Chapter III

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CHAPTER III

THE PROFILE OF THE SCHEDULED CASTE GROUPS: BASIC CHARACTERISTICS AND PROBLEMS IN THE SOCIAL DEVELOPMENT CONTEXT

In this chapter we reveal the basic profile of the Scheduled Caste respondent groups included in the study along with a perspective of their problems/needs in the social development context.

Macroscope:

The scheduled castes of India referred to, in the Hindu caste system as the 'Panchamas', i.e., the fifth caste, Antyajos or the last born, have never been a single community. They comprise several groups, each regarding itself as superior to the other. Majority Scheduled Castes found throughout the State of Andhra Pradesh are:

1. Chalavadi.
2. Charmer, Mechi or Muchi.
3. Madiga.

However, another 56 sub-castes amongst the Scheduled Caste groups are cited and recognised throughout the state. Thus in all, the State of Andhra Pradesh has noted 60 castes amongst the scheduled caste groups.
In the year 1951, Government of India opined that community distinction would not be necessary in the subsequent census operation. As such in the year 1951 census operation, no enquiry was made on castes in general. This practice continues for all other caste and community groups in India except for the scheduled caste and scheduled tribes, Anglo-Indians and other backward classes which are treated as minority groups.

"The Scheduled castes and tribes, Backward classes and Anglo-Indians receive special programmes for development. As such it is necessary to have a count of them in all the census operations in the country."

"About 88.06 per cent of Scheduled Castes live in the rural area and their urban population is just 11.945. (Provisional Census, 1981)."

As far as the participation rate in the working force is concerned, the scheduled castes have a higher participation rate compared to the general population.

"As far as the education of the scheduled castes is concerned 90.06 per cent of them are illiterate." The exact figures are that 83.97 per cent of males are unlettered and 97.05 per cent females do not read or write. Even the
2.98 per cent of females in the literate category is largely represented by the urban residents.

From the point of view of occupation, the scheduled castes provide a dismal picture. 34.85 per cent of their total force is engaged as agricultural labourers, as against 16.7 per cent of the general population. Almost one third of the scheduled castes do not possess any land; in addition to this it may be noted that over ten million of scheduled castes who possess land, have recorded less than five acres each. Most of them are illiterate, poor, living below the poverty line and have very low per capita incomes. Similarly, even the non-worker, i.e., those who are 'productively unemployed', and those engaged in household duties are higher in case of scheduled castes compared with other castes of the country.

In a sample based study of the 'domestic-help' conducted in the state of Andhra Pradesh, it was found that 49 per cent of the respondents were from the Scheduled castes. Another 10.6 per cent of them were converted Christians — converted from the Scheduled caste groups. (Rao, P.V., 1979: 13). Similarly even amongst the beggars and vagrants, the scheduled caste groups did represent a very high percentage mainly because of their economic
backwards. A study on beggar situation of Hyderabad
city revealed 86 per cent of the child beggars claiming
their caste status of scheduled caste groups. (Rao, P.V.

The main features of the Hindu society such as the
caste system, joint family system are not unknown to the
state of Andhra Pradesh. The important castes in Andhra
Pradesh are the Brahmans, the Reddies, the Kammas, the
Velmas, the Kapus, the Rajus and lastly the Dalas and the
Madigas.

Of the 60 scheduled caste groupings in Andhra
Pradesh, Madiga caste have the largest number of people
forming 43.65% of the total Scheduled Caste population
in the state followed by Dala (38.60%) and Adi Andhra
(10.67%). The persons belonging to these three castes
together form the bulk of the total scheduled caste
population in the state accounting for as much as 90.52%
of the total population of scheduled castes in the state.
The remaining 57 castes constitute a meagre proportion
of 9.47%. Among the aforesaid three numerically strong
scheduled castes, Adi Andhra is considered to be a scheduled
caste in Coastal Andhra and Rayalaseema regions only, while
the other two castes cover the entire Andhra Pradesh State.
The members of Madiga caste in Telangana region form the largest proportion (61%) when compared with the other two regions of the state namely Coastal Andhra (13%) and Rayalaseema (20%). The largest number of Madiga groups is found in Mahbubnagar district of Telangana region consisting of 77.30% of the total scheduled caste population in the district or 10.00% of the total scheduled caste population in the state. Hyderabad district closely follows with 56.82%, i.e., 8.86% of the total scheduled caste population in the state. A large concentration of Yella and Adi Andhra people is found in Chittoor and East Godavari districts constituting 11.30% and 43.84% respectively of such persons in the whole of Andhra Pradesh.

**Microseens:**

**Caste:**

In the sample region respondents belonged to only the two dominant caste groups amongst the scheduled castes, namely, Madiga and Yella.

The state data account 60.16 per cent of the total scheduled caste population, sharing in between 43.56 per cent and 36.60 per cent respectively.

In the study-villages the scheduled caste population is represented by 66.50 per cent of Madigas and 33.50 per cent Yelias.
Table 1.1

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Caste</th>
<th>Unit 1</th>
<th></th>
<th>Unit 2</th>
<th></th>
<th>Unit 3</th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madiga</td>
<td>60</td>
<td></td>
<td>61.86</td>
<td></td>
<td>42</td>
<td></td>
<td>77.78</td>
</tr>
<tr>
<td>2</td>
<td>Nala</td>
<td>37</td>
<td></td>
<td>33.50</td>
<td></td>
<td>12</td>
<td></td>
<td>22.22</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>97</td>
<td></td>
<td>100%</td>
<td></td>
<td>54</td>
<td></td>
<td>100%</td>
</tr>
</tbody>
</table>

Family types:

A view of the prevalent family pattern amongst the scheduled caste groups suggests the nuclear family norm as a matter of clear preference represented by 77.83 per cent of the total respondents, while a closer view of the possible caste preference for the nuclear family brings forward a slightly altered version. Nalas in the study units representing 33.50 per cent of population have shown a significant preference to the nuclear family set up as a viable and compact system.
Breakdown of the joint family systems and the emergence of the nuclear family units has received a great deal of attention. It has been of concern to family sociologists, psychologists and several others. It is not necessary to discuss the causes of the emergence of nuclear family, nor its merits. It would suffice, if broadly concluded: that nuclear family emerged as a modern institution suggesting the shift in perception of the young family holders that the joint family is uneconomic, unwieldy and does not give adequate opportunities for each and every individual to express himself freely.

Kolas, the second largest amongst the scheduled caste
groups in Andhra Pradesh, also the elite amongst the scheduled caste groups have shown their preference in the practice of the nuclear family norm.

