CHAPTER- 1
INTRODUCTION

1.1 INTRODUCTION

The development of Dalits is a multi-dimensional and multi-faceted concept. It just cannot be measured in any single indicator as in the case of a nation’s development. Even in the context of national development, an economic indicator in terms of increase in per capita/national income over period of time, alone will not be adequate. It is therefore important that non-economic factors are also considered to interpret development in its broader sense. As such, Dalit development has to be viewed from several angles. It is exactly because they are the weakest section of society. Their basic problems are many and varied. From an economic angle; they suffer from low income, low productivity, low wages, conditions of work often onerous and employment frequently irregular. The standard of liking which their earnings permit is miserably low and their daily lives reflect a phenomenon of large scale of underemployment and the problem of surplus population on land. They are asset less, unskilled and having high dependency ratio. The scope for any business with in their place of living whether in terms of petty shop or hotel or any other service activity is limited. As a result of all these factors, the level of consumption is very low thereby affecting their general health and efficiency and they fall prey to various types of diseases. They can hardly think of any comfort or luxury. Their basic necessities of life are often left unfulfilled.

Dalits are poor, deprived and socially backward. Poor means that they do not have access to enough food, health care, housing and or clothing. They
also do not have access to education and employment. Officially everybody in India has the same rights and duties, but the practice is different, social backwardness, lack of access to food, education and health care keeps them in bondage of the upper castes.

1.2 BACKGROUND OF THE DALITS

The Hindu social order suffered from the practice of untouchability in India, scheduled castes are a constitutionally affirmed collection of castes, scheduled tribes are identified on the basis of certain criteria such as primitive traits, distinct culture, geographical isolation and general backwardness. Therefore, the terms ‘scheduled caste’ and ‘scheduled tribe’ are nowhere defined in the Constitution. They comprise within them more than four hundred castes and tribes, with large cultural heterogeneity. The former ‘untouchables’ were considered to be at the bottom of the Hindu social hierarchy and were not a part of the four-fold ‘Varna system’ comprising Brahmin, Kshatriya, Vaishya and Shudra. They have been variously referred to as ‘Avarna’ and ‘Anti-Shudra’. The tribal people also referred to as ‘Adivasis’ detonating original inhabitants of the land, were not considered part of the Hindu social hierarchy. It is important to note that scheduled castes have traditionally suffered from social stigma due to untouchability and thus been socially excluded, though physically they have always been a part of mainstream society. Scheduled tribes on the other hand have historically been physically or geographically excluded, but did not face any social stigma and are not socially excluded. So, while scheduled castes even today can be found in almost all villages and urban
centers in India, except perhaps the exclusive tribal regions, scheduled tribes are generally concentrated in a few geographical regions, which are relatively physically inaccessible, such as hilly regions and forests. These historically rooted different forms of exclusion have very important implications for the present-day nature and causes of poverty among these groups.

1.3 CASTE AND ECONOMIC INEQUALITIES

The Hindu social order reported caste has been considered an economic asset of a group of individuals. The value of the property is raised or reduced directly in proportion to the ritual status in the society. No one has ever bothered to examine why the upper castes, particularly Brahmin, Kshatriya and Vaishya have always remained in the higher echelons of economic power and the Dalits on the lower rung. Some sociologists in the west have tried to examine the social background of top decision-makers in the corporate sector. The study of Wilson and Lupton (1971) indicates the ‘connections between directors of merchant banks, and between merchant banks and directors of the Bank of England’. It goes on to say: ‘Nor is it surprising that we find that positions in certain firms are occupied by adjacent generations of the same family. What might seem surprising is that kinship connections of this kind have persisted through many changes in the scale and functioning of banking, in the organization of industry and, in the complexity of politics’. What is found in the English system of kinship relations is inherently naturalized in the Indian caste system.
The development of the elite class from among the upper caste and particularly among the Brahmins took place during the 1960s. In fact, the criteria used by Srinivas, (1987) he has review to make a caste ‘dominant’ is not appropriate to capture all castes in a village or region because landholdings are no longer an important base for economic mobility. It is now subsidized higher education, access to banks and credit institutions, contracts, public sector sales outlets etc, that make a caste dominant. The opportunities created by the public sector of the Nehruvian era were systematically grabbed by the educated upper caste. That is why Periyar E.V.R. referred to bank nationalization as ‘Bank Brahminisation’. There was nothing wrong in it because Brahmins were the only group eminently qualified at that time to enter the public sector. Several Indian doctors, engineers, scientists and technocrats migrated to USA, UK and other industrialized countries. Most of them got engrossed in multinational companies and developed close contacts. Some of them also occupied important positions in Fund-Bank institutions. A Pundit of Kashmir, a Sastry of Tamil Nadu and Sharma of UP carved out a pan-Indian connectivity. They started learning Hindi and Sanskrit and revived Vedic rituals in Delhi, New York, London and elsewhere to ‘share common culture and way of life’ (Wilson and Lupton, 1971). For the first time in the history of India, Brahmins as a group started entering the economic sphere and used the bureaucracy for the accumulation of capital, which has three dimensions: physical, human and social. Tycoons of the public sector started ploughing the money into private coffers. They used their positions for contacts with
multinationals to establish units in India either in their name or with a benami to start with. They left the public sector unit after extracting as much as they could from it. Several neo-rich industrialists of the pre- and post-liberal period belong to this genre. They are supported by Non-Resident Indians (NRIs). The formation of these internationalized elite has not taken place out of isolation of the nationalist pan-Aryan or Vedic revivalism in India and abroad. In fact, one should note that more money and bricks for the Ram temple in Ayodhya poured into India from the U.S. and other developed countries. This would not have been possible without systematic networking. Some of them who have worked for liberalization of the economy became billionaires in a short period of time using their caste capital. Thus, this is a saga of perpetuation of inequities.

