CHAPTER - 1

INTRODUCTION AND METHODOLOGY
India is a vast country, inhabited by a large number of communities. In the multi-culturalism, all social relations combine with the scale of hierarchy set-up on the well known rules. There are two essential characteristics of the social hierarchy. Firstly, status is determined by principles independent of the distribution of authority and secondly, the idiom in which higher and lower status is expressed in the idiom of purity. In the social hierarchy of Hindu society the Scheduled Castes constitute lowest rung of the social order. The significant marker for Scheduled Castes is untouchability, which is the denial of human dignity in its most extreme form. It is an economically and socially exploitative system worse than slavery.

The Scheduled Castes constitute nearly one-fifth of India’s population and they present a different and complex case from that of other deprived groups in Indian society. The discrimination and deprivation arising out of the institutions of the caste system and untouchability has affected them far more adversely than any other group of Indian society. Their problems differ from other deprived groups in a distant way. They are far too behind than the other identical groups of Indian society with respect to access to sources of income such as agricultural land, capital assets, employment, education and social services.¹ More importantly, the discrimination is based on caste
and untouchability in social and economic sphere is still continued and as a result in the effort for upward mobility they are faced with a far more hostile and antagonistic atmosphere. Since social welfare aims at providing services for the depressed and weaker sections of the society, it is essential to discuss the origin and problems of these depressed classes.

Since the dawn of history, mankind has been known to have been divided into groups, classes, tribes, cohering together under various forces such as common leadership, common language, common beliefs, common territory, common rule etc. Though the division into groups may not be so marked outwardly in very primitive societies, the internal group structure was characterized by distinctions of rank, property, knowledge, specialized skill, magic power and such other possessions. Most communities were thus divided into various classes, some of which come to be hereditary.

The earliest reference to caste or Jati or Varna is found in Tenth Mandala of Rig-veda, in which mention is made of four castes or varnas, which originated from Brahma, the supreme being. The Brahmin came from his mouth, the Kshatriya from his arm, the Vaisya from the thighs, and the Sudras from his feet. It means that the Brahmins are the instructors of mankind, the Kshatriyas are the warriors, and the Vaisyas and Sudras are the agriculturists and servants respectively. Similar reference to the origin of caste are found in
Satpata Brahmana (II-4-11), the Taittiriya Brahmana (III-12-9,3), Vajaseneya Samhita and the Atharva Veda. From the beginning of the vedic period to the middle of the Sutra or Buddhist period, the four-fold division represented only classes.²

In course of time the fourth Varna was divided into Bhojyana (food prepared by whom is partaken by Brahmins) and Abbojyana (food prepared by whom is not partaken by Brahmins). The first includes owned slaves. Historically untouchables were abbojyana and therefore were not dasas or slaves or domestic servants in ancient times. The people known as Chandalas, Vishadas, Vartyas or untouchables are out of the varna system. They lived outside the localities. For example Madiga, an untouchable caste in Karnataka, and Andhra Pradesh, Mang and Mahars in Maharashtra, Adi Dravidas in Tamilnadu, Chomars in North India and Domes in Bengal live on the outskirts of the villages. These castes are also known as Avarnas meaning thereby that they do not belong to the varnas.

But there was no fifth varna in the earlier smritis but untouchables were referred to as panchamas. Panchamas were also regarded as ‘Hinas’ of four types – 1. Hina Janmana (born against rule of marriage) 2. Vratyas (failure of Dwija in performing Upanayanam at proper time). 3. Mlechas living in Mlecha land. 4. Kshatriyas who stopped performance of sacred ceremonies.³
Buddhists are regarded as *Mlechas*. They resided beyond three Aryan countries i.e., *Brahmanatro, Brahmarshi* land next to *Brahmavarta* central land. They spoke a barbarian language, which was different from the Aryans and opposed the *varna* system and the Ashram system and did not believe in the Vedas. They were branded as impure and referred to as foreigners. Those *Mlechas* who accepted the caste system became Hindus. They resided beyond the *Vindhyā* mountain ranges (beyond Aryan culture) in Andhra, *Anga, Vanga* and *Kalinga*. Countries like *Arattak, Karaskara, Pundra, Sauvira* and *Pranuna* were also known as *Mlecha* countries. After they were conquered they were given position similar to that of the *Chandalas* in *Arya Varta.*

The *Chandals* were the most despised of the Hindu society. They were not allowed to live within the walls of the town/village. They were excluded from the category of castes. In the *Dharmasastras* the occupation of a *Chandala* is to carry the dead bodies of men who have no relation of friends and to execute criminals. In the five fold division of society in the *Madhyadesa* (middle country) Brahmin, *Kshatriya, Vaisya, Sudra* and *Nishada* are given in the Buddhist *Jataka* literature also, the social divisions are on similar lines. The authors of *Dharmasastras*, relying on the *vedic* texts as authority, excluded them from the four-fold division. The fifth caste was rejected, and the *Nishadas, Chandalas* were under casteless classes.
The people belonging to the last *varna* namely the *Sudra* and *Avarnas* include many caste groups which have suffered social and economic inequity since the ages. Particularly those people who were outside the *varna* system were known as *Avarnas* or *Panchamas* or *Antyajas*. They were external in the sense that they were required to stay outside the village settlement. The concept of pollution was attached to them and they were treated as untouchable castes. Officially these castes were systematically listed in the 1931 census of India.

Actually speaking the polarization of Hindu society was started by the British government when it published 1910 Census. The Census reports for India published by the Census Commissioner at the sinterval of every ten years from 1870 onwards, contain a wealth of information, nowhere else to be found regarding the social and religious life of the people of India. Before the Census of 1910 the Census Commissioner had a column called ‘Population by religion’. Under this heading the population was shown as Muslims, Hindus, Christians etc. The Census report for the year 1910 marked a new departure from the prevailing practice. For the first time it divided the Hindus under three separate categories. Hindus, Animists and Tribals and the depressed classes or untouchables. This new classification has been continued ever since.
The basis adopted by the Census Commissioner for separation is to be found in the circular issued by the Census in which he laid down certain tests for the purpose of distinguishing the last two classes (Animists and untouchables). Among those who were not hundred percent Hindus were included castes and tribes which

1. Deny the supremacy of Brahmins.
2. Do not receive the mantra from a Brahmin or other recognized Hindu Guru.
3. Deny the authority of the Vedas.
4. Do not worship the Hindu gods.
5. Are not served by good Brahmins as family priest.
6. Have no Brahmin Priest at all.
7. Are denied access to the interior of the Hindu temple.
8. Cause pollution (a) by touch or (b) within certain distance
9. Bury their dead
10. Eat beef and do no reverence to the cow.

