CHAPTER I
INTRODUCTION

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The issue of caste reservations has become one of the most controversial problems in India in recent years. It has provoked heated debate throughout the length and breadth of the country. Large scale movements have been launched both for and against such reservations.

The Bihar Government's proposal to reserve 26 per cent jobs for 'Backward Castes' has led to widespread violence in the State. The Chief Minister who mooted this idea and pushed through a legislation which envisaged reservation of 26 per cent jobs for backward castes was ultimately 'forced to relinquish his post' (Jha, 1978). The announcement of the Chief Minister of Karnataka to get legislation to reserve not less than 58 per cent of all public jobs and seats in Medical and Engineering Colleges to the members of the S.C., S.T. & Backward Classes/Castes resulted in the expression of resentment.
by the forward communities not only in the State but also in other States of the country. There have been special editorials written in the leading newspapers of the country. Puri (1978), a well-known columnist of a very popular weekly wrote an exciting article on the subject entitled, 'Bihar Storm Signal'. He went to the extent of writing that "the seeds of India's real class struggle are beginning to sprout at last. The present eruption seems crude and instinctive, of course, but the contours to which the present crisis will inevitably approximate in the future are not too difficult to recognise".

It has been argued that reservations are discriminatory and violate the spirit of the constitution which offers equality of opportunity to all, irrespective of caste, creed and religion. The relevant articles that are against the spirit of reservations are, Article 15(1), Article 16(1), Article 16(ii) and Article 29(ii). Article 15(1) states "The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them". Article 16(i) declares that "There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State". Article 16(ii)
guarantees that "No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State". Article 29(1) affirms that "No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them". To further enforce the argument against the reservations, the preamble of the Constitution is quoted. The Constitution of India in its preamble aims to secure to all its citizens inter alia:

1) Justice, social; economic and political;
2) Liberty of thought, expression, belief, faith and worship;
3) Equality of status and of opportunity; and to promote among them all;
4) Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;

It is said that the reservations result in recruiting ill-qualified, unqualified and inferior type of candidates in various positions. Whereas the crying need of the day is to raise the standards of education and efficiency
in administration in the country, the implementation of the policy of reservations in actual practice would result in deterioration in the existing standards and breeding of inefficiency. The policy of reservation can be pursued only at the cost of standards of performance at the national level. So, to safeguard the spirit of the constitutional provisions and to maintain levels of performance and efficiency in the country, the antagonists of the reservations argue that the provisions for reservations should be abolished.

The protagonists of the reservations argue that, historically, the spirit and ethos of Indian culture rationalised inequalities in the society and sought to perpetuate the same through social stratification. The caste became the basis for the hierarchical stratification of the Indian society. The patterns of social privileges and handicaps that exist in the Indian society could be traced to the structural relationship of the castes in the hierarchy. While certain castes, because of the locational advantage in the caste structure, enjoyed certain social privileges, other castes were destined to suffer handicaps because of the inferior position ascribed to them.

The caste hierarchy with its built-in system of privileges/handicaps continued unabated for thousands of
years. Such a continuous practice of inequality by the society resulted in glaring social discrimination and inequalities based on caste. It is only in the wake of the struggle for Indian independence and because of popularisation of the concepts of equality and egalitarianism the world over that the idea of caste-hierarchy came under fire. The idea of reservations was grudgingly conceded by the society after a sustained struggle waged for the achievement of equality by the depressed and the oppressed. The reservations, it is believed, would offset at least in a limited measure, the negative effects of the discrimination perpetrated on the lower castes for thousands of years. This, they believed, would be a positive measure taken in pursuance of the realisation of the concept of egalitarianism. And they insist that the reservations should continue until the age-old discrimination is nullified and equality is achieved in a substantial measure.

Even during the period of the British, some sort of concessions in admissions and appointments in British India were extended to Harijans, Girijans, Backward Classes and Anglo Indians. The great struggle waged by the leaders of the backward classes and the relentless fight put forth by Dr. B.R. Ambedkar, the leader of the
Scheduled Castes, convinced the National leaders before and after independence that some sort of reservations must be made in matters of admissions to higher and professional colleges and public services. The founding fathers of the Constitution in their wisdom have made special provisions to safeguard the interests of these suppressed and depressed classes. The makers of the Constitution have realised that there are some sections of people who suffered from social, economic and political backwardness and their condition in society is not at all on par with the remaining sections. In order to eradicate this inequality, they felt that certain Constitutional provisions are necessary to protect the interests of these sections. Article 46 under the Directive Principles of the Constitution enjoins, "The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation". The Constitution broadly divides these sections into three classes viz. 1) Scheduled Castes; ii) Scheduled Tribes; and iii) Other Backward Classes.

Those who suffered the age old stigma of untouchability are classified as Scheduled Castes. The racial groups which lived in jungles and hilly-tracks and led a
primitive type of life and were segregated from the rest of the society are classified as Scheduled Tribes. Both these categories are socially and educationally backward. In addition to these two groups, there are certain other communities or groups which, though not as backward as Scheduled Castes and Scheduled Tribes, are less advanced, compared to the other sections of the society and it was thought that some special provisions must be made for these other Backward Classes also. Article 15(4) states, "Nothing in this article or in clause (2) of Article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and Scheduled Tribes". Article 16(4) declares, "Nothing in this Article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State".

1.2.0 SIGNIFICANCE OF THE STUDY

Children from lower castes are entering the schools and colleges as the first generation students. They are competing for places in educational institutions and positions in public services; some of them are taking advantages of reservations that are available.
But can the society afford to continue the reservations indefinitely, particularly in the teeth of continued stiff opposition from advanced castes? The reservations may not be needed, should the lower caste candidates improve their performance levels taking advantage of the facilities offered by the State and Central Governments. Should the levels of performance of B.Cs., S.Cs. and S.Ts, lag behind the levels of performance of advanced castes, there may be a case to extend the period of reservations and to provide more educational facilities in order to help them achieve near equality in performance levels.

In the context of the attempts being made for the creation of an egalitarian society in India, it becomes necessary to scientifically find out to what extent the levels of performance of candidates from the lower castes are approximating the levels of performance of candidates from advanced castes. It could as well be done by assessing the performance levels of candidates from different caste backgrounds displayed in various public examinations including the Public Service Commission Examinations.

The Andhra Pradesh Public Service Commission (APPSC) conducts tests to recruit candidates to various public posts/positions. Candidates belonging to all castes contest
for such positions. It would be worthwhile academically to find out the levels of performance of the candidates vis-a-vis their caste backgrounds.