1.4 WHO ARE DALITS?

It is a million dollar question. ‘Dalit world is a world in itself’. Simply the problem is that we do not peep into its windows. Dalits or downtrodden sections of our society are a unique India entity.

The Word Dalit as per Oxford dictionary means a member of lowest caste but now used SC/ST and other minority caste and women also called Dalits. The world ‘Dalits’ is derived from Sanskrit root “Dal” which means “to break” or “broken” and downtrodden. The clusters of epithets include out-castes, exterior-castes, depressed classes, untouchables, ex-untouchables, harijans and dalits. The end point of the line of verbal and conceptual development in the official euphemism the term scheduled castes.
Dalits did not constitute a part of chaturvarna system of social stratification because those belonging to the four Varnas are regarded as above the pollution line. During the 1930s, there emerged a new set of colonial euphemisms for Dalits, such as ‘depressed classes’, exterior castes’ ‘scheduled castes’. About the same time M.K. Gandhi popularized the term Harijans, Hari means God, Jan means people, totally Harijans meaning God’s people. The term Harijans is used synonymous to Dalits. In fact Harijan’s nomenclature was coined by Narsimha Mehta, a Gujarat saint poet. But Dr.B.R.Ambedkar believed ‘untouchables do not regard Gandhi as being earnest in eradicating untouchability. According to, him, saints (Narsimha Metha) never carried on campaign against caste and untouchability. The saints of the Bhakti sect were not concerned with the struggle between man and man. They were concerned with the relation between man and god’. Dr.B.R.Ambedkar often described the “untouchable” as broken people, because bulk of these people were from their conquered tribes, who when separated from their own tribes were loose end and occupied place outside village boundary. The Dalits are socially weak; economically and politically powerless, despite proactive policies followed by the government under the provision of constitution (guaranteeing them educational concession and scholarships, employment and political reservation and socio-economic welfare benefits).

‘The Dalit’, first used in journalistic writing as far back as 1931 to connote the untouchables but it did not gain currency until the early 1970’ with the Dalits panthers used the term to assert their identity for rights and self-
respect. It includes all the oppressed exploited section of society. For some, it connotes ideology for fundamental change in the social structure and relationship. “Dalit is not a caste. Dalit is a symbol of change and revolution”

The ‘Dalit’ world particularly, emphasizes the dehumanizing ‘caste oppression’ that makes them, outcastes and untouchables (degradation not shared by the tribal or shoshits) within the context of the Hindu social order, with its religion of social organizing principle of ‘purity and pollution’. Owing to their extremely dehumanized and degraded position in India society, Dalits have always been a subject of interest for missionaries, social historians and social anthropologists. The term, which is used as Dalit, originally denotes a class rather than a caste. The term ‘Dalits’ gained popularity and currently a popular academic terminology. In 1972, Nomodeo Dhosal, widened its scope to include all the scheduled caste, and tribes, landless laborers and economically exploited peoples. Now, the term is again strictly applied to mean only the scheduled castes, as distinct from tribal and other backward castes. For the purpose of the present study Dalits means all those people among the depressed classes who were traditionally subjected to invidious discriminations on the ground of the untouchables or scheduled castes.

The Constitution of India came into existence on 25th November 1949. The Republic of India was formed on 26th January 1950. The constitution provides a social and equality to all the citizens of the country. For ensuring all round development of the Dalits or scheduled castes, scheduled tribes, backward and minorities human rights was restored and to protect them from
all types of exploitation, and their working standard in the country some safeguards have been provided in the constitution. The Constitution of India aims at the establishment of a just and equitable social order. The social order is what the organic law maintains.

1.5 ECONOMIC CONDITION AND HUMAN DEVELOPMENT STATUS OF DALITS

Development in terms of economic improvement alone will not ensure human development. The other prodigies such as social, cultural, psychological should also be brought into its fold. All these dimensions are captured in human development (HD). The basic requirements are different. The most basic capabilities of H.D. as has been emphasized in the H.D. Report (2002) are:

1. Leading a long and healthy life.
2. Being educated
3. Having access to the resources needed for a decent standard of living
4. Being able to participate in the life of one’s community ensuring people’s dignity in terms of free and able to participate in the formation and stewardship of rules and institution that govern them.

1.5.1 Occupation

Occupation and caste were interlinked in the traditional social structure. Occupation specialization as one of the criteria in determining one’s caste as per Hindu social order, along with specialization, hierarchy and separation go together in understanding the economic condition of Dalits in the India. In this
connection, the role of occupation and employment opportunities of people concerned had to be taken into consideration in all their perspective since they constitute the important criterion in assessing the economic condition.

By and large, the rural social structure is caste dominated. The occupational pattern in villages is still close to traditional system, despite some changes in recent years. Accordingly upper castes follow the so called clean occupation while the inferior castes are entrusted with and forced to do menial and unclean jobs. As the rural economy still depends on these kind of symbolic occupational relationships very few changes have occurred.

1.5.2 Land

Until recently the Dalits were denied by the caste Hindus the right to own property in the form of land. This attitude of the caste Hindu found its bases in law of Manu. According to him, the Sudras had only to dredge in service and must remain Adhama i.e. without any property. The Sudras should not acquire, hold or possess any property. Manu further says “Out of 17 ways only one way i.e., seva (to serve) is recognized for the Sudras”.

