CHAPTER -I
INTRODUCTION

The Apache are of Athabasca descendent and are generally believed to have been one People group with the Navajo until the 1400’s. As the Navajo adopted a radically different way of life by raising sheep, weaving rugs, and silversmiting, they came to be regarded as a separate tribe. The Apache and Navajo have many similarities in language, Legends (white painted woman), and ceremonies (puberty rites). A prominent cultural Trait that is evident through their history is adaptation. This was necessary for their Survival. Over the years they have endured changes in climate of both intense cold and Desert heart as well as the threat of multiple enemies, developing weapons, and new modes of transportation. They have made the transition from foot travel, to the horse Introduced in the 1680’s, and eventually to the pickup truck used today in a very different Reservation life than previous generations ever could have imagined. One of the first to leave us written record of the southwest was Coronado, who in 1540 passed through the Present day sites of Fort Thomas and Fort Apache and the territory that now comprises The San Carlos and White Mountain Apache reservation on his unsuccessful quest for Gold. He makes little reference to any bands which might have been Apache. The Espoo Expedition in 1582 records an encounter with a band of Apache near Mount Taylor in New Mexico.

The year, 1598-1848, characterized an era of conflict with the Spanish and Mexicans. The colonizing by the Spanish by the Spanish of the New
Mexico territory began in 1598. The Spanish sought to control by three methods. Depending on what worked to their advantage, they conquered by cross with religious indoctrination; by the Sword with Presidion or forts which were established until 1772; and by bribery which was most effective with the Apache until their presence ceased in 1831. At this time, a Rebellion followed with great looting and slaughter and the presidios had to be reestablished.

Of the many adversaries faced by the Mexicans among the Apache, the best known to History is Geronimo. He was born in 1823 near the headwaters of the Gila River. He was to cause both the Mexican and American governments much conflict, great expense, and Loss of many lives. The first battle recorded between Americans and Apache stock place near present day Fort Thomas, Arizona, in 1830. We only know about it today because The Americans, unlike others, survived and lived to tell about it. With the conflict of these every different cultures, blood was shed on both sides. Treachery, detect, and retaliation were commonplace among those who hated the fierce Apache. In 1835, Apache chief, Juan Jose was deceived by the promises of gifts and a feast offered by Johnson and Gleason at the copper mines Santarite. While seated and eating in their camp, Juan Along with most of people was massacred. The surviving members of the band chose Mangos Coloradans as their new chief. He too, would later be deceived by the white Men’s promises and die by their treachery. In 1837, the state of Chihuahua pursued a Public policy of genocide against all apaches…… men, women, and children. It was during this time the Geronimo’s wife and children were slaughtered by
Mexican soldiers. Bounties were paid for Apache scalps, and unfortunately, black gear was all that was required as proof. Peaceful Indians and whole village’s of Mexicans were wiped out for their scalps. These scalp hunters, known as “back yard barbers,” included Mexicans, Americans, black runaway slaves, and other Indians, particularly of the Delaware and Tarahumara Tribes.

In 1848, the Mexican war came to an end the treaty of Guadalupe hidalgo gave the United States the territory north of the Gila River. Five years later, the Gadsden Purchase added additional lands south of the Gila River in 1853. The United States not Only acquired this new territory, but inherited its problems as well. Gold was discovered in 1848 at setter’s mill in California’s sierra Madre, which started the great gold rush. The Indian people of the west were to find their life forever changed. “within 10 years, Two-thirds of an estimated 150,000 California Indians, had been annihilated.” From 1848 to 1900, Oregon and California bounty hunters could collect twenty-five dollars per greed. This amount in 1850 would be the equivalent of $2500 today.

The 1850’s were characterized by the coming of more American settlers and along With them, increased conflict resulting from the intensified clash of very differing Ways of life, thinking patterns, and value systems. Lacking sufficient military force to crush Apache opposition, the U.S. government began official peace overtures in 1852. In the 1860’s the total Apache population is estimated to have numbered approximately 6000-8000 people, of which the western Apache are thought to have numbered around 4000. The government started issuing supplies to Apache in 1861. The homestead act of
1862 was the second major event that produced an influx of Americans in the west; thus starting a stampede for land that dwarfed the natives’ living and hunting space, and further restricted their nomadic lifestyle. Epidemics that followed the settlers coming west took their toll on native villages as well.

On February 4, 1861, a tragic event known as the Boscom affair blew the lid off Tensions that were already at a boiling point. At Apache pass, near the area which became the site of fort Bowie, a young, inexperienced lieutenant named Bascom lured and Captured Cochise and his relatives under a flag of truce. He falsely accused the chief of the Chiricahua band of kidnapping a rancher’s son. Cochise pleaded his innocence, but to No avail. Unable to convince his captors of his innocence, he made a dramatic escape. His Relatives, still captive, were hung by Bascom when the rancher’s son was not produced. Cochise retaliated by setting off a decade of bloodshed. According to Harman Ehrenberg, a mining engineer, 425 persons were killed by apaches over a six year Period (1856-1862). This represented one half of the American population in Arizona at the time.

In February, 1863, Arizona was separated from New Mexico and became an official Territory. It was during this year that the great chief Mangos Coloradan was taken prisoner By U.S. soldiers under a flag of truce. Late at night while he tried to sleep, the soldiers burned his feet with bayonets. When mangos jumped up, he shot for ”trying to escape” His head was then boiled by the soldiers. This same year, 400 Mescalero Apache were rounded up and forced into a concentration camp at fort summer, New Mexico. To The north,
the apache’s cousin tribe, the Navajo, were fighting for their own survival against government soldiers. Kit Carlson conducted a campaign of destroying homes and Crops. Acres of peach orchards were burdened. This scorched earth campaign resulted in 3,945 starving Navajo trekking 300 miles from fort defiance, Arizona to be incarcerated with the Apache already under guard at fort summer, New Mexico. They were interred there for four years. This tragic event in the winter of 1864 is remembered by the Navajo As the long walk. The addition of the Navajo at fort summer along with an outbreak of Smallpox led to an outbreak led by victories. Unable to capture victories and his renegade Band, the government promised a permanent reservation with livable conditions for the Band at warm springs. The reservation was established by executive order in 1870 and then was later rescinded again by executive order.