It would be interesting to find out:

1. if the performance levels of candidates correspond to their caste levels in the caste hierarchy;
2. if the performance levels of lower caste candidates have improved over the years (because of the additional educational facilities that are being extended to them);
3. if there is any perceptible differential improvement in the performance levels of the candidates from various caste and sub-caste backgrounds;
4. if the performance of the candidates improves with age;
5. if the performance of candidates improves with the number of years of education put in; and
6. if the same number of candidates from various caste groups would have got selected had there been no reservations on the basis of caste.

The findings of the study will help in knowing, scientifically, the positions of various caste and sub-caste groups in terms of their performance in competitive
examinations which will help finally in assessing the relevance or otherwise of continuing caste reservations for positions in educational institutions and job situations. This would give empirical support to the appropriate policy decisions that could be taken in this regard.

The problem of the present study is "The study of performance levels of candidates appearing at the Andhra Pradesh Public Service Commission Examinations during 1962-78 in relation to the candidates' caste, age and educational background".

In this context it is worthwhile to make a detailed study of the origin of castes and caste reservations in India with a special reference to Andhra Pradesh. It is proposed to present a detailed historical account of the emergence and stabilization of castes in India under Caption (1.3.0). And under caption (1.4.0) it is proposed to present, against the backdrop of the legal battles, the meandering historical course the caste reservations have taken, over the decades, in shaping and reshaping the constitutional and legal provisions in response to the mass movements launched and recommendations made by various Committees and Commissions.
There are many theories which explain the origin of caste system in India. The system is said to have started with the non-hereditary varna and descended on to the hereditary castes. There are several passages in the oldest Vedic literature dealing with the origin of the Varnas (Prabhu, 1963). The oldest is the Hymn in the Purusha-Sukta of the Rigveda which says that the Brahmana Varna represented the mouth of the Purusha - which word may be translated as 'the Universal Man', referring perhaps to mankind as a whole; the 'Bajanya' (Kshatriya) his arms; the 'Vaisya' his thighs; and the 'Sudra' his feet. Zimmer and others have held the opinion that this Purusha Hymn was a later interpolation and that the institution of caste was not Rigvedic, but of later origin (Colebroke). But it has been shown that there are other passages, apart from the Purusha-Sukta, in which the division of society into Varnas, though not in the rigid form of later times, is mentioned. Thus in Rigveda (VIII 35, 16-18), the three varnas, the Brahman, Kshatriya and Vaisah are mentioned while the Rigveda (I, 113, 16), the four Varnas are referred to thus: "one to high sway (i.e. the Brahmana), one to exalted glory (i.e. the Kshatriya), one to pursue his gain (i.e. the Vaisya) and
one to his labour (i.e. the Sudra), - all to regard their different vocations, all moving creatures hath the dawn awakened (Dutt, 1931).

Further, the division into four Varnas is here correlated to the duties of each varna. Haug's opinion on the origin of the institution of caste seems to be correct. "It has been of late asserted", he observes, "that the original parts of the Vedas do not know the system of caste. But this conclusion was prematurely arrived at without sufficiently weighing the evidence. It is true that caste system is not to be found in such a developed State; the duties assigned to the several castes are not so clearly defined as in the Law Books and Puranas. But nevertheless the system is already known in the earlier parts of the Vedas, or rather presupposed. The barriers only were not so insurmountable as in the later times" (Dutt, 1931).

The whole social organisation is here conceived symbolically as one human being — the Body Social, we may say — with its limbs representing the social classes, based on the principle of division of labour. It may be noted that there is no trace of heredity defining the occupation of an individual in this early literature.

The Sudras of the Rigvedic period seem to be no other than the non-Aryans, the Dasas or the Dasyus who differed from the fair-skinned Aryans on account of their black complexion (Krishna-tvach), flat-nose, unintelligi-
bility of speech, absence of sacrificing among them (Ayajnan), absence of worship of God amongst them, and the prevalence of foreign customs which they followed (anya-vrata) — all of which were obviously strange to the Aryans. They were kept by the Aryans as slaves.

There is no obvious explanation of the term Sudra which later came to signify the Dasas; it is however, suggested that 'Sudra' was probably the name of some prominent Dasa tribe, and in course of time, the word became synonymous with the whole community of slaves, by usage, just as at Athens the term Karian became synonymous with the word slaves (Dutt, 1931).

From the above account during the Vedic period the varnas seem to have been 'open classes', to use a term of Cooley. They were not watertight compartments, the membership of which was determined by virtue of heredity only; they were, to use Cooley's words again "more based on individual traits and less upon descent" (Dutt, 1931).

There is a great deal of theorising (Prabhu, 1963) in the Epic and the Dharmastra literature on the problem of the origin and development of varnas. There were no distinct castes or classes of men in the Krita Yuga, according to the Mahabharata. At another place the sage Bhrigu says that only a few Brahmanas were first created.
by the great Brahman. Created equally by Brahman, 
men have, on account of their acts, been divided into 
various varnas. The theory goes on to explain how the 
four varnas and other castes (jatayah) arose out of the 
one original class of Dvijas (twice-born). Those who 
found excessive pleasure in enjoyment became possessed 
of the attributes of harshness and anger; endowed with 
courage, and unmindful of their own dharma (tyakta-sva-
dharmah), those dvijas possessing the quality of redness 
(raktangah), became Kshatriyas. Those, again, who 
unmindful of the duties laid down for them became endowed 
with both the qualities of Redness and Darkness (pitah) 
and followed the occupations of cattle-breeding and 
agriculture became Vaisyas. Those Dvijas, again, who 
were given to untruth and injuring other creatures, 
possessed of cupidity (lubdhah) who indiscriminately 
followed all sorts of occupations for their maintenance 
(sarvakarma' pa-jivinah), who had no purity of behaviour 
(sauchaparibhramah) and who thus nursed within them 
the quality of Darkness (Krishnah) became Sudras.

There is the theory, advanced by the great Bhishma 
himself as to the origin of several castes apart from the 
four varnas. The theory, in short, as quoted by 
Prabhu (1931) is this:

Originally Praja-pati (the Lord of Men) created the four varnas only (chatur-varnyam oha kevalam) and laid down their respective duties (chatur-
However a person from any of these varnas was allowed to marry women from his own varna and from the varnas below his own. Now the offspring begotten of a wife of his own varna and a wife from a varna immediately below his own belong to their father's varna; but the offspring begotten of a wife remoter than one varna below his own should belong to the varna of his mother. Thus, for instance, a Brahmana may marry wives from all the four varnas; the sons from his Brahmana and Kshatriya wives should be Brahmans like their father, while his sons of his Vaisya wife or wives should be Vaisyas and those of his Sudra wife or wives would be Sudras. In this way again, a Vaisya's son from either a Vaisya or Sudra wife would be a Vaisya like his father. So far all without much complexity; but even this does not explain the rise of more than four castes. For the offspring born in any of the way so far enumerated would find a place either in his father's varna or in his mother's varna. To explain the existence of the various other castes, Bhisima advances the other part of his theory: it is when a man cohabits with a woman of higher varna than his own that the offspring so born is regarded as being outside the pale of the four varnas. Such a son is the object of censure from the four principal varnas. Sin lies therefore in a woman's marrying a man of a varna lower than her own, not in a man's marrying a woman of a lower varna. So Bhisima explains by permutations and combinations of marriages of the former type, the several castes have come into existence.

