CHAPTER II
CHAPTER II
REVIEW OF LITERATURE AND RESEARCH DESIGN

In this chapter a review of important studies about the status of the Scheduled Castes is given. The methodology adopted in this study is also described in the later part of this chapter.

REVIEW OF LITERATURE

In India many studies have been conducted about the life of Scheduled Castes. Most of these studies not only cover the aspects which are related to the title of the study but also cover other aspects about the life of Scheduled Castes. Even while categorising these studies by the ‘aspects of the life of Scheduled Castes’, most of the literature can not be grouped under one category because they cover various aspects. Thus, because of this grouping (aspect-wise) there is a possibility that one literature can come under many categories. Hence to avoid this problem, the researcher subdivided the literature into 3 categories on the basis of the ‘findings of each literature’ which relate to the ‘changing status’ of Scheduled Castes. They are,
1. Studies that could have found changes in the socio-economic life (including cultural and political conditions, intercaste relations and equality, etc.) of Scheduled Castes;

2. Studies that could not have found changes in the socio-economic life of Scheduled Castes and

3. Studies that could have found partial changes and also process of transition in the socio-economic life of Scheduled Castes

1. STUDIES THAT COULD HAVE FOUND CHANGES IN THE SOCIO-ECONOMIC LIFE OF SCHEDULED CASTES

A. Ayyappan (1966) in his study of Mayur, a Kerala village describes about the changes that have taken place among the Scheduled Castes. He says Scheduled Caste people started agitation against untouchability and for temple entry as far back as 1911. The second agitation had the support of Gandhiji. Because of the agitation they were able to establish equal status with the other Castes.

Thekkamalai (1987) in his study of Tamil Nadu has brought to light the impact Agrarian Society had because of organised labour. Earlier situation has changed with the result
backward class people and Harijans were able to acquire lands. This has been rendered possible because of the farmers association standing in the way of rich farmers taking land on lease.

In the article "Sree Narayana movement in Travancore" written by T.M. Thoman Isacc and P.K. Michael Tarakan (1988) and published in the Book "Social movements for development", the authors have tried to examine conditions under which this movement was begun and how it affected the Kerala Society. Based on the ideological concept of Sri Narayana Guru, the Ezhava Social reform movement took shape in Kerala. The aim is to fight against the injustice done to Ezhavas in Kerala. As this had religious overtones it was a socio-religious movement. Sri Narayana Guru preached about one God, one Religion and one Caste and he was behind the emancipation of Ezhavas. The author concludes that the tremendous appeal of Sri Narayana Guru of Travancore had the Salutary effect on masses of Kerala and hence the social movement survived as a democratic movement in Kerala.

Article written by Manohar Lal entitled "Role of Adult Education in the removal of civil disabilities of Harijans - A case study of Harijan’s struggle for Temple entry" and published in the Book "Depressed Class of India" (1986) deals with Adult
Education Programme which is responsible for enlightening people about their social and personal problems. It has created awareness about modern attitudes, health, education, agriculture, solidarity for collective bargaining and also instills in them the thought that they are also powerful. This also helped them to get the right to worship in the temples. The elaborate narration of the efforts of the Kurmis Community of Harijans for temple entry has been a trend setter for the future generation of Harijans to follow and this the author concludes, has been rendered possible through adult education which is responsible for solidarity among the Harijans for collective bargaining.

The article "Occupational aspirations of Scheduled Caste Students" authored by Sheo Kumar Lal (1976) and published in 'Social Change' is about occupational aspirations of SC students and the influence on them in various aspects, viz. economic status, participation in extra curricular activities, the choice of their occupation and the employments they preferred. Among the SC students of modern generation the occupational status and their aspirations have changed and most of them aspire for Government jobs.

In her book "Social integration of Scheduled Castes" Suneila Malik (1979) investigates about the impact of changing educational and occupational levels in the lives of Scheduled Caste. Social legislation brought by the Government in favour
of the Scheduled Castes has already removed the rigidity of the
time bound caste system and the same is responsible for their
advancement in every field. Upward mobility among Scheduled
Castes have taken place since they have left the traditional
occupations. The persons who are educated among the Scheduled
Castes are now having interaction with the upper castes people.
Now there is a change in their residential pattern. They are
also now able to mingle with the higher caste people. Social
mobility has brought about a remarkable change in the families of
Scheduled Castes. There is now more awareness among the
Scheduled Castes about the ameliorative measures offered to them
by the Government and the facilities are availed of by them to
their benefit.

Beteille (1965) in his study of Sripuram Village of
Thanjavur district gives a vivid picture of the changes that have
taken place in the pattern of powers and authority related to the
relationship between the Brahmins, Non-brahmins and the Adi-
Dravidas. Having improved their educational status and political
awareness, they are no more considered as the underdogs. Even
though they are labourers, since they have raised their status
they are no more considered as bonded labourers. Their political
participation in all affairs of the village are on the increase.
Because of this awakening Brahmins are no longer controlling
village economy and do not have political privileges. Their age old monopoly in all spheres of life in villages is crumbling.

In another book "Castes: Old and New" Beteille (1969) is of the opinion that inequality is being gradually removed because of special concessions offered to the Scheduled Castes in the field of education and employment opportunities. He also reiterates that improvement in material conditions is more important than raising the status and that the way in which mobility takes place is now not based on ascription.

O.M. Lynch (1968) has taken up the study of Jatawa in the City of Agra and says that they are leather workers. As they have their own independent occupation they are not bound by the upper castes. Shoe making industry has given them evidence. The Arya Samaj has helped them to raise their status. After Ambedkar's arrival they took up a militant posture and started claiming for their rights and are trying to capture political power through their large number of votes.
N. Prakash in his book "Scheduled Castes: Socio Economic Changes" (1989) has observed about the occupational life styles of Scheduled Castes which depend upon the class to which they belong. He says even though urban occupation brings about changes in their life style yet there are class difference among the Scheduled Castes. Comparative study of 'Chamar' sub caste and 'Dom' subcaste shows that chamars are well placed in occupational status. There is only a minor change towards betterment in positions of the above said when there is a fall in their occupational status. Their exposure to communication media like radio etc. also decreases. Those who are employed in higher posts do have a higher degree of political participation. They are ambitious to educate their children. They are aware of all the facilities offered to them by the Government. They are desirous of getting Government jobs for their children. Those in the high occupational and educational status are invited by the higher caste people to participate in social functions. It is not the case with other people. Hence occupational status decides the pattern of integration or isolation with not only high caste people but also within the caste. He concludes Class I Government service is responsible for the higher degree of change in them with regard to modernisation and that it is also responsible for change in their life styles.
In his study, "Caste, Class and Politics" Bhatt (1975) has found considerable progress in the socio-economic and political standard of the Scheduled Castes due to constitutional and legal provisions given to them.