The last treaty to be signed with any Indian tribe by the U.S. government was on August 12, 1868, with the Navajo of Arizona. Three years later, congress declared in 1871 Indian tribes would no longer be regarded as separate nationals and there would be no more treaties. The native people were to travel a long road of broken treaties combined with constantly changing government policy advocating extermination, dislocation, Reservation, and assimilation. According to the encyclopedia international, Indian policy Of the U.S.”Over the years (1789-1871) the white man had made 370 treaties with the Indians and broken every one of them.” In 1864, a military reservation was established for the oversight of Apache by soldiers Stationed at camp Goodwin.
The camp was operated until 1877 when malaria forced its Relocation to Fort Thomas four miles east.

During 1869 and 1870, it was reported that 176 persons were killed by Apaches’. Newspaper accounts were prolific with stories of Apache bloodshed calling for total Extermination. In 1869, brevet col. John green was ordered to march from Fort Thomas with a small expeditionary force to seek out and exterminate Apache. He was given Authority to destroy villages, crops, food and livestock and to engage in battle with Hostile Apache bands. After burning more than 100 acres of corn, White Mountain Apache bands living on their ancestral land continued in their refusal to fight. Col. Green reported to his superior that kill them would be nothing short of murder. He recommended that a fort be established in the region to protect peaceful Apaches from involvement with hostile bands and to help prevent out sliders from exploiting the mineral deposits and arable land. In 1870, camp Apache was established. Its status as a post was established by executive order of president Grant in September 1877, the fort of Apache military reservation was established by executive order. The original reservation extended roughly from the Gila River in the south to the Mogollon Rim in the north, from Cherry creek in the west to the New Mexico border in the east. Over the years, much of in the land was lost to outside interest. The land was eventually divided into two reservations in 1897 with land ceded to the San Carlos Apaches.

On the morning of April 30, 1871, the tragic event known as the camp grant massacre occurred. Vigilantes traveled north from Tucson and attack 108
Pease seeking Apaches who had settled with permission near the military post of camp Grant. The sleeping village, of which only eight were men, was almost entirely destroyed. The people were beaten, raped, murdered and sold into slavery. Twenty nine children were sold into slavery. Only six of the children were ever found again. Of those responsible for the debacle, almost 100 were Mexicans and propaganda fifty were Anglos from Tucson. A writer of the day named Hunter Ingram exclaimed,” the Apache kills on an individual basis. The white race kills on a mass bias they plan to wipe out whole cultural at once” over the years, the U.S government has spent millions of dollars in efforts to exterminate the Apache people. The only tribe in which the government spent more money to wage warfare was against the Comanche.

Attempts were made in 1871 to conduct ”peace mission” by emissaries sent from Washington. Both Colyer and Gen. O.O. Howard, a one –armed, bible toting Christian visited with various bands of Apache. Their efforts were vigorously slandered by the” Tucson ring”, an organized group of local businessmen who opposed peace in the region. Their reasons were several and selfish. First of all, their army contracts were very inscriptive. As long as the government supplied rations to Indians dependent on the government, the many corrupt agents and contractors were amassing great wealth. Peace World means the transfer of troops and along with them the loss of business contracts with the government. Also, Apache land was valuable for mining, forming, and ranching by whites. The concept of the Apache people being self-sustaining was ridiculed and the newspapers of the day played up the fears of the people.
Pressure was put on Washington to stop such efforts and to remove even the peaceable from their homes and crops and relocate them to miserable land that no white man wanted.

The policy of concentrating at San Carols various Apache bands often hostel toward each other was begun in 1872 to “save money in the cost of admonition.” This was resisted by the Apache. The San Carlos Apache Indian reservation was created by executive order on December 14, 1872. Continued and unsuccessful efforts were made to settle the scattered bands thereon in what can be described as concentration camp condition. In 1874, the control of the reservation passed from the war department to the to the Indian bureaus. Concentrated on this reservation were parts of the bands of coyote, Chirichua, san Carlos, Tonto, Yuma, and Yavapai or Mohave apaches, august 8, 1874, marked the arrival of john chum at san carols. His adventures are retold in the book, Apache agent written by woods worth clam. The 22 year old served as Apache agent until July of 1877. In the spring of 1877, john clam and 80 men at client, New Mexico, in warm spring’s Apache country captured Geronimo. This was the first and only time he was ever captured. After a brief an incarceration, Geronimo was released and went to Mexico again to roam from 1878 to 1880. By February of 1875, 1500 Yavapai and Tontos at fort Verde were moved to San Carlos resulting in 4000 Apache crowded onto land that originally had been for 800. In May of 1876, additional apaches were brought to san carols from the chiricahua reservation after the U.S. government reneged on its commitment to a reservation for the tribe. This took place two years after
the death of their chief, Cochise (June 8, 1874). Cochise and his people had been given a reservation in exchange for having kept their word to remain peaceful. 325 chiricahua Apache were removed to san Carlos of the balance of the tribe who fled from the government soldiers 400 escaped to Mexico and 140 fled to join the warm springs band in new Mexico. The conditions and morale at the San Carlos agency further deteriorated. The agency was described by an Apache in the 1880 to have "consisted of a few adobe buildings situated on the gravelly flat between the two streams, with a few scraggly cottonwoods offering the only shade in a place where the temperature often reached 110 degrees or higher. Dust storms were common the year round and in all seasons except the summer. The locality swarmed with flies, mosquitoes, gnats, and other pesky insects. The place was almost uninhabitable, but we had to stay there. The only source of contentment that we had was that we were untroubled by the attacks of enemies, and that the government did feed us after a fashion. Quite a bit of strong language, both in official reports and in official reports and in later reminiscences, has been used by army officers concerning the way we were cheated out of our rations by unscrupulous or careless agents.

