Chapter II

REVIEW OF LITERATURE
Review of earlier research studies on the status of scheduled castes and contribution of different factors responsible for their status improvement is essential to formulate an appropriate perspective for any further study. It is of vital significance in any study in order to collect up-to-date information about what has been thought and done in that particular area. Several studies, on the implementation of reservations and its impact on scheduled castes and the other policies adopted by the Government to develop the scheduled castes confined to one or two aspects and only to some regions of a State or a Country. As no study is likely to be absolutely completed, the available literature will not help to broaden the scope and nature of successive research. Therefore, the present study is taken up to bridge this gap. In this chapter an attempt has been made to synthesize the findings of the earlier studies on the evaluation of socio-economic conditions, impact of reservations and various government programmes for improving the status of scheduled castes.

George Rosen (1966)\(^1\) in his study stated that the scheduled castes have gained by the reservations of seats in schools, colleges, and professional and technical institutions and reservations of jobs. Further, the number of scheduled caste members in government employment has risen, though the number is still well below the proportions reserved. The scheduled castes are still, in general, in the lowest economic position when compared to any other caste group(s).

Bhagwan Das (1969)\(^2\) in his book stated that Dr. B.R. Ambedkar drew attention to the fact that the scheduled castes were not able to prosecute their persecutors for want of economic and financial means. Consequently they had to compromise with the Hindu offenders. The law remained a dead letter because those in whose favour it was enacted were unable to put it in action and offenders were able to silence the victim. The guilty parties by
compounding the offence with payment of a small sum were able to get away and could continue harassing the untouchables and untouchability would never end.

Lynch (1969)\(^3\) in his study analysed the process of social mobility and change among a Scheduled Caste Community, namely, Jatavas in Agra city of India. In his study he revealed that Arya Samaj movement stimulated the Jatavas to acquire education and sanskritic symbols, rotes and beliefs to improve their social status. A few rich Jatavs started opening cotton mills, shoe industry. Then they started identifying themselves with upper castes to improve their ritual status in the society.

Suma Chitnis (1972)\(^4\) in his study stated that programmes for the betterment of the status of the Scheduled Castes have concentrated heavily on their education. Laws against untouchability and against discrimination by caste and the reservation of admission in educational institutions and in employment are, between them, expected to clear the ground for the equality of the Scheduled Castes. More specifically, education has been viewed as the instrument through which members of the Scheduled Castes can be equipped for a social structure in which status is determined, not by ascription but by individual achievement and worth. While the purpose behind the generous provision of educational facilities for the Scheduled Castes is clear and well-reasoned, the approach is naive in its assumptions, viz, (a) that the facilities provided would be optimally and equitably used; (b) that given the opportunity for school and college education, members of the Scheduled Castes would measure up on par with those who are backed by a tradition of formal education; and, (c) that the policy of reservations would best serve the attainment of equality for the Scheduled Castes. He found that these assumptions are unrealistic and educational programmes based on them have led to the perpetuation of old inequalities and the creation of some new ones.
Dubey and Usha Mathur (1972) in their study discussed the public policy provisions responsible for the creation of ameliorative programmes for the scheduled castes and the anomalies in the administrative structure responsible for the implementation of the programme. In their study they stated that in terms of residence, housing and health conditions, the situation of scheduled castes is precarious. First, there are many people belonging to scheduled castes who are too poor to own any property and therefore have to live and build their dwellings on land belonging to large landowners who engage them as agricultural labourers. This makes it difficult for them to change their jobs or the district in which they live, or both in spite of various welfare programmes. Secondly, Scheduled Castes still suffer segregation with regard to place of residence and housing which gives rise to Harijan ghettos in towns and villages. The Scheduled Castes also suffer from malnutrition and ill health.

Patwardhan (1974) in her study analyzed the kind and degree of mobility among Scheduled Castes in an urban context. She found that untouchables were still facing ritual, economic and social disabilities.

Uma Ramaswamy (1974) in his study examined how far the Scheduled Castes in Andhra Pradesh have benefited from the various measures for their advancement. He found that the Scheduled Castes continue overwhelmingly in their traditional occupations in rural areas. Even in the urban areas only a fraction of the posts in the administration which are reserved for them is actually filled. Similarly, they are still steeped in illiteracy and only a small proportion of the population of school-going age actually attends school. Completion of formal education even up to the secondary level is negligible.

Kusum K. Premi (1974) made a study on the role of protective discrimination in equalisation through educational opportunities. The study found that marked progress has
been made by the Scheduled Castes in education, as is manifest from the rise in their literacy rates, enrolment co-efficients and the proportion of their numbers in Class I and II categories of jobs in Central and state services.

Uma Ramaswamy (1974)⁹ in his study examined some aspects of the historical process by which the Scheduled Castes in Andhra Pradesh - and in particular in the coastal districts of the state - have gained a sense of shared identity. His study found that conversion to Christianity helped the untouchables to register significant gains in the fields of education and employment. In terms of social and economic status there are clear differences among the Scheduled Castes. There is a well-recognised hierarchy among them. None of them are untouchable even among those that are, there are degrees of pollution. There are also religious cleavages among the Scheduled Castes. Despite these differences, however, the Scheduled Castes have been ascribed a clear identity by society and they themselves are growing aware of a shared status.

Kulkarni (1974)¹⁰ analyzed the report of the Commissioner for Scheduled Castes and Scheduled Tribes, 1971-72 and 1972-73, New Delhi, Government of India. It is found that there is considerable variation in the extent of literacy among the different communities of the Scheduled Castes and Scheduled Tribes themselves.

Sharma (1974)¹¹ opined that the Scheduled Castes are suffering not only because of imposed social and cultural disabilities but perhaps much more because of the imbalances created by the emergence of structural differentiation within them which is a consequence of the policies and plans undertaken ostensibly for their uplift and welfare. The differential treatment given to the politically weaker and sometimes to the non-preponderant groups within the Scheduled Castes is a major reason for these continuing inequalities. In his study, he analyzed the factors such as enrolment, hostels and scholarships related to the education of
the Scheduled Castes. He found that Scheduled Castes’ alarmingly backward condition is connected to the deprivation they suffer in relation to the higher status groups and to the differential treatment they receive from the power elites among themselves. Broadly, the distributive disparities affecting the Scheduled Castes are at three levels, namely, between the Scheduled Castes and the general population, between the various Scheduled Castes, and among Scheduled Castes in a particular district or area.