Land plays an important role in the social economy. It is source of economic condition. Bertrand, Brunner, Nelson and others have emphasized the significance of land to man. According to Rajawat “Territory, power, village dominance result from the ownership of land” ownership of land confers several advantages and privileges on the owners. A stress on the importance of land holding is rural society as “land is most important
possession, the only recognized wealth, and is also closely associated with power over men. At least this was the case until recently and it is often so in complex traditional societies”. Property is essential for Human development and even existence observes Rajawat, (2005).

Rajawat, (2005), indicate to Sudras that “the Sudra is to toil hand to perform works of toil as a menial. He could not possess or own property and therefore he was only to toil”. Hutton while explaining the exterior castes observes that “In South India again the exterior castes are generally derived from various classes of cultivating serfs who until recently were tied to the soil”. It is only very recently that some of the Dalits were able to get some land for personal cultivation. This land holding however limited it might be is expected to usher an era of new hopes and aspiration and free from the shackles of social injustice, inequalities and degradation. And economic condition in a rural society is determined by land holding and income derived from land. The commissioner for Dalits has reported that the incidence of landless among the Dalits is more pronounced. In India 80 percent of our population is still found in villages. SC & ST people are mostly landless agricultural labours and comparative picture of the land shows the ownership of land is mainly by upper castes.

1.5.3 Income

Income is one of the significant factors that decides the economic condition of the people and this is especially so among the SC/ST (Dalit). Being the most backward class in the country and having denied the right to
own property, they were entirely depending upon wages as a source of income. Since employment opportunities in the past were strictly governed by caste status, it was not possible for the Dalits to raise their income in the absence of any big change. There are three main sources of income of Dalit households namely, income from cultivation of land, wages and salary.

1.5.4 Education

The Dalits absolutely had no access to education in traditional India. Early efforts towards the education of the untouchables were usually associated with British rule and the efforts of the Christian missionaries in India. Under the British rule, the introduction of western secular education opened new vistas for varied forms of mobility only to those castes, which had access to education. Even the education did not alleviate the Dalits from their illiteracy and backwardness. The western education was also monopolized by the upper castes, SC & STs being excluded from western education until the first decade of twentieth century. They were confined to menial occupations for which formal education was felt to have little relevance and the schools in the rural areas came very late. Therefore Dalit education is very poor.

The Literature available on educational status of Dalits reveals a gloomy picture. So lots of report, journals and books highlighted that they were not allowed to educate themselves. In ancient Brahmacharya Ashram order there was no Gurukul for children of then depressed class (Dalits). The education of Vedas and archery was completely banned. During Mughal period, there was no arrangement for the education of Dalits. The British Government started
schools, but in this period only few Dalits could attain education, for the reason that education centre were located largely in urban and it was beyond the capacity of poor communities to go there for education.

After independence several steps have been taken by the central as well as state government to educate the children in general and children of scheduled caste and scheduled tribe in particular. Today in India education up to 14 years of age has made free and SC and ST children are getting food, clothes, books, meals and copies etc, free of cost; Lower schools have been started in all villages. Therefore, today the education is available for SC and ST communities. But it still seems to be lower than other upper caste in the country.

1.5.5 Health

Good health is an invaluable asset for better economic productivity, both at the individual and national level, but above all, it is valued by those who own it as a prerequisite for a better quality of life and better standards of living. But the health status of Dalit population is very poor. The main reasons for the high level of vulnerability of these groups have been the in accessibility of health care facilities and their inability to spend on health care. They depend upon traditionally used medical only.

1.5.6 Nutrition

Nutrition is a significant determinant of good health and the incidence of mal and under-nutrition in the community affects the indicators such as infant
mortality rate (IMR) and maternal mortality rate (MMR) adversely. An improvement in per capita income combined with the availability of cheaper food is a set towards ensuring higher level of food consumption. The available data indicates substantial under and avail nutrition among the SCs and STs.

### 1.5.7 Housing

Housing conditions sometimes reflect the economic status and the living standard of people. The SC and ST and other backward class people live as socially segregated and economically suppressed. They mostly live in separate localities outside the village, town or city. In cities they are mostly confined to slums because of their poor economic position. Such segregation very often is demarcated by lanes or roads even in urban areas; the whole area is identified after the name of the caste settled there. The segregation is higher for rural population especially, for SC and ST, on the whole, there are about 65.5% SC/ST households living outside the village in the separate area. This separation extends to about 81.71% of rural SC & STs, while 20% for urban SC & ST only.

Further, the house structure is an indicator of Economic background of the people who live in it. Due to lack of modern building materials and technical know-how dwellings in rural areas of the country have very old structure. Poverty is one of the major reasons for this. Rarely one witness as modern style house construction in rural areas. But the scene is gradually changing though not all can aspire to live or construct good houses because of implicit limitations. Barring a small percentage of SC & ST for whom government has allotted houses, the rest live in shabby shackles of pathetic nature.
1.6 REVIEW OF LITERATURE

**Bhatt (1989)**, paper “Development of Social Justice: Micro Action by Weaker Sections” indicates that the arrangements for external co-ordination in different agencies involved in the implementation of IRDP were not adequate and effective. He also indicates that co-ordination between the people and different agencies at work did not exist and people’s involvement in the selection, design, construction and implementation of the programme will go a long way in attaining the desired results.

**Rao (1989)**, work “Development of Social Justice: Micro Action by Weaker Sections” concluded that IRDP only partly achieved the objectives with which it was launched. A major reason being the deviation from the basic spirit envisaged by its planners. A sincere effort has been lacking at all levels to link the programme with the requirements of a particular village community, the skills available in the village for various activities, and the economic viability of various schemes with regard to potential available in the village.