Table 2.8

Caste and Family Type:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Family Type</th>
<th>Caste</th>
<th>Ramla</th>
<th>Madiga</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Joint</td>
<td>10</td>
<td>33</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>2</td>
<td>Nuclear</td>
<td>66</td>
<td>93</td>
<td></td>
<td>159</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>66</td>
<td>129</td>
<td></td>
<td>194</td>
</tr>
</tbody>
</table>

$X^2$ Value: 2.604866; $p > 0.05$

Age of the respondents:

The age of the respondents varies from 21 to 61 and above. The data are grouped into five equal intervals of ten years each. The average age of the respondents is 41.6. Grouped together the largest number of respondents arrive from 31-40 and 41-50 age ranges contributing 64.43 per cent of the total population.
Curiosity compelled the researcher to review the joint family caste and age factors once again. What emerged from the combination of these variables is that out of the 49 joint families amongst the respondents, 32 belong to Madigas. Interestingly the age groups to which these respondents belonged were in the last two ranges, 61-60 and 61 and above. A majority of the joint family house belonged to the later age group.
Table 3.8

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age Range</th>
<th>Mala (%)</th>
<th>Madiga (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>31-60</td>
<td>7</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>2.</td>
<td>61-62 &amp; above</td>
<td>4</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td>Total:</td>
<td></td>
<td>11 (100)</td>
<td>32</td>
<td>43</td>
</tr>
</tbody>
</table>

The occupation structure of the respondents has been arrived at with the help of the following criteria:

1. Marginal cultivators:
   Households which are engaged in cultivation, whose major means of livelihood is derived from cultivation of their own lands.

2. Landless labour:
   Households which are engaged in cultivation, whose major means is derived only from farm labour on others' land. Strictly speaking, these are landless labourers and have been treated under this category in the occupational structure.
3. Non-farming category:

Households which do not derive substantial means through farming activity either by direct cultivation or through tenancy or by any other viable means including farm labour are included in this category, in spite of owning cultivable land. This category also includes a very small percentage of respondents who derive their income through salaried service in the public or private sector.

4. Tenants:

Households which may own a plot of uncultivable/cultivable land which they could not or did not profitably utilise but have preferred tenancy from another and thus derive means through tenancy have been categorised as 'tenants'. Households which do not possess any land of their own, but have preferred to acquire land through tenancy to being employed by other cultivator as farm labour have also been included in this category.

5. Farm labour:

Households which possess land, uncultivable and unculturable, but have preferred to abandon it and live on daily wages on farms have also been classed under the category of landless labour. This was done explicitly after verifying the prevailing scientific opinion of the concerned
Agricultural official of the district administration. Semi-arid are being cultured of late, but as it is beyond the means of small land holders, alienation of such lands, at times even vast acreage, turns them into farm labour in reality.

6. Share cropper:

Those households which derive their mean through cultivation, but mainly from shares in the crop with another household are treated in the study as 'share croppers'.

It is amply clear that the study purposely treat the respondent occupations in single categories based on the best mean derived from their engagements in these occupations. Needless to say that there are respondents who would have otherwise figured at two or more occupations simultaneously.

Occupations:

From the point of view of occupation the study units provide two major occupational groupings. Marginal and small land holders constitute 77.62 per cent. The percentages range from 70.37 to as high as 95.51 per cent in the three units in the study region. The next important group constitutes the landless agricultural labour, represented by 19.07 per cent of the total respondents. (Also see Appendix: Table 1.)
Table 4.1

**Occupational Structure:**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Occupation</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Landless Labour</td>
<td>24</td>
<td>24.74</td>
<td>11</td>
<td>20.37</td>
</tr>
<tr>
<td>2</td>
<td>Marginal and Small Cultivator</td>
<td>71</td>
<td>73.20</td>
<td>53</td>
<td>70.37</td>
</tr>
<tr>
<td>3</td>
<td>Tenants</td>
<td>1</td>
<td>1.03</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Share Cropper</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>3.70</td>
</tr>
<tr>
<td>5</td>
<td>Non-farming category</td>
<td>1</td>
<td>1.03</td>
<td>3</td>
<td>5.56</td>
</tr>
<tr>
<td></td>
<td></td>
<td>97</td>
<td>100%</td>
<td>54</td>
<td>100%</td>
</tr>
</tbody>
</table>

**Education:**

In the macroscene it was mentioned that over 90% of the scheduled castes in the country are illiterates. In the present study, the scheduled caste illiteracy is identified at 88%. In unit two of the study one notices the trend of literacy as encouraging with 28% of the respondents reporting to this category. Out of 194 respondents who have been contacted for the study it is appalling to note that only 24 of them can read, write and count numbers.
Table 5.1

Educational Level of the Respondents:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Educational Level</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Illiterate</td>
<td>92</td>
<td>94.65</td>
<td>39</td>
<td>72.22</td>
</tr>
<tr>
<td>2</td>
<td>Literate and above</td>
<td>5</td>
<td>5.15</td>
<td>16</td>
<td>27.78</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>97</td>
<td>100%</td>
<td>54</td>
<td>100%</td>
</tr>
</tbody>
</table>

In terms of educational progress, when contrasted with the caste variable, we find males emerging with better educational achievement. Males can be termed as the emerging rural elite amongst these groups due to better incomes and high self-development orientation.

Table 5.2

Caste and Education:

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Caste</th>
<th>Illiterate</th>
<th>Literate</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Madiga</td>
<td>120 (98.02)</td>
<td>9.00 (6.98)</td>
<td>129 (100%)</td>
</tr>
<tr>
<td>2</td>
<td>Kala</td>
<td>50 (76.92)</td>
<td>15.00 (23.08)</td>
<td>65 (100%)</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>170 (87.63%)</td>
<td>24 (12.37%)</td>
<td>194 (100%)</td>
</tr>
</tbody>
</table>

\[ \chi^2 \text{ Value is } 9.9065, \quad p < 0.01 \]
In collecting the data, several levels of literacy based on the acquisition of formal educational qualifications such as the primary school level, the middle school, the high school certificate, the Inter, the Graduation and above were included. After noticing incidence of education very sparsely distributed only among 26 respondents in the total study, it was thought proper to treat those who are literates and those who have acquired higher formal qualifications else in the same category called 'literate and above'.