Out of these ten, some divide the Hindus from the Animists and the Tribals. The rest divide the Hindus from the untouchables. Those that divide the untouchables from the Hindus are (2), (5), (6), (7) and (10).

Nomenclature

The untouchable castes are referred to by many people in different names. Ambedkar called them exterior castes. Gandhi named
the untouchables as ‘Harijans’, where Hari means god, ‘Jan’ means people and thus Harijan means people of god. This word in Marathi, Gujarathi, Hindi and other languages means a child whose fathers identity is unknown and hence a bastard progeny. Therefore, the name Harijan was not only disliked but was hated and opposed by the untouchables. Surprisingly enough, their reaction to the word Scheduled Caste or even to the word untouchable is not that sharp. As a result there was a wild cry, an agitation and a strong opposition to the Bill using the word Harijan in the Bombay Legislative Assembly. It was duly replaced by the term Scheduled Castes in 1938 and it continues to be used as Scheduled Castes in Government records and circulars even today.

The term “Scheduled Castes” was first coined by the Simon Commission and embodied in the Government of India Act of 1935. While the castes were listed systematically in the 1931 Census of India, the term ‘Scheduled Castes’ was applied to these castes for the first time in the Government of India Act of 1935 until then they were known as untouchables, depressed classes or exterior castes.

The term Scheduled Caste given currency in 1930s is a blanket term including within itself hundreds of castes and sub-castes which constitute a hierarchy among themselves and in relation to Hindu castes. The regional, linguistic and cultural differences add to make the picture more complex and complicated. However the term Scheduled
Castes is being used officially to refer to these castes in independent India. Again the same official nomenclature of Scheduled Caste is applied for the purpose of this study.

The conditions of SCs in Pre-Independent India

Hinduism and the caste system are so much intertwined with one another that together cover all the temporal and spiritual aspects of life. The educational, economic and political aspects of life belong to secular sphere and are associated with achieved status. In the Indian context, these areas of life have been subjected to and controlled by the religious and caste values to such an extent and are so loaded with the notions of Dharma and Karma that people are generally afraid of transgressing the boundaries. In ancient India it was just an emerging category which got crystallized with the passage of time.

With the deal of the fundamental religious and civic rights, the segregated Antyajas had no status as persons in the eyes of law as observed it in the Hindu Shastras. Moreover, they were forced to live on the outskirts of the Savarna-village (belonging to varna) thus restricting their mobility. In effect, they were segregated and later became the Antyajas and untouchables.

The untouchables had no share in the social, political and judiciary powers on the contrary, they were treated as slaves and were
offered as presents to friends or gifts to temples and were bought, sold and mortgaged in the same manner as the land on which they dwelt or as the cattle or other property of their owners. The master had the right even to kill slave. The lower castes in hierarchy were required to keep a respectable physical distance from the higher castes. For example in Kerala Kammalas (artisan caste) had to keep minimum distance of 24 feet from the castes above them. Izhavs and castes in that group (polet Jatis) had to keep a minimum distance of 36 feet. Pulayas the other Scheduled Castes group had to keep a minimum distance of 64 feet. The touch of all castes below the Sudra caste group was considered a cause of pollution to the castes above them.  

Both men and women untouchables were prohibited from (a) wearing clothes above the waist and below the knees. (b) wearing new clothes (even when new clothes were bought they were to be made dirty by dipping them in mud or rubbing on the dark spots). (c) wearing gold and silver ornaments and (d) using shoes not withstanding the thorn and sharp stones of the jungle paths. The untouchable was not allowed to enter the house of the higher castes. However, he was allowed to work as a labourer during construction, repair or storing the grains etc. But later the house was purified by sprinkling cow urine or cow dung. The members of Scheduled Castes were not allowed to walk on public road or enter the temple.
In medieval period even under the impact of Muslim rule, their position was by no means better off. Conversion to Islam in some ways ushered in changes but hardly brought about structural changes. During the modern times we find that the situation which existed since Manu not only continued but worsened in the Peshwa regime. In Maharashtra the Mahars and Mangs, (SCs,) were not allowed within the gates of Pune city after 3 P.M. and before 9 A.M. because during these hours the body casts too long shadows which, when it falls on a member of the higher castes, especially the Brahmin, it defiles them. During the Peshwa rule in Maharashtra the SCs had to carry earthen pots tied to their necks for their spitting purpose so that they would not spit on the public roads. They were required to carry brooms behind them as trails to efface their so called polluted footprints.

The British who succeeded the Muslim rulers took time to realize the intricacies of the Indian social structure. Since they were interested in the political consolidation of their position, their openly declared policy was one of non-interference in the social and religious matters of the people of India. Christianity which came to India, like Islam, from outside, added another dimension to the existing social categories. Conversion to Christianity by lower castes and upper castes for several reasons did not help to bridge the gulf between them. The pre-conversion caste status, rank and values continued and loomed large, influencing all kinds of social intercourse.
As it was discussed earlier, the Hindu society made the lower castes as slaves. The British rule through the East India Company in 1792 banned the slave trade. The practice of selling the slaves for arrears of revenue was discontinued in 1819. In 1843 an Act was passed by which the right of any person claiming a slave could not be investigated in public offices or courts. The penalties for slave dealings were inserted in the penal codes of 1862 but all caste distinctions, ceremonies and prohibitions were respected. Despite these acts, caste tyranny and oppression remained vigorous.  

Isolated government action to protect the lower castes from disabilities may be found as early as the mid-nineteenth century. As reform activity on behalf of the political activity by untouchables multiplied, resolutions and orders confirming the rights of untouchables to equal use of governmental facilities, schools and wells, were passed in Bombay and Madras, as well as in some of the progressive princely states. In 1923, the Bombay Legislative Council resolved that the untouchables be allowed to use all public watering places; wells schools, dispensaries etc.