During he embarked upon a strategy of warfare that would ultimately result in the final subjugation of the Apache renegades. He believed that Apachees enlisted as scouts could best wage warfare against renegades. He commenced with his plan by enlisting 44 White Mountain and cubicle apaches in the army. With Apache scouts armed and leading the way crook stepped up efforts in this region against those who continued to resist. On December 28,
1872 seventy-five Yavapai Apache were killed at skull [or skeleton] cave which is located near the present day canyon lake. The remainder of the band of 2300 apaches surrendered at camp Verde.

On August 30, 1881, the battle of Cibeque took place. Military authorities had ordered the cavalry under the command of col. Carr to arrest a medicine man named Nakaidoclini who practiced ceremonies that were designed to resurrect the dead. When he failed to accomplish the feat as promised, he blamed the white’s promised; he blamed the white’s presence for holding the feed of the dead down. Ashe was placed under arrest, shots were fired. In the battle, the medicine man, some of his followers, and eight troopers were killed. This was the largest number of U.S. troops lost in a single battle with the Apache. It was also the only time that Apache scouts in the service of the army turned agents their superiors in battle. The Apache’s attacked Fort Apache on September 1. It is the only instance that the fort was ever attacked. Amidst the unrest, Geronimo made his first break from the reservation in September of 1881.

Following an Apache attack on the mining town of Mc. Millanville located north of globe, the battle of big dry wash took place on July 17, 1882. This was the final battle between Indian and soldier on Arizona soil. It resulted in the death of 22 Apache and the surrender of the rest. The years 1882-1889 are known as the Geronimo campaigns. In September of 1882, crook returned to Arizona having been absent since 1875 when he been transferred north to fight the Sioux. In March of 1883, news of deprivation by chatty in Mexico
were reported. Peaches September from the renegades and returned to the reservation. He agreed to lead crook into the sierra Madre to help capture the renegades. On May 1, 1883, the sierra expedition commenced as general crook campaigned with 327 men, of whom 45 were cavalry and 193 were Apache scouts. Nine Apache were killed in battle, by June 325 of 350 renegades returned to the reservation voluntarily. In January, 1884, chatted surrendered and 285 prisoners were taken to the reservation. 550 Apache were eventually settled at turkey creek 17 miles southwest of fort Apache. This group included Geronimo who returned to join them in March where he stayed peaceably until May of 1885. When he broke from turkey creek, Geronimo is quoted to have said, “I am weary of being cheated, of being treated like a dog. All the promises given to me have turned out to be lies. I am weary of seining my people hungry and sick.” He left the reservation the second time along with niche, Chihuahua, nana, mangos, and about 35- 40 warriors and 80-90 women and children. They reportedly killed 76 men, women, and children. U.S. government deployed five thousand soldiers, which at the time represented one fourth of the entire U.S. army, to pursue Geronimo’s group which sometimes consisted of as few as 16 warriors, 12 women, and 6 children. In addition there were 3000 Mexican soldiers pursuing Geronimo south of the border. During the years 1885 -1886, it is reported that there were ninety-five casualties among U.S. Army soldiers and territorial citizens. Geronimo’s losses were thirteen, few if any were directly due to army action. The Apache was able to live off the land. Having knowledge of the ancient trails, water holes,
and springs, they struck unannounced and retreated leaving no trail. The Apache thought nothing of riding or running 75-100 miles in a day. A stolen horse might be redden to exhaustion and then butchered and eaten (”meals on wheels”). On March 25, 1886, general crook’s persistent pursuit was rewarded with a meeting with Geronimoat canon Delosembeds. On March 27, Geronimo agreed to surrender, but on the 28th, he got drunk and fled. Disgusted amidst criticism of his methods from his superiors and the press, crook sent in his resignation on April 1. General miles were then appointed to replace crook. The governor of Sonora claimed that in the last 5 months of Geronimo’s career, his band of 16 warriors on slaughtered 500-600 Mexicans. The constant pressure of troops in the field guided by Apache scouts ultimately led to the surrender of the remaining renegade bands. Chihuahua’s band was taken in the fall and sent to fort Marion in St. Augustine, Florida. This was the first of three groups shipped east. On September 4, Geronimo and his renegades surrendered at skeleton canyon believing general miles’ promise that they were to be reunited with family in 5 days. They were taken to fort Bowie, and then on September 8, they were shipped by train to San Antonio, taxis. After being held in prison there for several month, they were shipped on to Florida arriving on April 13, 1886, this was the second group of apaches shipped out. A third group of Apache was also shipped east. Among them were the faithful scouts that had served the U.S. army in Geronimo. The commander at fort Apache gave the order to take the belts ammunition and guns away from the faithful scouts. After being confined in the stable, they were taken by wagons to the
train at Holbrook, a two to three day trip. They were shipped by train to join the others at fort moron. It has been said that the Chiricahua were punished as no other U.S. Indians have been. These men, women, and children were held captive for 27 years in Florida (1860-1887), and then album (1887-1894), and then at fort sill in Oklahoma (1894-1913) as prisoners of war by our government. Geronimo died in 1909 at 85 years of age. In 1913, most of the Chiricahua (187) were allowed to move to the Mescalero Apache reservation in New Mexico eighty-four remained at fort sill to farm.