Table 6.1

<table>
<thead>
<tr>
<th>Income Range</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below Rs.2000</td>
<td>7</td>
<td>7.22</td>
<td>8</td>
<td>14.81</td>
</tr>
<tr>
<td>Rs.2001-4000</td>
<td>40</td>
<td>41.24</td>
<td>7</td>
<td>12.96</td>
</tr>
<tr>
<td>Rs.4001-6000</td>
<td>38</td>
<td>37.11</td>
<td>15</td>
<td>22.78</td>
</tr>
<tr>
<td>Rs.6001 &amp; above</td>
<td>14</td>
<td>14.43</td>
<td>24</td>
<td>44.45</td>
</tr>
<tr>
<td></td>
<td>97</td>
<td>100%</td>
<td>54</td>
<td>100%</td>
</tr>
</tbody>
</table>
Income:

The annual income of the respondent families is a cumulative income arrived at by adding up incomes derived by members of the respondent families by direct source of occupation. These direct sources have been mentioned when occupational categories were discussed. Those below the Rs. 2,000 range appear to be more in unit two of the study as denoted by its 10% respondents. In this unit the average household strength is 9.33. By all standards these are below poverty families. That this situation prevails in unit two, which is nearer to urban influences and industrial infrastructures, appears quite astonishing. Often poverty compels the persons to leave a traditional or continuously kept occupational interest in preference to any other alternative including daily wage labour. Such daily wage opportunities are plenty in large industrial locations which are very near to the village-hamlet.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>caste</th>
<th>below Rs. 2,000</th>
<th>Rs. 2,000 - Rs. 4,000</th>
<th>Rs. 4,000 - Rs. 6,000</th>
<th>Rs. 6,000 &amp; above</th>
<th>total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mala</td>
<td>8</td>
<td>23</td>
<td>20</td>
<td>9</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>2. Nadiga</td>
<td>9</td>
<td>30</td>
<td>46</td>
<td>42</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>Total:</td>
<td>17</td>
<td>53</td>
<td>66</td>
<td>51</td>
<td>194</td>
<td></td>
</tr>
</tbody>
</table>

$X^2$ Value: 13.349603; $p < 0.01$
Judged from the desirable standards of living, none of the income ranges, when properly distributed over the household strengths as means of survival and consumption, are satisfactory. Viewed from caste variable, we find that Malas are represented by better income ranges.

Household Strengths:

Having viewed the situation of caste, education, occupation and income it is necessary to study the household strengths in the study unit villages.

As per the 1981 Census data the villages in unit one, Girmapur, Naqdumpur and Islampur recorded their population as 95, 360 and 328 respectively. In unit two of the study Muthangi village scheduled caste population is recorded as 504 and in unit three of the study Hadilapur village scheduled caste population is recorded as 362.

The average household strength works out as given below:

<table>
<thead>
<tr>
<th>Village</th>
<th>Unit</th>
<th>Households</th>
<th>Population</th>
<th>Average size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Girmapur</td>
<td>Included in</td>
<td>20</td>
<td>95</td>
<td>4.75</td>
</tr>
<tr>
<td></td>
<td>Unit 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Naqdumpur</td>
<td></td>
<td>42</td>
<td>362</td>
<td>8.82</td>
</tr>
</tbody>
</table>
### Population: Vrillage Unit Houeenolde Population Average

<table>
<thead>
<tr>
<th>Village</th>
<th>Unit</th>
<th>Households</th>
<th>Population</th>
<th>Average Size</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islampur</td>
<td>Included in</td>
<td>35</td>
<td>329</td>
<td>9.11</td>
</tr>
<tr>
<td></td>
<td>Unit 1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kuthangli</td>
<td>Unit 2</td>
<td>54</td>
<td>508</td>
<td>9.33</td>
</tr>
<tr>
<td>Sadilapur</td>
<td>Unit 3</td>
<td>43</td>
<td>272</td>
<td>6.33</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td><strong>3</strong></td>
<td><strong>194</strong></td>
<td><strong>1565</strong></td>
<td><strong>8.06</strong></td>
</tr>
</tbody>
</table>

**Source:** 1981 Census, (unpublished).

### Population: Age wise Distribution Table: November 1982 Data

<table>
<thead>
<tr>
<th>S1. Age Range</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Males</td>
<td>Females</td>
<td>Males</td>
</tr>
<tr>
<td>1. 0-5</td>
<td>93</td>
<td>111</td>
<td>34</td>
</tr>
<tr>
<td>2. 6-15</td>
<td>77</td>
<td>84</td>
<td>27</td>
</tr>
<tr>
<td>3. 16-20</td>
<td>31</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>4. 21-30</td>
<td>52</td>
<td>57</td>
<td>30</td>
</tr>
<tr>
<td>5. 31-40</td>
<td>49</td>
<td>45</td>
<td>53</td>
</tr>
<tr>
<td>6. 41-50</td>
<td>47</td>
<td>42</td>
<td>53</td>
</tr>
<tr>
<td>7. 51-60</td>
<td>20</td>
<td>27</td>
<td>19</td>
</tr>
<tr>
<td>8. 61 &amp; above</td>
<td>19</td>
<td>26</td>
<td>15</td>
</tr>
</tbody>
</table>

| Total:        | 336    | 420    | 240    | 279    | 142    | 137    |
| Grand Total:  | 803    | 519    | 279    |        |        |        |
The data for the study was collected in November and December 1982 period. The age-wise distribution of the scheduled caste population suggests a slight increase from the 1981 census figures. Cumulative total of 194 households as per 1981 census was 1560 while the study records actual population as 1606. An actual increase of 41 persons is noticed during this one year period.

Social development context:

Having drawn the basic profile of the client groups, it is pertinent to consider the problems/needs of these weaker sections in the context of social development.

The poor in developing countries are a mixed group but they have many things in common besides their real low income. The great majority of them are adults, heads of households and illiterate. Many of their children malnourished to the point where their productive ability is very likely to be reduced. These groups lack purchasing power which prevents them from acquiring minimum calories. In a study by World Bank, it has been estimated that 55-65 per cent of the population in Bangla Desh, India and Pakistan consume less than 2000 calories per day. (World Bank Paper 1978: 309; Ghose & Griffin, 1980: 347.)

The deprivation of the poor in respect of access to basic services is also very serious. In the Indian situation
the rural poor are deprived of safe water systems and proper sanitation. Their access to electricity is limited. Health services available to them are limited due to distance and expenditure. A large majority of the rural poor in India are the scheduled castes.

Being aware of the inequalities and disadvantages which certain groups experience, the Ministers of Social Welfare of the Asian region met in October 1980 in Bangkok to discuss strategies for the 80's. The purpose of the meeting was to review the social situation in the Asian region during the 1970's on the basis of the identified achievements, persistent gaps and shortfalls in development policies and strategies. It set to recommend new directions, priorities and innovations in social welfare and social development during the 1980's.

The following notes summarize the conclusions of the meeting:

a. There should be an integrated approach to development to cover all groups of the population.

b. Special emphasis should be given to programmes for children, women, youth, the handicapped, and on drug addiction.

c. Special attention should be given to employment and under-employment.
a. People's participation should be encouraged in policy-making and implementation programmes.

b. Attention should be given to improve the status of women and to enable them to participate fully in the development process. (Badran Koda, 1982: 3).