It was only after Mahatma Gandhi’s fast (1932), in opposition to the Communal Award provision of separate electorates for untouchables that the Congress leaders were willing to countenance the positive use of law for providing various facilities to the untouchables. As a result, between 1932 and 1936, a number of temple entry and anti-
disabilities bills were introduced in the Central Legislative Assembly and in the Madras and Bombay Legislatures.\footnote{12}

In 1938, the Madras Legislature passed the first comprehensive and Penal Act to remove social disabilities, making it an offence to discriminate against untouchables not only in regard to publicity-supported facilities such as roads, wells and transportation but also in regard to “any other secular institution” to which the general public was admitted including restaurants, hotels, shops etc.

In 1938, for the first time, British India Government intervened to secure the opening of temples to Scheduled Castes when Bombay and Madras Provinces passed Temple Entry Acts. Madras again took the lead in enacting a Comprehensive Temple Entry Act, making it a criminal offence for any person to prevent any Hindu from entering or worshipping at any temple. The British rulers in pre-independent India never thought over the caste problem in India seriously. However, many saints and social reformers preached against the practice of untouchability centuries ago. It is worthwhile to remember that Acts passed by the States were not aimed at abolishing untouchability completely.\footnote{13}

After 1938, followed the Bombay Harijan (Removal of Social Disabilities) Act, 1946 (Bombay Act No.X of 1947) which was passed by the Bombay Legislature for the removal of social disabilities
of Harijans. The said Act was passed with the object of removing the social disabilities from which Harijans suffered with regard to the enjoyment of social and secular amenities of life. Section 3 of the Act declared custom, usage or law, for the time being in force, or the decree or order of a court, as anything contained in any instrument, to the contrary, every place of public worship which is open to Hindus generally or to any section or class there of shall be open to all sections and castes of Hindus, and no Hindu of whatsoever sections or class, shall in any manner be prevented, obstructed or discouraged from entering such a place of public worship, or from worshipping, offering prayers there, or performing any religious service there in the like manner and to like extent as any other Hindu of whatsoever section or class may so enter, worship prayer or perform.

Ambedkar’s Contribution for SC Welfare

Dr. Bhim Rao Ambedkar was born on 14th April, 1891, he hails from Untouchable Mahar family in rural Maharashtra. By the time of his death on 6th December 1956, a person who in his early life suffered severe disabilities at the hands of the upper caste Hindus will hardly justify an idea that he would rise from dust to doyen and from a social leper to a liberator and Constitution-maker. His life, indeed, constitutes a running commentary of the new consciousness, which dawned on these classes in India.
Dr. Ambedkar wrote and taught untouchables of India to rise to the full stature of their growth. By his great oratory power he was able to impress in their minds that they were not slaves but respected human beings. He was indeed a titanic creator. He was the incarnation of defiance of evil and the triumph of right over wrong. In fearlessness he symbolized Phoole and Tilak. He started a fortnightly paper *Mook Nayak*, meaning of the Dumb, in January 1920.

Dr. Ambedkar founded on 20\textsuperscript{th} July 1924, Bahiskrit Hitakarins Sabha an organization for the welfare of the depressed and suppressed class in Indian society. The aims and objects of shabha were

1. To promote and spread of education among the depressed classes by opening hostels or by employing such other means as may seem necessary or desirable.
2. To ensure the spread of culture among the depressed classes by opening libraries, social centres and classes or study circle.
3. To advance and improve the economic conditions of depressed classes by starting industrial and agricultural schools
4. To represent the grievances of the depressed classes.

**The Mahad Conference**

This Conference was organized to launch the Satyagraha movement by the untouchables at Mahad (Kolkata) to secure the untouchables the right of access to the water of Chavadar Tank. On
25th December 1927, he addressed his fellow-members in a great conference at Mahad. He said at the Conference

"The caste Hindus allows any person from any religion to have access to this place and fetch water. They do not object to Muslims. They do not even object to the birds and animals. The Hindus are said to be repository of mercy and are said to be non-violent. They do not disturb a crow with a dirty hand. There have been many saints among them. They treat the cow with utmost reverence. ‘Sarvabhuti ek Atma’ is their watchword. But it is really surprising that the some people do not allow a section of their own fellowmen to fetch water from this place. We would not die if we do not drink water from this place. We would not become immortal by drinking water from the place. But in order to prove that we are equally human beings like others, we had staged this Sathyagraha." Thus the contribution of Dr. B.R.Ambedkar was quite significant, not only in organizing the Scheduled Castes but also getting their constitutional rights and status in Indian society. He was a staunch critic of Hinduism, which was based on hierarchy and caused the caste deprivation. He fought against the oppression of caste Hindus and to gain the rights for the depressed castes. He ultimately converted to “Buddhism”. He said, “Though I was born as Hindu, but I never remain as Hindu, and die as Hindu. Though Dr. B.R.Ambedkar died on 6th December 1956, his
greatest personality and notable contribution for the cause of untouchables remain for ever in the independent India". 

Post-Independence

The framers of the Indian Constitution made special provisions to safeguard and promote the interests of the Scheduled Castes, Scheduled Tribes and Backward Classes, which have lagged behind for many centuries because of the prevailing social system in India. In the Constituent Assembly, the Advisory Committee on Fundamental Rights was the main committee concerned with the Scheduled Castes.

After Independence and proclamation of the Constitution, the list of Scheduled Castes in India was notified by the President, in accordance with the provisions of Articles, 366 and 391, of the Constitution. Article, 366 of the Constitution gives the meaning of the word "Scheduled Castes". According to Indian Constitution Scheduled Castes means such castes, races or tribes or parts of groups within sub-castes, races or tribes as are deemed under Article 341 to be Scheduled Castes for the purpose of this Constitution.

The President together with the Governor can specify the castes, races, tribes in States and Union Territories, Parliament may by law include or exclude from the list of Scheduled Castes specified in a notification issued under clause (i) and caste, race or tribe or part of group within any caste, race or tribe but save as aforesaid a notification.
issued under the said clause shall not be varied by any subsequent notification.\footnote{16}

The Constitution has provided facilities and privileges for the people belonging to Scheduled Castes and Scheduled Tribes. It was done with a view to ensure social progress to those sections of our people who were kept under conditions of backwardness in all spheres of life due to some historic reasons. Therefore, the President of India has been empowered under the Constitution to issue orders specifying the castes or tribes for the purpose of facilities and privileges granted under the contribution and Parliament has been given the authority to amend such orders by enactments.