In his article "OSMOTISM" a pattern of social change in a Thanjavur Village", published in the book "Caste Status and fertility in a rural area of Tamil Nadu" V. Karuppian (1972) has analysed the social changes that have taken place in human society in Koothur village in Thanjavur district. The Brahmins were economically dominant and powerful in that village. The Brahmins migrated to urban areas because they got employment there. Owing to this the Non-brahmins and Adi-Dravidas are filling up the vacuum. The Non-Brahmins and Adi-Dravidas have now become land owners. They purchased the lands from the Brahmins who migrated. Because of the strength of their population, all other constitutional provisions and the enhanced literacy status of both sexes of the younger generations, the Adi-Dravidas profess themselves to be the dominant caste in this village. In his study the author concludes numerical strength, economic freedom, political power, social and educational status are the determining factors for a caste to become dominant. He also says that a system that brings about diffusion among various castes is termed as "OSMOSIS".
Saraswathy Menon in her article (1979) "Historical Development of Thanjavur Kisan Movement" published in the 'Economic Political Weekly', explains about the gradual acquisition of land by Brahmins, letting of temple lands, the reyotwari system of early colonialists which was responsible for growth of power over the peasantry. The above factors along with the change in the pannayal system of labour, the caste system and strong protests from the agricultural labourers over various ways through which they were subjugated, gave an impetus for an aggressive labour movement. In Thanjavur district so many forces are working to use the caste barrier to divide the agrarian masses but it does not serve as an absolute barrier.

K.C. Alexander (1968) tells about the changes that have taken place among Pulaya Harijan of Kerla. Through education and legislation they have gained economic independence and higher social status.

Sundana Patwardan (1973) has made a study of major groups of Harijans in the state of Maharashtra in her book entitled "Change among Indian’s Harijans" wherein she analyses broadly, changes in their behavioural and socio-cultural levels.
B.S. Cohn’s study (1955) gives details about the changing status of the chamars of Madhopur village in Uttarpradesh, who are said to have adopted some of the practices of the Brahmins two generations ago. They have changed their ways of living and food habits and left off all Orthodox Practices.

In the book ‘When caste barriers fall’ D. Silverston (1963) is analysing the relationship between the castes of a multi caste village, Thiyagasamudram in Thanjavur district. She finds radical changes in the status of the untouchables consequent to vigorous campaign by all political parties backed by welfare programmes of the administration. With all these, discrimination exists in all walks of life. However they join hands with each other for specific purposes. An anti-ritual and anti-caste movement have also made their headway with the result the Brahmins have shed their apathy towards the Scheduled Caste people. The Scheduled Caste people are also gradually changing their habits and lower type of occupation for the better. Their alliances with other backward castes have enriched their social and economic status.
G.K. Moorthy (1975) in his article "Development of Scheduled Castes An Appraisal" published in the Journal of Social research, briefs about various welfare measures undertaken by the Government to uplift the Scheduled Castes and how much they are benefited in various fields. Since independence with the welfare measures offered to the Scheduled Castes they are able to raise their social economical and educational status. Also their occupational status has increased with many of them holding Central Government jobs. Each Five Year Plan is setting apart more funds for their welfare which brings about a rapid change in their status in all walks of life.

In her book, "Rural Society in South East India" the author Kathileen Gough (1981) analyses the changes in the economic and political structures of two villages in Thanjavur district, Tamil Nadu. It is a study of the villagers' changing interest and class relations. As in the whole of the country, caste system is prevalent in the district also with all the differentiation in the social mobility between the higher and lower castes. In Hindu religion, Brahmins were considered to be on top and the Scheduled castes at the bottom level and untouchability was practised. The author concludes that by the mid eighteenth century Thanjavur developed certain other features
not characteristic of the Asiatic mode but leading towards a kind of communal feudalization. As Thanjavur came under the control of Foreign Dynasties the power of the Brahmins declined. Class struggle has been fostered and the Communist movement in East Thanjavur gained momentum in favour of the landless agricultural labourers.

2. STUDIES THAT COULD NOT HAVE FOUND CHANGES IN THE SOCIO-ECONOMIC LIFE OF SCHEDULED CASTES

In his article "Target Group Planning and Social Transformation of Scheduled Castes" written by Satish Kumar Sharma (1989) published in the book "social Development Process and Consequences" the author says that the indignity and stigma of untouchability showered upon the Scheduled Caste people are responsible for their low economic status. In a country like ours where principles of parliamentary democracy, secularism and socialist pattern of development is in vogue and when all measures are geared up to uplift the Scheduled Castes, no tangible results have been achieved. Only during the 18th and 19th centuries efforts towards upliftment of the Scheduled Castes gathered momentum. This was rendered possible by the efforts of the liberal nationalists and by the enlightened among the
Scheduled Castes themselves like Ambedkar. Also utilisation of the political and economic means helped them for social emancipation. Much against the opposition of caste Hindus Ambedkar succeeded in incorporating certain clauses in the constitution for the social and economic upliftment of the Scheduled Castes. The Planning Commission through target group planning involved the Scheduled Castes in the development programmes of the Five Year Plan to uplift them. yet the objective could not be achieved entirely. Industrialisation also could not help them because of the monopoly of the higher castes. Whatever changes have taken place in the lives of the industrial workers are the result of their own efforts. Hence lack of effective implementation of various schemes is not only a hindrance to economic progress but also tells upon the planning.

In his article entitled "Scheduled Castes and development from above" written by Paramjit S. Judge (1989) and published in the book "Social Development Process and Consequences" he observes that the officials had resorted to malpractices. It took a long time for the people to get loans for ameliorative activities. It was also found that loan did not reach the needy but the same has benefited the elites and the poor people who got loans had to encounter lot of hurdles for utilising the loan for their economic upliftment. Further, the
loan distributing officials have not identified the poor for distributing the loans. Instead they have distributed the loan at random. There were also other irregularities. The author concludes in view of the above facts that there should be administrative and organisational changes for rural development and the involvement of the people in rural development.

Elayaperumal (1969), Chairman of the Committee on Untouchability, Economic and Educational Development of Scheduled castes, has found all-round social discrimination against Scheduled Castes in many parts of the country. He has more specifically mentioned the events of burning alive of a Scheduled Caste boy in 1962, in Kanchikacher village of Andrapradesh, and the setting on fire of 25 Scheduled Caste houses in 1968 in Keelvenmani village of Tamil Nadu.