Kulkarni (1974)\textsuperscript{12} in his study stated that ultimate resolution for the amelioration of the untouchables is dependent in large measure upon the overall economic development of the untouchables. Dr. B.R. Ambedkar has been aware of the problem and has consistently demanded for nationalisation of land. Consequently, all the States have declared that scheduled castes will be given priority in the redistribution of land becoming available as a result of imposition of ceilings. But in actual practice very little land is given to them.

Victor S. D’Souza (1975)\textsuperscript{13} in his study found that efforts made in India to advance economic development and to reduce inequalities, while yielding small gains in economic growth have resulted in a further increase in inequalities. Knowledge about inequalities so far contributes mainly to a description of the phenomenon and very little to its explanation.

Sulabha Brahme (1975)\textsuperscript{14} in his study analyzed the impact of various schemes meant for the socio-educational and economic improvement of the scheduled castes, who are at the lowest rung of the socio-economic ladder, over the last twenty five years, i.e., since the beginning of the planning era in India in 1950 to 1975. He found that the basic problem raised by Dr. Ambedkar 25 years back, i.e., inequality and living with contradictions, has not been squarely faced. The wide inequalities which Scheduled Castes have by reason of their social and economic structure persist today. The SCs continue to work largely as agricultural labourers, with inadequate work and low wages or cultivate some inferior piece of land,
without complementary inputs. Only a few received some education. Only a few have gained from the schemes and have reached some position of social, political or economic importance, but such number is infinitesimal. He opined that the present approach of concessions and special schemes can hardly deliver more than what it contains. It is time that in 1975 one tries to take a fresh look at the problem and see the downtrodden classes get a rightful place in the socio-political-economic structure.

Dubey (1975)\(^{15}\) in his study found that highest percentage of the students going for higher education are of parents having higher literacy status as well as doing white collar jobs. His study also found that majority of the urban scheduled caste students are going for higher education when compared to the rural scheduled caste students.

Suma Chitnis (1975)\(^{16}\) in her study revealed that Scheduled Castes enrolled at schools and colleges come from privileged families, namely, literate homes. She also reveals that Scheduled Caste females who have access to higher education come from privileged families compared to their Scheduled Caste male counterparts. She further found that special programmes for the educational development of the Scheduled Castes are giving rise to new inequalities within their castes. She suggested that it would be useful to examine whether the Scheduled Castes students are economically well off as well.

Singh (1977)\(^{17}\) made a study on effects of the 20 point programme on the economic condition of the Harijans. In his study, he observed that the Harijans social condition continued to be as dismal as ever and much publicized 20-point programme too failed to improve even their economic conditions. Of the 179 villages surveyed by him, not a single one was free from one of the other of the common disabilities suffered by scheduled castes. Equal rights are a far cry. In most of the villages, Harijans are not allowed to draw water from public wells. Further, barbers’ services even are not available to Harijans. Harijans of
the only a few villages had utilized washermen’s services. It is further found that very few low caste Harijans find a place in the village panchayats. Majority of the panchayat members belong to Harijans sit a little away from the cotton matting in the panchayat office.

Hanumantha Rao (1977)\textsuperscript{18} in his work stated that structural changes taken place in the economy did not help the economic development of the Scheduled Castes. They continue to be landless and poor. Changes in technology induced some degree of growth in the rural economy, but this is mainly in the tertiary sector into which Scheduled Castes have little access.

Karuna Ahmad (1978)\textsuperscript{19} in his study examined the consequences of protective discrimination after having completed 30 years of experimentation with the policy of protective discrimination in favour of Scheduled Castes and Scheduled Tribes. In his study, he found that the impact of protective discrimination is that neither altering the criteria of distribution nor restricting the benefits of protective discrimination to elite groups will be effective. He suggested that situational constraints arose while implementing the policy of protective discrimination should be removed through an integrated programme for the dispersal of the benefits. The relationship between inequalities and facilities should be inverted so as to affect the underlying system of inherited inequalities.

Viney Kirpal (1978)\textsuperscript{20} in his study stated that the right of residence within the precincts of society was denied to the Scheduled Castes and they are treated as outcasts and untouchables for centuries at a stretch. These castes have had little contact with the world of education. Even when the British endeavoured to disseminate education among the Indian people, the Scheduled Castes were virtually denied this benefit because of the traditional prejudices of higher castes against them. He further expressed that though educational
facilities and incentives offered to the Scheduled Castes are substantial, yet the community remains educationally backward.

Hanumantha Rayappa and Deepak Grover (1979)\textsuperscript{21} in their study examined the problem of employment and unemployment among the weaker sections of the community, particularly the Scheduled Castes and Scheduled Tribes and the various attempts made by the government to improve their living and working conditions. They found that the credit needs of these weaker sections are mainly to meet household subsistence expenses, which are met by the moneylenders, traders and landlord resulting in varying degrees of bondage. Another facet of poverty among these sections is the ownership of fewer assets such as agricultural land. Not only the land holdings smaller in size and inferior in quality, the ownership of other assets too appears to be quite negligible. Their study also discussed the Sixth Plan objectives and strategies for providing employment to the Scheduled Caste and Scheduled Tribe.

Suneila Malik (1979)\textsuperscript{22} investigated the relative impacts of changing educational and occupational levels on the life-pattern of the scheduled castes by highlighting the effectiveness of developmental measures taken so far. He found that the developmental measures have aided social mobility among the scheduled castes to some extent. Still a large majority of the Scheduled Castes are not able to benefit to the fullest extent from these developmental measures due to loopholes in the implementation mechanism.

Jain (1981)\textsuperscript{23} in his study found that the Scheduled Castes have little access to education which is the poor’s most potent weapon for self-advancement. High rate of illiteracy is existed among the Scheduled Castes women, which is one of the biggest obstacles in the race against poverty. Again, only a small proportion of those who are literate have had access to higher education and the drop-out rate for economic reasons was high. He
further found that though there is an improvement in the ratio of the enrolment of the children of the scheduled castes in the schools, they are still significantly below the enrolment ratio of the general population.

Upreti and Nandini Upreti (1981) in their study compared the socio-economic conditions of high caste Brahmins and Untouchables and their inter-relationships. They found that there are somehow cordial relationship between Brahmins and untouchables. Brahmins are aware of the constitutional changes but in real life there is no threat to their superiority. Thus the constitutional provisions have failed in bringing about substantial changes in rural India. The villagers are still governed by their traditional social structure of which caste is the backbone. Though change is coming from political sphere to social sphere, it is very slow. Change is at different levels in both the communities. Older generation still insists on old model of mutual relationship in which Brahmins were supreme and were respected by untouchables, while people of younger generation in both communities are aware of the change and are trying to adjust accordingly.