With hostilities mostly diminished, the period known as the reservation era had begun and continues today. The original purpose of the reservation was to isolate Indians from whites and not whites from Indians; mining and ranching interests encroached continually while the established borders of the reservation decreased repeatedly. The bureau of Indian affairs was established borders of the reservation decreased repeatedly. The bureau of affairs was established as part of the war department in 1824 and transferred to the department of the interior in 1849. A system of ‘‘ward ship’’ was established treating the Indian as immature children needing paternalistic oversight. The Apache culture as an interpedently society continued within the reservation, though not as the hunter- gatherers they once had been. The welfare system was forced on the Apache at gunpoint. Food, blankets, and rations were provided to create a perpetual dependency upon the government and thereby eliminate the threat they once posed to the government’s progress and interests.
The Apache initially resisted the government plan of subjugation during the early years by conforming during the winter months amidst a season of scarcity only to begin once again their raiding in the spring. Ultimately, conformity had to come even if agreement in heart did not their fate was sealed. They would have to submit, to be treated like children, and to forget the dignity, honor, and pride they once knew. To leave their confinement to live off the land as had been done for centuries would result in again being hunted down and killed. The Apache once again relied on their great ability to adapt. As part of grant’s peace policy, missionaries were assigned by the government to oversee and bring civilization to the Indian reservations. The Dutch reformed church and Presbyterians were initially assigned to oversee most of the tribes of the southwest with other denominations being invited to participate as well. They had a daunting task in educating the apaches. In 1892, the government made it compulsory that all Indian children attend schools. Distances many mission societies and usually required boarding because of distances. Many mission societies received $85 for each Indian child they enrolled. In 1896, the government issued an order that all male Indians would wear their hair short like Anglo men. From 1900 to 1934, by order of the president, it was compulsory that all Indians attend Christian religious services. These forced changes were unwelcome and resented. The world that the Indian people had once known was disappearing faster than they could comprehend. The year, 1895, brought the coming of the eastern Arizona railway company. This provided a 30 years agreement giving San Carlos apaches free rail travel.
In 1901, giving in to outside pressure, the Apache leased their land to non-
Indian cattle operations. The two biggest outfits were the Chiricahua and the
double circle ranch. This agreement lasted until the 1930’s. The apaches began
cattle ranching in 1910 with 500 head and became quite successful. They
became known as the Southwest’s ’’cowboy Indians.’’ In 1902, a U.S. Supreme
Court decision determined that congress had the inherent right to unilaterally
break any treaty the government signed with any American Indian tribe. In
1924, congress passed a law finally making Indians citizens of the United
States. This was the first year that Indians were allowed to vote in federal
elections. In 1948, American Indians in Arizona for the first time were given
the right to vote in state elections, but only if they were literate in English. The
language provision was changed in 1970.

During the years, 1927-1930, Coolidge dam was constructed creating
San Carlos Lake. Originally, the San Carlos agency buildings were located at
the junction of the Gila and San Carlos Rivers and consisted of the old
buildings of the military post. This location was abandoned in 1929 since the
entire acreage was within the San Carlos reservoir site now known as Coolidge
dam and the San Carlos Lake. The agency was re-established at rice where a
boarding school had been started in 1900. The name ’’rice’’ was officially
changed to ’’san Carlos’’ in 1929. In 1934, the Indian reorganization act
brought about the present system of tribal government. In 1950, the privileges
of social security were extended to Indians. By the 1950’s, traditional housing
for the most part has been replaced by more modern housing. Through adapting
to amenities of the white man’s way of life, the Apache have regained resistant and individualistic. Proud of their heritage, the Apache are still reluctant to accept the non-Indian way of life, particularly if it is pushed on them. They live in two worlds. They want to pick and choose their participation in both of these worlds on their own terms. The Apache were the last Indian people in North America to give up the traditional pattern of life and accept supervision by military and civil authorities. They have had to adjust in two generations from a simple economy based on a semi-nomadic way of life to the complicated economy of modern America. They have sought to make this transition without the educational advantages afforded those living off the reservation.

The Apache nation is one of 293 reservations in U.S. it is a country within a country, maintaining a sovereign nation status as a tribe government with oversight by the bureau of Indian affairs. The bureau of Indian affairs, composed of bureaucrats, continues to among the American Indian. Only 10/of funds designated for Indian shandled by the B.I.A. actually reaches the Indian people. James watt, secretary of the interior under President Reagan, said that the reservation system today represents the end results of socialism. Economically and socially, Native Americans are at the bottom of almost any statistical report. They have one of the highest birthrates in the nation yet, they are twice as likely to die of murder, six times as likely to die from suicide. Unemployment on much reservation is over 60%. In spite of the obstacles, the Apaches are survivors. Although they are a people isolated by cultural, linguistically, illiteracy, geographical, and by their tribal and clan diversity,
they continue to face the challenges of life as they have historically....with a warrior’s spirit!

**DEVELOPMENT OF RESERVATION POLICY IN THE PRE-INDEPENDENCE PERIOD**

The cast system Hindu society is divided into four Varna, or classes, a convention which had its origins in the rig Veda, the first and most important set of hymns are the Brahmins, or priests, followed by the Kshatriyas, or warriors. The Vaisyas, the farers and artisans, constitute the third class. At the bottom are the Shudras, the class responsible for serving the three higher groups. Finally, the untouchables fall completely outside of this system. It is for this reason that the untouchables have also been termed varn ("no class"). Jati, or caste, is a second factor specifying rank in the Hindu social hierarchy. Jatis are roughly determined by occupation. Often region-specific, they are more precise than the sweeping Varnasystem which is common across India and can be divided further into sub castes and sub-sub castes. This is also the case among untouchables. Andre Beteille defines caste as "a small and named group of persons characterized by endogamy, hereditary membership, and a specific style of life which sometimes includes the pursuit by tradition of a particular occupation and is usually associated with a more or less distinct ritual status in a hierarchical system." Jatis in the three highest Varna’s in the hierarchy-Brahmins, Kshatriyas, and Vaisyas-are considered "twice-born" accord India to Hindu scripture, meaning they are allowed to participate in Hindu ceremonies and are considered more "pure" than the Sudras and "
polluting” untouchables. This concept of pollution versus purity governs the interaction between members of different castes. The touch of an untouchable is considered defiling to an upper-caste Hindu. In southern India, where caste prejudice has been historically most severe, even the sight of an untouchable was considered polluting. Untouchables usually handled “impure” tasks such as work involving human waste and dead animals. As a result, until reforms began in the 19th century, untouchables were barred from entering temples, drawing water from upper–caste wells, and all social interaction with strictly imposed and violators were severely punished; some were even killed. Despite constitutional prohibitions and laws, most recently the scheduled castes and schedules continue today, particularly in rural in areas of India.