In the book, "Untouchability in India - Implementation of the law and Abolition" R.K. Kshirsagar (1986) observes that one of the major obstacles in the implementation of the Protection of Civil Rights Act is the lack of statutory definition of the offence of untouchability.
Gasper Chinnappan (1991) in his article "Inequality in Education" published in the Journal "Artha Vijanana" deals with inequalities in educational status of various castes. His universe is Madurai district of Tamil Nadu. He tries to analyse how equitable is the educational development after 40 years of Independence, even though all facilities have been offered to the Scheduled Caste people. The educational attainment of various castes is directly related to their social status. As far as labourers are concerned the Scheduled Caste labourers do not have even the minimum education while the position with regard to the Non-Scheduled Castes is far better. The difference in primary and lower secondary educational levels is practically negligible between the Scheduled Castes and Non-Scheduled Castes. But the gap widens at higher levels of educational distribution between the Scheduled Castes and Non-Scheduled Castes. The degree of inequality in educational status among the Scheduled Castes is higher than that of the other castes. Taking all the above facts into consideration we can know that social status of a caste group and their educational standard are interrelated. The degree of inequality within the caste group is more severe than that prevailing between the caste groups. It is upto the Government to take stern measures to remove these inequalities.
In his article "Harijans and converted Muslims of Meenakshipuram". Published in the Journal "Social Welfare" (1986) V. Sethuramalingam makes a detailed study of Harijans and converted Muslims of Meenakshipuram, a small hamlet situated in Tenkasi Taluk of Tirunelveli district. They were discriminated in all walks of life by the higher caste people. This was the main root cause for 15 mass conversion of the harijans to Islam where there is equality for all. The converted lot are enjoying better social status as there is no social discrimination among Muslims.

In his article "Poona Pact and the Scheduled Castes" published in the English daily, 'Hindu' dated 23.9.94. M. Thangaraj explains about the "Poona Pact" (24.9.32). This pact offered more facilities to the Scheduled Castes. Gandhi was of the view that this pact is anti national and pro British. The Scheduled Caste people were very much affected by the "Poona Pact" since Ambedkar’s aspirations could not be achieved fully. In the Mandal case the judgment delivered by the Apex court indirectly reduced the facilities offered to Scheduled Caste people by "Poona Pact". So they wanted to agitate for separate electoral system and separate settlement.
The article "From atrocities to protest movement: An urge for social development" written by Nandu Ram (1988) deals about the atrocities inflicted on the Scheduled Castes and their protests. The atrocities committed on the Scheduled Caste people include violence, looting, arson, molestation, rape, killing, etc., These atrocities are the result of prevailing social contradictions between the Scheduled Castes and the upper castes. The atrocities result in protest movements by the Scheduled Castes. They want to move upwards and to throw off all disabilities heaped on them and this also leads to revolts and protest movements. The author concludes that there is relationship between atrocities, protest movements and development. Because of the protest movements the Scheduled Caste people emerge as a strong force.

In his book entitled "Profile of Scheduled Caste students-The case of Punjab" Prakash N.Pimpley (1980) has taken up sixteen castes out of 37 of Punjab, for his study. He observes social characteristics such as religion, parents education, economic status and occupational status of parents play an important role in the educational status of students. The environmental factors also play a role in different educational standards among the Scheduled Castes. Teacher student
relationship should be improved. Forced isolation of Scheduled Caste students hamper their educational standard. To improve the occupational aspirations of the Scheduled Caste students which are very low they should be given enough chances for higher education. The overall progress made by female students of Scheduled Castes compares well with the position prevalent before and just after independence.

In his article "Attacking roots of poverty in Backward areas" T. Rajendran (1988) is defining poverty and various aspects of poverty. Poverty is lack of income required for the basic necessities of life. Absolute poverty means, a man is unable to get the minimum resources to maintain himself and his family. The causes of poverty in our country are under development, population explosion, inequality in per capita income and wealth, low growth rate, unemployment, regional disparities, low availability of essentials, and inflation. To remove poverty backward areas should be developed. The author concludes by saying that poverty can be removed by creating more and more employment opportunities and that it should be ensured that the rural poor are benefited by the ameliorative measures of the Government implemented for their upliftment.
In his article "Educational inequalities among Scheduled Castes-A case study" Victor S.D'souza has taken Punjab state as his project area. The study relates to the decade 1961-1971. The study is about educational inequalities among the Scheduled Castes. Educational disparities among Scheduled Caste vary from region to region because the socio-economic developments also vary from region to region. The range of disparities in utilisation of the scholarships is wider than the range of disparities in the spread of higher education among the Scheduled Caste. Regional distribution of Scheduled Castes and caste segregation also play a major role for the educational disparities among them. Also differential attainments of the Scheduled Castes is related to their variation in socio-economic status. The author concludes that for best results, attention should be focused on primary education.

In their book entitled "Scheduled Castes-A study in educational Advancement"(1985) the authors G.Viswanathan and K.Narasimha Reddy have made a study of the Scheduled Castes based upon data obtained from 125 intermediate final year Scheduled Caste students and their parents belonging to various socio-economic status. The educational achievement of the children have a direct relationship with the socio-economic status of the
parents. On the other hand low educational standard among students is because of the low socio-economic status of their parents. The authors are of the view that unless and otherwise structural changes are made in the socio-economic pattern of the families, they will continue to remain educationally backward.

In his article "Arrest negative trend against weaker sections" published in 'Kurukshetra' Oct.1990, the author S.Bhatt is critically examining the implementation of the constitutional and other legal provisions for upliftment of the Scheduled Castes. They are victims of social discrimination. Even though reservations were made for them in jobs in public sector undertakings yet many jobs meant for them are not filled up because of their educational backwardness. The existing land holding pattern leads to social tension between the Scheduled Castes and other castes and this is because of faulty implementation of laws by the Government. If India is to survive as a free nation, peoples' power should be mobilised. Those who are benefited by the reservations should exert themselves for social cohesion. The mobilisation should come from all forces capable of bringing about the desired change to arrest the negative trend in social transformation.
In his article "Social Justice-Reality blasts Myth-Condition of the Scheduled Castes and Scheduled tribes deteriorates further-Inequality in society growing fast" published in the journal 'Kurukshetra' October 1990, the author B.D.Sharma writes about the rot which is eroding the Indian society and that vested interests are keeping the village poor ignorant of their rights. The process of our national life is not in keeping with the constitution. The members of the Scheduled Castes form a major section of workers in the unorganised sector. The recognition is not given to their skills as agricultural labourers. Their rights over lands is regrettable. All the ameliorative measures implemented by the Government have not helped the Scheduled Castes to the fullest extent. Deprivation of the Scheduled Castes is five fold, viz. preventing the Scheduled Castes from using all natural resources within the limits of the village, stronger communities having command of resources, the worker loosing his command over means of production, subjugation of the workers and people becoming more fatalistic and taking whatever comes in their way as something immutable.
In his article "Upliftment of Scheduled Castes-Needed an alternative Development Approach" the author Roy M. Sam (1990) dwells in detail about the Scheduled Castes and ways and means to uplift them. In spite of Government's efforts to uplift them the Scheduled Caste people are still living as poor, illiterates economically exploited. The British system made the Scheduled Caste people to depend upon the land owners for their livelihood. Proper developmental approach alone can ameliorate them. Decentralisation of social, economic and political activities, rapid industrialisation and agricultural developments will help them to raise their status. In spite of constitutional provisions made to remove untouchability, it still exists. Rural economy should be restructured for bringing equality in all areas of activities.