According to the researches of other scholars of sociology, the origin of Caste bears a different story. Caste in Vedic times was not based on birth, but on initiation (Aryan: Upanayana; Non-Aryan: Abhisimoana, Upasampada). The Vratya-Stoma of Atharva Veda (IV) was composed for absorbing alien tribes or tribesmen into the tribal caste society. As per hierarchical ranking of castes, we see that during the epic period though the
higher three castes—Brahman, Kshatriya and Vaisya of the rajaka (Monarchical) tribal slave States—had hypergamous inequality amongst them, they had equal rights in the administrative organs of these States, i.e. in the sabha (tribal council) and the parishad (tribal assembly) in the a-rajaka (non-monarchical) tribal slave States or Sangha-ganas—from which Mahavira and Buddha hailed—there was no Brahmin caste at all, the custodian of purity. The Sudra-Dasas, though slaves during the whole epoch of the tribal slave society, were varna and not non-varna and hence were not untouchables (Patil, 1979).

Caste also according to some writers has two heritages. Phule's theory (Oswedt) of the caste system was that it was created by the Aryan or Irani Bhats or Brahmanas. His harking back to King Bali means that before the coming of the Irani Brahmins, Indian society was a casteless (i.e. classless) agricultural community. Thus his race theory did not owe its origin exclusively to the European one but drew upon an age old Non-Brahman tradition (Nemwoodripad). The term, 'Bahujana Samaj', meaning majority of society, is not of Norathir origin. Indeed Bahujana was a term which Buddha usually used to denote the masses while 'Brahmanetara' is a term that goes back to early Vedic times.
"Aitareya Brahmana" (II.19) the earliest treatise on vedic ritualism relates that the Vedic seer 'Zavasha' Ailusaha was denounced as "a-brahmin" by the Aryan priests, who were performing a sacrificial session on the banks of the river 'Saravathi'; he was driven out into the sandy waste to die of thirst and hunger. His "Child of the Waters" (Apo-Naptriyan) hymn (Rigveda x.30) was meant for performing the magic of 'uncontrolled inundation' (parisaraka) of the riparian land. This means that he belonged to the riparian agricultural civilisation of the Indus Era. Vs. 20-24 of the Rigvedic hymn III.53 composed by the Aryan Seer Viswamitra are considered to be anti-Vasishtha. The former was patriarchal while the latter was matriarchal. Hence the struggle that commenced at this early period of Indian History was between two peoples i.e. the one agricultural and hence matriarchal and matrilineal and the other pastoral and hence patriarchal. Karna, in his quarrel (Mahabarattha) with Salva derided the matrilineal vahikas of Punjab as Dasamiyas and Vrshalas (slaves and slavellike). Thus the countries in those days were divided into non-Brahman countries and Brahman countries. Philosophically also India was divided into two types of philosophies viz. 'a-brahmin or Nastika' (Anti-transcendentalistic) and 'Brahmin or Astika' (Transcendentalistic). Lokayata, Jainism and Buddhism
are a-brahmin while Purva-maamamsa, Vedanta, Nyaya and Vaiseshika are Brahmin. All these non-brahmanic philosophies had their own monastic orders called Gana or Sanga (tribe) which were casteless (classless). The Brahmin or Astika philosophies and their Vedic or neo-Vedic religions were fierce protagonists of caste society.

The word caste, Dr. Wilson states is not of Indian origin but is derived from the Portuguese 'Casta', signifying race, mould or quality (Russell and Hilalal, 1973). The Indian word for caste is 'jat' or 'jati' which has the original meaning of birth production of a child and hence denotes good birth or lineage, respectability and rank. 'Jatha' means well born. Thus 'Jat' now signifies a caste, as every Hindu is born into a caste and his caste determines his social position through life.

It is worthwhile to draw upon a few of the best students of castes for their definition of it, as quoted by Ambedkar in his Seminar Paper (1916):

Mr. Senart, a French Authority, defines a caste as a 'close corporation, in theory at any rate rigorously hereditary: equipped with a certain traditional and independent Organisation, including a Chief and a Council, meeting on occasion in Assemblies of more or less plenary authority
and joining together at certain festivals, bound together by common occupations which relate more particularly to marriage and to food and to questions of ceremonial pollution, and ruling its members by the exercise of jurisdiction, the extent of which varies, but which succeeds in making the authority of the community more felt by the sanction of certain penalties and above all by final irrevocable exclusion from the group.

Nesfield defines a caste as a 'class of the community which disowns any connection with any other class and can neither intermarry nor eat nor drink with any but persons of their own community'. According to Sir R. Bisley, 'a Caste may be defined as a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation, claiming common descent from a mythical ancestor, human or divine, profession to follow the same professional callings and are regarded by those who are competent to give an opinion as forming a single homogeneous community'.

Kethar defines caste as 'a social group having two characteristics: (i) membership is confined to those who are born of members and includes all persons so born (ii) the members are forbidden by an inexorable social law to marry outside the group'.

Reviewing all these definitions, Dr. B.R. Ambedkar concludes "thus the superposition of endogamy on exogamy means the creation of caste". He agrees with Dr. Kethar that prohibition of inter-marriage and Membership by Autogeny as the two characteristics of Caste. He continues to say that Caste in India means an artificial chopping off the population into fixed and definite units, each one prevented from fusing into another through the
custom of endogamy. Thus the conclusion is inevitable that endogamy is the only characteristic that is peculiar to caste, and if we succeed in showing how endogamy is maintained, we shall practically have proved the genesis and also the mechanism of Caste. He also goes on to explain the custom of Exogamy. Indian society still savours of the clan system, even though there are no clans and this can be easily seen from the law of matrimony which centres round the principle of exogamy, for it is not that SAPINDAS (blood-kins) cannot marry but a marriage even between Sagotras (of the same class) is regarded as sacrilege. He thus comes to the conclusion that "the Superposition of endogamy on exogamy means the creation of caste".

According to Gunther (1939)

Caste is as old as India. It is the near Citadel of Hinduism. It is the institution which makes India unique, the device breaking up Indians into fixed categories that has no approximation elsewhere in the world. 'Every Hindu is born into a caste and his caste determines his religious, social, economic and the domestic life from the cradle to the grave'. No man may leave his caste except to be expelled. It is impossible to progress from caste to caste.