Social development signifies development in all aspects of society. In a narrower sense it has been used either with reference to the human welfare aspects of development, i.e., raising the level of living, more equitable distribution of wealth, or in connection with structural transformation of society. (Hasheed al Hamoon, 1982: 12).

According to poet Rabindranath Tagore, development

"aims at bringing back life in all its completeness, making the villagers self-reliant and self-respecting, acquainted with the traditions of their own community and to make efficient use of modern resources for the fullest development of their physical, social, economic and intellectual conditions." (Hasheed al Hamoon, 1982: 12).

Gandhian concept of development treats it as a wholistic process making man aware of himself as part of development process, raising the standard of his living and life and giving him freedom from economic exploitations, economic indebtedness and intellectual servitude. Thus, it is the process of growth of man, gaining self-confidence
and becoming self-reliant and self-sufficient.

Development has two interrelated dimensions: the first is the development of the capacity of the people to work continuously for their own welfare; the second is the alteration of institutions so that human needs are met at all levels, especially the lowest, through a process of improving the relationship between the expressions of needs and means to attain them.

U.S. experts in 1978 defined it as "a process of improving the capability of a country's institutions and value systems to meet increasing and different demands of a social, cultural and political, as well as an economic character."

The concept of development as it emerges from the analysis of the above views and also from those of the social workers engaged in social development, is the total development of man in relation to the family and the community that he lives in. Development is such a process which can be achieved through (i) an ideology which serves as a driving force towards the accomplishment of the goal, through leadership, (ii) a reorientation in the value system, (iii) active participation of the people in the process of making social, political and economic decisions,
involving their welfare, (iv) decentralisation of power and decision-making so that the process of planning at the grass root level is made possible, (v) proper and judicious use of technology, (vi) a national policy and plan ensuring the all round development of men in relation to their society and, finally, (vii) a structural change. (Haseeb al Hamoon, 1982: 18).

The ultimate object of social development and social work is to liberate the deprived from the state of dependency and extend the power base as widely as possible. This forces social development to aim for three basic goals of self-reliance, self-development and developing variable strategies for economic growth that integrate the traditional and modern sectors and stimulate awareness of social conditions and political oppression.

Conclusions can be drawn that all obstacles or weak points of development come from the following factors: the economic growth rate creates the disparities of the rich and the poor, the normal and the disabled, the privileged and the underprivileged. These disparities lead to the creation of radical movements for social justice, freedom and the search for national ideology and unity. Lacking sufficient popular participation in
development, lacking basic and essential data for development planning and implementation, having a false perception of development, there is not sufficient motivation to accept the change necessary for development.

Social development emphasizes the development of the totality of society in its economic, political, social and cultural aspects (Gore, 1976: 10). Social Development, according to Kulkarni, is a "process of systemic change which covers values, institutions and practice, purposefully initiated through the instrument of social policy and planning for improvement in the levels of living and quality of life of the mass of people, particularly the weaker sector among them, with their own active involvement of all stages." (IASSW, 1979: 2).

Centuries of oppressive practices of the Hindu caste system have deprived the scheduled caste groups of a chance to share equal opportunities along with others. The discriminatory practices in social relations has forced these castes into relatively powerless situations.

Programmes for development:
The main programmes for social development of these groups has been

1) removal of untouchability,
2) economical development,
3) educational development,

4) programmes to promote social and occupational mobility to integrate these groups with the rest of the community, and

5) occupational facilities - general and special.

Dubay (1971: 83-88) suggested a conceptual framework to study the deprivation of the blacks in the American society and opined that with some validity the same framework could be employed to classify the emerging responses of the noted disadvantaged group of scheduled castes in India. The black in order to overcome their deprivation and achieve a higher social and economic status in the American society may follow individual or collective mobilisation strategies.

The immediate response to any discrimination has to be at the level of individual or at the level of the group. Individual as well as collective strategies necessarily demand explicit awareness. A disadvantaged individual seeking higher socio-economic status may choose a traditional approach of slow integration into the main society.

A disadvantaged individual may resort to a collective strategy which in terms of comparison to the traditional
integrationist strategy, is very likely to be revolutionary in content and belief. A revolutionary strategy looks at the social, economic, and political systems as oppressive and even dysfunctional. This attitude presupposes that only when the whole lot of backward or disadvantaged groups improve or achieve higher social status can there be a 'real' achievement for the disadvantaged groups and perceivable change in the attitude of the larger society that the achievement of the disadvantaged group is highly desirable.

But a revolutionary or nihilistic approach believes also in using large scale violence and disruption. Group violence of this nature is not yet part of the strategy of the disadvantaged group of scheduled castes in India. But the seeds of this kind of approach were sown during the partition of India, when the Hindu community felt that it was a minority in a vast Hindu state and as such was very apprehensive of its status, growth, and development under a majority Hindu administration or government.

There is yet another strategy. Rubey points out that when disadvantaged persons in a society resort to collective strategies but their reliance is more on non-violent tactics. Defined in operational terms, these persons
are called protesters. Protestors believe that deprivation and disadvantage of the group is not out of choice but is a concomitant result of the existing system and its dysfunctional or partisan policies. (Nabey, 1975: 122).

Consequently the protestors may believe, for example, that the welfare system is based on wrong premises. They could advocate some kind of income maintenance programme or reservation systems in the jobs available in public sector. The tactics used are lies-ins, sit-ins, picketing, boycotts, etc. Protestors do not exclude the ultimate integration of their community with the rest of the society.

One more type of behaviour of disadvantaged group takes the form of what may be operationally defined as criminal behaviour. This may take the form of burning the property of the rest of the society or the majority 'haves' group.

A form of collective mobility orientation by which the backward and disadvantaged classes have shown this upward social immobility is very much known in the Indian situation. Sanskritization or the process by which a low Hindu caste or tribal group changes its customs, ritual ideology and the way of life in the direction of a higher caste, thereby, anticipating higher status or relatively
better status than what is otherwise conceded to them by the larger societies is known to caste sociologists and researchers. (Srinivas, 1960: 6; Rowe, 1967: 118-156; Peacock, 1957: 24-56; Changna, 1961: 405-414; Elia, 1959: 33-43). This process of Sanskritization often involves giving up forbidden food, liquor, donning of sacred threads, etc.

However, these changes brought about in social mobility through Sanskritization resulted only in positional changes and not structural changes. Backward and disadvantaged groups also began to realize that unless they achieve education, technical and professional skills that are likely to affect their occupational structure, rise in their position will be more superficial than real. But, this thinking and attitudinal disposition is not universal.

Realization of values and importance of excellence in occupational and professional life, individual worth and initiative and equality of opportunities as means of social mobility are perceived by several respondents of these groups, but when it comes to action at individual unit level they seem to lag behind.