**Erappa (1992)**, examines the role of IRDP in his article “IRDP as Catalyst for Upliftment of SC, STs: A study of Karnataka State”. The schemes providing bullocks, bullock carts, dairy farming, and animal husbandry and trading generated higher income in all the blocks and more so in the backward block in Karnataka. The clue that emerges from the above experience shows that land linked schemes had better performance in the case of SC/ST beneficiaries in Karnataka.
Verma (1996), in his book “Welfare Measures for Weaker Sections” an attempt has been made to understand the organizational structure for the welfare and development of backward classes. For this purpose he selected the village of Mandalgarh and Suwana panchayat samithi of Bhilwara district of Rajasthan. The study suggested for improving the living condition and protection of weaker sections and backward classes based on the principle of “Human Right”.

Haan, Arjan (1997), in his study of exclusion focuses on the processes responsible for deprivation, in relation to the means that exist within a society-it is close to the notion of relative deprivation, through not merely a descriptive notion of outcomes, but with an emphasis on their causes and process that sustain deprivation. Two defining characteristics of exclusion are particularly relevant, namely, the deprivation caused through exclusion in multiples spheres and more importantly, the societal relations, the institutions, and the processes that cause deprivation. It is therefore, important to recognize the diverse ways in which social exclusion can cause deprivation and poverty. Consequences of exclusion thus, depend crucially on how the institutions function, and how exclusionary and discriminatory they are in their orientation.

Sutar (1999), in his research work “Education and Social Change among the Scheduled Castes: A Sociological Study” selected Bagalkot district, which is educationally and economically backward. He revealed in his study that education has an important role on saving pattern of the scheduled caste. The spread of education among scheduled castes made them to realize the
importance of education. Thus most of the educated scheduled caste save money for the education of their children.

Neema Malhotra and Shweta (2000), the study highlighted that inter-state disparities in public expenditure on health. The inter-state disparities in per capita expenditure have not changed much over time. During 1991 the states having high per capita health expenditure in Punjab and Kerala again during 2001, Punjab and Kerala again had high per capita expenditure. In other states like Bihar, Madya Pradesh, Uttar Pradesh and Orissa, witness low per capita expenditure.

Shrivastava and Maurya (2000), in their research study entitled “Rural SC/ ST Entrepreneurs; A Study” selected five districts of Madhya Pradesh, viz Tikamgarh, Chhatarpur, Damoh , Sagar and Panna with an objective of assessing the impact of the Self-employment Generation Programmes (SEGPs) on entrepreneurs development among SC and ST beneficiaries of rural areas using sample size of 400 SC and ST beneficiaries from various schemes namely TRYSEM, DWCRA, PMRY, and KVIB. The study found that the entrepreneurs from PMRY and TRYSEM schemes had done well and had continued their self-employment, whereas in KVIB and DWCRA schemes beneficiaries remained unemployed.

Kamble (2001), has attempted that one of the distinctive and pervasive feature of Indian society is its division into caste and sub-caste. After the independence, safeguards were provided to the scheduled caste in the
Constitution of India. Even after 50 years of independence, looking in to the trends, there is a need to change the policy governing the programme. The present study, he has attempted to examine the impact of socio-economic development programmes for the scheduled caste in Maharashtra. The study data utilizes both secondary as well as primary source. To find out the joint impact, the study worked out the multiple regression models. He has observed that only a small proportion of non-land asset groups benefited from these development schemes.

Majumdar (2001), contracts a ‘Group-Disparity Adjusted Deprivation Index’, some properties of a specific ‘group-sensitive’ poverty index are appraised, and the advantage of having a ‘flexible’ measure which is capable of affecting a tradeoff between the claims of interpersonal and inter-group equality is spelt out. The implications of directly incorporating group disparities into the measurement of poverty for poverty comparisons and anti-poverty policy are also discussed.

Nancharaias (2001), “Land, Labour and Dalits in Independent India”. This paper highlights that the changes in the occupation distribution of workforce and their impact on economic development with special reference to Dalits (Scheduled Caste and Scheduled Tribe) agriculture work force at the national level in the post-independence period in the context of agrarian reforms and agricultural of growth. It also explores the linkage between incidence of poverty and extent of dependence on agriculture as landless labour among Dalits.
Baraik Vijaykumar and Kulakarni (2004), ‘Access to health care services-disparities among social group’, illustrates the key aspects of health status with specific regards to ‘access to’ and ‘utilization of’ healthcare services among the social groups in India. It undertakes a comparative analysis of the various social groups in India and thereby, brings to the fore, startling disparities in terms of access and outcomes to healthcare. The paper after examining a variety of empirical evidences critically reviews the health status in India by utilizing the core dimensions of healthcare - preventive, promotive, and curative and also, delves into a comparative analysis by ascertaining the levels of mortality, morbidity, and nutrition. Importantly, it collates empirical evidences on healthcare from a variety of sources to substantiate its theoretical and analytical abilities. In particular, it addresses the asymmetries within social groups with regard to a multiplicity of indicators such as mortality; nutritional status; incidence of anemia; access to vaccination and vitamin A supplementation; treatment for diarrhea and pneumonia; and maternal health care.

Harkness. Susan (2004), attempted to discuss what are loosely described as social and political inductors of well-being. There is currently a vast array of political and social indicators of development. These include information on access to services, housing, environmental degradation, income, social participation, inequalities, and time use; while political indicators include measures of political participation, civil liberties, and human and lab our rights. While some of these indicators reflect the progress countries are
making towards attaining fundamental developmental goals, with several being used to assess progress towards the Millennium Development Goals (in particular measures of income, health, and education status) others act as more intermediate indicators of progress.