Since 'caste in the singular is an unreality' and 'castes existed only in the plural number', the Brahmans while making themselves into a caste created a non-Brahman caste (Ambedkar, 1917).
Dr. Ambedkar elucidates this statement thus:

Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make themselves into a caste. The logic of this obdurate circumstance is merciless and it is in obedience to its force that some unfortunate groups find themselves enclosed, because others in enclosing, themselves have closed them out, with the result that new groups (termed on any basis obnoxious to the caste rules) by a mechanical law are constantly being converted into castes to a bewildering multiplicity.

He believes that in India classes have become castes through imitation and ex-communication. Thus innumerable castes and sub-castes came into being among the Hindu society.

Besides four Varnas or Castes there was another group of persons who have come to be described as 'Untouchables'. They are also often referred to as 'Antyajas', 'Pariahs', 'Ati Sudras' and in the modern context, as 'Depressed Classes' and 'Scheduled Castes'. These people were the out-castes and as such were socially ostracised. As the lowest strata in the society, 'Untouchables' formed the fifth Varna or the fifth Caste. The untouchables were assigned position much worse than that of the sudras. Their hereditary occupation was street sweeping, scavenging, shoe-making, tanning etc. More fortunate among them could think of working as agricultural labourers or tilling the soil only as tenants. The 'Untouchables' were
not entitled even to some of the bare necessities of life, let alone education and such other luxuries (Rajasekharam, 1971).

1.3.1 Origin Of Untouchability

In regard to the origin of untouchability the traditional explanation given by the Sastras is that they were the Antyajas — those born as created last. Thus Antyajas were naturally to be Antyavasins whose abodes are put outside the village. The untouchables were also Avarnas, those not belonging to any of the four Varnas or Castes. The Sudra is a Savarna while the untouchable is avarna i.e., outside the Varna or Caste system (Rajasekhararam, 1971). Ambedkar does not agree with this theory. According to him they were the people who lived in 'Antya' or at the end of the village. Hence they were called Antyajas or Antyavarnas. He has propounded the theory of the 'Broken Men' in his book 'Untouchables'— 'Who Were They And Why They Became Untouchables' (1977).

1.3.2 Broken Men

In the process of Hindu Society passing from nomadic life to the life of the settled village community the origin of untouchability is to be found. While some groups had settled down as owners of land in preference
to nomadic life, there were yet others who preferred the life of nomads. The settled tribe founded the village community. Thus, persons who had not settled down were the broken men, who were hired by the settled community to look after their safety and security. In the primitive society it was a must for every individual to belong to a tribe. No individual had existence outside the tribe. An individual, born in one tribe, could not join another tribe and become a member of it. The broken men had therefore to live as settled individuals. It is these settled individuals that became the broken men and were in need of food and shelter. These people were hired by the village communities to render them protection and service. In return for this service the broken men got food and shelter from the villagers. They were made to live outside the village.

The following are the main conclusions Dr. Ambedkar draws (Bajasekhariah, 1971) on the origin of untouchability:

1. There is no racial difference between the Hindus and Untouchables;
2. Distinction between the Hindus and Untouchables in its original form, before the advent of untouchability, was the distinction between
It is the Broken men who subsequently came to be treated as untouchables;

3. Just as untouchability has no racial basis, so also it has no occupational basis;

4. There are two roots from which untouchability has sprung—(a) contempt and hatred of the Broken men as of Buddhists by the Brahmins; (b) continuation of beef eating by the Broken Men after it had been given up by the others;

5. . . . . . . . . . . . . . . . . . . . .

6. While the impure as a class came into existence at the time of the Dharma Sutras the Untouchables came into being much later than 400 A.D.

1.4.0 HISTORY OF CASTE RESERVATIONS

It is proposed to discuss the various Constitutional provisions of caste reservations made from time to time under Caption (1.4.1), and how the backwardness came to be defined finally in Andhra Pradesh under the Caption (1.4.2). It would be of some interest to study the Report of the Miller's Committee, which was appointed in the neighbouring princely State of Mysore in 1918, which has preceded all Committees and Commissions that were appointed in India. The gist of the Miller's Committee is presented under Caption (1.4.3).
1.4.1 **Constitutional Provisions**

The founding fathers of the Constitution, after thoughtful deliberations and with the agreement of the then major political parties and with the insistence of the great champions of the cause of Scheduled Castes and Scheduled Tribes and the Harijan Members of the Constituent Assembly, decided to incorporate the provisions in the Constitution giving adequate representation in the matter of appointments and posts in the Indian Union as well as in the States. For this purpose Article 335 was incorporated in the Constitution.

Article 335 states, "The claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State". Thus a clear directive was given by the Constitution to make reservations for the Scheduled Castes and Scheduled Tribes in matters of appointments in Government services both in the Indian Union and the States. Since the adoption of the Constitution, the Government of India and the State Governments have made the reservations in services. The percentages of reservations made are in the proportion of the population of the castes and tribes.
However, the expression "Backward Classes" is not defined anywhere in the Constitution though it is used in Articles 15(4), 16(4), 338(3) and 340. As a matter of fact when the Constitution came into force on 26th January 1950, Article 15 did not contain clause 4.

There is a notable legal history behind the introduction of this exceptional clause. There was an order of the then Madras Government, known as Communal G.O.No.1254, Education, dated 16.6.1948 regulating admissions to the Medical and Engineering Colleges in Madras State on the basis of castes or communities.

After the Constitution came into force, the validity of this order was questioned in the Madras High Court. The then Madras Government contended that the regulation was in conformity with the provision of Article 46, to promote the educational interests of the weaker sections. The Madras High Court found that this regulation offended the fundamental rights guaranteed to the citizens by Articles 15(1) and 29(2). The High Court, therefore, held that selections made on the basis of the communal G.O. were unconstitutional, vide Champakam versus State of Madras (A.I.R. 1951, Madras 120). The matter was taken in appeal to the Supreme Court and the Supreme Court observed,

... seeing however that Clause (4) was inserted in Article 16, the omission of such an express provision from Article 29 cannot but be regarded as significant. It may well be that the intention
of the Constitution was not to introduce at all communal considerations in matters of admission into any educational institution maintained by the State or receiving aid out of State funds. The protection of backward classes of citizens may require appointment of members of backward classes in State service and the reason why power has been given to the State to provide for reservations of such appointments for backward classes may under those circumstances be understood. That consideration, however, was not obviously considered necessary in the case of admission into an educational institution and that may well be the reason for the omission from Article 29 of a clause similar to clause (4) of Article 16.

The Supreme Court finally dismissed the appeal (A.I.R. 1951, S.C. 266).