A question that arises is, what are the socio-psychological factors associated with individual and collective mobility?
Awareness of Resources:

A part of this chapter addresses itself to answer the above question in terms of "awareness" of individual self and awareness of the group. What is the individual and group understanding of the problem-situation? What measures have they undertaken to meet these problems? What level of organization and power do they exercise over the problem? How well do they utilize the existing resources? These questions will lead us to various aspects of awareness of the client group. Sogaert writes on people awakening as follows:

"In order to make progress or to do anything a man must awake from his sleep. A community must likewise awaken from the sleep of backwardness, of living from day to day without concern for the future. People whose mind is asleep do not even have problems because they have no aspirations and no objectives to strive for." (Sogaert, 1977: 5).

This means disadvantaged individuals and groups and communities as units must become aware that they have problems/needs to resolve and objectives to achieve. They must look out for opportunities to make use of; look out for resources which are locally available and which, till now, no body may have thought about. They must begin to realize that there are weaknesses within the individuals and the groups and enemies or handicaps inside or outside the community which hamper their social achievement.
Individuals and groups discover that injustice is committed, and that there is exploitation. Individuals and groups also get interested in exact figures about themselves: how many people there are in each family, how many acres of land, how many cattle, what irrigation facilities could be exploited, etc. (Bogaert, 1977: 4).

The disadvantaged individuals and groups become keen to know what is happening inside and outside the community, in the world at large, of which their group is a small part. They will spell out the needs and aspirations.

Awareness of resources and the perception of the needs of individuals and groups are central to the process of resolving the problems of the client groups.

The concept of social need is inherent in the idea of social services organisation for client groups. A cursory look at the history of social services suggests the continued recognition of social needs and the struggle of social work to organise programmes of development to meet these needs.

Social need perceived in economic terms takes the shape of a clear-cut measure of 'effective demand'. In the present study four separate definitions of social need are being applied.
1. Normative Need: Social work professionals, and those concerned with the administration of development effort see 'normative need' as a need in any given situation. A desirable standard is laid down and is compared with the standard which actually exists. If the individual or group falls short of the desirable standard it is identified as "being in need." For instance, the National Institute of Nutrition, a premier institution of research in the country prescribes nutritional standards, dietary measures and the necessary caloric intakes for different types of persons involved in different occupations. In a different context the incapacity scale developed by Peter Townsend and the measure of social isolation used by Jeremy Tunstall are all examples of normative standards used as a basis of need. (Townsend & Tewdwr-Jones, 1965; Tunstall, 1966; Bradshaw, 1977.)

A normative definition of need is in no sense absolute. It may not correspond with need established by other definitions. It is very likely to be charged with paternalistic attitudes. The decision about what is desirable is not made in a vacuum.

Ronald Walton points out that often 'X is in need' is taken as an empirical fact. He argues that this is not a correct way of looking at the state of 'X' as it is
likely to be a value judgement entailing the following propositions: 'X' is in a state 'Y', 'Y' is incompatible with the values held in society 'Z'. Therefore state 'Y' should be changed. So the normative definition of need may be different according to the value orientations of the experts, professionals and administration of welfare. (Walton, 1966).

Normative often undergoes different changes as a result of development in knowledge, in society and also due to changing values in society.

2. Felt Need: Need is equated with want when a definition of felt needs is taken to assess need for a service: people are asked whether they feel the need for the said service. In democracies felt need assumes a major component of need. To a larger extent this need for assessment and planning development activities is used in the field of community work. Felt need by itself is an inadequate measure of the 'real need'. It is often limited by the perceptions of the individual whether he knows that there is a service available, as well as by a reluctance in many situations to confess a loss of independence. On the other hand, it is thought to be inflated by those who ask for help/assistance without really needing it.
3. Expressed Need: or demand is felt need turned into action. Under this definition, total need is defined as the demand of those people who are looking for a service. One does not demand a service unless one feels a need. But, on the other hand, it is common for felt need not to be expressed by demand. Expressed need is commonly used in health services where the waiting lists are generally accepted as a poor definition of 'real need' especially for pre-symptomatic cases.

4. Comparative Need: By this definition, a measure of need is found by studying the characteristics of those in receipt of a service. If people with similar characteristics are not in receipt of a service then they are "in need" of it. This definition again is used in the assessment of needs of individuals, groups and communities. Bleddyn Davies has identified the community-wide factors which indicate a high incidence of pathology in one area, which is not present in the other. Need established by this method is the gap between the level of services exist in one area and what level exist in another.

In this study we have employed Jonathan Bradshaw's taxonomy of Social Needs to understand the problems and needs of the study groups. A consideration of the Bradshaw's taxonomy is illustrated in the following diagram.
A taxonomy of social need

Legend: Plus(+) and Minus(-) denote the presence or absence of need by each of the foregoing definitions.

+----- is a need that is accepted as such by experts, but which is neither felt nor demanded by the individuals despite the fact that these individuals have the same characteristics as those who are already being supplied with the service. In case of the study groups, the example of Habitat programme or better housing can be given. Not all of them did appreciate the government initiative of better housing for the scheduled caste groups. Despite the subsidy and low differential interest components involved in the service it was received more like a 'thrust' from the top.

It should be noted that in the diagram, none of the squares are coterminal and the problem that the policy-maker has to face is deciding exactly what part of the total is 'real need', that is the need appropriate for planning and implementation of developmental programmes.

1. +++++

This is the area where all definitions overlap. An individual, in this area, is in need by all definitions, so this is the least controversial part of the need.

2. ++++

Demand is limited by difficulties of access to services. Although the individual is in need by all other definitions,
he does not want to, or has not been able to express his need. Difficulties of access may be due to a stigma attached to the receipt of a service; geographical distances that make it difficult to claim charges which serve as disincentive to take up, administrative procedures that deter claimants, or mere ignorance of the availability of the service. Demand must also vary according to how intense the felt need is.

3. +++

Here need is accepted as such by the expert as is felt by the individual, but there is no demand nor any possibility of supply either. Examples include pre-schooling facilities for children in rural settings or personal services for the elderly.

4. +++

Here the need is not postulated by the experts, but is felt, demanded and even supplied.

5. +++

A need that is postulated, felt and demanded but not supplied. Such a need represents growth areas in the social services. An example would be the need for adequate wage-related pensions or maintenance for a fatherless family. Resources often limit the supply factor in this category.
8.

Here the need is postulated by the experts and similar persons and the supply is well maintained, but the need is neither felt nor demanded by the individual. Some of the work of the health visitor's postnatal visits (when they are not really wanted) are examples of this kind of need. Or the visits of the probation officer in the after-care services in the field of corrections.