Krishna Kumar (1983) study reveals that the argument that education introduces bourgeois values among the oppressed, and thereby curbs their potential for radical expression, is based on the impact of education on an extremely small minority perceived from the point of view of non-SC/ST educators; and both the tone and the substance of the claim show a wrong choice. In a society where bourgeois values have high prestige, the acceptance of such values by a few members of oppressed groups can hardly be seen as a sign of regression, unless we insist on ignoring the point of view from which the oppressed would look at their own successful brethren. What we should be worried about is not the fate of this tiny minority, but that of the vast numbers of SC and ST children who stop going to school long before the carrot of a middle class job can appear before them, and whose brief
and demeaning educational experience merely proves to them that they are what they were alleged to be. The experience of education, under prevailing curricular norms, serves to assist SC and ST children to internalise the symbols of ‘backward’ behaviour.

Santha Kumari (1983)\textsuperscript{26} in her study found that education has enabled the respondents to learn the habits of high castes like cleanliness, method of preparation of food so that this would make their food acceptable to high caste guests.

Uma Ramaswamy (1984)\textsuperscript{27} conducted a study on the progress of the Scheduled Castes in Andhra Pradesh. He stated that the policy of protective discrimination was intended to reduce the vast inequalities between the Scheduled Castes and other strata of Indian society. Its express purpose was to enable the Scheduled Castes to educate themselves and seek secular employment so that they may be free of their traditional shackles. But agriculture and employment are the two major sectors in which the Scheduled Castes are at present engaged. The policy of protective discrimination has been practised with regard to employment, whereas there are obvious difficulties in operating with a clear cut policy in agriculture. He opined that the kind of determined effort witnessed in the employment sector has not been forthcoming in agriculture.

Parvathamma and Satyanarayana (1984)\textsuperscript{28} found that more than half of the fathers of the Scheduled Caste college students were illiterates and nearly three fourths of the mothers of the students are illiterates. They found further revealed that majority of the fathers of those students work in the villages as agricultural labourers and their mothers had no occupation. Furthermore, it is found from their study that more than half of the respondents were hailed from villages.

Vakil (1985)\textsuperscript{29} in his study stated that economic, educational and political facilities have not yet reached certain Scheduled Castes and hence they are facing a precarious
condition. Unorganized nature of the Scheduled Castes, lack of leadership among them are mainly responsible for their backwardness.

Chaturvedi (1986)\textsuperscript{30} in his study found that financial condition of Scheduled Caste students enrolled in colleges was difficult. The majority of the scheduled castes college students were first generation college goers.

Kusum K. Premi (1988)\textsuperscript{31} in his study details the utilization of facilities by the scheduled castes and functioning of the training institutions. He stated that industrial training has been considered very important from the viewpoint of raising the productivity of Scheduled Castes. In his study, he found that the pattern of enrolment of Scheduled Castes in non-engineering trades differs somewhat from that of total trainees. Scheduled Castes trainees are found in much higher proportion in the cutting and tailoring trades at the cost of printing press trades and, in some cases, in stenography also. He suggested that it may be necessary to raise the amount of the stipend substantially to match it to the cost of living. Not only the amount of the stipend needs to be raised but even delay in its release will lead to be cut if the real poor from these groups are to be helped. Money should be placed at the disposal of the institution in the beginning of the academic year.

Bose and Bhadoria (1988)\textsuperscript{32} made a study in Midnapore district about their pattern of distribution among caste groups, economic sectors and six classes among agriculture and three each in industry and business sectors. In their study, they found that a large proportion of SC, ST and Muslim landless workers have to work as wage labour on the fields owned by ‘Caste Hindus’ big and medium land owners. The Caste Hindus are the most privileged, while the SC is the most deprived group. There are large number of workers belonging to SC, ST and minorities, who have to sell their labour power for wage to the ‘owners’ who
often happen to be Caste Hindus. Social, religious as well as economic discrimination prevails in the caste groups.

Sharad Patil (1989) expressed that Scheduled Castes and Scheduled Tribes form the base of the caste pyramid and both are broadly inseparable parts of the caste system. He concluded that the victory of the total Indian revolution that will abolish caste, sexual and class inequalities inextricably linked to the revolutionary mobilisation of the Scheduled Castes and Scheduled Tribes masses.

Reddy and Kaliappan (1989) in their study found that inspite of changes that have been taking place in the form of sanskritization, westernization, industrialization and modernization in Indian rural communities, the impact of these changes on the low and lower middle caste castes, namely, backward and scheduled castes, is not significant. They further noted that higher castes have been benefited by all these processes as they have got ample resources at their disposal to have an ascendancy over the others even in the changing circumstances. They found that in view of low income, landlessness, illiteracy, no or less exposure to media and lack of political contact along with low caste status, low status castes find it difficult to get access to local power politics. In terms of social reality also the low status castes would be less interested in taking part in local political activities as they lack facilitating components.

Puran Singh (1989) in his study analyzed the problems of education among Scheduled Castes. He stated that most of the problems pertaining to the education of the Scheduled Castes are of socio-economic nature. A few of these relate to their enrolment and academic performance. He further stated that the Scheduled Caste students, largely feel that the facilities provided by the governments to them are needed and satisfactory also, but they are not administered properly.
Kamble (1989)\textsuperscript{36} in his study stated that even after 33 years of independence, Scheduled Castes have very low level of education and consequently they are engaged in menial jobs which are looked down upon and have low income.

Joseph Benjamin (1991)\textsuperscript{37} in his study expressed that main problem of the Scheduled Castes is their very low status based on untouchability which suited the requirements of older politics and ideology of Hindu society operated in the name of religion. He found that most Scheduled Caste students gave up their studies due to lack of financial support from their poor parents. But some arts students pursue their higher studies in spite of financial problems by working part time to support themselves. But science students do not seem to pursue their studies in this manner. This would indicate that finance is not only the constraint. There seem to be many more constraints, particularly when it comes to studying science which would provide them access to better paid and higher status jobs. But the social system as well as cultural constraints seem to stand in their way.

Shanti Swarup Gupta (1991)\textsuperscript{38} in his study stated that more than 80 per cent Scheduled Caste people reside in villages and are mainly or partly attached with agriculture.

