.					
4. You work as labor after school time.					
5. Your family has enough money to buy books and copies.					
6. Your parents have financial support to send you for secondary education.					
7. Your parents want that you should work with them on the land.					
8. Your parents expect that you will get a job after completing matric/intermediate and there is no need for further education.					
9. Due to a lack of job opportunities, you prefer to work on agricultural land.					
10. Your family migrates from one place to another for seasonal earning.					
11. You cannot attend the school continuously, due to seasonal migration.					
12. Do you think that your parents do your marriage during your studies at the school level?					
13. Your teachers discriminate you on the basis of your religion.					
14. Your teachers do not respond to you then they respond to Muslim fellows.					
15. You feel discrimination from your Muslim fellows in class.					
16. Your glass and plates are separate at the school canteen.					
17. You are allowed to eat at the same food points in school.					