The Government of India felt that some special provision must be made for the educational advancement of the backward classes, as the backward classes cannot claim the benefit under Article 16(4). Therefore, an amendment to the Constitution was considered necessary to bring Articles 15 and 29 in line with Articles 16(4), 46 and 340 and to make it constitutional for the State to reserve seats for the backward classes of citizens, Scheduled Castes and Scheduled Tribes in public educational institutions as well as to make other special provisions as might be necessary for their advancement. Clause (4) was accordingly added to Article 15 by the Constitution (First Amendment) Act 1951 (Manohar Pershad, 1970).
1.4.2 Defining Backwardness

Article 366 (24) and (25) define as to who constitute Scheduled Castes and Scheduled Tribes respectively, but there is no clause defining as to who constitute the backward classes of citizens, though Article 15(4) of the Constitution permits a State Government to make special provisions for the advancement of the socially and educationally backward classes of citizens. It was, therefore, necessary to determine as to who should be included in these backward classes. Doubts have been expressed as to whether the reservations contemplated in Art. 15(4) could be given only to classes of citizens who were both (1) socially and (ii) educationally backward or whether it could be given to classes who were backward in any one of the two. This doubt was clarified by the decision of the Supreme Court in Balaji versus State of Mysore (A.I.R. 1963 S.C. 649), wherein it has been observed, "The backwardness under Article 15(4) must be social and educational. It is not either social or educational but it is both social and educational".

There has been a lot of controversy as to what is meant by the words "classes of citizens" in Article 15(4) and as to how social and educational backward classes have to be determined. These controversies came up for
judicial consideration. The Supreme Court in giving decisions in Balaji's case (A.I.R. 1963 S.C. 694) and later on in the decision given in Chitralekha versus State of Mysore (A.I.R. 1964 S.C. 1823) pointed out that (1) the caste of a group of citizens may be relevant to circumstances in ascertaining their social backwardness; and (2) though it is a relevant factor to determine the social backwardness of a class of citizens, it cannot be the sole or dominant test in that behalf. This matter also came up in Writ Petition No. 196 etc. of 1967 filed in the Supreme Court of India in connection with the Madras Medical College Admissions for 1967-68. The list of backward classes followed by the Madras Government was challenged as ultravires of Article 15 of the Constitution on the ground that it was based entirely on considerations of caste.

The general principles indicated by the High Court and the Supreme Court for ascertaining social and educational backwardness may be summarised as follows:-

1. The backwardness must be both social and educational. It is not either social or educational.
2. Classes of citizens cannot be equated to castes of citizens. For ascertaining whether a particular citizen or a group of citizens belongs to backward classes or not, his or their caste may have some
relevance, but it cannot be either the sole or dominant criterion for ascertaining the classes to which he or they belong. If in any given situation, caste is excluded in ascertaining a class within the meaning of Article 15(4) of the Constitution, it does not vitiate the classification, if it satisfies the other tests. If, on the other hand, the castes as a whole are socially and educationally backward, the list prepared on this basis though caste-wise, is not violative of Article 15 (vide Supreme Court Judgment in W.P. 1964 of Madras Government).

3. Social backwardness is, in the ultimate analysis, the result of poverty to a very large extent. Hence it may be relevant to take both caste and poverty in determining the backwardness of citizens;

4. Any class of citizens who follow occupations which are treated as inferior according to conventional beliefs are apt to become socially backward;

5. Places of habitation also play not a minor part in determining the backwardness of a community of persons;

6. The problem of determining a particular socially backward class is no doubt very complex. Social, economic and sociological considerations come into
play in solving the problem and in involving proper criteria for determining which classes are socially backward;

7. The backward classes are, in the matter of backwardness, comparable to Scheduled Castes and Scheduled Tribes;

8. The division of backward classes into backward and more backward classes was, in substance, a division of the population into the most advanced and the rest, the rest being divided into backward and more backward classes and this was not warranted by Article 15(4);

9. In determining educational backwardness of a class of citizens, the literacy tests applied by the Census Report may not be adequate. It is only communities which are well below the average that can be properly regarded as educationally backward classes of citizens.

On this point, the Supreme Court has expressed the view that it did not propose to lay down any hard and fast rule and it was for the State to consider the matter and decide in a manner which would be consistent with the requirements of Article 15(4) (Manohar Pershad, 1970).

Even as early as January 1953, the President of India appointed the Backward Classes Commission, under
Article 541 of the Constitution, headed by Sri Kata Kalelkar, to determine the criteria to be adopted for treating any section of the people other than Scheduled Castes and Scheduled Tribes as socially and educationally backward, and to prepare in accordance with such criteria, a list of such classes. When the Report of the Commission was published it was found that there was considerable divergence of opinion among the members. A majority, however, recommended that,

The essential criterion for the determination of the backward classes should be low social position in the traditional caste hierarchy in the Hindu Society.

The Commission also suggested certain other criteria such as

Lack of general educational advancement among the major sections of a caste or community, inadequate representation in the field of Trade, Commerce and Industry and communities consisting largely of tenants without occupancy rights, those with insecure land tenure and communities consisting of a large percentage of small land owners with uneconomic holdings.

On this basis, the Commission prepared a list of as many as 2,399 communities. This accounted for a large percentage of the population. The Chairman of the Commission in his forwarding Note stated that it was clearly his view that acceptance of castes as criterion of backwardness was not a correct approach and the remedy suggested on the
basis of caste would be worse than the evil of backwardness itself (Kalolkar, 1953). The Central Government after considering the Report issued a Memorandum stating that though the caste system is the greatest hindrance in the way of the progress towards egalitarian society, the recommendation to specify caste as backward may serve to maintain and even perpetuate the existing distinctions on the basis of caste. To emphasise that necessary positive tests and criteria would have to be laid down for determining which class or section is really entitled to get special relief and assistance, the Government wanted to make further investigations. They requested the State Governments, in the meanwhile, to render every possible assistance and give all reasonable facilities to the people who in their opinion were backward in the existing circumstances.

The Government of India asked the Deputy Registrar General to conduct a pilot survey on the basis of backward occupations and to draw up a list but he reported that it would be impossible to draw up any complete and precise list of occupations the members of which could be treated as socially and educationally backward. Attempts to draw up a list of such occupations did not yield any useful results (Pershad, 1970).
In these circumstances and in view of the following factors, the Government of India decided not to draw up any All India list of backward classes (other than the existing lists of Scheduled Castes and Scheduled Tribes):

a) the Constitution does not require the Government of India to specifically draw up lists of socially and economically backward classes other than the Scheduled Castes and Scheduled Tribes;

b) some State Governments were in favour of adopting economic backwardness as a criterion, while some others indicated that they would find it difficult to disturb the existing lists drawn up on the basis of caste;

c) the most crying need in our country at present is to bring about a greater social cohesion and a more complete emotional integration among different sections of the population. There is a grave danger that stratification of the population into different classes may further foster divisive tendencies and run counter to the national objective of establishing a casteless and classless society.