7.

Here need is postulated by the professionals. Examples are found to be in plenty in the field of preventive medicine. To the layman the need is probably obscure, highly technical and new. The need to chlorinate the water supply is accepted by the public health departments as something very important long before the supply is actually released, and the need is felt and demanded.

6.

Here a service is supplied despite the absence of a need or demand as assessed by the other definitions. This is termed as service-oriented approach. Examples of this nature are to be found in feeding the poor on special occasions at the temple. Or a community lunch to honour a champion of the disadvantaged class wherein both the
lowly/backward classes and the upper classes are invited. And both believe that there could be better ways of paying the annual homage.

9. ---

This is need which is not appreciated by the experts and is not supplied, but which is felt and demanded. Examples would range from demands for decent hair oil and increase in cosmetic allowance in the hostels meant for the disadvantaged students. It could also mean that those for whom the services are being planned are actually demanding the extras on the basis of comparisons with those who are not disadvantaged.

10. ---

This represents felt needs which are not within the ambit of the social services. Perhaps loneliness, or the need for love/company is an example of this need. A need for wealth or fame are certainly examples of this kind of a need.

11. ---

This represents felt needs which are not postulated by the experts but are felt, not expressed, but supplied. People feel a need to make contributions for social benefits and the need is met by special insurance stamps, hike in
postage to meet a drought or refugee situation etc., but experts feel it would be simpler to finance these benefits wholly through taxation.

18. ——

Absence of need by all definitions. To illustrate this we present a case study of the women development programme adopted in unit three of this study wherein a voluntary agency has been working for the upliftment of the weaker section families. The identified targets for development concern were pregnant and lactating mothers in this case. The voluntary agency wished to award an alternative mode of work which is less tiring and ties them down to home instead of work in farms for long hours. Remuneration wise the organisation saw to it that they earn a little more than what they would do on the farms. The basic objective being that pregnant mothers and those who are lactating need good amount of rest and that this kind of home tied arrangement would be a boon to them! These women were asked to grind spices, pack them in polythene bags, to make papade and vadiams. (The basic ingredients in those two edible products are pulses and pumpkin. The process involves grinding, salting them to taste and drying them. To serve them, they are to be fried in vegetable oils.)
The raw materials were released at the agency office and the women were asked to deliver the finished products in the evening the same day. Normally this work needed two to three hours of time. The organisation believed that the rest of the day, the women would rest, nurse their babies and spend a little time in an afternoon nap.

What happened ultimately is that some women took to this alternative provision very seriously and accomplished the targets fixed for the day in a shorter time and went back to their farm work. When this practice attracted all the mothers for whom this alternative was planned, the agency was disappointed to see that their concept of healthy child and mother was not being realised by the control group.

The researcher reviewed the situation once again, but from the client group's point of view. What came about through the discussions with the womenfolk is summarised in the following two sentences.

1. Women for whom this 'alternative' mode of earning was planned did appreciate the gesture of the agency from the point of view of health and rest.

2. When they were healthy enough according to their own perception, it was desirable not to miss any opportunity of earning a little extra wage by accepting the offer
of the agency which was 'new', as well as continuing
the farm front activity which is ages 'old'.

Microscope:

Following the analysis of income, family size and
interrelationships, which was carried out in the basic
profile, it would be pertinent to see the emerging need
structure of the client group.

It must be noted at the outset that the client system
is covered by one or the other programme or scheme of
development in all the units of this study. The client
groups and individuals have been in receipt of either a
specialised service designed for them or have received
priority in the radical services which are available in the
society. It must be emphasised that, firstly, the client
group receives access to all the developmental program-\s which the state has planned for the people in general
without any discrimination. These programmes include
available free educational facility, transport, water,
minimal medical care available wherever a primary health
care unit or its subsidiary unit is situated, etc.

The second variety of programming that the client
individuals and the groups can avail themselves of is
priority in these services, concessions and subsidies.
The third variety of services for development that the individual client and groups receive are of a special nature, available only for them and not for the rest of the community or the larger community.

The study in its methodology described the client system as one which has received a development programme either at the individual level or at the group level.

Questions relating to the developmental programme offered by the government and found relevant by the individual households have been looked into in this study. Does the programme, which the household has taken interest in, correspond to their immediate needs? If it does not correspond to their immediate needs, what then are their pressing needs/problems? Do they continue to show interest in the developmental programme offered by the Government if the programme does not correspond to their immediate needs? If they continue to show interest in the programme, is it because the programme is readily available? Or, is the programme mentioned also a need? Or, is there any other reason?

The table given below details the need structure classified after the responses. A mere 29.38 per cent of the respondents really felt that the programmes of development
organised by the governmental agencies were relevant to their pressing need/problems.

The respondents who have pronounced disinclination toward the ongoing development programmes (primarily because the programmes of development do not correspond to their immediate needs) are around 42.27 per cent. Their needs are personal, domestic and many of them pertain to their basic survival. Around 23.35 per cent respondents do see the relevance of the developmental programmes of the government to their improvement. These respondents believe that some qualitative changes are likely to come about in their life styles due to these programmes, even though the programmes may not correspond with their immediate needs.

Table 7.1
Need Structure of Client Group

<table>
<thead>
<tr>
<th>No. Needs</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Other needs</td>
<td>46</td>
<td>47.42</td>
<td>20</td>
<td>37.04</td>
</tr>
<tr>
<td>2. Attributed needs</td>
<td>23</td>
<td>28.67</td>
<td>20</td>
<td>37.04</td>
</tr>
<tr>
<td>3. Attributed need- based</td>
<td>23</td>
<td>23.71</td>
<td>14</td>
<td>25.92</td>
</tr>
<tr>
<td>4. No needs (self- sufficient)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total:</td>
<td>97</td>
<td>100%</td>
<td>54</td>
<td>100%</td>
</tr>
</tbody>
</table>
On subsequent enquiry they confirm that they accepted the programme because it was readily available.

### Table 7.8

#### Reasons for continuing in the Programmes:

<table>
<thead>
<tr>
<th>No.</th>
<th>Reasons</th>
<th>Unit 1</th>
<th></th>
<th></th>
<th>Unit 3</th>
<th></th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Readily available</td>
<td>23</td>
<td>40.10</td>
<td>14</td>
<td>61.16</td>
<td>7</td>
<td>26.93</td>
<td>54.81</td>
</tr>
<tr>
<td>2</td>
<td>Benefit as a need</td>
<td>28</td>
<td>84.50</td>
<td>10</td>
<td>86.82</td>
<td>20</td>
<td>74.07</td>
<td>51.79</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>51</td>
<td>100%</td>
<td>34</td>
<td>100%</td>
<td>27</td>
<td>100%</td>
<td>112</td>
</tr>
</tbody>
</table>

A view of the common needs felt by the community and the individuals suggests that these are mostly needs of facilities like clean drinking water, electricity for domestic consumption, wells in the vicinity of their dwellings, better housing, pre-schooling facilities, recreational and sports activities for the youth etc.