In the light of this, the President had issued the Constitution (Scheduled Castes) order, 1950 and Constitution (Scheduled Tribes) order, 1950, so the list of Scheduled Castes is now contained in the Constitution (Scheduled Castes) order, 1950 as amended from time to time. Thus, it is clear that Scheduled Castes shall have the same meaning as clause 29 of Article 366 of the Constitution and \textit{"Harijan"} means a member of caste, race or tribe deemed to be a Scheduled Caste under the Government of India (Scheduled Castes) order.\footnote{17}

The new Indian Constitution abolished untouchability with the stroke of the pen through Article 17, which abolished its practice in
any form. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.18

Parliament is authorized to make a law prescribing the punishment for this offence (Article 35) and in exercise of this power Parliament has enacted the untouchability (offences) Act 1955, which has been amended and renamed (in 1976) as the protection of Civil Rights Act 1955. On 11th September, 1989 the Scheduled Castes and Scheduled Tribes (Atrocities) Act, 1989 was passed. In it, there is a provision for setting up of special Courts for the trial of those who were accused of committing atrocities against the members of the Scheduled Castes and Scheduled Tribes. An attempt was also made to provide relief and ensure rehabilitation of the victim of such offence.

The provision of Article 17 should be read with Article 15 (2) that prohibits discrimination on various grounds including caste and no person on such a ground can be denied access to places of public resort. But it is not clear whether Article 17 would prohibit outcasting or ex-communication of a person of a higher caste from his caste. An interesting point to note that while the fundamental rights, generally speaking, are restrictions mainly on governmental activities, Articles 17 and 15 (2) protect an individual from discriminatory conduct not only on the part of the State, but even on the part of private persons in certain situations.19
Article 25 provided the Hindu religious institutions of a public character will be thrown open to all classes and sections of Hindus. In the provisions of Article 29 of the Constitution, it was stated that admission to a Scheduled Caste student to a state run, managed or assisted educational institution shall not be denied on the basis of caste, creed or religion. According to Article 46 of the Constitution it is the duty of the State to promote with special care the educational and economic interests of the weaker sections of the people and in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.

**Political Safeguards**

The depressed classes demanded for political representation right from the beginning of the 20th century. Dr. B.R. Ambedkar made efforts for separate electorate for SC's, but the reservations under joint electorate system were provided to the depressed castes as a result of the Poona Pact. The Government of India Act 1935 provided them reservations for Central and State Assemblies. The Constitution of India has guaranteed the political reservation in favour of Scheduled Castes and Scheduled Tribes so as to secure their seats in the Lok Sabha, the Vidhan Sabha of the States and posts in Public Services. Thus Article 330 says that seats shall be reserved in the House of People for Scheduled Castes and Scheduled Tribes. Article 332 makes a similar provision for the reservation of seats.
in the Legislative Assemblies of the States. These Articles also made it clear that the seats reserved for these classes shall be in proportion to their population in a particular State/Union Territory.

The 73rd and 74th amendments of the Constitution provided reservation for Scheduled Castes at the grassroots. Article 243D provided that in every Panchayat seats shall be reserved for the Scheduled Castes and Scheduled Tribes. The number of seats so reserved shall be, as nearly as may be in the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of the Scheduled Castes and Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat. Out of the total number of seats reserved for Scheduled Castes and Scheduled Tribes, not less than 1/3 seats shall be reserved for women belonging to the Scheduled Castes and Scheduled Tribes. Such seats may be allotted by rotation to different constituencies in a Panchayat. It also says that the office of the Chairpersons in the Panchayats at the village or any other level shall be reserved for Scheduled Castes and Scheduled Tribes and women in such manner as the legislature of a State may provide by law.

Article 243-T provides for the reservation of seats for the members of Scheduled Castes and Scheduled Tribes in every Municipality. The number of seats reserved for them shall be as nearly
as may be, in same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the Scheduled Castes and Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality. Out of total number of seats reserved 1/3 seats shall be reserved for women belonging to the Scheduled Castes and Scheduled Tribes as the case may be. The office of the Chairpersons in the Municipalities shall be reserved for the Scheduled Castes, Scheduled Tribes and Women in such manner as the legislature of a State may, by law provide.

Though seats are reserved for them, they are elected by all the votes in the constituency. There is no separate electorate for Scheduled Castes and Scheduled Tribes. Article 325 provides that there shall be one general electoral roll. This means that a member of Scheduled Castes and Scheduled Tribes may contest any seats other than reserved i.e., general seat.

**Reservation in Services**

The safeguards connected with recruitment to the services and post under the State is extremely important. The Constitutional Provisions relating to it include the exemption clause under the Fundamental Rights of equality of opportunity in public employment, barring the Public Service Commission from consultation in respect of the manner in which reservation in service and post has to be done and
the basic provisions under the Chapter of Special Provisions for Minorities providing such a claim.

Article 335, makes it clear that the claims of the members of the Scheduled Castes and Scheduled Tribes shall be taken into consideration, consistently with the maintenance of administration, in making of appointments to services and posts under the Union or State. For this purpose, Article 16 (4) permits reservation of posts for backward classes which may include Scheduled Castes and Scheduled Tribes.

Article 338 provided for the appointment of a Special Officer by President for the Scheduled Castes and Scheduled Tribes. The Special Officer was required to investigate all matters, relating to the safeguards provided for these classes and report to the President upon the working of those safeguards at such intervals as President would direct. The President was to cause all such report to be laid down before each House of Parliament. But by the Constitution (65th Amendment) Act 1990, Article 338 was amended. By this amendment the Special Officer was replaced by the National Commission for Scheduled Castes and Scheduled Tribes. The Commission shall consist of a Chairman, Vice-Chairman and five other members. All of them are appointed by the President. It has been entrusted with the responsibility of protecting the Scheduled Castes and Scheduled Tribes.
The Union and State Governments shall consult the Commission on all major policy matters affecting Scheduled Castes and Scheduled Tribes.

**Demographic Profile of Scheduled Castes in India**

The Scheduled Castes in each State/Union Territory are enumerated as per the list of such castes mentioned in the Presidential order. The Scheduled Caste and Scheduled Tribe Lists (Modification Order 1956)” as amended from time to time. As per this order, no Scheduled Caste has been listed in Nagaland, Andaman & Nicobar Islands and Lakshadweep. The persons belonging to Scheduled Castes in a particular State/Union Territory will be enumerated as belonging to Scheduled Castes only if such a Caste is listed in the Scheduled Caste List of that particular State/Union Territory.