Raju (1992)\textsuperscript{39} in his study found that Scheduled Castes are placed at a much lower level both socially and economically when compared to the non-scheduled castes.

Ram Ahuja (1992)\textsuperscript{40} in his study revealed that even after rapid industrialization some people so influenced by the rigid restrictions of the caste system refused to work with members of other castes in the industry and remained unemployed and poor. So the first quarter of the 20\textsuperscript{th} century, thus, remained a period of culture lag.

Karuna Chanana (1993)\textsuperscript{41} in her study focuses on the growth of higher education within the framework of treatment and supportive measures for the benefit of different social
groups, namely, the Scheduled Castes, the Scheduled Tribes, minorities and women. She found that educational policy fails to achieve equity among the social groups. Further, in the multi-cultural and multi-ethnic Indian society, the parameters of gender, caste, class and region are crucial in determining access to higher education. Further, she observed that educational policies and programmes are unable to encompass the complex social reality within a single framework and are therefore unable to bridge the gap between policy and practice.

Rajiv Balakrishnan (1993) made a study on the development of scheduled castes by comparing the Scheduled Caste Hindus and the Christians of Scheduled Caste origin. He conducted his study in the two States of India, namely, Kerala and Tamil Nadu. He found that the late nineteenth century witnessed unprecedented mass conversions to Christianity from among the depressed classes of Hindu society in order to seek freedom from an oppressive status quo and a new status commensurate with their superior resources. The phenomenon was a form of protest against an inequitable Hindu social order in which the depressed castes languished at the bottom of the socio-economic spectrum. He further found that Christians of Scheduled Castes origin in Kerala were somewhat better off than Scheduled Caste Hindus. However, there are overwhelming similarities of conditions among the Scheduled Caste Hindus and Christians of Scheduled Caste origin. It is further found that Scheduled Caste Hindus are somewhat better represented in the superior occupational categories compared to Christians of Scheduled Caste origin in Tamil Nadu. This may an outcome of the reservations policy having benefited the Scheduled Caste Hindus but not the Christians of Scheduled Caste origin, as the latter are not entitled to its benefits, while the former are. It is also found that both the Scheduled Caste Hindus and the Christians of Scheduled Caste origin are mostly agricultural labourers.
Hemlata Rao and Devendra Babu (1994)\textsuperscript{43} in their study found that there is a lot of misutilisation in the funds earmarked for the upliftment of the socially and economically backward people through a number of plans and schemes being implemented both by the centre and state directly through various agencies and corporations. They suggested that SC/ST Corporation should take up schemes for implementation in the rural area. The thrust on urban area should be brought down as there is a wide scale of misutilisation of funds in the urban area. In case SC/ST Corporation wants to implement schemes in city area, it is essential that beneficiaries properly identified. They should be the permanent residents of some localities within the city. Along with that proper follow up is required.

Jayashree (1995)\textsuperscript{44} told at the time of discussions of Hindu Code Bill in the Parliament that unless the social structure is changed, it is no use planning on that body, which is rotten.

Sharma (1996)\textsuperscript{45} in his study examined the social mobility among the Scheduled Castes in Rajasthan. He found that there existed more or less variations in the development among sub-castes of Scheduled Castes. Educational achievements among the SCs are marginal. The efforts that have made since independence have resulted in changes in the traditional occupations of the Scheduled Castes. But this change process is not uniform for different groups of the Scheduled Castes. As for political power, the scheduled castes have certainly shared with the local as well as State and national leadership in proportion to their numerical strength in the village society. They are facing problems of untouchability, unemployment, housing, general backwardness, indebtedness, etc.

Harshad R. Trivedi (1996)\textsuperscript{46} in his study state that Dr. Baba Saheb Ambedkar and the national leaders of the stature of Jawaharlal Nehru, Sardar Patel, etc. were keen to scrutinise and rationalise the problem of untouchability. They put the untouchables on a special list of
depressed people having fundamental rights of equality with all high caste people in India. They were therefore placed on a schedule of the Indian constitution and were called Scheduled Castes in order to achieve for them a legitimate place of equality with others in course of time. In his study he found that the awareness and knowledge of the Special Component Plan providing easy loan facilities from the SC Corporation had not reached the needy households. With respect to pattern of indebtedness, he found that a large number of scheduled caste households did not depend heavily as before on private moneylenders for borrowing money. Further, he found that the scourge of untouchability was reported to be practised in some villages. The use of new technology, inputs etc. could not be easily adopted by the landholders of scheduled castes because most of them had small plots of land. The income of scheduled castes derived from agricultural labour was not adequate because the wages fixed for agricultural labour by the government were not generally paid. Moreover, this being a seasonal occupation for poor households of scheduled castes, they had to suffer on account of under-employment or unemployment out of agricultural season. He suggested that occupational pattern for scheduled castes be rapidly changed in rural areas by way of creating job opportunities in small scale industries and cottage industries.

Nagi and Ravendra Singh (1996) in their study analyzed the reproductive health status of Scheduled Caste and Scheduled Tribe Women. They found that the literacy level of Scheduled Caste/Tribe population is quite low as compared to other groups. This may be so as these groups are living in the remote/hilly areas or in the outskirts of the villages/cities where the educational and other facilities are not properly available. The socio-economic condition of these groups is also found to be poor. All these conditions attribute to the poor health status of these group of people. Over and above the health status of women of these groups is also very poor.
Gupta (1997)\textsuperscript{48} in his study stated that the spirit behind the several provisions made by the Constitution of India for the amelioration of Scheduled Castes and Scheduled Tribes is destroyed and schemes of provisions of the constitutional safeguards guaranteed and directed and provided to the Scheduled Castes and Scheduled Tribes were not implemented honestly.

Rafique Alam (1998)\textsuperscript{49} in his study suggested that in view of diverse societal and ecological conditions, the problem of deprivation and enrichment in India has to be tackled in a different manner. Scheduled Castes should be trained to be become more active and aspiring so that they themselves may be able to procure the enriching facilities for better quality of life.

Sankaran (1998)\textsuperscript{50} in his study analyzed the development of different groups/castes among the Scheduled Castes in Andhra Pradesh. He also analyzed the movements going on between mala and madiga communities in the State regarding categorization of the Scheduled Castes to breakdown the total reservation available for the Scheduled Castes as a whole into proportionate allotment to different groups among the Scheduled Castes particularly between malas and madigas. Madigas are in favour of categorization, while malas are against categorization of Scheduled Castes. Mala and madiga are the dominant communities within the Scheduled Castes in Andhra Pradesh, followed by relli and adi Andhra. He stated that the madigas are somewhat more backward and are lagging behind compared to the malas in terms of the space occupied in the services and in higher education and in terms of other socio-economic indicators. However, both malas and madigas are bound together by their common suffering.