**Shyam Babu (2004),** in this paper attempts to study how Dalits perceive India’s economic reform process. Improvement consequently has concentrated in the organized sector, rather than on the whole economy. The perceived retreat of the state is of concern to Dalits, who view the state as the guarantor of security. The extension of the market is viewed as the extension of society, which they view as oppressive. Positive action policies to endow with public sector employment for groups like tribals have less impact as public sector employment opportunities fall, but the extension of reservations to the private sector would also have slight impact. The paper discusses the by which liberalisation can be coupled to social justice, and argues that the extension of reservations policy to government purchases, dealerships and contracts would encourage entrepreneurism among Dalits. Without important social change, economic liberalisation will not solve the problems faced by Dalits in India.

**Subramanian (2004),** in his paper points to some elementary conflicts between the claims of interpersonal and inter group justice as they manifest themselves in the process of seeking a real-valued index of poverty which is required to satisfy certain seemingly desirable properties. It indicates how ‘group-sensitive’ poverty measures, similar to the Anand-Sen’s (1995) ‘Gender Adjusted Human Development Index’.
Akthivel (2005), presented an overview of study on perils of Dalits and their empowerment in Tamil Nadu. This study focused its attention mainly on the factors and impediments in Dalit empowerment in the state. The study identified some of major factors such as:

(i) Dalits struggle to get their basic rights.
(ii) Attack against Dalits at the time of elections and caste related conflict
(iii) Preventing the Dalits from contesting the elections as well as holding the panchayat president and ward member post.
(iv) Auctioning of panchayat chief post and thereby in preventing the Dalits from contesting as well as choosing the president of Panchayat.
(v) Fragmentation among the Dalits political outfits.

Dalit’s political organization is one of the major factor that frustrating the efforts of Dalits empowerment, Whether in fight against social oppression, issues related to temple entrance and prevention of Dalits from contesting and casting in the elections the Dalit Panthers of India organized agitation and protest rally separately.

Borooah (2005), studied the inequality and poverty in India within the perspective of caste-based discrimination. It does so by means of decomposing the difference between (caste) Hindu and Scheduled Caste and Scheduled Tribe households in: their average household incomes; their probabilities of being in different income percentiles; their probabilities of living being at different levels of poverty into: a “discrimination effect”, which stems as of the fact that a household’s income level, into which its (income-generating) profile
translates, depends on whether it is SC/ST; an “attributes (or residual) effect” which stems from the detail that there are systematic differences between SC/ST and Hindu households in their (income-generating) profiles. The consequences, based on unit record data for 28,922 households, explain that at least one-third of the average income/probability differences between caste Hindu and SC/ST households were due to the “unequal treatment” of the latter.

Mutatkar Rohit (2005), seeks to provide a profile of social group disparities and poverty in India, where social groups are classified as scheduled caste, scheduled tribe and other social groups, and examine the factors underlying differences in levels of living between these groups and for each group separately. The paper argues that social group disparities in levels of living are the result of historically rooted ‘social disadvantages’ for scheduled castes and scheduled tribes, by way of social exclusion and physical exclusion respectively, which continue to operate in contemporary Indian society.

Satyanarayana and Reddi (2005), highlighted that the economical reforms, privatization and globalization, instead of improving Dalits and OBC’s socio-economic status should not allow them to slip down from existing position. Hence, the study assented the need of hour is to review and reorient the existing social-security measures to fully safeguard in tenant of the Dalits and OBCs the existing economic reforms regime in India.

Joshi and Srinivas (2006), notes the pitiable scenario, as one side India has entered 21st Century as one of the most dynamic economies of the World but on the other hand, still 26% of the population lives below the poverty line.
Though the Constitution of India grants equal right to all the citizens of India it is sad state of affair that the caste system still prevails and that lower caste people still suffer humiliation and discrimination at the hands of higher class people of the society. Even the various laws that have been formed for the protection of the rights of the Dalits have been always violated and misinterpreted for the benefits for the upper class of the society.

Thorat and Joel Lee (2006), note that the preponderance of the continuing practices of caste and untouchability-based discrimination and exclusion in the Government run food programmes, namely, the Mid-day Meal Scheme and the Public Distribution System in India. It brings out the latent and manifest forms of caste prejudices that operate in the functioning of these Government programmes, and tourist draw the entrenched ways in which discrimination pervades the right to food and also, by implication the right to life. Based on a survey conducted in 531 villages within 30 districts across 5 states namely, Rajasthan, Uttar Pradesh, Bihar, Andhra Pradesh and Tamil Nadu. They developed qualitative tools to determine the levels of physical access the Dalits had to two food security programmes; the degree to which they participated in their administration; and the nature of community-level access to each one program. The paper also emphasizes the actual location of these food security programmes, and brings to the fore, the intangible behavioral aspects of discrimination and social exclusion in their implementation. Totally, it suggests policy implications for the holistic, participatory, and anthropocentric development of the Dalits with specific observe to these food security programmes.
Thorat and Mahamallik, (2006), highlighted the status of the social groups in Gujarat by analyzing the compound indices such as Human Development Index, Human Poverty Index, and Gender Development Index. Though, it analyzes the state level indicators such as poverty; access to healthcare services; civic amenities such as water, sanitation and electricity; employment; and occupational patterns, together for the urban and the rural areas. Despite the fact that, it examines the district level indicators such as access to capital assets, self-employed in non-agriculture; work participation rates; main and marginal workers; and magnitude of wage labourers. However, it unearths the patterns, forms and magnitude of civil right violations and atrocities in Gujarat. The paper is based on datasets generated from a multiplicity of sources, also ascertains the extent of disparities and changes with regards to the above-mentioned variables.