In his book "Problems of Scheduled Caste and Scheduled tribes in India" (1979) A.N. Baratwaj based on his experience tells about the atrocities perpetrated on the Scheduled Castes and Scheduled tribes in our country and that this should be put an end to once and for all. In spite of all welfare measures implemented to ameliorate the pathetic condition of the down trodden people, the problems of the Scheduled Caste & Scheduled tribes have not been solved owing to ineffective implementation of all the welfare measures. Laws alone cannot improve the social
status of the Scheduled Caste and Scheduled tribes. There should be a change in the mental outlook of the other castes and this should emanate from the very depth of their hearts. Then the law can take its course in removing all evils. The author concludes that in spite of all efforts by the Government to uplift the Scheduled Caste & Scheduled tribes still they are leading a segregated life in all fields. The caste Hindus still expect the Scheduled Castes & Scheduled tribes to do services to them. The official organisation which are expected to help the Scheduled Caste & Scheduled tribe to raise their social status are not living up to their expectations. Had the Non-official organisation won over the hearts of these people by dedication, love and affection, and had they mingled with them freely, definitely major changes would have taken place in their socio-economic conditions and with it changes in our country also.

J.H.Hutton (1951) has made a mention about various prohibitive measures made by the Kallar community in Tamil Nadu towards the Scheduled Castes and the punishments meted out to them if they disobey the prohibitive orders.
In his article "The Mobile Scheduled Castes; Rise of a new middle class" Nandu Ram (1988) has described that Scheduled Castes are agitated over non-recognition of their acquired status by the higher caste people and that there should be a rational social order for solving their problems.

In his acclaimed book "Who were the Sudras","The untouchables and what congress and Gandhi have done to the untouchables" B.R. Ambedkar (1946) has dwelt in detail about various aspects of untouchability and has laid stress on giving political power to the untouchables to enable them to achieve higher levels of living standards.

In his book "A Glimpse of the Scheduled Castes and their socio-economic development in Assam" Bhakta Dass (1986) has highlighted the problems faced by the Scheduled Castes in Assam. He observes that untouchability is still continuing and the development schemes introduced for the welfare of Scheduled Castes have not been implemented to the desired extent due to various reasons.
In the study "Status of Scheduled Castes" S. Selvanathan (1989) observes that majority of Scheduled Castes are not aware of constitutional provisions, which are made for them. They are also not benefited through reservation policy. There is also discrimination within the Scheduled caste groups, as between sub-castes. The study deals with 450 samples in 5 districts of Tamil Nadu.

In the book "Scheduled Caste Women-studies in exploitation" superstition, ignorance, poverty status and their exploitation and involving them in immoral activities, have been given evidence by T.R.Trivedi (1976). The areas undertaken for the above study includes Bijapur District in Karnataka, Raipur in Madya Pradesh and Uttar Kasi in Uttar Pradesh.

P.C. Gandhi (1973) in his article "Caste distinction" remarks that there is no change in the conditions of Scheduled Castes even after constitutional guarantees given to them.

In his book "Untouchability in Rural Gujarat" I.P.Desai (1976) is discussing about untouchability and various measures taken by the Government to remove untouchability which is still practised in villages. He finds untouchability even among untouchables. He is of the opinion that untouchability can be removed by economic and political developments.
In his book "Protection of minorities and Scheduled Castes" (1980) the author S.K.Ghosh writes about the problems the minority groups and weaker sections have to encounter and which has led to riots and law and order problems. The above observations are the outcome of his experience. Especially in a country where justice is not proclaimed in an impartial manner there is bound to be persistent law and order problems. As such democracy can not be preached to Asia and Africa while caste dissensions and regular conflicts are prevalent in our country. Every law enforcing officer should feel that it is his bounden duty to ensure that there is no discrimination between religion, caste and social status as desired by the Government.

The authors P. Anumantha Royapa and Deepak Groner (1979) in their article "Employment Planning for Scheduled Castes and Scheduled tribes" published in 'economic and political weekly' have made a study of problems of employment and unemployment among the Scheduled Castes and Scheduled tribes. The authors observe illiteracy, economic and social backwardness are some of the known factors that distinguish Scheduled Caste/Scheduled tribes from other castes. They form the major work force in the village and during lean agricultural seasons they are unemployed. Their wages are also very low and even these wages are unequally distributed among them.
In the study, "Family and Caste in India - A case study" G.N. Ram (1977) has observed that there is no change in the conditions of social inequalities or social discriminations of Scheduled Castes eventhough constitutional safeguards are given to Scheduled Castes.

In his article published in the Journal of Higher education entitled "Higher Education and occupational Mobility among the Scheduled Castes", U.Amba Rao (1976) concentrates on the pattern of occupational mobility and prospects of employment of the Scheduled Caste youth having higher educational standard. The study revolves round the response gathered from Scheduled Caste students of various faculties of institutions affiliated to Karnataka University. The pattern of enrolment and performance of the students, and majority of them failing in final examinations go to show that they can get any class III or lower grade jobs only and there is likelihood of unemployment. As such the author concludes that besides revising the pattern of recruitment to jobs the reservation quota also should be raised. He also suggests that there should be educational counselling in college levels to avoid Scheduled Caste students' poor performance in examinations.
Kamble (1982) wrote a book based on the census reports of 1961 and 1971, "The Scheduled Castes" in which he states that safeguards are offered by the constitution and legislation to abolish untouchability and to remove the disparity between the untouchables and others through so many welfare measures. He laments that this kind of bad treatment is not met with by humanity in any other part of the world. He concludes that the Scheduled Castes are discriminated everywhere including in offices.