After a description of the need structure of the disadvantaged client group it would be important to see the type of development programme-related awareness in the client groups. There are altogether fifteen programmes which are offered.
throughout the state for the development of weaker sections. Not all of them are offered at one end and the same location, nor are all of them available to all client groups.

For instance, in areas where the basic means of livelihood is cultivation, mostly occupation diversification programmes are offered. The programmes of development which the disadvantaged client communities are familiar with are:

1) Subsidy on agriculture loans
2) Distribution of agricultural land
3) Supply of seeds and fertilizers.

Occupational diversification programmes in the field of agriculture that the client community is not really aware of are:

1) Power and water sources for agricultural purposes.
2) Horticultural development
3) Vegetable and fruit farming development.

In the programmes of economic development, to increase the means of livelihood, disadvantaged communities are aware of:

1) Agro-based small industries
2) Self-employment activities or individual entrepreneurship development programmes
3) Artisan development schemes.

Under the same head of economic development, the disadvantaged communities are not aware of schemes of income generation such as

1) Poultry feeding
2) Dairy farming
3) Sericulture (silk worm rearing)
4) Rabbit rearing.

In the field of educational and vocational development, the disadvantaged individuals and groups are aware of

1) Educational scholarships.

And in the field of education-based employment they are aware of favourable reservations that are available for them.

In the field of habitat improvements they are aware of

1) House sites programmes for those who do not have plots of land of their own.
2) Housing improvement and housing construction loans and subsidies.

This, in brief, completes the picture of awareness of
the client system as far as the government-organised development programmes are concerned.

### Table 7.3

**Distribution of Awareness of Development Programmes:**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Programmes</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Aware</td>
<td>Unaware</td>
<td>Aware</td>
</tr>
<tr>
<td>1</td>
<td>Subsidy in Agriculture</td>
<td>96</td>
<td>1</td>
<td>51</td>
</tr>
<tr>
<td>2</td>
<td>House sites</td>
<td>94</td>
<td>3</td>
<td>52</td>
</tr>
<tr>
<td>3</td>
<td>Reservation in Employment</td>
<td>80</td>
<td>3</td>
<td>49</td>
</tr>
<tr>
<td>4</td>
<td>Educational Scholarship</td>
<td>86</td>
<td>12</td>
<td>50</td>
</tr>
<tr>
<td>5</td>
<td>Houses</td>
<td>96</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>6</td>
<td>Distribution of Agricultural land</td>
<td>50</td>
<td>41</td>
<td>15</td>
</tr>
<tr>
<td>7</td>
<td>Supply of seeds and fertilizers</td>
<td>46</td>
<td>51</td>
<td>23</td>
</tr>
<tr>
<td>8</td>
<td>Agro-based small industries</td>
<td>27</td>
<td>70</td>
<td>6</td>
</tr>
<tr>
<td>9</td>
<td>Self-employment activities</td>
<td>6</td>
<td>91</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 7.3 shows the maximum distribution of responses for a particular programme of development in each unit of the study. The term ‘awareness’ is very cautiously defined at this juncture as more knowledge of the fact that such a programme exists. In other words client groups have heard of these development programmes meant for them. It must be noted that this does not rule out direct personal participation in the development programme as a beneficiary. It must also be noted that this does not rule out someone else’s participation through which the client groups have heard of the programme. This analysis also does not exclude the knowledge of the existence of development programmes as a resultant of mass media exposure, informal and formal sources in the community network and interaction matrix of the client groups.

The individual requirements of the beneficiaries that correspond with the development programmes need not necessarily be of immediate nature. Rehousing and renovation schemes under the habitat plans emerge as those which receive the highest response. From semi-thatched roof to some better constructions is appreciated by the client groups. In unit one consisting of three villages, one village bears testimony to this programme. Completely new housing schemes with better spacing and reasonable ventilation has been well received by the group.
In the other two units of study also habitat programs are found relevant. Only three respondents in unit 2 have found education and education-based employment highly relevant with the cells in other units totally blank. The emphasis on education which the state steps up from time to time, it appears, is not penetrating into the rural scene. Several of the economic development programs meant to increase the means of the disadvantaged groups, though they are aware of them, receive a meager 1.85 per cent preference relevance.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Program</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Agriculture</td>
<td>28</td>
<td>20.60</td>
<td>18</td>
<td>27.77</td>
</tr>
<tr>
<td>2.</td>
<td>Habitat</td>
<td>35</td>
<td>36.08</td>
<td>33</td>
<td>61.11</td>
</tr>
<tr>
<td>3.</td>
<td>Education and Education-based Employment</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>5.56</td>
</tr>
<tr>
<td>4.</td>
<td>Economic Development</td>
<td>3</td>
<td>3.10</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>No Corresponding Programs</td>
<td>23</td>
<td>34.02</td>
<td>3</td>
<td>5.56</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>97</td>
<td>100%</td>
<td>54</td>
<td>100%</td>
</tr>
</tbody>
</table>
Any economic development programme described elsewhere in this chapter calls for skills, technical knowhow and a certain amount of risk bearing capacity. Any newly thought over economic development programme calls for a thorough orientation into the new process. Agricultural occupation which traditionally is monsoon dependent does not need any special inputs unless one is highly motivated to increase the agricultural production to a minimum of two-fold. The study confirms that those who keep up traditional occupations which do not call for special innovations are likely to continue with the same occupations, as there would be very little risk involved in the process.

Around 30 per cent of the respondents have not found any of the development programmes to correspond with their requirements. This group essentially has been leading a hand-to-mouth existence and consists of landless labour which receives employment seasonally.

Sources of awareness:

These sources are classified on the first contact basis. The following tables describe the structure of these sources.

It must be noted that no individual can gain all the
information that he wants from one source alone. The other way, no source can be perfect enough to release all the information that a client is expected to know.

Knowledge of the programme as already discussed, may even stop at more knowing of the title of the programme or that such a programme exists and one should reach another contact point to know further.

However, it is quite possible from the researcher's point of view to know the first formal/informal or even mass media source from which the client received his basic information; much later the client can and may have even cumulated their complete base of knowledge by collateral contacts.