Gaikwad (1998)\textsuperscript{51} in his study analyzed the political life of Dr. B.R. Ambedkar besides analyzing his role and efforts to strengthen and broaden the social base of Indian nationalism. He concluded that the Indian national struggle of the first half of this century
was not merely a struggle to wrest political power from foreign rule but also a struggle to play the foundation of modern India by purging society of outmoded social institutions, practices, beliefs and attitudes. Ambedkar’s struggle constituted a part of the internal struggle of a nation in the making, one of the divergent and sometimes conflicting currents all of which helped to secure ‘freedom’ from external and internal oppression and enslavement. Without Ambedkar’s opposition to mainstream nationalism, the process of internal consolidation of the nation would not have been carried out sufficiently enough to strengthen and broaden the social base of Indian constitution.

Chakrabarty (1999)\textsuperscript{52} in his study found that the efforts of the government to improve the socio-economic conditions of those belonging to Scheduled Castes and Scheduled Tribes seem to have failed to make any major impact on their welfare. The magnitude of the impact falls for short of the requirement.

Vinay Kirpal and Meenakshi Gupta (1999)\textsuperscript{53} investigated the impact of reservations on the Scheduled Caste and Scheduled Tribe students admitted to the Indian Institutes of Technology. They found that majority of the students at IIT had felt discrimination due to their low caste status and as such the general students try to avoid their friendship with SCs/STs. In their study, they cited the quotation of an IIT student, who secured highest Credit Point Index (CPI) in the IIT in the branch of Computer Science and Engineering. The student suggests his junior SC students that “don’t be in bunches with reserved students. Being with them doesn’t improve your standard. Even when general students (belong to upper castes), don’t lose confidence or get demoralized. Yet, try to mingle with general good students, accept they do hate you. Your toughness and experience will make you perform better than even toppers”.

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Abdul Aziz, et. al., (2000) in their study made an attempt to address how much of social and educational mobility among the Scheduled Castes is due to state intervention and how much on account of their own effort. They found that Scheduled Caste households which lived on a hand to mouth basis on the eve of independence and throughout a major part of three decades after independence, have begun to see better days from the eighties. State intervention has been there to improve their social and economic conditions. Though this was somewhat significant in respect of housing and lighting, in other respects such as work opportunities, skill formation, capital assistance, awareness creation about availability of income-earning opportunities, the role of State was not significant enough. In this regard, it is the own effort of the respondents and to some extent, the peer group help that has gone a long way to contribute to the property of the SC households under study. In the process of development of the village economy, enabling environments are created, even the scheduled castes can benefit and come up on their own effort with little direct support from the state.

Sankaran (2000) in his study examined the evolution of various provisions in the Constitution of India specifically pertaining to the safeguards for the depressed classes. He observed that welfare is rooted in the Constitution based on the values of equality, human dignity, social justice, laws and policies emanating from the Constitutional mandate. These measures are found be inadequate though a vast ground was traversed by way of planned development inspite of the heterogeneous nature of Indian society.

André Béteille (2000) in his work stated that upward mobility in the form of improved material conditions of life is much more difficult for the Scheduled Castes than for others but now it has come within their reach. The process of inclusion and exclusion operate among the Scheduled Castes in much the same way as they do in the wider society. Social
exclusion is still widely practised in India by individuals and groups deemed to be superior against those deemed to be inferior.

Surinder S. Jodhka (2000)\textsuperscript{37} made a study on the Scheduled Castes in Punjab. He observed that the economic development experienced in the region during the post independence period has brought many changes in the manner in which caste works in the Punjab today. The new agrarian technology led to the disintegration of the traditional structures of patronage and loyalty. The process of development during the last five decades has created avenues of employment in urban, semi-urban and rural areas that are caste free in nature. The occupational diversification of the Scheduled Castes of Punjab has been quite significant, at least in some parts of the State. However, a large majority of them still lives in conditions of deprivation.

Sudha Pai (2000)\textsuperscript{38} in his study found that Scheduled Castes constitute disadvantaged, economically poor and socially backward groups. Owning little land, with low levels of literacy, they suffer from low levels of urbanisation, employment and wages due to lack of rapid industrial development.

Sakshi Human Rights Watch (2000)\textsuperscript{39} in its study found that education did not eradicate untouchability. Violations of Dalit Human Rights are different from other crimes. In India, like gender bias and discrimination against women, caste bias and caste-based violence are deeply embedded in the social structure and manifested in most human interactions. Changes in extreme visible practices of “untouchability” also signal the increasing assertiveness of the Dalit communities. These trends signal a crucial time – a possible turning point - in our nation’s history. Looking at the various ways in which police typically respond to cases of Dalit atrocities, it seems that the attitude of a large number of police is apathy at the least and blatant prejudice at worst. Motivation among police to
implement and promote the use of the SC/ST Act is largely lacking. In identifying possible factors contributing to the police apathy and prejudice, one should consider the following: “The majority of the police and revenue officials in Andhra Pradesh, as in other states in India, are from dominant caste backgrounds”. Police are not sensitised to take seriously atrocities and discrimination against Dalits. Typically they perceive the Dalits as having provoked the dominant castes by not conforming to their will and wishes. They do not see atrocities and discrimination against Dalits as crimes. They are under continuous pressure from the elected representatives and local politicians of the same dominant caste as the perpetrators of the atrocity.

Narayan Mishra (2001)\textsuperscript{60} in his study found that Scheduled Caste people are much behind the people of other caste. He suggested that great effort and attention is required for improving their status by the government.

Roy and Gopal Iyer (2001)\textsuperscript{61} in their study analyzed the impact of the watershed development programme on Scheduled Castes in Punjab. They found that forest dependent dalits were not included for share in any tangible benefits of watershed development and management programme. Some of the Dalits, who had land, were benefited. Majority of the dalits were landless. The main occupation of the Dalits there was rope making. Therefore, it is inferred that as majority of the Dalits are landless, they are not in a position to benefit from the developmental programmes like watershed management programme. They suggested that in order to ensure social equity, equal share should be given to all the Villagers including landless Dalits and artisans etc.