Accounts of caste–driven abuses continually appear in western media and surely affect foreigners’ perception of India. American economist Thomas well drew on a 1978 case in which an untouchable girl had her ears cut off for drowning water from an upper–caste well in one of his books. More recent examples include dalit students at a government school in Rajasthan who were punished for asking to drink water from a pitcher used by higher caste students and a dalit in Punjab who was murdered by “affluence put Hindu youths” after his dog ran into a Hindu temple. In its latest published report, the government of India’s national commission for scheduled castes and tribes states that “....even after 50 years of independence untouchability has not been abolished as provided in article 17 of the constitution & incidents continued to be reported.’ for 1997, the commission lists 1, 157 ” registered cases of abuse
of untouchables and tribal. An independent overview is provided annually by the U.S. department of state in its annual report to congress on worldwide human rights practices. For India in 2001, the department commented, inter alia, that.

Dalits are among the poorest of citizens; generally do not own land, and often are illiterate. They face significant discrimination despite the laws that exist to protect them, and often are prohibited from using the same wells and from attending the same temples as higher caste Hindus, and from marrying persons from higher castes. In addition they face segregation in housing, in land ownership, on roads, and a buses. Dalits tend to be malnourished, lack access to health care, work in poor condition, and face continuing and severe social ostracism the scheduled castes and scheduled Tribes (prevention of Atrocities) Act lists offenses against disadvantages persons and provides for stiff pintails’ for offenders. However, this act has only a modest effect in curbing abuse. Under the act 996 cases were field in Tamil Nadu and 1254 cases in Karnataka in 2000.Human rights NGO’s allege that caste violence is on the increase Inter-caste violence claim shundreds of lives annually; it was especially pronounced in Uttar Pradesh, Bihar, Rajasthan, Madhya Pradesh, Tamil Nadu and Andhra Pradesh.

In addition to specifying an economic and social role, caste is also accompanied by certain popularly head generalizations./Brahmins, for instance, are often believed to be fair-skinned, sharp-nosed, and having more features ,”refined” features, consistent with their Aryan roots. Untouchables, on the
other hand are commonly heed to be dark-skinned and poisoning coarse features. Beteilles has pointed out that lighter skin color has a higher social value making Brahmins Highly Conscious of their appearance.

A dark-skinned Brahmin girl, for example, is a source of anxiety for her parents since the task of finding a husband is made harder. Matrimonial advertisement, a staple in Indian Newspapers, are full of families seeking "whitish" brides for their sons nevertheless, there is increasing social mobility, especially in India’s urban areas. Some untouchables and Sudras have tried to move up in the hierarchy by adopting customs of upper castes, a process labeled Sanskritization. Others have attempted to escape the system entirely by converting to Buddhism or Christianity. The prominent dalit politician and lawyer, Bhimarao Ramji Ambedkar (1891-1956), who saw the demolition of the caste system as necessary for the emancipation of Indian dalits to convert to Buddhism at the end of his life. Over a time significance numbers, although only a tiny portion of India Dalits have followed his example; in November 2001, thousands of untouchables participated in a mass conversion to Buddhism in Delhi

**Movement for Reservation**

British and other Indian leaders soon followed suit, spurred on party by reports of discrimination against Indians in South Africa. Thus, in the 1880s, British officials set up scholarships, special schools, and other programs to benefit the depressed classes. Forward-thinking Maharajas (princes) in "native" states like Baroda, Kolhapur, and Travancore, which were not under
direct British administration, established similar initiatives. Ambedkar, from
the Mahar caste of Maharashtra, was one beneficiary. The Mahars had a long
association with the British-organized Indian army, in which Ambedkar’s
father and grandfather had served. One result was that Ambedkar was able to
attend government primary and secondary schools. The maharaja of Baroda,
recognizing university in New York, where Ambedkar obtained a Ph.D. in
economics, and later at London University, where he earned a D. Sc. And
entrance to the bar from grey’s inn. As early as 1858, the government of
Bombay presidency, which included today’s Maharashtra, declared that”’all
schools maintained at the sole cost of government shall be open to all classes of
its subjects without discrimination. ’”although a 1915 press note revealed that
this policy was not being enforced-in one case, a Mahars boy was not allowed
to enter the schoolroom, but was relegated to the veranda- the Bombay
government maintained its position on the issue, and in 1923, announced a
resolution cutting off aid to discrimination against groups of citizens on
grounds of race, religion, language, or national origin has long been a problem
with which societies have grappled. Religion, over time, has been a frequent
issue, with continuing tensions in Northern Ireland and in Bosnia being but two
recent and still smoldering examples. Race- based discrimination in the united
states has a long history beginning with evictions of native Americans by
European colonists eager for land and other natural resources and the
importation of African slaves to work the land. While the framers of the U.S
constitution papered over slavery in 1787, it was already a moral issue
troubling national leaders, including some southern slave owners like Washington and Jefferson. On his last political mission, the aging Benjamin Franklin lobbied the first new congress to outlaw slavery.

Other initiatives followed including the 1943 Bombay harridan temple entry act and the 1947 Bombay harridan (removal of civil disabilities) act. In the united provinces, now Uttar Pradesh, the 1947, united provinces removal of social disabilities act was put in force. In what is now Kerala, the maharaja of Travancore announced the temple entry proclamation ” in 1936, in what has been called a “pioneer [effort] in the field of reforms relating to the eradication of untouchability before independence.” Stating that ”none of our Hindu subjects should, by reason of birth or caste or community, be denied the consolation and solace of the Hindu faith” the maharaja declared the removal of all bars on those denied entry to temples controlled by the Travancore government. Other measures affecting what would become the present state of Kerala included the 1938 madras removal of civil disabilities act and the 1950 Travancore- cochin temple entry (removal of disabilities)act.