R.K.Sinha (1986) in his book "Alienation among Scheduled Castes" deals with the problems of alienation among Scheduled Castes groups in India and particularly those living in Khurja city in Uttar Pradesh. He says that the problems of alienation differs among them. The Scheduled Caste elders manifest more alienation because of their bitter memories of humiliation and discrimination heaped on them and this goes to prove that there is relationship between age and alienation. Education plays a major role in removing alienation. When the income level of Scheduled Castes increases there is a decrease in the sense of alienation. Those employed in professional and specialised jobs also do not show any alienation. Since the Scheduled Castes are not allowed to exercise their franchise freely they develop a feeling of alienation.
In the article "Speed up land reforms to improve their lot" published in "Kurukshetra", October, 1990 the author D.R. Korotania writes that unless land reforms are carried out speedily and education is spread fast among the Scheduled Castes and the Scheduled tribes, the desired progress can not be achieved. As most of the Scheduled Castes and Scheduled tribes are agricultural labourers they are exploited by the higher castes and as such they are economically deprived. In spite of the land reforms legislation adequate surplus lands are not available for distribution among the Scheduled Castes and Scheduled tribes. Industrialisation has brought misery to the poor who were engaged in cottage industries. In spite of reservation in educational institutions for the Scheduled Castes and Scheduled tribes, they are not able to get the benefits owing to corruption and redtapism and these should be removed for educational upliftment of the Scheduled Castes and Scheduled tribes.

C. Parvathamma (1984) in her book "Scheduled Castes and tribes-A socio-economic survey" describes about the present conditions of the deprived section of our society. This study revolves around the villages of Karnataka. Economic and educational developments and doing away with social disabilities, the necessary aspects of development of the Scheduled Castes are
interdependant and hence only if they are economically and educationally uplifted their problems can be solved. They are poor agricultural labourers getting meager wages and hence lead a hand to mouth living. Financial institutions do not help them. Though they are not untouchables this social evil is haunting more than 80% of these people. In spite of their awareness of the constitutional provisions more than 95 per cent of them are not benefited and their educational status is low. So the author concludes that the Government should take concerted efforts to uplift them in all walks of life.

In their study "A study of atrocities on Harijans", M.N.Parmer and Jagdish Solanki (1993) have made an exhaustive exploration of the atrocities committed on Harijans in Gujarat and they view them in reaction to the practice of untouchability in different forms. They conclude, the atrocities against Scheduled Castes and Scheduled tribes increases at a faster rate making a mockery of the existing laws because of so many lacunas in implementation. The Scheduled Caste people are economically dependent on others as most of them are agricultural labourers. They do not have job security and work for meager wages. They do not get proper treatment after the atrocities and the atrocities
affect their security and they are mentally upset and cherish a feeling for revenge. Atrocities are responsible for estranged relationship with higher caste people. They are not aware of the laws to prevent the atrocities on them. The author suggests that the law should be enforced properly. Awareness should be created among the Scheduled Castes about the provisions in the law. The monetary compensation given to victims is very low. The educational status of the people should be raised. Immediate treatment should be given to the affected persons.

In his study, "Social change among Malas-An Ex-untouchable caste in South India" K.Rathnaiah has attempted to assess the socio-economic conditions of Malas, a sub-caste group among Scheduled Castes. He describes the socio-economic, political and religious aspects of the Malas. He observes that untouchability is still practised. In all public functions, festivals and ceremonies the Malas are treated as second class citizens and are kept at a distance. Most of them are addicted to drinks like arrack and toddy. They are mostly agricultural labourers. Their economic status is miserable. But their traditional impure occupations are being replaced. They have formed their own caste council for solving their own problems,
conflicts and differences. This study has been made with 300 samples in 12 villages of 6 taluks in Chittoor district, Andra Pradesh.

3. STUDIES THAT COULD HAVE FOUND PARTIAL CHANGES AND PROCESS OF TRANSITION, IN THE SOCIO-ECONOMIC LIFE OF SCHEDULED CASTES.

Sachchidananda (1977) in his book "The Harijan Elite" has made an analysis of their status, mobility and role in social transformation. He concludes that the discrimination against the Scheduled Castes in using public wells and entering into temples are not so wide-spread as before. Giving up traditional occupation has helped the Scheduled Castes to raise their status. By having education they enter into public services and politics. They have come to realise that education is the most potent force of social change.

D. Venkateswarlu (1990) in his book "Harijan upper class conflicts" talks about the awareness and consciousness among them. He says the upliftment of the Scheduled Castes is not liked by the upper caste Hindus. He also says when the Scheduled Caste people want to establish their legitimate rights it leads to conflicts between the two sections.
A study "Socio-Economic Development of Scheduled Castes in Uttar Pradesh" was made by T.S. Papola and M.S. Ashraf in 1933. This study was with reference to three important aspects of the conditions of the Scheduled Caste population in Uttar Pradesh, viz. the socio-economic conditions, the benefits availed by them through Governments' ameliorative measures and the changes that have taken place among them during the last decade. They observe that all facilities are offered to them in the educational field and all ameliorative measures are implemented by the Government to raise their socio-economic status. They are benefited by the Land Reforms Act. There is improvement in employment situation among them. Employment in Non-traditional occupations have raised their economic status to some extent.

A study was conducted by a research team of field workers of the J.K. Institute of Human Relations, Lucknow, under the leadership of Radhakamal Mukerjee in 1951. They observed that there is a transition in caste system more so because of the constitutional provisions. Owing to migration to urban areas caste consciousness is being replaced by class consciousness. However there is partial continuance of Caste rigidities and discriminations.
In their book "Emerging Harijan Elite-A study of their identity" S.S.Singh and S.Sundaram (1987) from their country wide study and particularly about the Harijans of Uttar Pradesh talk about the developmental stage which the educated harijans have reached because of various facilities offered to them. The educated among the Harijans form a kind of 'Harijan Elite' and they are expected to provide proper leadership to guide and uplift other Harijans. In spite of the Elite status, they are not accepted by the dominant community. Educated and politically conscious elites try to adopt the life styles of the high caste groups. The elites become alienated from their own community. In spite of their elite status they do not get recognition from the higher caste people. The author concludes that even though a certain percentage of Scheduled Castes have emerged as elites because of Government's ameliorative measures yet lot more has to be done to raise the status of the Scheduled Castes.