The total population of Scheduled Castes as per the 2001 Census was 166.6 million excluding Mao-Maram, Paomata and Purul sub-division of Sanapati district of Manipur. The Scheduled Castes constitute 16.2 percent of the total population in 2001 as against 16.48 percent in 1991. Thus, the proportion of Scheduled Caste population has declined in the country over the last decade.

The eleven major States of India, each having a population of more than 6 million each, together contain about 84.7 percent of India’s population. Among these 11 States, the highest number of Scheduled Caste population was in Uttar Pradesh (35148377) followed by West Bengal (18452555), Bihar (13048608), Andhra Pradesh
The highest percentage of Scheduled Caste population was registered in Punjab (28.9 percent), followed by Himachal Pradesh (24.7 percent), West Bengal (23.0 percent), Uttar Pradesh (21.1 percent) and Haryana (19.3 percent). Among the Union Territories highest percentage of Scheduled Caste population was recorded in Chandigarh (17.5 percent), followed by Delhi (16.9 percent) and Pondicherry (16.2 percent).

**TABLE – 1.1**
Total population, Population of Scheduled Castes and their proportions to the total population

<table>
<thead>
<tr>
<th>S. No.</th>
<th>State/Union Territory</th>
<th>Total population</th>
<th>Scheduled Caste population</th>
<th>Proportion of SC population</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>India</td>
<td>1,028,610,328</td>
<td>166,635,700</td>
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<td>1.</td>
<td>Jammu &amp; Kashmir</td>
<td>10,143,700</td>
<td>770,155</td>
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<td>Himachal Pradesh</td>
<td>6,077,900</td>
<td>1,502,170</td>
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<td>Punjab</td>
<td>24,358,999</td>
<td>7,028,723</td>
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<td>900,635</td>
<td>157,597</td>
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<td>5.</td>
<td>Uttarakhand</td>
<td>8,489,349</td>
<td>1,517,186</td>
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<td>Haryana</td>
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<td>4,091,110</td>
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<td>Delhi</td>
<td>13,850,507</td>
<td>2,343,255</td>
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<td>Daman &amp; Diu</td>
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</table>
Present status

So far India has gone through Ten Five Year Plans and couple of annual plans in which the main thrust of the objective has been on educational development and improvement of economic status of these people through inducement of a special package or privileges what is called as 'Protective discrimination'. Under this package, apart from the above safeguards, the Dalits are provided with various privileges like reservation of seats in educational institutions, exemption of tuition fee, special library facility, special scholarship facility, pre-examination training facility for appearing at competitive examinations and reservation of jobs in government and Corporate sector organizations, reservation of departmental posts for promotion of such officers from one to the next higher cadre etc.

In addition to all those, planned efforts on rural employment through various anti-poverty programmes have been made in different Five Year Plan periods especially with much on sixth and seventh plans.
in which the Dalits below the poverty line were identified are assisted
with financial help under various poverty alleviation programmes like
Integrated Rural Development Programme (IRDP), Training Rural Youth
for Self Employment (TRYSEM) Jawahar Rojgar Yojana (JRY) Indira
Awas Yojana(IAY) etc., in order to reduce economic gap pertaining
between them and the caste Hindus

**Review of Literature**

An attempt is here by made to review the available literature on
Scheduled castes conditions in general and welfare programmes in
particular.

Audi M.J., (1989)\(^{21}\) observed in his essay entitled
"Ambedkar’s struggle for untouchables Reflections" observed that
Ambedkar rendered Yeoman service to India by exposing the defects of
Hindu society. He says that in the Constituent Assembly, none was
better qualified and more competent than Ambedkar to press for
economic equality. He argues that it is true that Ambedkar would not
have been successful, but he would have successfully shown the
vested interests, which controlled the Constitution making, in their true
colours and exposed the hypocrisy of our so-called great idealists and
humanists.

Dr. Gail Omvedt (1994)\(^{22}\) in her book entitled "Dalits and
the Democratic Revolution" discussed that the background analysis of
the caste system in South Asia along with a discussion on the main
points of a revised historical materialism in the context of Dalit and left movement analysis. The depressed class position was thus set for the post-independence situation in which Dalits would be constitutionally and legally guaranteed a share as ‘Scheduled Castes’. But the future to evolve a political vision of liberation or to organize and autonomous Dalit movement, or become participants in any vigorous movements against the system is stark.

K.C. Suri (1994)\textsuperscript{23} in his essay "Caste Reservation in India Policy and Politics" says that India is the only democracy in the world that made explicit Constitutional and legal provisions for compensatory discrimination i.e., reservations. He further says that any policy of compensatory discrimination designed to restructure the social relations is bound to be controversial and gives rise to resentment and conflict between the groups favoured and those adversely affected by such a policy. In India the reservation policy encounters opposition and resistance mainly from the upper caste sections who feel threatened by the loss of opportunities and the erosion of their traditional position of dominance. He finds that, in India aggressive opposition to reservations comes mainly from the educated poor and middle class persons in the upper castes.

With regard to total proportion of reservations he quoted Dr. B.R. Ambedkar’s observations; which runs,
“the principle of equality of opportunity embodied in the Constitution must be effective and for this purpose reservation in public services must be confined to minority posts only. If 70 percent of posts are reserved it vitiates the principle of equality of opportunity”.

He further says that for reservation policy to retain legitimacy the state has to evolve institutional mechanisms for establishing rational criteria of ‘backwardness’ and ‘forwardness’ in a fair manner. In such an event, it becomes easier to build consensus on various issues involved in reservation policy.

Arjun Patel (1997)24 in his article in Ghanshyam Sha “Social Transformation in India” (Vol.I) made a study on Kolis of South Gujarat. He says that Kolis are socially divided into five sub-groups. These groups are socially hierarchical where Talapanda Kolis are on the top, followed by Mansarovariya, Khedvaya, Gulam and Matiya respectively. Inspite of several differences among these groups, the caste associations have played an important role in uniting various sections among the Kolis and extending support to each other.

C.P. Yadav (2000)25 in his voluminous work entitled “Scheduled Castes Issues and Challenges” believed and preached that for the world the creator created the four varnas. He created these varnas from different parts of the body. Thus the entire body system was governed by the Brahmanical law which was regressive in its character and was used as an instrument by social privileged class. Similarly, there are many aboriginal groups, professing primitive age
pattern, scattered all over India. He made an attempt to understand and underscore the nature of change that is taking place among the Scheduled Castes and Scheduled Tribes on the basis of recent changes in second economic scenario in India.