The subject of reservations is a vast one. Even in terms of a historical account of reservation in India, it would be impossible to cover most of its aspects in the space of one paper. This article, therefore, provides brief entry – points into some of the more significant historical and legal moments concerning the development of a reservations policy in India, all of which require much more attention and analysis. A great deal has been written against reservations policies since the acceptance of the mandal commission report in
1991 in favor of reservation in higher education and government services for the other backward classes of India. Very little has been written by the beneficiaries of reservations, whether in book form or in the form of articles in the national press. Those who are vociferous and loud in their criticism of reservation invariably belong to the dominant group, who have been enjoying the benefits of if not a monopoly over, education, wealth, land and public services. On the other hand, the worst victims of the condemnation, persecution and exploitation of contemporary society have been the Shudras, Dalits (untouchables, unsealed and unapproachable) and women. There is a difference between the bird’s point of view and the worm’s point of view. There are many scholars and intellectuals in India whose vision get easily stigmatized by phrases and borrowed from the west and other lands. Writers belonging to the Hindu upper castes- not Muslims, Christians or Buddhists – have often asserted that it was the British who introduced the policy of ’divide and rule’ into India. The phrase ’divide and rule’ was in fact originally deployed by the dominating classes of Rome who conquered a large portion of the world and had to devise ways and means to maintain their empire and supremacy. But if we seriously and earnestly study the history of man, the principle of divide and rule was really devised by the Brahmins in India who framed laws and rules in the name of dharma and Brahma to divide society vertically and horizontally and exploit large numbers of people- poor, deprived, ignorant and divided- so that a few on top may continue to enjoy the good things of life- power, prestige, privileges. Reservation were not introduce, as some hindu writers have
asserted, so that the British could ‘divide and rule’ Indians. The reservation or quota system was introduced in Malta before it was even mentioned in India. Yugoslavia had five nationalities and six linguistic groups. Power had to be shared and a kind of gotra system was established to keep the country united. Americans, whether they admit it or not, were influenced by the Indian experiment and ‘affirmative action’ was introduced in the 1960s with a view to giving a share to the discrimination – African-Americans, native Americans and other ethnic minorities. Other countries of Europe and America including Great Britain are now thinking along the lines of some reservation or affirmative action for ethnic and other minorities who are victims of discrimination by the dominating group. In the Indian context, reservations were introduced during the last decades of the 19th century at a time when the subcontinent could be broadly divided according to two main forms of governance- British India and the 600 princely states. Some of these princely states were progressive and eager to modernize through the promotion of education and industry; and by maintaining unity. Among their own people, Mysore in south India and Baroda and Kolhapur in western India took considerable interest in the awakening and advancement of the minorities and deprived section of society. It should not surprise us that the very first records of implementing reservations policies are from these princely states.

British India was facing problems right from the 18th century when Lord Cornwallis took over as governor general in 1786. The east India Company was reeking with corruption. Administrators often find scapegoats
and Cornwallis was no exception: he blamed the Indies for maladministration and inefficiency which resulted in large losses of revenue. Cornwallis introduced certain reforms and closed the doors employment for the Indians, except in the lower ranks of administration scions of upper castes and affluent families turned to other professions, especially the profession of law. Another event which affected Indians in the services was the introduction of English as the official language by Lord Macaulay. It was decided in the council with lord Macaulay as law minister that while Madras as and Sanskrit schools would be allowed to function, official business was to be conducted in English. ’’the cause of English was still further advanced by the regulation introduced by the first lord herdng that all public services were to filled by an open competition examination held by the council (the successor of the committee of public instruction), preference being given to the knowledge of English. Virtually, English education was made the only passport to higher appointments availed to the Indians, and hence its popularity and rapid progress were equally assured’’ (Mazumdar, an Advanced History of India: 818). While the benefits of English education were reaped by members of affluent and newly emerging middle class people, the masses remained ignorant and backward. Brahmins in the madras presidency in the English language within it and occupied most of the posts available in the administration. Brahmins in madras comprising barely 3 per cent of the total population occupied more than 80 per cent of the posts. In the princely state of Mysore the Tamil Brahmins monopolized all the jobs. Kannadiga Brahmins had a very small share in public services. The
maharaja of Mysore was well advised by his ministers and the resident and some reforms were introduced with a view to giving a larger share to the Kannadiga Brahmins, Vokkaligas and Lingayats beside the untouchable castes and the Muslims. Reservation was thus introduced in 1918 in favor of a number of castes and communities that had little share in the administration. The introduction of English as the official language antagonized the Muslims, who perhaps unwisely decided not to learn the language of the infidels. It was through the efforts of the famous Muslim leader Syed Ahmed khan that education was given prominence and schools opened. As the largest religious minority, Muslims had a grievance that they had very little share in the administration of the country. The British had also changed their attitude towards them. Upper caste Hindus, on the other hand, were taking advantage of the educational facilities provided by the British as well as Christian mission in the bureaucracy, Muslims, however, appreciated the importance of prominent persons led Agha khan, leader of the Ismailia sect, waited upon the viceroy and presented a memorandum demanding a share in the administration in proportion to their population.

The viceroy gave it sympathetic consideration and provisions were made in the government of India acts of 1909 and 1919 granting the Muslims due share and other facilities. The untouchables—or the depressed classes as they were then called—had joined the presidency armies and fought battles under the command of British officers. They had contributed a great deal towards the creation of the British Empire. In the army, untouchable soldiers
got their first opportunity to learn to read and write and were also exposed to new ideas. Untouchables also worked as camp-followers and domestic servants-as cooks, butlers, bearers, sweepers, gardener has’ and so on –for British families in their cantonments. Of soldiers of untouchable origin in the Bengal army. They however, continued to be enlisted in presidency armies of Bombay and madras. The British changed their recruitment policies according to their political needs. Christian missionaries contributed a great deal towards awakening the untouchables and promoting literacy, in spite of discouragement by the British officers, many of whom thought that missionary work was a nuisance. Some of them changed than their attitude later on .lbotson, the famous census commissioner, wrote ’’untouchables are politically not important’’ this was because they were asking for conscious and facilities for their upliftment and had not organized themselves as a political force. It was only with the arrival of Ambedkar that they acquired a leader of stature and education who could also make a political difference.