In her article "Continuity and change in an ex-untouchable community in South India" published in the book (1972) untouchables in contemporary India, the author Joan, P. Mencher explains in detail about the past and present aspects that assess the 'Paraians' belonging to the Scheduled Caste.
They desire to be called as Harijans or Adidravidas. They were born in servitude and died in it. During 19th and earlier 20th century they emerged out of slavery as casual labourers and some acquired lands, through the help of Boodan Movement of Vinoba Bhave. Their living conditions also changed along with urbanisation. With the advent of advancement in every sphere their living conditions are also changing for the better. The author concludes that overall economic development of a particular region will solve all the problems faced by the Scheduled Castes.

The author E.S. Yurlova (1990) in her book "Scheduled Castes in India" analyses the legal and socio-economic changes that took place among the Scheduled Castes of India after independence. Owing to the constitutional provisions, Untouchability has been removed legally in India. Now, various political organisations are defending the rights of the Scheduled Castes. Because of various ameliorative measures taken since independence they are now becoming active subjects of political struggle. Owing to Land Reforms Act, their economic status is raised and the agricultural labourers are getting higher wages. In spite of Ambedkar catching the moods of the Scheduled Castes and even though many changes have taken place yet the development
is not up to the mark. Caste consciousness continues as a stumbling block to their progress in all walks of life. The author concludes that generally democratic and progressive forces should come forward to redress their grievances.

Mumtaz Alikhan (1980) the author of the book "Scheduled Castes and their status in India" assesses the changes if any which have taken place in several aspects in the life of the Scheduled Caste who were subjected to several forms of disabilities in the past. His universe for the study are 11 villages of Bangalore district in Karnataka state. All aspects of developments of the Scheduled Castes is controlled by class and caste conflicts. Even though there are diversified employment opportunities, most of the people are agricultural labourers. Higher education among the males is very low while most of the females are illiterates. Father’s educational and occupational status is directly related to children’s education. Now they are in possession of lands. Access to public places are still denied to them. Servitude still persists because of their economic conditions. However they have won their political freedom. In spite of Untouchability Offences Act, still untouchability persists. The author concludes that in spite of Government’s efforts to uplift them, they are not benefited much from the welfare measures.
In his article "Economic Welfare of Weaker Sections - A Precursor to Social Justice" published in 'Krushetra' October 1990, the author G.S. Ram makes a survey of the measures taken by the Government for economic upliftment of the socially and economically deprived sections of the society. There should be social justice in all aspects of human society. The directive principle of state policy as enshrined in the constitution reflects the Government's intention to uplift the downtrodden. Provision was made for this in Eighth Five Year Plan. The Government itself feels that the success of these plans are far from satisfactory. However there is progress of achievement in the field of reservation of jobs, in distribution of surplus land to the Scheduled Castes and Scheduled tribes and also decline in untouchability status. Now the Government wants to enhance the plan outlay. The author concludes that the Government should concentrate in its programme of action for the benefit of the Scheduled Castes and Scheduled tribes.

T.S. Epstein (1962) has written about the relationship between economic development and social change in two villages in Mysore, in her study "Economic Development and Social change in South India". She has described how economic change in village
Dalena was followed by political change, whereas the persistence of Wangala economic structure was responsible for the persistence of its political structure. The provision of reserved seats for the untouchables on the village panchayat has not changed their submissiveness to their peasant masters. She says this can be changed only by redistribution of lands to the untouchables. She is also of the opinion that any amount of legislation can not help the untouchables so long as there is no unity among them.

In the book "Scheduled Castes of India - Dimensions of Social Change" Soran Singh (1987) deals with the changing socio-economic conditions of the Scheduled Caste in 13 villages of Uttar Pradesh. The largest group of Scheduled Castes under a single name 'Chamar' is a widely distributed group in Uttar Pradesh. Their position in India is very low and they are doing menial jobs. They practice child marriage. Widow marriage is in vogue among all Scheduled Castes under study. Most of them are not in favour of divorces. Regarding occupational mobility they no more want to continue as agricultural labourers but want to take up jobs which are bound to raise their social status. They want to improve their educational status and thereby their economic status. Education legislation and political power have liberalised the attitude of Hindus towards the Scheduled Castes.
In their book "Between Two Worlds - A study of Harijan Elites" Ramashray Roy and V.B.Singh (1987) discuss about the perceptions of the Elites among the Scheduled Castes. Their universe for the study is Azamgarh in Uttar Pradesh. Inspite of the protection given to the Scheduled Castes in education and job opportunities by way of reservation, they are not satisfied with these and so they want to raise their social status through political action. In Asamgarh as else where in Uttar Pradesh the 'Chamars' constitute the majority among Scheduled Castes and hence they occupy most of the elite positions. The elites among the Scheduled Castes have increased their occupational mobility and their social acceptance. The strong preference for education among the Scheduled Castes indicates the determination of the elites of this study to forge further ahead. The occupational mobility of the elites also points out their desire to get away from the time bound agriculture related occupation to modern profession. Even though the elites have raised their status they have concern for the other people among the Scheduled Castes. The elites attack the policy makers directly since they are interested only in vote catching. The elites are of the view that conditions should be improved over and above social identification. They also plead for a system of separate
electorate for the Scheduled Castes and Scheduled tribes. There is no unity among them since the elites dissociate themselves from the rest of the community. The author concludes that the socio-economic equality for the Scheduled Castes depend upon their success in obtaining political power.

From the literature reviewed for the study, it is known that a few attempts have been made to describe exclusively about the socio-economic conditions of Scheduled Castes. The extent of changes in the socio-economic life of Scheduled Castes have also not been found more in these studies. Hence a detailed study is warranted. Suggestions are made by scholars in the above studies to undertake further research on education, health, housing and economic development. They have also recommended to explore the impact of development programmes. Thus to fill up this research gap, this study is undertaken.
STATEMENT OF THE PROBLEM

Scheduled Castes constitute a sizable population in the country. They have been the lowest category in the society. They have been degraded in their socio-economic condition. After independence, many ameliorative measures are undertaken by the Government for the upliftment of Scheduled Castes. Now their socio-economic conditions have been gradually changing, leading to improvements in their life style. So focusing a study on the changing socio-economic conditions of Scheduled Castes is essential. The studies dealing with the changes of the Scheduled Castes have not given more details on the changes that occurred in the socio-economic life of Scheduled Castes (in the areas of Education, Occupation, Household Income, Household Assets, Housing and Political participation). Hence a detailed study is needed.

This study mainly assesses the changes of the Scheduled Castes on the socio-economic conditions between the present and ten years before. It focuses on the socio-economic condition of Scheduled Castes in finding the relationship between a Developed
Village and Less Developed Village. This study compares the socio-economic conditions of the Scheduled Castes with that of the Non Scheduled Castes in general. The effects of development programmes implemented for the Scheduled Castes are also studied in the present study.