The Government of India informed the State Government (Pershad, 1970) that while the State Government have their discretion to choose their own criterion to define the backwardness, it would be, in their view, better to apply economic tests than to go by caste alone.
Accordingly the Government of Andhra Pradesh prepared a list of backward classes and was making reservations of seats in professional Colleges. In September 1963, the validity of the backward classes, G.O.Ms. No.1886, Health, dt. 21.6.1963, was struck down by the High Court of Andhra Pradesh as being violative of Articles 15 and 29(2) of the Constitution, on the ground that it was based solely on caste without applying the criteria propounded by the Lordships of the Supreme Court in Balaji's case (A.I.R. 1963 S.C. 649) vide Sri Sukhadev and others Vs. Government of Andhra Pradesh (1. An W.R. 294, 1966). Later on the Government of Andhra Pradesh decided to adopt the following criteria for determining backwardness:

1) Poverty;
2) Low Standard of education;
3) Low standard of living;
4) Place of habitation;
5) Inferiority of occupation; and
6) Caste

As per these criteria, 112 communities were considered as backward. Accordingly, in G.O.Ms.No.1880, Education dt. 29.7.1966 these 112 communities were treated as backward and were made eligible for certain concessions in regard to scholarships, admission to professional
colleges and reservation of posts in Government services. But again the validity of the above G.O. was attacked by several Writ Petitions (No.1268 & 1287 of 1966) before the High Court of Andhra Pradesh on the ground that the list was prepared solely on the basis of caste and violated the Constitutional provisions as interpreted by the Courts, and fundamental rights guaranteed to the citizens. The main contentions in the Writ Petition were that the Government did not have before them the population of each of these classes, facts and figures about their economic condition, their percentage of literacy or evidence of standard of education, inferiority of their occupation, information about their habitation or their social and economic status vis-a-vis the Scheduled Castes and Scheduled Tribes. Besides, no person or Commission was appointed to gather the relevant material or information in respect of the backward classes and no attempt was made in that direction since that date when the G.O.Ms.No.1886 was struck down in 1963. The Supreme Court also upheld the above decision of the High Court (CAW 1330 of 1967). Consequently, the Government of Andhra Pradesh appointed what has come to be known as the "Andhra Pradesh Backward Classes Commission" in G.O.Ms.No.870, Education, dated 12th April 1968, to prepare a list of socially and educationally
backward classes, and to make recommendations for making special provisions for promotion of their educational and economic interest generally, and with particular reference to the reservation of seats in the educational Institutions—concessions such as scholarships which may be given by way of assistance, reservation of appointments or posts in services etc.

The Andhra Pradesh Backward Classes Commission, keeping in view the various judgments pronounced by the High Courts and the Supreme Court, invited important leaders of the community and organisations and Associations of both forward classes and backward classes to give evidence before them to help them to come to clear conclusions as to what factors determine i) social backwardness and ii) educational backwardness. The Commission also issued a questionnaire to the leaders and associations to help them in the matter. The Commission visited Tamilnadu, Karnataka, Kerala and Maharashtra and met the officials and the leaders of those States and discussed this problem. They considered the views of the Kumara Pillay Commission appointed by the Government of Kerala, the Nagan Gowda Committee appointed by the Mysore Government and the Report of the Backward Classes Committee appointed by the Jammu and Kashmir Government and came to the conclusion that the following criteria should be adopted
for ascertaining social backwardness (Pershad, 1970):

i) The general poverty of the class or community as a whole;

ii) Occupation pursued by the classes of citizens, the nature of which must be inferior or unclean or undignified and unremunerative or one which does not carry influence or power; and

iii) Caste in relation to Hindus.

The Commission also took into consideration the views of the Kalelkar Commission that the economic backwardness is often the result and not the cause of all social evils which are largely due to defective social order. All the three factors viz. economic condition, caste and occupation are inter-linked, forming a vicious circle, one aggravating the other. The other tests considered for determining the backwardness of a class or community by the Commission were as follows:

1) Occupations of low social status;

2) Low social position in the traditional caste hierarchy of Hindu society;

3) Lack of general educational advancement among the major sections of the caste or community;

4) Inadequate representation in Government service;

5) Inadequate representation in the fields of trade, commerce and industry;

6) Inadequate political participation;

7) Habitation in inaccessible places; and

8) Small percentage of people owning land in the community and/or smallness of the size of holding.
Taking into consideration all these factors, the Commission prepared a list of backward classes which were considered to be socially and educationally backward. In this list one or two backward communities among the Muslims viz. Laddaf and Dadehula were also included. The list of backward classes (B.C.) is divided into four groups viz. B.C. 'A', B.C. 'B', B.C. 'C' and B.C. 'D'. B.C. 'A' group consists of Aboriginal Tribes, Vimukthajathis, nomadic and semi-nomadic tribes etc. It consists of 37 communities. B.C. 'B' consists of 21 vocational groups. Harijan converts to Christianity were grouped as B.C. 'C'. B.C. 'D' consists of other classes numbering 33 communities (Appendix 'A').

The Commission recommended that a quota of 30 per cent of the seats may be reserved for the Backward Classes in professional Colleges and also in the services of the State Government. The distribution was recommended as follows:

<table>
<thead>
<tr>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) B.C. 'A': Aboriginal Tribes, Vimukthajathis, nomadic and semi-nomadic tribes etc.</td>
</tr>
<tr>
<td>ii) B.C. 'B': Vocational groups</td>
</tr>
<tr>
<td>iii) B.C. 'C': Converts</td>
</tr>
<tr>
<td>iv) B.C. 'D': Other Classes</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>
The Government considered the recommendations of the Commission and accepted them, by and large. However, the reservations were limited to 25 per cent only in the educational institutions and in the posts of all categories in the Government service. The distribution is as follows:

<table>
<thead>
<tr>
<th>BC</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>'A'</td>
<td>7</td>
</tr>
<tr>
<td>'B'</td>
<td>10</td>
</tr>
<tr>
<td>'C'</td>
<td>1</td>
</tr>
<tr>
<td>'D'</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>25</td>
</tr>
</tbody>
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1.4.3 Summary Of The Miller's Committee Report

As early as the year 1918, the Government of Mysore State realised the disparities existing in Government service between personnel belonging to the Brahmin community and those belonging to the remaining communities. The Government recognised the need for ameliorating the conditions of the non-Brahmin communities, and appointed a Committee in 1918 to consider steps necessary for the adequate representation of all communities in the public service. The Committee goes by the name, 'The Miller Committee'. Leslie Miller who was the Chief Justice of the
Mysore High Court was appointed as the Chairman of the Committee. The Committee was appointed to investigate and report on the question as to what steps should be taken to encourage the members of the important communities (other than the Brahmin community) to seek employment under the Government in large numbers (Miller, 1918).