**Provisions of communal award**

The question of reservation was also discussed in round table conferences and provisions were made in the communal award of 1935 in spite of opposition by Mahatma Gandhi. Seats were reserved in the legislature in favor of Mohammedans, Sikhs, Marathas, Europeans, Parsis, Anglo-Indians, and Christians. As regards the depressed classes the following pro-vision was made: members of the depressed classes’ qualified to vote will vote in a general constituency. In view of the fact that for a considerable period these
classes would be unlikely by this means alone, to secure any adequate from special constituencies in which only members of the ’depressed classes’ electorally qualified will be en-titled to vote. Any person voting in such a special constituency will, as stated above be also entitled to vote in a general constituency. It is intended that then constituencies should be formed in selected areas where the depressed classes are most numerous, and that except in madras, they should not cover the whole area of the province. Mahatma Gandhi saw a danger to Hinduism in these specific provisions of communal award in favour of the most deprived and disadvantaged section of society and threatened to go on a fast unto death. Under this pressure an agreement was signed between the Hindu leaders and the leaders of the depressed classes to save the life of Mahatma Gandhi. This agreement is known as the Poona pact, and its pro-visions included the following

(1) There shall be seats reserved for the depressed classes out of the general electorate seats in the provincial legislatures as in table.

<table>
<thead>
<tr>
<th>S.No</th>
<th>Provinces</th>
<th>Reserved seats</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madras</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Bombay with Sindh</td>
<td>15</td>
</tr>
<tr>
<td>3</td>
<td>Punjab</td>
<td>8</td>
</tr>
<tr>
<td>4</td>
<td>Bihar and Orissa</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>Central province</td>
<td>20</td>
</tr>
<tr>
<td>6</td>
<td>Assam</td>
<td>7</td>
</tr>
<tr>
<td>7</td>
<td>Bengal</td>
<td>30</td>
</tr>
<tr>
<td>8</td>
<td>United province</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>148</strong></td>
</tr>
</tbody>
</table>
(2) election to these seats shall be by joint electorates, subject however, to the
following procedures: all members of the depressed classes, registered in the
general electoral roll in a constituency will form an electoral college, which
will elect a panel of four candidates belonging to the depressed classes for each
such reserved seat, by the method of the single vote; the four persons getting
the highest number of vote in such primary election shall be candidates for
election by the general electorate. (3) representation of the depressed classes in
the central legislature shall likewise be on the principle of joint electorates and
reserved seats by the method of primary election in the manner prescribed for
in clause 2 above, for their representation in the provincial legislature. As
regards the share in the administration, the following provision were made in
the Poona pact: there shall be no disabilities attaching to any one on the ground
of his being a member of the depressed classes in regard to any election to
local bodies, or appointment to the public services. Every Endeavour shall be
made to secure fair representation of the depressed classes in these respects
subject to such educational qualifications as may be laid down for appointment
to the public services. As against the 78 seats allotted to the depressed classes
in the state legislature, the Poona pact gave 148 seats. However, untouchables
lost the right to elect their own representatives and this right was transferred to
the hinds. The result was that those who were elected remained faithful to the
parties and leaders who adopted them as candidates and funded their election

The Poona pact had far reaching effects and obstructed their progress in
other fields also. The government issued orders regarding reservation in
services vide resolution no f 14/17-B 33 dated July 4, 1934 (gazette of India, part I July 7, 1934). Reservation in public services was pro-vided for all minorities excepting the depressed classes: 3 in regard to the depressed classes it is common ground that all reasonable steps should be taken to secure for them a fair degree of representation in the public services. The intention of the caste Hindus in this respect was formally stated in the Poona agreement of 1932 and his majesty’s government in accepting in these classes the government of India considers that no useful purpose will be served by reserving for them a definite percentage of vacancies out of the number available for Hindus as a whole, but they hope to ensure that duly qualified candidates from the depressed classes are not deprived of their opportunities of appointment merely because they cannot succeed in open competition. Ambedkar was appointed member of the viceroy’s executive council and he sub-mitted a memorandum ‘on the grievances of the scheduled castes’ detailing their grievances, and also demanding reservation in public services, scholarships and stipends for study within the country and abroad, a share in contracts, and so on. This was duly recommendations. The scheduled castes were allowed 8.5 per cent reservation in central services and other facilities for the first time in the history of India in 1942. As already mentioned earlier, under pressure from upper castes Hindus and also for political reasons the doors of the armed forces were closed to the untouchables in the early decades of the 20th century. However, the British needed more mercenary soldiers during the Second World War. People were therefore liberally enlisted in the
air force, navy and army besides in units such as supply corps, engineering units, civil pioneer force and so on. After the transfer of power in 1947, a drafting committee with Ambedkar as chairman was set up to draft the constitution of India. Some members of the constituent assembly were opposed to the provision of reservation in favour of the scheduled castes. Scheduled castes members, mostly belonging to the congress, were worried about losing reservation because Saradar Vallabhbhai Patel, president of the minority committee, was opposed to reservation. They approached Ambedkar, who in turn advised them to speak to Mahatma Gandhi, and remind him about the promise made in the Poona pact. Provision was made in the constitution of India for reservation in the legislature for 10 years ending in 1960. This has recently been extended up to 2010. Provision was also made for reservation in public services. This has no time limit. Surprisingly, prime ministers, political leaders and journalists have been making speeches and writing articles giving the impression that it is reservation in public services which have extend for ten years. Reservation made under article 335 read together with article 46 has no time limit prescribed under the constitution. Reservation was also made in favor of Anglo-Indians for a shorter period in view of the difficulties and disabilities peculiar to them.