S.N. Pradhan (2002) in his article “Harijan Sevak Sangh – The Crusade for Social Justice” undertook a special assignment to the relevance and contribution of the organization (Harijan Sevak Sangh). The organization which was established by Mahatma Gandhi in 1932, has been rendering Yeomen service for the welfare of the weaker sections, especially untouchables. He further says that the appointment of Shri. Ghansyam Das Birla as President as Sri. A.V. Thakkar as Secretary ensured the success of the new organization because along with the capacity for sustained work and a keen desire to serve the Harijans, both were endeavoured with efficiency.

He says that, Harijan Sevak Sangh is the only institution which was not dissolved by Mahatma Gandhi. The cause of the institution was very clear to his heart. His effort and dreams have certainly bore fruits though the nation has to go a long way in realizing all his dreams and visions for the Harijans.

Awadhendra Sharan (2003), in his work entitled “From Caste to Category Colonial Knowledge Practices and the Depressed Scheduled Castes in Bihar”. The demarcation of a community of Scheduled Castes drawn up for electoral purposes was arrived at
thorough investigations undertaken by the colonial state. He argued that the particular view of tribes becoming Hindus, distance from upper castes in matters of religion, education as a ground for discrimination and finally issues of representation were some of the rubries through which the knowledge about Scheduled Castes was constructed. In all these exercising, whenever native opinion was addressed, it implied the view of the respectable sections of the Indian society with the self-representation of the caste groups under consideration being marginalized. The development of an understanding of Scheduled Caste communities through developed by the colonial state, soon found favour with important segments of the Indian society. The consequences of which stay with us today.

Jagdish Prasad (2003)\textsuperscript{28} in his article entitled "Land Reforms A Dalitist Perspective with reference to Bihar" in A.K.Lal (et.al) "Social Ecusion" expressed that the economic reforms emphasizing the growth had completely ignoring the issue of equity. In the context of social and economic disabilities of the Scheduled Castes, the implications of land reforms are still crucial. He says that a vast number of the Scheduled Castes agricultural labourers and petty cultivators need to be mobilized for agricultural growth. Any attempt to improve the socio-economic conditions of the Scheduled Castes would require the strict implementation of land reforms. He asks the government to find
ways and means through which the tiller's rights snatched away by the big landlords in the recent past are restored to him.

Prof. Ramesh Chandra and Dr. Sangh Mitra (2003)²⁹ in their book entitled "Dalits and the Ideology of Revolt" made an attempt to trace the roots of caste system in Hindu religion. He says that in India religion plays an important and pervasive role in the people's lives. He explained that the feeling of untouchability in Hindu religion and social differences prompted Dr. B.R.Ambedkar to quit Hindu religion. He also made an attempt to make a comparative study of Buddhism and Marxism. According to him the purpose of Indian Constitution is to accomplish the goal of socio-economic transformation in a democratic way.

Dr. Sanjay Paswan and Dr. Paramanshi Jaidev (2003)³⁰ in their book "Encyclopaedia of Dalits in India" pointed out that even the minimum needs of human being are often denied to dalits. Hence our Constitution had made certain provisions to restore some basic rights to dalits. The Indian Constitution guarantees human rights to all citizens. It gives adequate powers to both the Centre and the State governments to effectively deal with human rights violation. Dalits being socially at the lowest rung and also economically very weak are a vulnerable lot and have been the victim of human rights violation. There are many factors that are behind human rights violation and commitment of
atrocities on Dalits. The forms and magnitudes of violations in case of Scheduled Castes who have successfully improved upon their socio-economic position are alarming. Socio-economic justice that needs to be granted to the depressed and oppressed lot is simply not available. Some cases of atrocities, follow-up action taken and end result gained have been mentioned in his book which throws a light on the failure of the legal measures.

K.L. Sharma (2003) in his Article “Social Inequality, Dalit Identity and Dr. B.R.Ambedkar” says that the equality has to be the main component of the sociological language to usher in fundamental alteration in the social structure with the attainment of independence and adoption of normative frame emphasizing distribution of socio-economic research on egalitarian line, superiority of social pedigree seems to have been questioned. Such initiatives now seek to alienate the entrenched group from position of power and privilege. This has been made possible through the distributive mechanism favouring empowerment of the deprived. While the oppressed people are being made conscious to assert for the right the elite are opposed to the orientation of sponsored mobility.

Sita Deulkar (2006) in his book “Dalits – Past, Present and Future” expressed that the woman leaders who enjoyed the power also have neglected downtrodden women and did not try to improve their social economic and political status. But they must have played an
important role in forming the social programmes, legislation for the welfare of women. The social barriers are practice of untouchability, casteism, illiteracy, socio-cultural variation, religious exploitation and superstitions and class variation in the society. In the industrial society around the world are experiencing one of the worst economy crisis in history. Politics of the post-independence era too allowed the elite of caste to exploit the caste-consciousness of their castemen in order to complete with the elite of the other castes and communities for political power.

Prachi Deshpande (2004)\textsuperscript{33}, in his book entitled "Social Categories, Colonial Policy and Identity in Early Twentieth Century Maharashtra", argues that 'Maratha' emphasizes the importance of keeping regional histories and contexts in play when plotting the modern history of caste and caste identity. Recent scholars on caste has been invaluable in historicating caste, but has resulted in a rather polarized debate over the degree of blame to be attached to colonialism for the central role that caste occupies in Indian social and political life today. An analysis of colonial discouragement and official regarding ‘Maratha’ indicates that colonial sociology was not homogenous and that colonial attempts to understand the ‘Maratha’ category in all its sociological, political and historical implications had a much more complex relationship with the ongoing debates within Maharashtrian
society, with both spheres influencing and significantly borrowing information from each other.

K.L. Sharma (et.al) (2005)\textsuperscript{34} in his book entitled “Caste and Class in India” concludes that caste is not simply a system of inequality, a system consisting pre-eminently of ideas and values determining the inequality. He identified four major structural changes since independence in the patterns of social mobility:

1. downward mobility and proletarianisation;
2. upward mobility and embourgeoisement;
3. Urban migration and cash income for the rural people and social mobility in the village; and
4. rural non-agricultural income and mobility within the village.

Caste has also therefore become weak as a system of social ranking because of these emerging patterns of social mobility. A caste looks like a class and power bloc, and yet it remains a caste.