Suman Chandra and Pradhan (2001)\textsuperscript{62} in their study made an appraisal of the current overall situation with regard to commission of offences against persons belonging to the scheduled castes and scheduled tribes by non-scheduled castes/scheduled tribes and pointed
out the differences in the nature and background of the atrocities from one social ambience to
another. In their study they found that though the Protection of Civil Rights Act and the
Prevention of Atrocities Act are provided with strong teeth, they suffer due to failure of
proper enforcement. They found that there is no specific reason for arising of atrocities than
that of the dalit's assertion of self-respect. Many of the atrocity cases arise from agricultural
wage issues, with dalit agricultural labourers demanding, not the statutory minimum wages
themselves low by objective standards but something between them and their prevalent
wages. Some of the atrocities are related to lack of provision of essential facilities or access
to dalits localities. Another cause of atrocities was disputes and conflicts arising from land.
The disputes on land related to land reforms, allotment of house sites and cultivable lands,
irrigation rights and land alienation. Further, the youth those have no work, sit in public
places and street corners and make caustic comments against the passers by or drag them into
a controversy often resulting in fisticuffs and consequent group atrocities. They suggested
several measures to mitigate atrocities on scheduled castes.

Maurya (2001)\textsuperscript{63} found that in spite of various protective, promotive and
developmental measures initiated by the government for the social and economic upliftment
of scheduled castes, the target groups are not able to overcome the age old deprivation of
caste system. The problem of illiteracy, poverty, unemployment, malnutrition, social
oppression and atrocities are still haunting the dalits in Indian society. The income
generating programmes/schemes initiated under the Special Component Plan for the
economic development of scheduled castes are not making desired level of impact on their
socio-economic status due to various lacunae at policy and implementation level. The recent
shift in policy prospectives towards privatization and liberalization under the dictate of new
economic policy and globalization has worsened the socio-economic status of marginalized
groups in India. The participation of scheduled castes in education and more particularly in
higher and professional education has gone down due to the privatization and fee hike in the academic institutions. Due to the privatization of public sectors their job opportunities are also shrinking in government services as there is no provision of reservation in private sector. He opined that unless the scheduled castes beneficiaries themselves and their development agents have comprehensive understanding, information, knowledge and skills about the different dimensions of the Special Component Plan, the benefits of income generating programme shall not accrue to them at the desired level.

Sumanta Banerjee (2001) analyzed the discrimination that exists within the castes. She stated that caste-induced oppression has been as agonizing to a large mass of Indians. The dalits themselves are as hopelessly divided along a hierarchical order, among a variety of castes and sub-castes, as the caste Hindus. Such traditionally ordained divisions among the dalits are reviving conflicts which often take violent forms. This was widespread from Haryana or Uttar Pradesh in the north to Tamil Nadu and Andhra Pradesh in the south to Bihar and West Bengal in the east, where dalits belonging to one case taking umbrage at someone from another dalit caste marrying into their community. She suggested that it is urgent for the younger generation of dalit and adivasi intellectuals and social activists to put their own house in order and rid their society of internal discrimination and oppression.

Wankhede (2001) made a study on educational inequalities among Scheduled Castes in Maharashtra State. He stated that particular Scheduled Caste(s) in each State and region are dominating the educational opportunities. Mahars of Maharashtra, jatavas of Uttar Pradesh, addharmis of Punjab, malas and madigas of Andhra Pradesh, pulayas of Kerala, etc. are some examples to this phenomenon. He found that despite a century old struggle for social and political reform and independence, literacy levels remain discouragingly low among substantial sections of the scheduled castes in Maharashtra. However, the rise in
literacy rates has been marked by variations within the scheduled castes as borne out by census reports from 1961 onwards. The variations are based on levels of development, the migrancy factor and willingness to take on newer occupations, as well as traditions of hierarchy that continue to persist in the social system.

Srinivasa Rao (2002)\(^{66}\) in his study observed that despite constitutional provisions and safeguards, dalit representation in higher education institutes and in the workforce remains largely minimal. He suggested that State initiated programmes and policies apart, it is also essential to instill respect for diversity and greater understanding of the disadvantaged. He analyzed how to bring diversity in education as discussed in the Bhopal conference. There is a need to reform educational provisions for dalits as it is the foundation upon which the edifice of social status and dignity is built. The Bhopal Conference called for implementation of diversity in admission in the educational institutions across the country irrespective of the type of management or stream of education. Particularly, it raises the issue of providing market oriented vocational and technical education to the scheduled castes and also that the issue of reservations should be applied to all institutions, public as well as private from primary to professional level. Another demand put forward is that the English medium schools must also implement the policy of diversity in admissions.

Rabindra Kumar (2002)\(^{67}\) in his study stated that most of social and economic indicators among scheduled castes have shown a trend of slow progress in rural as compared with urban areas and a tendency of maintaining the gap between the rich and the poor. He found from his study that though the practice of untouchability among the Scheduled Castes and between the Scheduled Castes and the non-SCs has been abolished legally but it continued to be a practice as observed by the respondents at social occasions. There is such a wide cultural gap is existing even today between these castes, particularly the Scheduled
Castes and the non-SCs. The Scheduled Castes in general are forbidden even today to touch and use the utensils of the non-scheduled castes or caste Hindus. Majority of them are landless. Majority of the Scheduled Castes have taken loan from traditional sources, i.e., the farmer, landlord and businessmen. Those castes who are in government job and have money to give bribe to authority, have taken loan from government sources. The occupational mobility and diversification of occupation are quite negligible among the Scheduled Castes in spite of various developmental programmes for their upliftment. These programmes have not improved their economic status. Majority of the respondents are aware of programmes for their development but they are not aware of the procedures of obtaining these schemes.

Mamta Rajawat (2003) in his study found that a number of very simple issues remain are not attended even at the policy level in Government even though they may far reaching implications of employment of members of the Scheduled Castes. For instance, the proportion of the Scheduled Castes in the population is highly variable from one region to another even within the same State. Yet most of the States have not taken the trouble of considering this elementary aspect of the situation and prescribe area-specific reservation quotas for the Scheduled Castes. This is a case of transparent inequality in the name of equity and principles. Another persistent difficulty is the fate of Scheduled Caste candidates at interviews. No action has been taken to ensure that if candidates with the prescribed educational and/or technical qualifications are available they shall not be rejected at an interview. Consequently, qualified candidates remain unemployed while posts reserved for them go a begging. The administration conveniently permits such vacancies to lapse without showing any concern for them.