Thorat, (2006), look at the participation of the SCs in the rural non-farm sector, given the inadequate access of the SCs to agricultural land and capital assets. In addition, it also evaluates the tendency in the magnitude of rural non-farm employment from the 1980s to the late 1990s. The participation rates are examined on the parameters of age; economic activity; employment and unemployment rates; wages; and poverty. The paper highlights the relative situation of the SCs by undertaking a comparative analysis with the other social groups in India and in that regards encapsulates the changes. The paper also examine that the inter-linkages between economic activity and the educational attainments of the SCs augmentation strategies.
Abusaleh Shariff (2007), attempts to highlight the Human Development parameter differentials before and after the Indian independence. The conditions of H.D. parameters such as literacy (education), health) IMR), gender (sex ratio) and urbanization are all considerably low compared to international levels. India still has very high levels of illiteracy, high levels of infant mortality, highly skewed and worsening sex ratio and slow levels of urbanization.

Bhaumik and Chakrabarty (2008), find that since 1998 there has been a sharp increase in the role of caste and religion in determining political fortunes at both State and Federal levels in India. As a consequence, significant inter-caste and inter-religion differences in earning have the potential to stall the process of economic reforms, yet the patterns and determinants of such differences remain unexplored. To address this lacuna in the literature, and explore the determinants of the differences in inter caste and inter religion earning in India during the 1987-99 period, they are the 43rd and 55th rounds of National Sample Survey (NSS). The results suggest that (a) earning differences between “upper” castes and SC/STs have declined between 1987 and 1999 (b) over the same period, earning difference between Muslims and non-Muslims have increased, to the Detriment of the former and (c) inter caste and inter religion difference in earnings can be explained largely by corresponding difference in educational endowment and returns on age. However differences in returns on education do not explain inter-caste and inter-religion earning differences to a great extent.
Bal & Judge (2008), title of the article “Understanding the paradox of changes among Dalits in Punjab”, he has attempted that the in two districts in Punjab a study of Dalits ghetto isation remains common as well as rural and urban area. Despite fact that the traditional occupation structure has changed, this less consequently among Dalits in rural area. Caste

Chandra Bhan Prasad (2008), attempted the study the impact of economic reforms in India, and its impact on the centuries-old caste order. He argues that capitalism, like caste, is a social order and so exclusively qualified to subvert and destroy the caste system from the in when opposed to the State, which is a political order and intervenes in the caste society from the slight. The fourfold caste system in India, as preached by Manu and practiced for millennia thereafter, is based on the twin principles of blood purity and occupational cleanliness. Whereas Dalits, or the untouchables, he has surveyed the backgrounds of the employees of multinational fast-food outlet in a large mall in eastern Delhi, the capital of India, the housekeeping staff and a few street food joints just outside of the mall. its locate that the new capitalist economy, with an stress on wealth creation, is disrupting the caste system wherein a large number of the workers at the fast food outlet are upper castes, as in the housekeeping department, effectively destroying occupational cleanliness.

Thorat and Kumar (2008), summaries the contribution of social activist and thinker Ambedkar in the development of inclusive policies during the British rule and its culmination into the reservation policy in the
Constituent Assembly is immense. In this volume original documents, memorandums, and writings by Ambedkar are put together to highlight the process of development in these policies and his thinking. A comprehensive Introduction discusses both the historical context and the present controversy regarding reservations in a proper perspective.

Wankhede (2008), study the political and the social in the dalit movement. The article highlighted that post-Ambedkar movements of Dalits emancipation in India have had different currents. In Uttar Pradesh, the assertion of the Bahujan Party has initiated a new era of democratization, while the upsurge of Dalit castes through Buddhist conversion has brought about social change in Maharashtra. Yet both these separate phenomena suffer from the disadvantages of not addressing vital issues raised by Ambedkar. This paper tries to synthesize a model art the dialectics of the social-political movement in Maharashtra and Uttar Pradesh from the vantage point of Ambedkarite philosophy.

Bhattacharyya, Taylor and Francis (2009), all of the opinion that social exclusion and inclusion remain issues of fundamental importance to democracy. Both exclusion and inclusion relate to the access to participation in the public realm, public goods and services for certain groups of people who are minorities, marginalized and deprived. Democratization has led to the inclusion of the previously excluded in the political process. While the problems of exclusion remain even in advanced Western countries in respect of the minorities of sorts, and the underprivileged, the problem of deep rooted
social and cultural exclusions is acute in post-colonial countries, including India. This book analyses social exclusions in India, which remain the most solid challenges to Indian democracy and development.

Communal clashes, ethnic riots, political secessionist movements and extremist violence take place almost routinely, and are the outward manifestations of the entrenched culture of social exclusion in India. With its interdisciplinary approach, the book looks at the multidimensional problems of social exclusion and inclusion, providing a critical, comprehensive analysis of the problem and of potential solutions. Overall, the book offers an innovative theoretical perspective of the long term issues facing contemporary Indian democracy.