Table 8.1

First Informal Source of Awareness:

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Source</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Friends</td>
<td>32  32.99</td>
<td>15  27.78</td>
<td>10  23.28</td>
<td>57  29.40</td>
</tr>
<tr>
<td>2</td>
<td>Relatives</td>
<td>25  25.77</td>
<td>16  33.33</td>
<td>10  23.25</td>
<td>51  27.31</td>
</tr>
<tr>
<td>3</td>
<td>Opinion Leaders</td>
<td>11  11.54</td>
<td>6  11.11</td>
<td>9  20.94</td>
<td>26  13.40</td>
</tr>
<tr>
<td>4</td>
<td>Visiting Politicians</td>
<td>5  5.16</td>
<td>2  3.70</td>
<td>3  6.96</td>
<td>10  5.16</td>
</tr>
<tr>
<td>5</td>
<td>Other Sources</td>
<td>24  24.74</td>
<td>13  24.03</td>
<td>11  25.58</td>
<td>48  25.74</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>97 100%</td>
<td>54 100%</td>
<td>43 100%</td>
<td>194 100%</td>
</tr>
</tbody>
</table>
Table 3.1 lists the informal sources. Friends of the disadvantaged need not necessarily be of the same class, caste and village.

Respondents have admitted in more than 20 cases that their first informal source, 'friends', consisted of several members of higher caste or class groups who casually mentioned to them about the development programmes meant for the disadvantaged groups.

Likewise, opinion leaders range from their own community to the village community as a whole. In the later case, they generally form non-scheduled caste groups.

Classified under the same title in formal sources are those with whom they pick up conversation or, are in contact though not constantly.

While in the cities and towns it may be difficult to recognise a Harijan or a scheduled caste but in rural situations particularly in the village as a whole it would not be difficult to identify them. A postman, a retired school master, a surveying geologist, an occupational agricultural expert, a primary health unit doctor, or even the bangle-seller can serve well as an informal source.

The category of visiting politicians generally consists
of people's representatives of a higher order like the members of legislative assembly, a parliament member, a minister, or even the Prime Minister of the country, in this particular district.

It must be noted here that the source here refers to the public speech that these visiting dignitaries have delivered either at an inauguration of a project of development, laying a cornerstone or even a pre-election speech. There has been no reporting on a situation wherein a high level dignitary engaged himself in a casual conversation with the respondents in the study. These visiting politicians account for 0.15 per cent response from informal source.

Table 6.2
First Formal Source of Awareness:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Source</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>People's Representative</td>
<td>69</td>
<td>61.85</td>
<td>21</td>
<td>23.30</td>
</tr>
<tr>
<td>2</td>
<td>Government Functionaries</td>
<td>11</td>
<td>11.35</td>
<td>17</td>
<td>31.08</td>
</tr>
<tr>
<td>3</td>
<td>Other sources</td>
<td>26</td>
<td>23.80</td>
<td>16</td>
<td>29.62</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>97</td>
<td>100%</td>
<td>64</td>
<td>100%</td>
</tr>
</tbody>
</table>
Table 8.2 lists the formal sources. Originally, questions relating to formal sources had an extensive list of officials consisting of Village Development Officers at grassroots, Block Development Officers at the block and taluk levels, higher development functionaries such as the Revenue Divisional Officers, Tahsildars, Collectors, Personnel of the Government of ranks comparable to those belonging to agriculture, rural development, animal husbandry departments, etc. The elected panchayat leaders and others including bank officials, development officials not covered by the earlier category — educationists, medical personnel and members of the legal profession. This is fairly an exhaustive list. However, for tabulation purposes the data had to be grouped into People's representatives, Government functionaries, and other sources categories only.

In this formal leadership category consisting mostly of panchayat leaders, except in one village wherein the panchayat leadership is in the hands of the disadvantaged group due to the legislative policy, most of the leaders are from other higher castes. Respondents, numbering 96 in all, consider these formal leaders belonging to higher caste groups as the first contact for awareness. One finds the situation at the first instance quite contradictory if comparison is made with Table 12.1 wherein the formal
source's reactions to the members of the disadvantaged community are brought in. These very people's representatives are not very happy to extend cooperation to the clients when they throw up need-oriented actions.

Similarly, under the category of government functionaries one finds mostly the Village Development Officer, whose expected duties are in the village itself, as the major contact for awareness.

A majority of 62 per cent in unit one have formal contact with the people's representatives and a mere 12 per cent of them with the government functionaries, this may be so due to relatively infrequent visits of the Village Development Officer in the remote villages of unit one of the study.

In unit two which has the advantage of urban influences, one finds the distribution between people's representatives, government functionaries and the other sources almost equal.
Table 8.3

First Source of Mass Media:

<table>
<thead>
<tr>
<th>SL. No.</th>
<th>Source</th>
<th>Unit 1</th>
<th>Unit 2</th>
<th>Unit 3</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Radio</td>
<td>17.52</td>
<td>40.74</td>
<td>11.63</td>
<td>82.70</td>
</tr>
<tr>
<td>2.</td>
<td>Print Media</td>
<td>1.03</td>
<td>11.11</td>
<td>2.83</td>
<td>4.12</td>
</tr>
<tr>
<td>3.</td>
<td>Visual</td>
<td>15.45</td>
<td>15.70</td>
<td>15.05</td>
<td>23.69</td>
</tr>
<tr>
<td>4.</td>
<td>Others</td>
<td>1.06</td>
<td>7.41</td>
<td>34.39</td>
<td>41.86</td>
</tr>
<tr>
<td>5.</td>
<td>No source</td>
<td>65.92</td>
<td>37.04</td>
<td>37.21</td>
<td>60.61</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>97.100</td>
<td>100%</td>
<td>49.100</td>
<td>100%</td>
</tr>
</tbody>
</table>

Amongst the mass media sources, the most popular source in the study unit is 'radio'. Print-media of newspaper ranks the lowest preference. This is attributed to the lower level of literacy. It must be noted that there are respondents whose awareness about development programmes is not at all due to Mass Media. A substantial number of 51 per cent of the respondents fall under this category.

In this chapter, a basic profile of the scheduled caste client groups has been presented. Variables included in the
basic profile are:

1. Caste,
2. Family,
3. Age of the respondents,
4. Occupation,
5. Education, and
6. Household strength.

The needs structure of the disadvantaged sections and sources of awareness of the developmental programmes have also been presented. Needs have been classified into

1. Needs corresponding with the development programmes being offered by the government in the area.

2. Needs, not necessarily immediate nor priorities of the client groups but for which the government is offering development programmes.

3. Needs of immediate nature, felt by the disadvantaged groups for which few development programmes are offered by the government.

In this chapter, 'awareness' was operationally limited to zero knowledge of the title of the programme or its rudimentary descriptions. Awareness does not mean
having the total perspective of the service procedures involved in the procurement of the service etc. As the profile of awareness presented in this chapter can never be complete unless action is initiated in the direction of awareness, a review of such actions initiated by the client groups will be dealt with in the next chapter.