THE TITLE OF THE STUDY

Changing socio-economic conditions of Scheduled Castes in Thanjavur District, Tamil Nadu: A case study.

OBJECTIVES OF THE STUDY

The important objectives are:

1. To study the socio-economic condition of the Scheduled Castes and Non-Scheduled Castes in general, in the selected villages.

2. To find out the benefits availed of by the Scheduled Castes under the development programmes in comparison with Non-Scheduled Castes.
3. To analyse the socio-economic conditions of Scheduled Castes, in relation to Developed Village and the Less Developed Village.

4. To analyse the changes that have taken place in the socio-economic conditions of Scheduled Castes during the last decade (1984-94).

5. To suggest ways and means for the development of Scheduled Castes.

HYPOTHESES

The following hypotheses have been tested in the present study.

1. The socio-economic conditions of the Scheduled Castes in Developed Village is better than in the Less Developed Village.

2. The Scheduled Castes are the greater beneficiaries than Non-Scheduled Castes in availing the benefits of the development programmes.
3. (A) The socio-economic conditions (Household Income, Household Assets, Housing and political participation) of Scheduled Castes is now better than the level ten years before.

3. (B) The Socio-economic conditions (Education, Occupation) of Scheduled Castes is now better than that of the previous generation (i.e. their father's level).

WORKING DEFINITIONS OF TERMS USED

1. Socio-economic condition

In this study the socio-economic condition refers to education, occupation, household income, household assets (Land, material and livestock possession), housing and political participation of the respondents. Material possessions cover Bicycle, radio, tape recorder, fan and pumpset. Livestock possession includes cow, buffalo and goat/sheep.
2. **Scheduled Castes**

There is no general definition of Scheduled Castes available. The Scheduled Castes are the lowest strata of Hindu Society.

Scheduled Castes mean Castes, races or tribes or parts or groups within such castes, races or tribes as are declared to be Scheduled Castes by the President of India, by public notification under article 341(1) of the Constitution of India.

(census of India, 1981)

In this study, three Scheduled Castes are covered. They are Parayar, Pallar and Chakkiliyar. These three are the major Scheduled Castes in Tamil Nadu.

3. **Non-Scheduled Castes**

In this study the Non-Scheduled Caste Hindus include Kallar, Udayar, Chettiyar, Vellalar, Naidu, Andi pandaram, Gounder, Nadar, Ambalakar, Aasaari, Konar, Moopanar, Masan, Vannar and Navithar.}
METHODOLOGY

This is a case study involving two villages in Thanjavur District. A case study is defined as a comprehensive study of a social unit - be that unit, a person, a group, a social institution, a district or community. From this definition it is possible for one to understand that a case study is nothing more than a detailed descriptive study. Since this research concentrates more on Scheduled Castes of two villages of Thanjavur District, it will be a case study.

In this case study, empirical data about the socio-economic conditions of the Scheduled Castes are analysed in order to find the relationship between the Developed and Less Developed village. An analysis is also made to compare the past and present levels of socio-economic conditions of the Scheduled Castes. The general status of the Scheduled Castes in India in the ancient and British periods and the programmes introduced in India after independence for the welfare of Scheduled Castes, etc. are also described in detail in this study. Hence this study is analytical and descriptive in nature.

The data were collected through interview, focused interview, case study and observation methods for the study.
Area of Field Study

The research was conducted in Thanjavur district. Thanjavur district (undivided) is one among the districts in Tamil Nadu with high Scheduled Caste population. According to the Census Report 1981, the total population of Scheduled Castes in Thanjavur district is 9,43,343. Thanjavur district has high ratio of 23.21 per cent Scheduled Caste population to its total population. When the proportion of Scheduled Castes to total population of each district is considered, Thanjavur stands 3rd in Tamil Nadu. Thanjavur is one among the three districts with over 10 per cent of the state Scheduled Caste population. (Thanjavur-10.62%). Similarly, the Thanjavur block is one among the highly Scheduled Castes populated (31,348-1981 Census) blocks in the district. The Thanjavur block consists of 62 panchayat villages. (61 Rural panchayats and one town panchayat). Almost all the villages except one village, belong to the rural area. Vast bulk of Scheduled Castes live in rural areas only. Hence the Thanjavur block was selected for the study. (The town panchayat village was not covered in the study)

To identify the developed and less Developed Village from among the 61 rural panchayat villages of Thanjavur block, the researcher collected village particulars for all villages. By
analysing the particulars of all villages 'Chitrakudi' village was identified as Developed village and 'Inathukanpatti' village as Less Developed village.

Details of the study conducted for the selection of villages

For the selection of villages, village particulars were collected from the Rural Welfare officers of each village in Thanjavur block through the village schedule. The factors, housing, literacy level, No. of households in the above the povertyline and availability of infrastructural facilities (Transportation, postal and telecommunication, health care facilities, drinking water, irrigation facilities, library and mass-media, and service organisation), in the village were considered as variables to measure the development of each village. (No. of households above povertyline is worked out through the figures of No. of households below povertyline, which was actually collected by schedules) The variables were analysed by using the statistical method, Weighted Arithmatic Mean. For all the consolidated variables, the simple arithmatic mean was
worked out for each village. Then the weighted arithmetic mean was found for each village by using the following formula.

\[
\text{Weighted Arithmatic Mean} = \frac{\text{Weighted Total}}{\text{Total Number of Weights}}
\]

(S.R. Bajpai 1980)

On the basis of Weighted Arithmatic Mean ranking was done for all the villages in the block. (statement showing the level of development in each village in Thanjavur block is given in the appendix IV).

In the ranking of the villages, the villages which came within the first 10 ranks were considered as Developed panchayat villages. (Ranks from 1st to 10th). Likewise, the villages which came under the last 10 ranks were considered as Less developed panchayat villages (Rank from 52nd to 61st). ‘Chitrakudi’ panchayat village came first among the Developed panchayat villages and was selected as the Developed panchayat village. Among the 10 Less Developed panchayat villages ‘Inathukanpatti’ panchayat village came first (Its rank was 52nd among 61 panchayats) and was selected as Less Developed panchayat
village for the study. Both the villages are the multicastr villages having 3 hamlets in each. Hindus, Muslims and Christians are living in both the villages. There are two Government primary schools and one post office in each village. In size, population and distance to the district headquarters, there are similarities between these two villages. There are more similarities and lesser differences found between these two villages. The differences are as follows: 'Chitrakudi' is a wet village where as 'Inathukanpatti' is a Dry village. The literates are more in Chitrakudi village than in Inathukanpatti village. Thus, these two villages are having more similarities and lesser differences as propagated by Emile Durheim for the comparative method of experimentation.