1.7 MAJOR GAPS IN THE EXISTING STUDY

Since geographically, the problem tend to be different, region specific studies are crucial. In this aspect, it is noticed that there has been no study of the dalits in Karnataka state. Moreover, with the inclusive policies as the agenda, it is decided to look into the human development dimension of the dalits and their exclusion therein in the state of Karnataka

1.8 OBJECTIVES OF THE STUDY

The specific of objectives of the study are;

1. Study the socio-economic condition of Dalits in the study area.
2. Measure exclusion of Dalits in a socio-economic perspective.
3. Evaluate the impact of selected Government Schemes on emancipation and empowerment of Dalits.
4. Offer policy suggestions for a more inclusive development of Dalits.
1.9 HYPOTHESES

1. There is a considerable exclusion of Dalits from mainstream Socio-Economic Development even after 50 years of development planning.
2. There is significant Inequality within the Dalit’s Development.

1.10 METHODOLOGY

There is consensus among social science research that use of proper methodology and research techniques plays a crucial role. Such techniques when guided by the objectives of the study yield accurate results. As explains in research the choice of an appropriate techniques must be dictated by the objectives if the study under consideration.

1.10.1 Study Area

Karnataka state is purposely selected for the present study. The state is located in the southern part of India. The Karnataka state total geographic area is 1, 91,791 square kilometers which account 5.83 per cent of the total geographic area of the country and is the eighth largest among the major states of India. 2001, census has reported that population of Karnataka state was 52,850,562 which is 5.30 per cent of the total population of India, which is again eighth position. Though, in terms of poverty ratio (PR) and human development index Karnataka was seventh in the country. Thus, it is evident that Karnataka is a medium level developed state and hence, it is selected purposely for the present study. Details are given in Table-1.1.
Table-1.1

HDI, PR and PCI of Major State and their Rank, 2001

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>State</th>
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<th>PCI(Rs)</th>
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<th>PR Rank</th>
<th>PCI Rank</th>
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</table>


1.10.2 Sources of data

The study is based on both secondary and primary data to analyze the problems of inclusion and human development among social groups in Karnataka.
1.10.2.a Secondary data

The secondary data has been collected from published documents, including census and others reports published by Directorate of Economics and Statistics, Social Welfare Department, and planning commission of NSSO and NFHS Report in India. Some of the sources that are accessed are Karnataka State Co-ordination Society and Human Development Reports and various journals.

1.10.2.b Primary Data

The primary data were collected through the structured interview schedules, administered to the sample respondents exclusively selected for the present study. The researcher personally visited all respondents to collect the required data. A sample of around 250 households' respondents collected from the study area.

It was decided, for logistics reasons, to restrict the sample size to 250. Based on the SC-ST population, two districts, Kolar and Gulbarga with the highest SC-ST population were chosen. In the same manner, from each of the two districts, one taluka with the highest SC/ST population were chosen, Thus, Shorapur taluka from Gulbarga and Bangarpet taluk from Kolar were selected. In the next phase, based on rural-urban distribution of SC-ST population in the respective talukas, the sample was allotted. In each of the phases, the sample has been proportionately allotted. Thus, the sample design and the final sample allocation are depicted in chart .1-1.

The next stage of selection was the same as the selection of the districts, that is, based on the SC/ST population. For this study purpose one taluka was
selected from each district. The talukas selected based on the highest Dalits population in the districts. Talukas there are 21 talukas in two districts of Gulbarga and Kolar. The Gulbarga district consists of Ten Talukas, namely, Aland, Afzalpur, Gulbarga, Chincholi, Sedem, Chitapur, Jevargi, Shorapur, Shahpur, and Yadgir. But researcher has selection were only one talukas on basses of highest population for SC/ST only in the district therefore in this way Shorapur taluka has maximum number of SC/ST population, and Kolar district consist of eleven talukas (Gauribidanur, Chikballapur, Gudibanda, Bagepalli, Sidlaghatta, Chintamani, Bangarpet, etc). In these talukas selection was only one tulukas on the bascs highest of SC and ST population. Bangarpet were highest population of SC/ST.

1.10.2.c Sampling Procedure

The study entails a detailed study of 250 households with respect to their “Inclusion and Human Development among Social Groups in Karnataka: A study of Dalits”, the 250 household were selected from two districts namely Gulbarga and Kolar districts. In two districts total SC and ST population is 1,749,193, from Gulbarga district 107 households and 143 household in Kolar districts, and all of them are considered for interview purpose, under this study area, factors of human development indicators like Income, assets, education, sex, health, housing and water etc, are studied. Because it is not possible to raise the level of people development without making changes in their economic and social in the study area. In the context an attempt has been made by the researcher to examine the socio-economic background of the respondent (Chart.1.1 gives information in this regard).
1.11 SCOPE OF THE STUDY

The study was undertaken in two districts of Karnataka-North (Gulbarga) and South (Kolar) with a highest SC/ST population. Care will be taken to choose advanced and backward district for a comparative purpose.

1.12 SIGNIFICANCE OF THE STUDY

The present study is significant because of its attempt to analyze socio-economic development and highlight the inclusion and human development among social groups in Karnataka. Based on the human development indicators like an income, Health, Education and water etc, the study provides knowledge on the dimensions of development on Dalits of Karnataka.
1.13 LIMITATIONS OF THE STUDY

Owing to the limited resources at the disposal of the researcher

1) The study is confined to only two Districts viz., to Gulbarga and Kolar in Karnataka.
2) The two Districts’ comparative study is based on a sample only 250 households.

1.14 CHAPTER SCHEME

The study is divided into six chapters.

Chapter- 1: Introduction and Research Design

The first chapter covers introduction, background of the dalits, caste and economic inequalities, who are dalits?, economic condition and human development status of dalits, review of literature, major gaps in the existing study, significance of the study, objectives of the study, hypotheses, methodology, selection of sampling procedure, scope of the study, limitations of the study and chapter scheme.