Prakash Louis (2003) in his study stated that the social condition of the untouchables has not changed significantly even after 66 years. He further stated that the
similar situation of untouchability, which was before independence, prevails at present also. Still they do not even have basic rights, including the right to decide on their diet in some parts of the country. They are not considered equal to cattle to be allowed access to public utilities like ponds, wells, etc.

Naidu (2004)\textsuperscript{70} in his study he found that majority of the sample Scheduled Castes are illiterates and among the literates, majority have minimal educational attainment. It is further found that throughout all the three generations of the Scheduled Castes, illiteracy is high. However, the illiteracy over generations has come down, more so in case of fourth generation, the children of the respondents. Regarding educational mobility, it is found that the immobility is more pronounced than mobility. Of the immobile, majority is illiterates throughout. In case of the mobility, a substantial majority have shown upward mobility in all the cases. Except in the case of mobility between father and respondent generations, the downward mobility is very insignificant. He concluded that the status of the Scheduled Castes of his sample area is changing positively due to mutually complementary supportive forces like urbanization, economic development and progressive legislation.

Aroon Sharma (2004)\textsuperscript{71} in his study found that there is a wide gap between the targets and achievements and the allocations and releases in the anti-poverty programmes meant for Scheduled Castes.

Deshpande, et. al. (2004)\textsuperscript{72} in their study observed that the density of poor is highest among the Scheduled Castes and Scheduled Tribes. This is certainly not incidental but has a strong historical genesis. Their study further indicated that 52.17 per cent of the Scheduled Caste population are below poverty line.

Sukhdeo Thorat and Joel Lee (2005)\textsuperscript{73} in their study examined the patterns of exclusion and caste discrimination that afflict government’s mid day meal scheme and public
distribution systems measuring such aspects of physical access, participatory empowerment and community level access. In their study they analyzed the role of the Andhra Pradesh state government to engage with civil society in initiatives to implement its programmes, combined with sustained mass action by people’s movements and dalit NGOs. Their study suggest that the government can decrease the incidence of discrimination, improves access and begin to make the right to food a reality for dalits on a par with other communities by fostering dalit participatory empowerment in terms of operation and ownership of the programmes. Therefore, to do so, the government has to establish Public Distribution shops at Dalit colonies and seek partnerships with dalit women’s groups and community to jointly implement and monitor the programmes so that the problem of discrimination be tackled.

Ashok Kumar (2005)\textsuperscript{74} stated that economically the Scheduled Castes could not grow above the grass-roots politically. They have been faithful servants. They suffered all sorts of social discrimination and deprived of social justice. The number of atrocities committed on these people, their women and children would show that how much of social injustice was done to them.

Shashi Tharoor (2006)\textsuperscript{75} stated that despite constitutional protections and provisions, inequalities persist between the upper castes and the former untouchables. Affirmative action benefited a minority of Dalits who were in a position to take advantage of it. Independent India has witnessed the creation of privileged sections within formerly underprivileged groups, as the sons and daughters of rich and influential Scheduled Caste leaders got ahead on the strength of their caste affiliation.

Noor Mohammad (2006)\textsuperscript{76} in his study analyzed the socio-economic transformation of scheduled castes. He found that there are rural-urban variations in the educational level of the scheduled castes. The rural scheduled castes are less educated than that of urban
counterpart. Various programmes and policies of rural development in general and agricultural development in particular have resulted into economic prosperity of the masses including the Scheduled Castes. Further, he found that Scheduled Castes have adopted more than one occupation.

Sukhadeo Thorat and Chittaranjan Senapati (2006) revealed that there is no doubt that the reservation policy has contributed immensely towards the representation of the marginalized social groups in public sector employment. Concomitantly, much needs to be done to fairly represent the marginalized social communities – their representation especially in the higher echelons of jobs seems to be lower.

Vijay Kumar Barik and Kulkarni (2006) observed that in most of the States, the public maternity facilities had not attracted a large proportion of the expectant mothers. Since reliance on private delivery care was high and professional care, obviously, entails substantial costs, the weaker sections cannot be expected to get much delivery care from that sector. As a result, the gaps among the Non SC/STs and the SC women in public healthcare for deliveries were not wide, but in the case of total institutional delivery a vast difference was visible.

Jayathi Ghosh (2006) in his study stated that the roots of discrimination in India go so deep that social and economic disparities are deeply intertwined, although in increasingly complex ways. The reaction of the media, along with the response of others in privileged provisions, throws a lot of light on the undercurrents of social discrimination that are still so pervasive amongst us. He further expressed that still we need reservations for different groups in higher education, not because they are the perfect instruments to rectify long – standing discrimination, but because they are the most workable method to move in this
direction. The nature of Indian society ensures that without such measures, social discrimination and exclusion will only persist and be strengthened.

Sukhdeo Thorat (2006)\textsuperscript{80} in his study stated that the lower castes, particularly the SCs were debarred from undertaking any business activity on account of the notions of purity and pollution besides debarred from agriculture land. Adoption of measures for reservations to the lower castes in the public and private spheres in India will largely depend on the nature of discrimination and the degree of deprivation faced by them. He suggested that it is necessary to recognise the exclusionary and discriminatory character of our society and economy, a creation largely of differences arising from caste, ethnicity, religion and other group identities. But to design appropriate remedial policies, an understanding of contemporary forms of discrimination in multiple spheres and their consequences is very necessary. Policies adopted by other countries, such as Malaysia and South Africa, as a way of correcting centuries of historical discrimination could also serve as pointers. Further, he has suggested that there is a need to set up an “Equal Opportunity Commission/Office” and bring under its purview all reservation policies related to women, the SCs, the STs, the OBCs, religious minorities, and the physically challenged under one umbrella organisation. The main objective of this Commission should be (a) to build up a database on socio-economic profile of these groups; (b) to develop policies for each of the groups and sub-groups; (c) to monitor the implementation of the reservation policy and other policies; and (d) to advise the government on a regular basis.

Neera Chandhoke (2006)\textsuperscript{81} in his study concluded that reservations are important, but they should be taken seriously and employed sparingly. The dominant perspective of redressing inequality should be egalitarianism, or the provision of a social minimum to all that require it.
Goldy M. George (2006) in his study stated that untouchability and daily routine forms of caste discrimination are still practised in India. Dalits continue to face the wrath of the caste lords and are denied of human dignity and their rights including a just share in the resources like land, water, mines, aqua resources, etc. The owners of the land are today landless; that is Dalits. Historically they were one of the long persecuted humanities betrayed of rights over land and any form of resources. Even after duly getting elected, the Dalits are not getting the power and status they deserve. They are made to sit outside the Panchayat offices, on the floor while the traditional village headmen occupy the chairs. Even when upper caste groups are committing atrocities against the Dalits, the latter do not have a supportive redress mechanism.