Balachandra Mungekar (2005)\textsuperscript{35} in his magnificent article entitled “Growth and Social Justice” observed that the people belonging to the Scheduled Castes and Scheduled Tribes particularly those living in the rural areas continue to suffer from caste prejudices, exclusion and discrimination in almost all spheres of socio-economic life of the nation and large majority of them lag behind the general population in respect of several socio-economic indicators. For ameliorating the conditions of these disadvantaged sections of the society, he suggests that it is very
much essential to implement the provisions of Special Component Plan meant for Scheduled Castes and the Tribal Sub-Plan meant for the Scheduled Tribes.

A. Satyanarayana (2005)\textsuperscript{36} in his book entitled “Dalits and Upper Castes Essays in Social History” made an analysis of the beginning of a literary genre which can broadly be called dalit literature. He says that the reason for the upper caste dominance in Andhra Pradesh was their cultural ethos, acquisitive nature etc., due to the expansion of the agrarian economy since 1947. He further says that after the formation of Andhra Pradesh and with the introduction of Panchayat Raj and rural co-operative societies, the rural rich could really become politically powerful. He cited that the Kammas in Coastal Andhra and Reddies in Rayalaseema overwhelmingly controlled the rural institutions of power. He vividly described and appreciated the efforts of Benjamin Schultze and August Mylius, who have done Yemon service for dalits in the erstwhile Madras State.

Ghanshyam Shah and others (2006)\textsuperscript{37} in their study entitled “Untouchability in Rural India” investigated the extent and the incidence of untouchability in different spheres of life in contemporary rural India. They selected 565 villages across 11 States for systematic observation of anomalies of untouchability. The study found that many Dalits are still confined to those occupations that were traditionally assigned to ati-shudras. It is also found that untouchability is practiced in one form or
another in almost 80 percent of the villages. It was most extensive in the private and religious spheres, and least present in the public and political spheres. In other spheres of public life, the study found that the practice of untouchability, though still present, seems to be less common. These spheres are access to polling booths, public transport, Primary Health Centres and Village Panchayats. In more than 80 percent of the villages, Dalits do not experience untouchability in visiting these institutions using their facilities. To eradicate this evil, the study suggests that public awareness is essential and dalits themselves have to organize to fight this injustice.

Yogesh Atal (2006)\textsuperscript{38} in his book entitled "Changing Indian Society" says that the caste in contemporary India cannot be understood via the scriptural texts. He also opines that today inter-dining is a common feature, each caste is highly diversified occupationally, and untouchability is fast disappearing, particularly in the urban areas. He also asks to note that not all occupations are caste-bound. He suggests that to understand the manner in which caste is assuming significance in the present-day polity, we will have to go beyond the village studies of the 1960s and the indological treatises based on sacred texts.

Ram Ahuja (2006)\textsuperscript{39} in his remarkable work entitled "Social Problems in India" made an attempt to study the social problems like poverty, unemployment, child abuse, violence against women, youth
unrest, illiteracy, backward castes, terrorism etc. With regard to downtrodden sections of the society he suggests that the government and public have to give these docile people the chance of fair deal to live with honour and self-respect. He further says that, little will be achieved by a debate on the pros and cons of reservations. It will only aggravate the problem and lead to fragmentation of the country.

J.Deva Kumar (2007) in his article entitled “Caste and Classless and Dalits Rights Violation in Tamilnadu” said that untouchability lives within boundaries. The boundaries are made of Hindu sacred texts known as ‘Dharmasastras’ untouchability ceases to exist as and when these boundaries are dismantled. The practice of untouchability banned by the Constitution is still in vogue in many towns and villages of Tamil Nadu. The State has witnessed some of the worst incidents of caste-related oppression and violence. Invariably, the people at the bottom most level of the society, Dalits, have been at the receiving end. More than loss of life and property, what pains these victims of prejudice is the humiliation and inhuman treatment they are often subjected to and their loss of dignity and self-respect partly inspired by the nation-wide celebration of Dr. B.R.Ambedkar, the dalits became more organized and were no longer ready to take things lying down like they did before the conflict as presently being played out is not directly between Brahmins and Dalits, it is between the other Backward Communities (OBC) and Dalits. The emergence of a section
of people whose status was improving as a result of opportunities provided for them "could not be accepted by some people in higher castes and this is one of the major causes of the clashes Dalits are required to fight each and every inch for gaining their own liberty and freedom.

Prasant Kumar Trivedi (2007)\textsuperscript{41} in his paper "\textit{Structural Challenges, Development Goals and Concerns for Equity A case of Caste in India}\" said that castes as a structural challenge for development goals oriented towards equity. In an attempt to do so, it takes an overview of the process of development in post-independence India. This itself could not remain changed. Caste has also undergone considerable change with changing the political and economic context. Today caste is discussed more in terms of politics and less as an aspect of the social and cultural life of the Indian people. Scholars trace the origin of "Indian modern" in the colonial era when the Indian elite tried to keep caste outside the public sphere in order to maintain its cultural hegemony. Class and caste inequalities in the ‘Village community’ was considered homogeneous entity. The strange phenomenon of co-existence of the modern and traditional has invited contestation in the social theory consequently encroaching it. The development strategy also reflects upon the orientation of the Indian State. A clear understanding regarding the Indian States helps us in exploring the trajectory of development in post independent India.
Raghbir Singh (2007)\textsuperscript{42} in his Article "Dalit politics Vs. Sikh Thought", says that the division of Indian society into four sections on caste basis by Manu has for centuries played havoc with the Hindu psyche and Indian population in which the Brahmins as gurus, in league with kshatriyas as ruler, and to some extent the trading class vaisyas kept the fourth section shudras (Dalits) literally under their thumb by denying them any human right including those concerning spiritual and economic progress.

Ronki Ram (2007)\textsuperscript{43} made an evaluation of conditions of Dalits in the State of Punjab, in his essay "Social Exclusion, Resistance and Desas Exploiting the Myth of Casteless Sikh Society in Punjab". says that the Scheduled Castes in Punjab belong to different religions and castes. Mazhabis and Ramdasias, the two dalit castes among the Sikhs, he says, particularly the Mazhabis are the most deprived. He says that the people of these castes embraced Sikhism in the hope of gaining social equality, but even in the new religion untouchability continued to be practiced against them.