Chapter- 2: Human Development Status among Social Groups in India and Karnataka

The second chapter deals with human development status among social groups in India and Karnataka, it includes dimensions of human development, human development index, concept of the caste social exclusion, caste based exclusion, social and economic exclusion among theoretical formulation, caste and economic rule in India, demographic profile of dalits, health, housing, water, access to electricity, land, occupational pattern of dalits, poverty among dalits and status of human development by social groups- 2000.
Chapter-3: Background of the Study Area

The third chapter is on profile of the study area it includes location of the districts, history of the Gulbarga district, climate, draining and soil, location of the Kolar, population profile, sex ratio, position of the districts in human development, education, agriculture, land holdings, pattern of land ownership, cropping pattern, irrigation, health, housing, live stock, transport, road network, motors and vehicles, banking and industries,

Chapter-4: Human Development Status of Respondents in Gulbarga & Kolar Districts

The fourth chapter has highlights the Human Development Status of the respondents in Gulbarga and Kolar districts have comparative picture reflected that introduction, population, income, consumption expenditure, education, type of schools, drop out, stopping in which standard, reasons for the stopping school, expenditure on education, occupation, health, type of diseases, type of hospital, distance of the hospital, means of financing health expenditure, health expenditure, housing, type of houses, housing conditions, land, Land Pattern Live Stock, Type of Livestock, Motor Vehicles, Debt, Different sources for debt of respondents in Gulbarga district, Magnitude of Debt

Chapter-5: Social Discrimination among SC/ST Respondents Gulbarga & Kolar Districts

The Fifth chapter deals with two sections of the chapter, the first sections deals with social discrimination among SC/STs in Gulbarga and Kolar districts and assessing of the developments progammes are studied in the
second sections. Further, Section-1 indicating untouchability, social interactions, sources of drinking water. boycott, bondage system, economic improvement and development programmers, self-employment planning, land ownership planning, ganga welfare programme, education scheme, training programme, housing programme, micro credit scheme, national rural employment guarantee Act (NREGA), awareness about the schemes, utilization of the schemes, expressed after the scheme, reasons for not obtained the schemes in Section-2 and conclusion.

Chapter-6. Conclusion and findings

The sixth chapter presents the conclusion and findings of the study and offer few suggestion for the improving the socio-economic status of dalits.
REFERENCES


- Akthivel (2005): *Ambedkar and Dalits in contemporary India*, contains the papers presented in the national Seminar on “Ambedkar and India’s Socio-economic Scenario” organized by Mangalore University, Published by Academic Publisher, Kanaka Nagar Bangalore-32.


Satyanarayana and Reddi, (2005), “Ambedkar and Dalits in contemporary India”, contains the papers presented in the national Seminar on “Ambedkar and India’s Socio-economic Scenario” organized by Mangalore University, Publeshed by Academic Publisher, Kanaka Nagar Bangalore-32


 http://casi.ssc.upenn.edu/about/chandra.html.
### Appendix .1.1

#### Population information of the Districts selected for study

<table>
<thead>
<tr>
<th>Sl.No</th>
<th>Districts</th>
<th>SC</th>
<th>ST</th>
<th>Total</th>
<th>SC (%)</th>
<th>ST (%)</th>
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| 28    | Karnataka | 8563930 | 3463986 | 52850562 | 16.20  | 06.55  |

Source: Census of India, 2001
## Appendix.1.2

**Selection of the Talukas Gulabarga**

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<td>871790</td>
</tr>
</tbody>
</table>

Source: Col.5-7 and 13 to 15: computed based on Taluk-wise data of Primary Census of Abstract 2001
### Appendix.1.3

Selection of the Talukas Kolar

#### Population of Kalar District

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Talukas</th>
<th>SC</th>
<th>ST</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gauribidanur</td>
<td>65367</td>
<td>40440</td>
<td>105807</td>
</tr>
<tr>
<td>2</td>
<td>Chik Ballapur</td>
<td>48431</td>
<td>16631</td>
<td>65062</td>
</tr>
<tr>
<td>3</td>
<td>Gudibanda</td>
<td>12150</td>
<td>7873</td>
<td>20023</td>
</tr>
<tr>
<td>4</td>
<td>Bagepalli</td>
<td>43732</td>
<td>27657</td>
<td>71389</td>
</tr>
<tr>
<td>5</td>
<td>Sidlaghatta</td>
<td>41898</td>
<td>16561</td>
<td>58459</td>
</tr>
<tr>
<td>6</td>
<td>Chintamani</td>
<td>63155</td>
<td>28416</td>
<td>91571</td>
</tr>
<tr>
<td>7</td>
<td>Srinivaspure</td>
<td>50798</td>
<td>19210</td>
<td>70008</td>
</tr>
<tr>
<td>8</td>
<td>Kolar</td>
<td>78152</td>
<td>13253</td>
<td>91405</td>
</tr>
<tr>
<td>9</td>
<td>Malur</td>
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<td>69785</td>
</tr>
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<td>Bangarpet</td>
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<td>162806</td>
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<td>11</td>
<td>Mulbagal</td>
<td>63599</td>
<td>7469</td>
<td>71068</td>
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<tr>
<td></td>
<td><strong>Total</strong></td>
<td>671724</td>
<td>205659</td>
<td>877383</td>
</tr>
</tbody>
</table>

Source: Col.5-7 and 13 to 15: computed based on Taluk-wise data of Primary Census of Abstract 2001