**Constitutional Provisions**

Article 46 contains the provision regarding the interests of the weaker sections of society: the state shall promote with special care the education and economic interests of the weaker section of the people, and, in particular of the
scheduled castes and the scheduled tribes, and shall protect them from social injustice and all forms of exploitation. Who is a member of the scheduled castes and scheduled castes’ means such castes, races or tribes or parts of or groups in such castes, races or tribes as are deemed under article 341 to be scheduled for the purposes of this constitution. (25) ’scheduled tribes’ means such tribes or tribal communities or part or groups within such tribal communities as are deemed under article 342 to be the scheduled tribes for the purposes of the constitution. Initially, only members of the scheduled castes professing Hinduism and four castes among the Sikhs (Kabirpanthis, Ramdassias, Sikiligars and Mazhibis) were included in the list in accord with the provision made the scheduled castes order appended to the constitution. In 1956 it was extended to include all scheduled castes professing Sikhism. Ambedker revived Buddhism and started mass conversion to Buddhism in October 1956. The government of India issued orders declaring. Them ineligible to any of the concessions admissible to scheduled castes. In 1990 scheduled castes professing Buddhism were also included among the scheduled castes. There is no such restriction with regard to the people belonging to the scheduled tribes who return themselves as animists, Hindus, Christians or Buddhists. Article 14 guarantees equality: ”the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India. Article 15 concerns discrimination against any citizen on ground of religion, race, castes, sex, place of birth or any of them. Article 16 (1) guarantees equality of opportunity in of public employment etc.
Reservation in public services and educational institution were created with a view to giving a share to the members of society who had been denied opportunities in the past. This naturally antagonized that section of society who had been enjoying the monopoly of power. Immediately after the adoption of the constitution, the provision of reservation under article 16 was challenged through a write petition filed in the Madras High Court (State of Madras v/s Champakam Dorairaj, April 1951). The case came before the Supreme Court of India. It was held that the communal government order of the Madras government fixing the proportion of students of each community that could be admitted to state education institution was ultra-virus under article 29(2) (which states that no citizen shall be denied admission into any educational institution maintained by or receiving aid from the state on grounds only of religion, race, caste, or language) and was not saved by the provision of article 16. There was considerable protest in the southern state as the result of which the constitution was amended for the first time, and clause 15(4) added: article 15(4): not giving in this article or in clause(2) of article 29 shall prevent that the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and scheduled tribes. Those who are opposed to reservation in public services have challenged all orders issued by the government under article 15 (1) or under article 16. Article 226 (on the enforcement of fundamental rights by a high court) or article 32 (concerning moving fundamental rights before the Supreme Court) are invoked and writ petition are filed before the high court.
Sometimes the government comes before the Supreme Court, and sometimes it is the petitioners. If they feel aggrieved, who do so? Judicial process has routine land effectively been used to obstruct the progress or to delay the implementation of reservation orders. Post-independence India has witnessed many landmark cases which have affected the administration as well as interests of the scheduled castes, scheduled tribes and other backward classes. In the famous case of Balaji versus Mysore state in 1962, reservation orders were challenged on the ground that the lists of backward classes were prepared only on the basis of caste and that this was unconstitutional. The Supreme Court interpreted the Balaji case somewhat differently. It was pointed out that two principals were prominent from the observation in Balaji’s case namely (1) ’the caste of a group of citizen may be a relevant circumstance in ascertain their social backwardness’ and (2) though it is a relevant factor to determine the social backwardness of the citizens, it cannot be the sole or dominant test. In other land mark case, namely, Jayashree versus state of Kerala (1976), the Supreme Court accepted the Kerala High court that economic backwardness plays a part in social and educational backwardness. In the Thomas case ((state of Kerala versus N H Thomas 1976) the Supreme Court upheld caste based reservation. The Supreme Court also observed that the aim of the constitution is to eliminate caste from the affairs of the state. Yet certain backward castes have to be recognized and classified for compensatory measures so that caste can be abolished ultimately. The implementation of the recommendations of the Mandal commission was challenged and opposed not only by angry
students belonging to the Hindu upper castes, but also by the Supreme Court bar association. A writ petition was filed in the name of Indra Sawhney, one of the practicing advocates of the Supreme Court.

Were these pre-independence efforts to uplift the depressed classes driven by simple altruism and the desire to correct past injustices? Or were political interests what motivated British and Indian to act. While one cannot deny that leaders of such as Ganghiji certainly were sincere in seeking to improve the plight of the "Harijans" and weaker section of the society, the scholars have urged that political influence and continues today to drive the advocacy of reservation and special provision for Depressed classes. Suma Chitins, for example, has urged that the British saw these issues as useful against Indian independence seekers. Missionaries saw the depressed classes as especially amenable to their proselytizing efforts. The congress party, the dominant Indian party at that time, sought to keep the depressed classes in its fold to prevent political fragmentation of the Independence movement and to counterbalance the Muslim League, especially in "mixed" provinces like Bengal and the Punjab. Nevertheless, congress interest was relatively late in coming. Chitins points out that the congress party interest in the welfare of the depressed classes did not emerge until 1917, when Gandhiji made it one of the main planks of the party.

Motivation for the study

Since the researcher is a social worker student and been closely associated with the society and working in the comities it was found to be
selected such topic for the study. Even to study the reservation for the SC and STs is given for what reason to quote one example. There was a proportion of employment opportunity to the SC were to lagging beyond before the introduction of reservation policy. According to data in the year 1981 in Gujarat university out of 109 professors only one SC professor was there, among 269 assistant professor only 5 were from SC community and out of 737 lecturers only 24 were from the SC communities. So to study the condition of the SC and STs in all sphere of life is essential and to know what are the change has been taken place after the introduction of reservation to them. So that it is important to undertake the research for the betterment of the society.

**Aims and objectives of the study**

- To focus the impact of reservation and its development.
- To study the socio-economic and educational status of SCs.
- To study the whether the SCs were properly utilizing the reservation facilities.
- To study how the reservation helps scheduled castes to overcome from social inequalities
- To identify the impact of reservation on the economic development of scheduled caste.
- To know how reservation helps scheduled cast people to attain education status.
- To know how people utilize reservation facility to attain their basic needs.
- To know the how for reservation provided by the constitution of India is providing justice to the people of the society.
- To study how reservation is providing fraternity, equality and brother hood to the down trodden people.
Hypothesis of the study

The following hypothesis were formulated with the help of available source materials, they are as follows.

i. If the constitution of the India does not provide reservation to scheduled castes people means, what will be the social condition of SC’s.

ii. If the constitution of India does not provide reservation to scheduled caste people means, what will be the economic condition of SC’s.

iii. If the constitution of India does not provides reservation to scheduled caste people means, what will be the educational condition of SC’s.

iv. Reservation is essential for the socio-economic development of SC’s.

v. Reservation provided the special benefits to SC’s.

vi. Overall development of SC’s is depending on the government providing reservation under the constitution of India.