The specific questions, the Committee was required to consider were the following:

1) changes needed, if any, in the existing rules of recruitment in the public service;
2) specific facilities to encourage higher and professional education among the members of the backward communities;
3) any other special measures which may be taken to increase the representation of Backward Communities in the public service without materially affecting efficiency, due regard being paid also to the general good accruing to the State by a wider diffusion of education and a feeling of increased status, which it is expected, will thereby be produced in the backward communities.

The Committee tried to give a clear definition of the backward communities. "By Backward Communities", we understand, "generally those castes or communities coming
under a general head of caste or community as enumerated in the Census Report of 1911 which contain less than 5% of literates in English" (Miller, 1919).

"For practical purpose", therefore, we, "divide the communities into two groups only vis. Brahmins and others but in fixing the proportion of appointments between the Brahmins and the other classes, it seems to us that the appointments held by Europeans and Anglo-Indians should be excluded from the total number of appointments and the remaining appointments alone should form the basis of distribution" (Miller, 1919).

In the Report, the expression 'backward classes' was used to mean all communities other than Brahmins, Europeans and Anglo-Indians. A third class included in the Backward Classes is the "Depressed Class" which the report referred in some particular places and included in general among the Backward Classes.

The principal recommendations of the Committee were as follows:

1) Within a period of not more than 7 years, not less than half of the higher and two-thirds of the lower appointments in each grade of the service and so far as possible in each office are to be held
by members of communities other than the Brahmin community, preference being given to duly qualified candidates of the depressed classes when sufficient number of candidates are available;

ii) The right course to ensure the larger employment in the public services of persons belonging to backward communities is to take the existing proportion of Brahmins to other communities in each grade of appointment together with the percentage of those communities to the total number of appointments in each grade and reserve as many appointments in that grade as may be necessary to secure a progressive reduction of inequality in each year and vary it each year according to circumstances in order to attain the goal which has been recommended above.

In brief, it could be said that the recommendations of the Committee were very egalitarian. The Committee also had envisaged measures to achieve the goal of adequate representation for the backward communities and to reduce the disparity between the representation of the Brahmins and the other classes in the services and to bring about the equalisation within the fixed period.
The measures advocated in the recruitment of public services were as follows:

1. Government should lay down a policy in each Department of the public service and fix the minimum educational qualifications for entry into the particular grades of appointments according to their nature of functions;

2. In the case of candidates of the Backward Classes, the age limit for entry into the service may be raised from 25 to 29 years;

3. All competitive examinations including Munsiff’s examination should be abolished and until it is done a larger number of appointments in the higher grades should be given to members of the Backward Communities by nomination. A Board of Representative Officers may be appointed for the selection of candidates instead of competitive examinations;

4. For non-gazetted appointments no higher general educational qualifications than S.S.L.C. should be prescribed and lower secondary for Shekders;

5. Steps may be taken to improve quality in the Secretariat in three or five years;

6. The Administration Report of each year should show the proportion of Brahmins to all other classes in each grade of appointment together with the number
of appointments and the percentage of appointments given to the members of the Backward Classes to the total number of appointments in each grade showing also how the principle of progressive reduction of inequality in public service has worked during the particular year. The report may also publish what special facilities for the education of the Backward Classes have been provided and how far they have helped the promotion of even distribution of education in the State;

7. A Standing Committee consisting of official and non-official gentlemen representing the classes for whose benefit the above reforms are introduced should be appointed to watch the administration of the rules. A Member of Council may be the President of the Committee;

8. If qualified candidates belonging to Backward Communities are not available to fill the reserved quota, non-Mysorians educated in Mysore Schools and Colleges may be admitted to the Mysore Services.

The Committee in the second part of the recommendations, recommended vary progressive measures for establishing special primary schools for Depressed Classes and wider expansion of primary education for backward classes, increase in the number of secondary schools and
colleges, for liberal sanction of scholarships to Depressed Classes and Backward Classes and establishment of hostels in all Taluq Headquarters and also recommended to have fair proportion of Teachers recruited from the Backward Classes, to grant special allowance to teachers of the Backward Classes and to appoint a fair proportion of Inspectors of Schools from the Backward Classes.

It is really interesting to note that the two Brahmin Members of the Committee vis. Sri C. Prakanta-swarna Iyer and Sri Ranga Iyengar disagreed with many of the recommendations and it is said that Sri Visveswaraya who was then the Dewan of Mysore State resigned from his Dewanship as he did not agree with the main recommendations of the Committee.

1.5.0 STATEMENT OF THE PROBLEM

It is a fact that the caste system with all its stratification still persists in India. There are many castes which are educationally, socially and economically backward. Their condition needs amelioration in establishing a just and social order. The country has realised this, and the Constitution has provided, in a general way, for reservations in educational institutions and in services. Several judgments of the High Courts and the
Supreme Court have supported such reservations in one form or other. Taking into consideration all these facts several State Governments have provided for reservations in services not only for Scheduled Castes and Scheduled Tribes but also for other backward classes. Even the Government of India, in recent times, have been considering proposals for making reservations in Services for backward classes. While the protagonists of reservations are launching mass movements for the extension of the periods of caste reservations, the antagonists are trying their best to stall such extension on the plea that such reservations are discriminatory and would lead to inefficiency in public services and educational institutions.

But, is there any relationship between the caste and sub-caste levels of candidates appearing at the A.P.S.C. examinations and their performance levels (Written & Oral) reached at such examinations?

In view of the fact that certain castes are more literate than the other castes (consequently some candidates are more articulate than others because of their greater exposure to literate cultures), can it be assumed that candidates coming from highly literate and less literate caste backgrounds do display equal measure of
articulation at the interviews held by A.P.P.S.C.? To be precise, the research was intended to find out to what extent the caste and sub-caste levels correspond with the levels of oral performance of candidates achieved at the A.P.P.S.C. interviews.

The State and Central Governments are striving their best to evolve an egalitarian society and so are trying to provide equal educational opportunities to all. The objective of extending concessions to candidates belonging to S.C.s., S.T.s. and B.C.s. by the Central and State Governments is to bring about an approximation in levels of their performance with those of forward castes. If both these performance levels approximate, it would be in accordance with the national objectives. If the differences are widening it would be a matter of great concern for all. So the present investigation sought an answer to the question; "to what extent the differences in the performance levels (if any) of candidates from various castes and sub-castes levels are narrowing?"