Rajiv Bhatt, et. al., (2006) in their study stated that Dalit leadership faces a credibility crisis in the absence of a radical political vision. The 2005 Annual Report of the National Crime Records Bureau (NCRB) under the Union Ministry of Home Affairs states that a crime against Scheduled Caste (S.C.) communities is committed every 20 minutes in the country. It records that 26,127 cases of atrocities against S.C communities were reported last year. Atrocities against Dalits range from verbal abuse to rape and forcing them to consume human excreta and urine; from denial of access to public amenities such as drinking water, roads, bus stops, markets and temples to denial of civil rights; from physical harm to social boycotts. Police personnel often play a role in the violence against Dalits; custodial rape and violence are among the most frequent forms of assault on the community. All sorts of things invite attacks on Dalits: alleged “disobedience” of village elders, refusal to perform ‘duties’ such as conveying information about deaths, or a Dalit boy falling in love with a caste-Hindu girl.
Chandrabhan Prasad (2006) stated affirmative action did not bring success to the Dalits in all areas. By each passing day, the world is becoming smaller; societies are getting too close within each other. Indian society thus will not be able to keep all its secrets as ‘sacred’. All ‘sacred’ secrets will be known to the world. The viciousness of untouchability would amaze the world. Soon, the world would feel sorry for Mother Earth - “why should this planet have possessed South Asia!”

Sukhadeo Thorat and Chittaranjan Senapati (2007) in their study opined that that over time, there has been considerable improvement in the share of SC/ST reservation and representation in government employment and educational institutions. The reservation in legislative bodies has also ensured the SC/STs some space in the executive and decision making process. The impact of formal reservation policy in government sector and informal affirmative action policy in private sector has led to some improvement in the human development of SC/STs. However, as compared to non SC/ST population of the country, the rate of improvement has been rather slow. And as result, despite positive improvements, the disparities in human development between SC/STs and non SC/ST continue even today.

Kochar (2007) stated that Scheduled Castes have lower schooling levels than upper castes. Despite decades of government policies aimed at narrowing this gap, the gap has been persisting and increasing, particularly in rural areas.

Sarbjeet Singh (2007) made a study on the land use pattern as well as distribution pattern of land and livestock among the different socio-economic groups, viz., general caste, scheduled caste and scheduled tribe households on the different size of holdings in the rural areas. His study found that the scheduled caste and scheduled tribe households are left with less percentage of cultivated and higher percentage of uncultivated land as compared to the general caste households mainly due to the fact that the land allotted to them by the
government is either a part of steep hills full of trees, bushes and stones or a part of river which remains under water for half of the year and covered by stones and sand during the next half of the year which is not suitable for cultivation and is inferior.

Biradar and Jayasheela (2007)\textsuperscript{88} in their study opined that educational status in respect of Scheduled Castes and Scheduled Tribes is significantly lower as compared to others. Although the rate of literacy increased significantly, a greater illiteracy continued to exist in respect of Scheduled Castes/Scheduled Tribes as compared to that of non-SCs/STs. The educational status among social groups is found to be highly unequal in India, even after more than five decades of developmental struggle. The educational status in respect of SCs/STs vis-à-vis non-SCs/STs is far from satisfactory. In spite of several programmes implemented towards provision of compulsory education, especially for SCs/STs, the illiteracy rates continue to be quite significant among them. This unequal distribution of education among social groups has an adverse impact on the society such as unequal access to better job options, meager earnings, incidence of poverty, health hazards and thereby resulting in powerlessness.

Kannappan (2008)\textsuperscript{89} in his study stated that indebtedness is one of the root causes of forced labour and bondage in view of the fact that 62 per cent of the rural households and 47 per cent of the urban households among the Scheduled Castes are in debt as per the NSS data. Thus the extent of indebtedness is more pronounced among the Scheduled Castes than among the general population.

Wankhede (2008)\textsuperscript{90} opined that education is considered as an important means development of weaker sections like the Scheduled Castes in the contemporary period of globalization. However, due to their traditional socio-economic handicaps, their access to, performance and sustenance in education is hampered. The government committed itself to
compensate their deprivations through various measures. The findings show that there are several weaknesses in implementing the scheme and yet it is found to be very useful for the beneficiaries. They suggested that the scheme needs to be revamped in a big way.

Sukhadeo Thorat and Nidhi Sabana (2009)\textsuperscript{91} in their study concluded that age old restrictions on access to capital by certain socially groups continue to reflect themselves in the scheduled caste and scheduled tribes owning far few private enterprises than warranted by their share in the population in both rural and urban India. Recent nationwide data also reveal that when they do run business establishments these are mainly household enterprises organised around family labour. Poverty rates among the enterprises of the socially disadvantaged groups are also much higher than among the other castes. They opined that discrimination faced by low caste persons in various markets in accessing the inputs and services and also in sale of certain goods and services restricts and discourages the ownership of enterprise by the SCs.

Rajnish Kumar, et. al., (2009)\textsuperscript{92} in their study found that even within the slums, which are often taken to represent a homogeneous lot, variations across social groups in terms of certain important indicators like education, occupation and incomes are evident. The vulnerability conceptualized in terms of several socio-economic and demographic indicators exists among most of the social categories despite variations in the relative size of deprivation. Further, they found that probability of experiencing well-being beyond a threshold limit turns out to be lower for the socially backward classes than the others. They opined that in the deprived areas, particularly in the urban space where vulnerability has political lineages as well, caste-based schemes hold the possibility of igniting caste-war or communal tensions instead of smoothing the contours of inequalities.
Darshan Singh (2009) in his study concluded that the major factor responsible for the deprivation/poverty among the scheduled caste people is their improvident habits, thriftlessness and mismanagement, besides, their circumstances. He suggested that their conditions can be improved through inculcating in them individualistic and moralistic values of self-denial, temperance, forethought, thrift, sobriety and self-reliance. These values will help them in proper utilisation of the various developmental schemes, which, in turn lead to the stability/improvement in their lives.

All these studies stated that Scheduled Castes are backward due to their illiteracy, low income, landlessness, poverty, etc. In spite of affirmative action, the status of these castes has not improved to the desired level.
References:


