APPENDIX – A

ALL SCHEDULED CASTES IN MAHARASHTRA

1. Ager
2. Anamuk
3. Arayma
4. Arwa Mala
5. Bahna, Bahana
6. Baked, Bant
7. Balali, Balai
8. Basor, Burud, Bansor, Bansodi
9. Beda, Jangam, Budga Jangam
10. Bedar
13. Bindla
14. Byagara
15. Chalvadi, Channaya
17. Dakkal, Dokkalwar.
18. Dhor, Kakayya, Kankayya, Dhor.
20. Ellalavar, Yellammaidu.
22. Garoda, Garo.
23. Gheri, Ghasia.
24. Holler.
27. Holay, Holer, Holeya, Hollya.
29. Kalia, Patharia.
31. Khatik, Chikwa, Chikvi.
32. Kolupulwadiu.
33. Kori.
34. Lingader.
35. Medgi.
36. Madiga.
37. Mahar, Mehra, Taral, Dhegu, Megu.
38. Mahuvanshi, Dhed, Vankar, Maru Vanka.
39. Mala
40. Mala Dasari.
41. Mala Hannai.
42. Mala Jangam.
43. Mala Marli.
44. Mala Sale, Netkani.
45. Mala Sanyasi.
46. Mang, Matang, Minimadia, Dhankshi Mang, Mang Mahashi Madri, Garudi, Radhe Mang.
47. Mang Garodi, Mang Garudi.
48. Manne.
49. Mashti.
50. Meghval, Manghvar.
51. Mitha Ayyalvar.
52. Mukri.
53. Nadia, Hadri.
54. Pasi.
55. Sansi.
56. Shenva, Chenva, Sedma, Ravat.
57. Sindholu, Chindoliu.
58. Tirgar, Tirbanda.
59. Turi

Source: Government of India, Census of India, 1981, Series-12, Maharashtra, Scheduled Castes and Scheduled Tribes, Primary Census Abstract (Bombay, 1982) p.4.
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TOPIC: Survey to study the political participation of Scheduled Caste people.

I - individual information

1. Name: ..............................................

2. Age:
   1) 18 years to 35 years. □
   2) 36 years to 60 years. □
   3) Above years. □

   Place of Birth: .................................

3. Living Area during Childhood:
   (1) Urban □ (2) Rural □

4. Religion: .................................
   (1) Hindu □ (2) Buddhist □

5. Caste: .................................

6. Education:
(1) Illiterate  □  (2) Primary Level  □  
(3) Secondary/High Secondary  □  
(4) Graduate / Post Graduate  □  
(5) Technical Education any  □  

7. Main Occupation : ............................
(1) Manual Labourer  □  
(2) Farmer  □  
(3) Govt. Servant  □  
(4) Private Service  □  
(5) Business any  □  

8. Father's Education
(1) Illiterate  □  (2) Primary Level  □  
(3) Secondary/High Secondary  □  
(4) Graduate / Post Graduate  □  
(5) Technical Education any  □  

8.1 Father's occupation : 3
(1) Manual Labourer  □  
(2) Farmer  □  
(3) Govt. Servant  □  
(4) Private Service  □  
(5) Business any  □  

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9. Cause of leaving Native Place:
   (1) Education
   (2) Service
   (3) Business
   (4) Transfer
   (5) Relatives
   (6) Search of Employment
   (7) Marriage
   (8) Can't say

II. Political Efficacy and Political Participation

10. The changes in Indian Social Structure after independence ............... which do you feel most important?
    1) Non-priority / not importance of caste in daily routine today.
    2) Importance of Science
    3) Importance of democratic values
    4) Individual's progress.
    5) Can't say.

11. Which political right of dalit do you feel most important?
    1) Right of voting.
    2) Right of representation from reserve constituency
3) Right of holding post in civic bodies.

4) Can't say

12. Whether politics is an effective way to solve the problems of dalit?
   1) Yes
   2) No
   3) Can't say

13. Are you agree that that dalit received justice in the development of democracy in 50 years?
   1) Yes
   2) No
   3) Can't say

14. Are you associated with any dalit organization?
   1) Yes
   2) No
   3) Can't say

14.1 If yes, the name of the such organization

..................................................

14.2 Your role / position in the organization:
   1) As a member
   2) Active worker
   3) Holiday any post
   4) Ending money
5) Only supporter

6) Participate in propaganda / agitation

7) Can't say

15. Are dalit organizations are capable to solve dalit problems?
   1) Yes
   2) No
   3) Can't Say

15.1 Are you benefited by such organizations?
   1) For solving personal problems
   2) Gets information about social problems
   3) Introductions of New Ideas.
   4) Gets collective strength
   5) Can't say

15.2 Do you feel that these organizations are doing good work in creation of favourable situation for dalit person to do important work in political field?
   1) Yes
   2) No
   3) Can't say

15.3 The division among dalit castes in politics is helpful to respective castes?
   1) Yes
2) No
3) Can't say

16. As a dalit do you received any experience of discrimination?
   1) Yes
   2) No.
   3) Can't say

16.1 If yes, how its nature?
   1) Hurdle in getting employment
   2) Hurdle in education / admission
   3) Injustice in promotion
   4) Deprivation in daily working
   5) Torture from superior

17. Options about eradicate casteism, which do you fee most effective?
   (1) Law
   (2) Education
   (3) Reservation
   (4) Urbanization
   (5) Social movement
   (6) Inter-caste marriage

17.1 Are you believe that these options are useful in eradicate casteism?
   1) Yes
   2) No

18. Yourself or your has benefited from the provisions provided by reservation policy?
   1) Yes
   2) No
18.1 If yes, then its nature?
   1) For educational
   2) Scholarship
   3) For getting employment
   4) For getting promotion
   5) Concessions in fees

18.2 Are you agree that the more reservation quota for most backward castes among dalit.
   1) Yes
   2) No

18.3 Can you believe that reservation to the dalit will help to end the inequality in society?
   1) Yes
   2) No

18.4 What kind of benefits dalit organizations received from reservation policy
   1) To form an organization
   2) They get economic support
   3) They get functionaries
   4) It provides platform
   5) It provides leadership

18.5 As per your view, how much reservation policy will continue?
   1) Up-gradation of dalit
   2) Permanently
   3) Change in economic condition of dalit
19. From last 50 years Government has implemented many programmes for the upliftment of dalit. Which programme you benefited?
   1) Loan in low interest
   2) Rationing shop
   3) House or facilities for House
   4) Reservation in election
   5) Nothing any

20. Are dalit castes people maintain their relationship on equality among themselves?
   1) Yes
   2) No

20.1 If yes, then where they maintain it?
    1) In political organizations
    2) In service business
    3) In mixed habitation
    4) In socio-cultural programmes

21. Is neo-Buddhists are politically more capable than other dalit castes?
    1) Yes
    2) No

21.1 If yes, than which factor is helpful to made them capable?
    1) The background of Dr. Ambedkar's leadership
    2) The numerical strength of Mahar Folk.
    3) Their migration to urban areas
4) Persistance in education
5) Religious conversion
6) Stand of confrontation
7) Co-operative attitude

22. Whether Main stream political parties are favoured high caste interest?
   1) Yes
   2) No

22.1 Which political party you favoured?
   (1) Congress
   (2) B.J.P.
   (3) Left Parties
   (4) Regional parties
   (5) Can't say

III. Religious Conversion

23. Festivals celebrated in your house?
   (1) Diwali
   (2) Dasara
   (3) Buddha Purnima
   (4) Dr. Ambedkar Jayanti

24. The objective behind Dr. Ambedkar's religious conversion?
   1) Social equality
   2) Political organization
   3) Economic prospect
   4) Other

25. The outcome of Buddhist Conversion
   1) Gained social status
   2) Escape from chaturyavarna system
3) Experience of equality
4) Good behaviour from high caste people
5) No change of all

26. Dr. Ambedkar's religious conversion brought many changes in social life in Maharashtra which is the most important do you feel?
1) Dalit are living with respect
2) Improvement in economic condition
3) They get share in power
4) Distance increased between higher caste and dalit caste
5) Distance widen among dalit castes
6) Only one caste benefited among the dalit
7) Converted Mahar caste still persist Hindu traditions
8) It creates political awaikening in all dalits
9) No changes in verall situation

27. Buddhism is accepted by only Mahar caste people, which factor is most responsible for this conversion?
1) Because Dr. Ambedkar belong to this caste
2) Awaikening in pre-Ambedkar period in Mahar caste people
3) the other dalit caste people believed that the reformation should be achieved in remained in Hindu fold.
4) The other dalit castes believed that the problems are basically economic not social
5) the traditional rivalry among dalit castes
6) Apathetic attitude of Mahar caste towards other dalit castes.

28. Do you agree with the opinion that Dr. Ambedkar's conversion to Buddhism was for political weightage?
   1) Yes
   2) No

28.1 If yes, can its political importance still persist
   1) Yes
   2) No

28.2 If its importance persist, whether it could recognize?
   1) In propagation of principles like equality and social justice
   2) As an instrument to organize dalit people
   3) Its existence as pressure group
   4) As an objective to preserve separate social identity

29. If Buddhism is against caste system, who propagate this principle
   1) By dalit political parties
   2) By Buddha Bhikkusangh
   3) By neo-Buddhist people
   4) By all of them
   5) From Nobody

29.1 The medium of the propagation
   1) Literature
   2) Discussions – Lecturers
3) Political platforms
4) Social organizations

30. Is religious conversion useful way to fight against caste inequalities

1) Yes
2) No