**Sampling**

In the selected two villages of Thanjavur block, all the Hindu Scheduled Castes families were studied (234 families) for research in the **Census Method**. The Scheduled Castes converts to christianity are not coming under Scheduled Castes list in Tamil Nadu. So they are not covered in this study.
To compare the Scheduled Castes with others, a sub-sample of Non-Scheduled Caste Hindus (126 families) were (The strength of Non-Scheduled Caste sample should be equal to half of the total Scheduled Caste’s families) purposely selected by using *Stratified Proportionate Random Method*. Since it was decided to study only Hindus under Non-Scheduled Castes, Christian and Muslims are not covered. In India, caste system mainly follows the principles of Hindu religion only. The concept of pollution and purity, makes the caste distinction. The hierarchy of the caste which is based on occupation held, is the main feature of the Hindu religion. Since these special characteristics are found only in the Hindu religion, the Hindus are alone considered for this study.

The details of the universe and the selected respondents are given below:

**SCHEDULED CASTE RESPONDENTS**

(CENSUS METHOD)

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Name of the Panchayat Village</th>
<th>Families As per voter list</th>
<th>Available &amp; Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chitrakudi</td>
<td>128</td>
<td>117</td>
</tr>
<tr>
<td>2.</td>
<td>Inathukanpatti</td>
<td>123</td>
<td>117</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>251</strong></td>
<td><strong>234</strong></td>
</tr>
</tbody>
</table>

Though the Scheduled Castes’ families were fully (251 families) selected by Census Method in both the villages, only 234 Scheduled Caste families were interviewed. The remaining 17 families (Chitrakudi - 11, Inathukanpatti - 6) were not covered because they had migrated to other places. Thus, the 234 Scheduled Caste’s families (Head of the families) were considered as respondents and interviewed in the Census Method.

**Sub-Sample (Non-Scheduled Castes Hindus)**

As already stated, a sub-sample was selected purposely from the Non-Scheduled Caste’s Hindu families which should be equal to half of the total Scheduled Caste’s families i.e. 251 - 2 = 125.5, i.e. 126. It is also decided to select this sample equally in the selected two villages (63 + 63).
<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Name of the Panchayat Village</th>
<th>Total No. of Non-Scheduled Caste Hindus (Universe)</th>
<th>Selected sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chitrakudi</td>
<td>257</td>
<td>63</td>
</tr>
<tr>
<td>2.</td>
<td>Inathukanpatti</td>
<td>525</td>
<td>63</td>
</tr>
</tbody>
</table>


According to the actual Caste composition of each village, castewise samples were selected by Stratified Proportionate Random Method. (Head of the families were considered as the respondents).
### DISTRIBUTION OF THE NON-SCHEDULED CASTE HINDU RESPONDENTS

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the caste</th>
<th>Chitrakudi Village</th>
<th>Inanthukanpatti Village</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Universe Respondent</td>
<td>Universe Respondents</td>
</tr>
<tr>
<td>1.</td>
<td>Kallar</td>
<td>113</td>
<td>156</td>
</tr>
<tr>
<td>2.</td>
<td>Udayar</td>
<td>100</td>
<td>76</td>
</tr>
<tr>
<td>3.</td>
<td>Chettiyar</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>4.</td>
<td>Vellalar</td>
<td>8</td>
<td>-</td>
</tr>
<tr>
<td>5.</td>
<td>Naidu</td>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>6.</td>
<td>Pandaram</td>
<td>4</td>
<td>-</td>
</tr>
<tr>
<td>7.</td>
<td>Gounder</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>8.</td>
<td>Nadar</td>
<td>2</td>
<td>182</td>
</tr>
<tr>
<td>9.</td>
<td>Ambalakarar</td>
<td>1</td>
<td>79</td>
</tr>
<tr>
<td>10.</td>
<td>Aasaari</td>
<td>5</td>
<td>17</td>
</tr>
<tr>
<td>11.</td>
<td>Konar</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>12.</td>
<td>Moopanar</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>13.</td>
<td>Mason</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>14.</td>
<td>Vannar</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>15.</td>
<td>Navithar</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

**Total:**

257       63       525       63
TOOLS USED FOR DATA COLLECTION

1. Village Schedule

To get information about the development of the villages as already stated a schedule was prepared and used. The schedule contained the information about the infrastructural facilities available in the village, details on literacy, housing and No. of households below poverty line, etc. It also contained the geographical and demographic information about the villages. The Rural Welfare Officer of each panchayat village gave information through this Schedule.

2. Schedule for the Respondents

a. Interview schedule

To collect information about the general socio-economic condition of the respondents this interview schedule was prepared and used.
b. **Focused Interview Schedule (Structured)**

The Focused Interview is very important and the particulars are to be collected deeply from the respondent’s knowledge and past experience. The various aspects of family life in relation to their sons and daughters, inter-caste marriage, political activities, and the utilisation of Government’s assistance under development programmes etc. are studied in depth through this schedule.

**PILOT STUDY**

A tentative schedule was first framed by the Researcher to find out the effectiveness of the schedule. By using this schedule, a pilot study was conducted in the selected villages with 20 heads of the households in the month of November, 1993. Few modification were made in the schedule after the pilot study. Based on the pilot study it was decided to collect some particulars including sentimental issues through Focused Interview Method.
COLLECTION OF DATA

The data required for the study were collected in the period from December 1993 to April 1994.

FRAME WORK OF ANALYSIS

The data collected from the selected respondents were scrutinised and transcribed before the commencement of tabulation. While preparing the tables the master cards were used to easily sort out the information collected from the respondents. The frequency distribution was made use of by the researcher to arrive at percentage figures. Diagrams are also used in the study.

In order to analyse the changes in respect of Developed village and Less Developed Village on the socio-economic conditions of the Scheduled Castes a statistical analysis namely, Chi-square Test, and Normal test, (Testing difference of two means (Large sample) were employed in this study. To compare the programme beneficiaries between Scheduled Castes and Non-Scheduled Castes Chi-square Test and Test for difference of proportion were used in the study. To assess the changes among the Scheduled Castes on the socio-economic conditions between the present and ten years before, the test for difference of proportion was also used in the study.
LIMITATIONS OF THE STUDY

Though the researcher has a satisfaction that this work has been done systematically, yet he feels that this study is subjected to the following limitation.

Because of the geographical constraints and since the three Scheduled Castes viz. Pallar, Parayar and Chakkiliyar were the only residents in the selected villages the study was limited to the above three castes only.