Reservations of posts on the basis of caste have become greatly controversial. But no one is sure as to how many positions are being taken away by candidates from Backward Class, Scheduled Caste and Scheduled Tribe Communities because of caste reservation. So the investi-
gation was intended to find out an answer to the poser: "How many extra positions are being taken away by candidates from backward sections of the society because of caste reservations?"

It is generally assumed that the performance levels of candidates increase with age since age signifies experience and experience signifies merit. The present research was intended to test the veracity of this assumption and to find an answer to the poser: does performance increase with age?

It is again believed that performance levels of candidates increase with educational levels. The investigation tried to test this hypothesis and find out an answer to the question: do performance levels increase with educational levels?

Normally it is believed that (i) post-graduates (rather than graduates) because of their relative command over the content areas; (ii) the Arts graduates (rather than Science graduates) because of their relative command over languages; and (iii) candidates with academic merit rather than candidates without academic merit, perform better at various competitive examinations. The research sought to verify them and find answers to the questions:
(1) do post-graduates perform better than graduates?
(2) do Arts graduates perform better than Science graduates? and (3) do candidates with academic merit perform better than the candidates without any academic merit at various Public Service Examinations?

All these questions have been raised in the context of the empirical attempt made to study the "performance levels of candidates appearing at the A.P.P.S.C. Examinations during 1962-78 in relation to the candidates' caste, age and educational background".

1.6.0 OBJECTIVES OF THE STUDY

Thus the main objectives of the present investigation were to find out the relationships between

(1) the levels of caste groups and their performance levels at the Andhra Pradesh Public Service Commission Examinations;
(2) the levels of sub-caste groups and their performance levels at the A.P.P.S.C. examinations;
(3) the levels of sub-caste groups and their oral performance levels;
(4) the changing levels of performance of various caste groups; and
(5) the merit lists and the selection lists prepared on the basis of reservations.
Besides, the present investigation was directed to find out the relationships between

(6) age levels of the candidates and their performance levels at the P.S.C. examinations;

(7) the education levels of the candidates and their performance levels at the A.P.P.S.C. examinations;

(8) the number of positions secured by the post-graduates and the number of positions secured by graduates;

(9) the number of positions secured by candidates with arts background and the number of positions secured by candidates with science background; and

(10) the number of positions secured by candidates who had secured merit in the University examinations and the number of positions secured by candidates who had not secured merit in the University examinations.

1.7.0 HYPOTHESES

To find out the relationship mentioned, the following hypotheses were formulated:

1. The performance of candidates at the A.P.P.S.C. examinations increases with caste levels;

2. The performance of Backward Class candidates at the A.P.P.S.C. Examinations increases with their sub-caste levels;
3. The oral performance of candidates from higher castes is superior to the oral performance levels of candidates from lower castes;

4. The performance levels of candidates from various caste groups at A.P.P.S.C. Examinations have not changed during the period 1962-'78;

5. More number of candidates from Backward classes, Scheduled Castes and Scheduled Tribes got selected because of reservations;

6. The performance of candidates at the A.P.P.S.C. examinations increases with age;

7. The performance of candidates at the A.P.P.S.C. Examinations increases with the levels of education;

8. The second degree holders stand better chances of selection than the first degree holders;

9. Greater per cent of candidates with Arts background get selected when compared to candidates with Science background;

10. Candidates with first division in the University examinations stand better chances of selection than the candidates with second or third division.

1.8.0 ASSUMPTIONS

1. For purposes of computation of age, half or more than half of the year has been computed as one year.
1.9.0. LIMITATIONS OF THE STUDY

1. Though A.P.P.S.C. conducts several technical and non-technical examinations, the investigator has limited his scope to only non-technical, general administrative services examinations namely Group I, Group II and Group III examinations.

2. Selections are made based on the ranking list of candidates prepared after the written test and oral test are conducted. Reservations on the basis of caste such as B.C., S.C., S.T. are made. Certain non-gazetted posts were also reserved for the candidates belonging to Andhra and Telangana regions. This was subsequently changed to reservations based on Zonalisation system consequent upon the Presidential Order of 1974. The present investigation examined the reservations based on caste basis only and did not include other reservations in its purview.

3. The study was limited to data for the candidates of O.C., B.C., S.C., S.T. that was available only for the years 1962-63, 1975-76, 1976 to '78, since the reservations for B.Cs. were scrapped from 1964 to 1968. Further, recruitment by the A.P.P.S.C. was stopped during 1968 to '74 owing to Andhra/Telangana political agitations.

4. The reservations based on sub-castes among the B.Cs. were introduced only after 1974. The analysis based on
sub-caste reservations is limited to the years 1975 to 1978.

5. The sample of this investigation consists of the candidates who have been called for oral interview.

In fact far more number of candidates from various caste and sub-caste groups appear at the A.P.P.S.C. examinations. But not all the candidates are called in for interview. The number of candidates who are called for interview depends upon the number of posts to be filled in. Normally 3 to 4 candidates are called in for 'viva' for each post advertised. The candidates who had scored top marks within their caste category are called for the interview.

So the sample for this study consists of only such of those candidates who have been called for oral interview since the marks obtained by such candidates alone are maintained in the records of A.P.P.S.C.

6. The data for certain category of services for certain years are not available with the A.P.P.S.C. for various reasons. So, the samples drawn for consideration of some of the hypotheses have changed. The tables that give the sample and/or the data indicate the details of the specific examinations at which the candidates (sample) have appeared.
10.0 ORGANISATION OF THE THESIS

The thesis is organised in six Chapters. In the first Chapter, the problem is introduced. The need and importance of the study with its historical background is traced. The objectives of the study are enumerated. The basic assumptions and limitations have also been enlisted. The hypotheses formulated in the investigation are given in detail.

In the second Chapter a review of the literature relating to the present investigation is presented. The review of the related literature is divided into three areas viz. Caste and Performance, Age and Performance and Education and Performance.

In the third Chapter, the description of the research design, the sample selected and the statistical techniques used will be described.

In the fourth Chapter, the details of the results analysed will be presented under each hypothesis. The results may or may not reject the hypothesis. The fact that the results reject the hypothesis, partly reject the hypothesis or do not reject the hypothesis will also be mentioned.

In the fifth Chapter an elaborate discussion pertaining to the results relating to each hypothesis
is proposed to be undertaken. The discussion will take place against the backdrop of the review of the related literature wherever such literature is available. Finally, a comprehensive discussion will be presented under the headings, Caste and Performance, Age and Performance and Education and Performance as the main objectives of the research are to empirically find out the relationships between the said correlates.

The sixth chapter will contain a summary of the research, conclusions arrived at, and the recommendations made for further investigations.