It is pertinent to note what he pointed that nowhere in India, dalits are so extensively deprived of agricultural land as in the case of Punjab. This rendered a large majority of them (60\%, 1991 Census) into agricultural labourers and made them subserve to the land owners. The abysmally low share of the dalits in the land seems to be a major cause of the historical denial of human rights to them.
It is evident from the above review of literature that a good number of studies devoted their attention on the origin of caste system, their conditions in pre and post independent eras. Few studies highlighted the need of reservation policies in political and administrative fields and development programmes for the overall development of Scheduled Castes. It is further clear that welfare programmes for the development of Scheduled Castes have not received proper attention by various scholars. Further, there are no studies on social welfare programmes of Scheduled Castes in Anantapur district and their impact on rural masses. Hence, this study is a modest attempt not only to discuss social welfare programmes in an elaborate manner but also assessed their impact on socio-economic conditions SC.

**Scope of the study**

Despite various measures to improve the socio-economic conditions of the Scheduled Castes, they remain vulnerable. They are denied a number of civil rights. They are subject to various offences, indignities, humiliations and harassment. Serious crimes are committed against them for various historical, social and economic reasons. Because of the awareness created among the Scheduled Castes, through spread of education etc., they are trying to assert their rights and this is not being taken very kindly by others. The State of Andhra Pradesh comprises the Regions i.e., Coastal Telangana, Rayalaseema.
Rayalaseema region consists of four Districts such as Chittoor, Kadapa, Kurnool and Anantapur. Anantapur District is one of the highly backward districts in Andhra Pradesh. The District Anantapur has three Revenue Divisions – 1) Penukonda, 2) Dharmavaram, 3) Anantapur. The Researcher has taken one mandal in each region for inclusive and exclusive analysis of the programmes for SCs in the District of Anantapur of Andhra Pradesh.

The social and economic conditions of the people belonging to the Scheduled Castes have been the concern of the Indian political and social movements even before Independence. Since Independence, a variety of initiatives have been undertaken by the Union and State Governments for their alround development. They include an array of Constitutional commitments and the enactment of a number of special legislations, reservations in public employment and in elected representative bodies, planned development programmes budgetary allocations and in general giving high priority in all the Governmental activities. The series of land reform legislations, the land allotment rules and the myriad developmental programmes known as ‘Poverty Alleviation Programmes’, all these constitute positive measures intended to secure livelihood opportunities and enhance the well being of this section of the community.
Objectives of the study

1) To study the historical aspects of Scheduled Castes and their social and economic conditions.

2) To examine various policies as well as programmes exclusively for Scheduled Castes both at Central and State Level

3) To analyse the Scheduled Castes programmes in the State of Andhra Pradesh.

4) To bring out performance appraisal of Scheduled Castes programmes in Anantapur District

5) To assess various problems encountered by the Scheduled Castes while implementing the programmes and come out with findings.

6) To study the relevant suggestions for strengthening and effective implementation of programmes.

Methodology

(a) Data Base

This study is based on both primary and secondary sources. Primary data was collected through interview method. The interviews were conducted mainly at the places convenient to the respondents. The head of each sample household was selected for the purpose of interview. The field work was conducted from March 2007 to December 2007 in two phases. The first phase was started in March 2007 and was continued upto August 2007. The socio-economic
background of the sample-respondents was successfully surveyed during this period. The second phase of the field work was commenced in September 2007, and was continued upto December 2007. The impact of various governmental schemes on the socio-economic conditions of Scheduled Castes was mainly surveyed during this period. The 'secondary data' was collected from the National Institute of Rural Development (NIRD), Hyderabad, Scheduled Castes Finance Corporation, Anantapur and from offices like District Social Welfare, Anantapur, District Rural Development Agency, Anantapur, District Chief Planning, Anantapur.

Besides this, the secondary data was also collected from the Libraries of University of Hyderabad, Osmania University, Hyderabad, S.V.University, Tirupati, S.K.University, Anantapur, Andhra University, Vizag and Bangalore University, Bangalore and from the leading newspapers and journals.

(b) Sampling Design

For a detailed study, the entire district of Anantapur is selected for analysis. The district is divided into three revenue divisions viz., Anantapur, Dharmavaram and Penukonda. In these three divisions there are 63 revenue mandals. A multistage and purposive sampling technique was adopted in selecting the Mandals and the villages. In the first stage three Mandals from each revenue division were selected on the basis of SC population. In the second stage, two villages, which
registered highest SC population were selected purposively. In the third stage, 50 respondents were selected by random method. Thus, the total universe for the study constitutes 300 respondents. The following table clearly depicts all such details.

Table – 1.2

Total Sample Universe for the study of Anantapur District

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<th>Name of the Mandal</th>
<th>Name of the Village</th>
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<td></td>
<td></td>
<td>2. Madigubba</td>
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<td>Dharmavaram</td>
<td>Bathalapalli</td>
<td>1. K.Agraharam</td>
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<td></td>
<td></td>
<td>2. Malyavantham</td>
<td>50</td>
</tr>
<tr>
<td>3.</td>
<td>Penukonda</td>
<td>Kalyanadurg</td>
<td>1. Palavoy</td>
<td>50</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>2. East Kodipalle</td>
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Plan of the Study

This thesis comprises of Six chapters.

Chapter I Introduction and Methodology It deals with the historical, social and economic background of Scheduled Castes and also the Methodology of the study.

Chapter II Welfare Programmes and Policies for Scheduled Castes

This chapter focuses on the welfare programmes and policies for Scheduled Castes both at Central and State level.

Chapter III Welfare Programmes for Scheduled Castes in Andhra Pradesh

This chapter throws light on the welfare programmes for Scheduled Castes in the State of Andhra Pradesh.
Chapter IV Performance of Scheduled Castes Welfare programmes in Anantapur District

This chapter presents the performance of various welfare programmes for Scheduled Castes in the district of Anantapur in Andhra Pradesh.

Chapter V Analysis and Findings of the study

This chapter makes an analysis and findings of the welfare schemes on the living conditions of Scheduled Caste people in the district.

Chapter VI Summary of Findings and Suggestions

This chapter includes a brief summary of findings and also offers pertinent suggestions.
REFERENCES


10. Ibid, pp.239-240.

11. Ibid., 240.


17. Ibid.p.319.


41. Prashant Kumar Trivedi (2007), “Structural Challenges, Development goals and concerns for equity A case of Caste in India” in the book of